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THE HOLY BIBLE,

CONTAINING

THE OLD AND NEW TESTAMENTS,

WITH THE APOCRYPHAL BOOKS,

IN THE EARLIEST ENGLISH VERSIONS

MADE FROM THE LATIN VULGATE BY

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PROVERBS.

[*Prologue on the book of Proverbs*^a.]

IN these Prouerbis of Salomon is contened myche prudence and vnderstanding, 3ouen to Salomon bi the Spirit of God, and acordinge in many places with the gospel of Crist. And as Crist techith in his gospel goostli wisdom oonli, so Salomon techith worldli warnesse, how a man owith to gouerne him prudentli in the world, and to be war of perels and mescheues, and to fle nedynesse, and to schewe bi his gouernaunce, that the prudence of God is with him, which is arettid as list, and folie is arettid as derknesse.

Heere bygyneth the prologe in the booc off Prouerbys^a.

To Cromacie and Eliodere, bishopis, Jerome sendeth greeting^b. Joyne^c the epistil whom ioyneth presthod; zhe, the chartre twynne not, whom the looue of Crist knytteth. Expositiouns in Osee, Amos, Zacharie, and Malachie, the^d whiche zee asken, I shulde han write, if it hadde ben leeful for siknesse. Zee senden solacys of costis, 3oure notories, and bokis writeres sustenende, that to 3ou most oure^e wit trauaile. And lo! aside^f the hauntende puple of men diuerse thingis askende, as or^g euene it be me^h to trauaillen, 3ou hungrende, also to othere, or, in resoun of 3yuen thing and taken, to any, saue 3ou, I be bounde. And so thur3 long siknesse brosid, lest fulli this zeer I shulde be stille, and anentⁱ 3ou I were doumb, the werc of thre dazis to 3oure name I sacride; the remenyng, that is, of the3 thre volumes of Salomon, Masloch, that Ebrues Parablis, the comun making Prouerbis clepeth; Coelech, that Grecli Ecclesiasten, Latinli a Spekere wee moun seyn; Cirasiry, that in to oure tunge is turned Song of Songis. It is told and^k Panarethos, the boc of Jhesu, sone of Cirach; and an other falsly writen, that is inwriten^l the Wisdam of Salamon. Of whiche^m the rathere I fond Ebru, not Ecclesiasticum, as anent the Latynes, but Parablis befor notid; to whom weren ioyned Ecclesiastes and the Song of Songis; that he shulde euene toⁿ the licnesse of Salamon, not onli in noubre of bokis, but also in maner^o of mateeris. The secounde anent the Ebrues is neuer no wher, for and that maner of speche sauoureth the Grekis faire speche^p; and summe of olde writeres afermen this boc to ben of Jew Filon. As thanne Judith, and Tobie, and the bokis of

^a This prologue is from M.

^a Heer begynneth the preface of seynt Jerom in the booc of Prouerbis. EGH I. Here bigynneth the prolog on the Parablis of Salamon. L. No initial rubric in AR. ^b Jerom sendith greetinge to Cromacie and to Eliodere, bishopis L. ^c I iojne R. ^d Om. R. ^e 3oure L. ^f of the side I. ^g Om. R. ^h Om. R. ⁱ anentis A et E et L passim. ^j Om. C. ^k Om. LR. ^l writen LR. ^m the whiche c pr. m. I. ⁿ Om. AHLR. ^o the maner L. ^p spechis R.

Macabeis, redeth hem forsothe the chirche, but among the reuleer scripturis resceyueth not; so and these two volumes rede he^a to the edificacioun of the^r puple, not to the autorite of chirche teching^s to ben confermed. If to any man forsothe more plesse the translacioun of the seuenti remenoures, he hath it sum time amended of vs. Ne forsothe so newe thingis wee maken, that olde thingis wee destroze. And 'neuer the lateret', whan most diligentli redeth he^u, wite he oure written thingis to ben vnderstonde, that ben not coruptid held^v into the thridde vessel, but, anoon from the presse most pureli the vessel zeuen, han kept their sauour.

Here endith the prolog, and here bigynnen the Parablis of Salomon^w.

Here bigynneth the Parablis of Salomon^x.

CAP. I.

1 THE parabis of Salamon, sone of Da-
2 uid, king of Irael; to ben koud wisdam,
3 and discipline; to ben vnderstonden the
woordis of prudence; and to ben vndir-
take enformyng of doctrine, riztwysnesse,
4 and dom, and equite; that felnesse be
3eue to litle childer, and to the zunge
ful waxen, kunnyng and vnderstanding.
5 Herende the wise wisere shal ben; and
vnderstondende gouernaile he shal welde.
6 Take he heede the parable, and the re-
menyng; the woordis of wise men, and
7 the derke spechis of hem. The drede of
the Lord the^v begynnyng of wisdam;
8 wisdam and lore foolis dispisen. Here,
my sone, the discipline of thi fader, and
9 ne leue thou the lawe of thi modir; that
ther be added grace to thin hed, and a
10 beze² to thi necke. My sone, if thee^a
synneres fulfille with mylc, ne assente
11 thou^b to them. If thei sey, Cum thou
with vs, waite wee to the blod, hide
wee grenes a3en the innocent in veyn;
12 swolewe wee hym, as helle the liuende;
and hol as the descendende in to the
13 lake; alle precious substaunce we shul

Here bigynnen the Prouerbis of Salomon^b.

CAP. I.

The parabis of Salomon, the sone of 1
Dauid, king of Israel; to kunne wisdom 2
and kunnyng; to vnderstonde the wordis 3
of prudence; and to take the lernyng of
teching; to take rizfulnessse, and dom, and
equyte; that felnesse^{bb*} be 3ouuu to litle 4
childer[†], and kunnyng, and vnderstond-
ing to a 3ong wexyng man. A wise man 5
heringe schal be wisere^c; and a man vn-
derstandinge schal holde gouernails. He 6
schal perseyue a parable, and expown-
yng^{d‡}; the woordis of wise men, and the
derk figuratif spechis of hem. The^e drede 7
of the Lord *is* the bigynning of wisdom;
foolis dispisen wisdom and teching. My 8
sone, here thou the teching of thi fadir[§],
and forsake thou not the lawe of thi
modir; that grace be addid, *ethir en-9*
creessid^f, to thin heed, and a bie^{||} to thi
necke. Mi sone, if synneris flateren thee, 10
assente thou not to hem. If thei seien, 11
Come thou with vs, sette we aspies to
blood^g, hide we snaris of disseitis a3ens
an innocent without cause; swolowe we 12
him, as helle *swolowith* a man lyuynge;
and al hool, as goynge down in to a lake;

* felnesse; to
eschewe yuelis.
Lire here c.
† children; that
is, symple men.
Lire here. c et
alii.

‡ expownyng;
that is, in se-
inge the veri
vnderstanding
thereof. Lire
here. c.

§ fadir; that
is, God. and thi
modir; that is,
of hooli chirche.
Lire here. c.
|| and a bie, etc.;
hi eld tyne wise
men weren
wont to haue a
goldun bie, in
signe of wis-
dom. Lire
here. c.

^a hem L. ^r Om. LR. ^s techingis E. ^t neuer lattere LR. ^u hem L. ^v heeldid AEHLR.
^w From E. Here endith the prolog of Prouerbis, se now the book. 1. Here eendith the prolog, and bigynneth the firste c^o. L. Here eendith the prolog, and bigynneth the book of Prouerbis of Salamon. R. No final rubric in the other Mss. ^x From A. Incipit liber Proverbiorum. G. No initial rubric in the other Mss. ^y is the A. ^z wrethe E pr. m. ^a thee souken E pr. m. ^b thou not E pr. m.

^b From EM. Here bigynnen the Prouerbis. G. Heere bigynnith the book of Prouerbis. 1. Here biginnith the Prouerbis of Salomon. FG. No initial rubric in the other Mss. ^{bb} felnesse, or warnesse v. ^c the wisere 1. ^d the expownyng 1. ^e Om. 1. ^f encrease w. ^g schede blood 1.

finde, wee shul fulfillen oure housis with
 14 spoilis; lot ley with vs, o bagge of
 15 monee be of vs alle; mi sone, ne go
 thou with hem; forfende thi foot fro the
 16 sties of hem. Forsothe the feet of hem
 to euel rennen; and heezen that thei
 17 sheden out blod. In vein forsothe is
 thrown a net befor the ezen of the
 18 fethered. Thei also azen ther blod
 awaiten; and casten gilys azen ther
 19 soulis. So the pathis of the auerous man
 raueshen the liues of the welderes. Wis-
 20 dam withouteforth precheth; in stretis
 21 it 3yueth his vois. In the hed of cum-
 panyes it ofte crieth; in the doris of
 the 3atis of the cite he bringeth forth
 22 his woordis, seiende, Hou longe, 3ee litle
 childer, loouen childhed, and foolis tho
 thingus that ben nozesum to them shul
 coueiten, and vnprudent^c men shuln
 23 haten kunnyng? Be 3ee conuertid at
 my correccioun; lo! I shal bringe forth
 to 3ou my spirit, and shewen my woordis.
 24 For I clepede, and 3ee forsoken; I strazte
 out myn hond, and ther was not that
 25 wolde beholden. 3ee despiseden al my
 counsel; and my blamyngis^d 3ee ro3ten
 26 not of. I forsothe in 3oure deth shal
 law3he; and vndermouwe 3ou, whan to
 3ou that, that 3ee dreden, shal come.
 27 Whan shal falle feerli wrecchidnesse, and
 deth as tempest shal azen come; whan
 shal come vp on 3ou tribulacioun and an-
 28 guysh. Thanne thei shul inwardli clepe
 me, and I shal not ful out heren; erly
 they shuln rise togidere, and not finde
 29 me. For thi that hatesum thei hadden
 disciplyne, and the drede of the Lord
 30 thei vndertoken not, ne assentiden to my
 counsel, and bachitiden to al my correc-
 31 cioun. Thei shuln ete therfore the frutis
 of ther weie; and with ther counsellis
 32 thei shul be fulfild. The turning awei

we schulen fynde al preciose catel, we 13
 schulen fille oure housis with spuylis^{h*};
 sendeⁱ thou lot with vs, o purs be^k of vs 14
 alle; my sone, go thou not with hem; 15
 forbede thi foot fro the pathis of hem.
 For the feet of hem rennen to yuel; and 16
 thei hasten to schede out blood. But a 17
 net[†] is leid in veyn[†] bifore the izeⁿ of
 briddis, that han wengis. Also 'thilke 18
wickid disseyueris setten^l aspies azens her
 owne blood; and maken redi fraudis^m
 azens her soulis. So the pathis of ech 19
 auerouse man rauyschenⁿ|| the soulis of
 hem that welden^o. Wisdom[¶] prechith^o 20
 with outforth; in stretis it 3yueth his vois.
 It crieth ofte in the heed of cumpenyes; 21
 in the leeuves of 3atis of the citee it
 bringith forth hise wordis, and seith, Hou 22
 long, 3e^p litle men *in wit*, louen^q 3ong
 childhod^{**}, and foolis schulen coueyte tho
 thingis, that ben harmful to hem silf,
 and^r vnprudent men schulen hate kun-
 23 nyng? Be 3e conuertid at my repreu-
 yng; lo, Y schal profres^s forth to 3ou my
 spirit, and Y schal schewe my wordis.
 For Y clepide^{††}, and 3e forsoken; Y helde 24
 forth myn hond, and noon was^t that bi-
 helde. 3e dispisiden^u al my counsel; and 25
 chargiden not my blamyngis. And Y 26
 schal leize in 3oure perisching; and Y schal
 scorne^v 3ou, whanne that, that 3e dreden,
 cometh to 3ou. Whanne sodeyne wretch- 27
 idnesse fallith in, and perisching^w bifallith
 as tempest; whanne tribulacioun and an-
 gwisch cometh^x on 3ou. Thanne thei 28
 schulen clepe me, and Y schal not here^{†††};
 thei schulen rise eerli, and thei schulen
 not fynde me. For^y thei hatiden^z teching^a, 29
 and^b thei token not the^e drede of the
 Lord, nether^d assentiden to my counsel, 30
 and^e depraueden al myn amendyng. Ther- 31
 for thei schulen ete the fruytis^{§§} of her
 weie; and thei schulen be fillid with her

* *spuylis*; that is, richessis rauyschid fro the innocentis hows. *Live here. c.*
 † *net*; bi the net is signefied disseit of wickid men, and this is set forth in veyn to wise men, that han izeⁿ to se yuel suynge, and ben wyngid bi vertu to escheve it. *Live here. c.*
 †† *in veyn*; ben disseitis or disseyuable wordis putte bifore vertuose wise men. *ka.*
 § *bifor the izeⁿ*; that is, bifor briddis seinge scharpeli the peril, and eschewing bi flizt. *c.*
 || *rauyschen, etc.*; that is, alien thing to helle. *Live here. cna.*
 ¶ *Wisdom*; that is, God, wisdom with out bigynnyng. *prechith*; bi profetis and techeris. *in stretis*; for thei that han hoolsom doctryn, techen in comyn places, as azenward thei that han yuel doctryn and suspect, techen in priuy places; for he that doith yuele, hatith list, and he cometh not to the list, lest hise werkis ben repreued, but he that doith truthe, cometh to the list, that hise werkis be schewid, for tho ben doon in God, as Crist seith, in iij. co. of Joon. *Live here. c.*
 ** *childhod*; that is, wantonnesse. *Live here. cna.*
 ††† *Y clepide*; that is, bi wise

^c vnkunnyng^e *A.* ^d blamyng^e *A.*

^h robries *I.* ⁱ putte *I.* ^k be ther *I.* ^l thei setten *I.* that setten *s.* ^m fraudis, or *gijles I.* ⁿ rauyschen or taken away *I.* ^o that is, wisdom *K marg.* ^p Om. *I.* ^q louen 3e *I.* ^r and hou longe *I.* ^s bryng^e ceteri. ^t ther was *I.* ^u haue dispisid *I.* ^v bymowe *NY.* ^w spillyng *I.* ^x comen *I.* ^y For cause that *I.* ^z hadden *I.* ^a teching in hate *I.* ^b and for *I.* ^c Om. *I.* ^d nether thei *I.* ^e and thei *I.*

of litle childer shal slen hem; and the
 33 prosperite of foolis shal leesen hem. Who
 forsothe me shal heren, withoute ferd shal
 resten; and abundaunce he shal parfitli
 vsen, the ferd of euelis taken away.

CAP. II.

1 My sone, if thou vndertakest my
 woordis, and my maundementes hidist
 2 anent thee; that thin ere here wisdom,
 inwardliche bowe thin herte to ben
 3 knowen wisdom. If forsothe wisdom
 thou shalt inwardli clepen, and inwardli
 4 bowe thin herte to prudence; if thou
 shalt sechen it as money, and as tresoris
 5 deluen it out; thanne thou shalt vnder-
 stonden the drede of the Lord, and the
 6 kunnyng of God finde. For the Lord
 3yueth wisdom; and of the mouth of
 7 hym prudence and kunnyng. He shal
 kepen the helthe of rijt^e men, and de-
 8 fende the goende symplely; withholdende
 the pathis of rijtwisnesse, and the weies
 9 of halewis kpende. Thanne thou shalt
 vnderstonde rijtwisnesse, and dom, and
 10 equite, and eche good path. If wisdom
 shul go in to thin herte, and the kun-
 11 nyng to thi soule plese, conseil shal
 kepe thee, and prudence shal withholde
 12 thee; that thou be pullid out fro an enel
 wey, and fro a man that speketh shreude
 13 thingus. Thei that forsaken the rijt go-
 14 ing, and wenten bi derke weies; that for-
 sothe gladen, whan thei don euele, and
 15 ful out iozen in werst thingus; of whom
 the weies shreude, and yuel losid the go-
 16 ingys of hem. That thou be take away
 fro an alien womman, and fro a straunge,
 17 that softeth hir woordis; and forsaketh
 18 the ledere of hir childhed, and the coue-
 naunt of hir God hath forjete. Forsothe
 inwardly bowid is to deth the hous of
 19 hir, and to helle the pathis of hir. Alle

counseils. The turnyng awei of litle men³²
in wit schal sle hem; and the prosperite
 of foolis schal leese^f hem. But he that³³
 herith^g me*, schal reste with outen drede;
 and he schal vse abundaunce, whanne the
 drede of yuels is takun awei.

CAP. II.

Mi sone, if thou resseyuest my wordis,¹
 and hidist myn heestis[†] anentis thee; that²
 thin eere here wisdom, bowe thin herte to
 knowe prudence. For if thou inwardli³
 clepist wisdom, and bowist thin herte^h to
 prudence; if thou sekist it as money[‡],⁴
 and diggist it out as tresours; thanne⁵
 thou schalt vndirstonde the drede of the
 Lord, and schalt fynde the kunnyng of
 God. For the Lord 3yueth wisdom[§]; ⁶
 and prudence and kunnyng *is* of his
 mouth. He schal kepe the heelte of rijt-⁷
 ful men, and he schal defende hem that
 goen sympli. And he schal kepe the⁸
 pathis of rijtfulnesseⁱ, and he schal kepe
 the weies of hooli men. Thanne thou⁹
 schalt vndirstonde rijtfulnesse, and dom,
 and equitye, and ech good path^{||}. If¹⁰
 wysdom entrith in to thin herte, and kun-
 nyng plesith thi soule, good counsel schal¹¹
 kepe thee, and prudence schal kepe thee;
 that thou be delyuered fro an yuel weie[¶],¹²
 and fro a man that spekith weiward
 thingis. Whiche^m forsaken a rijtful weie,¹³
 and goen bi derk weies; whicheⁿ ben¹⁴
 glad, whanne thei han do yuel, and maken
 ful out ioye in worste thingis; whose¹⁵
 weies *ben* weywerd, and her goyingis *ben*
 of yuel fame. That thou be delyuered fro¹⁶
 an alien womman^{**}, and fro a straunge
 womman, that makith soft hir wordis;
 and forsakith the duyk^o of hir tyme of¹⁷
 marriage, and hath forjete the couenaunt¹⁸
 of hir God. For the hous of hir is bowid
 to deeth, and hir pathis to helle. Alle¹⁹
 that entren to hir^{††}, schulen not turne azen,

men and pro-
 fetis. noon was,
 etc.; that is, fewe
 bihelden, in
 comparisoun of
 the multitude.
 Lire here. c.
 † schal not here;
 for the tyme of
 merit is passid,
 as to deed men,
 ether for thei
 that synnen
 repeten not
 verily, that is,
 for the loue of
 good, but onely
 for drede, and
 hidousnesse of
 peyne. Lire
 here. c.
 ‡ sete the fruytis,
 etc.; that is,
 schulen be pu-
 nyschid bi her
 yuele werkis.
 Lire here. cv.
 * he that her-
 ith me; that is,
 obeyeth to
 Goddis heestis.
 abundaunce;
 of goostli
 goodis, and of
 the hijeste good
 in blis. Lire
 here. c.
 † and hidist
 myn heestis;
 not in hidinge
 tho fro othere
 men, for siche
 owen to be
 comyned to be
 neijboris, but
 in keepinge tho
 as a precious
 thing. thyn eere;
 that is, the eere
 of bodi and of
 soule. wisdom;
 and prudence;
 is knowing of
 manus thingis
 worthi to be
 doon. kunnyng;
 is of thingis to be
 biholdun in wit.
 Lire here. c.
 ‡ as money;
 that is, with so
 greet enforsing,
 as an auarouse
 man sekith
 money, and as
 a mynour sek-
 ith gold hid.
 Lire here. c.
 § 3yueth wisdom;
 to hem that
 desiren it. c.
 || ech good path;
 that is, hi; ver-
 tu, that ledith

^e rijtwise .i.

^f fordo .i. ^g wel herith .i. ^h ere .i. ⁱ rijtwisnesse .i. ^m The whiche .i. ⁿ the whiche .i.
^o duyk, or ledere .i.

that gon in to hir, shul not turne azeen,
 20 ne take the sties of lif. That thou go
 in a good weye, and the pathis of riztwis
 21 men thou kepe. Who forsothe ben rizte,
 shul dwelle in the erthe; and the symple
 22 shul parfitli wone in it. The vnpytouse
 forsothe fro the erthe shul be lost; and
 that wickidli don, shul be take fro it
 awei.

CAP. III.

1 My sone, ne forzete thou my lawe;
 2 and thin herte kepe myn hestis. For-
 sothe lengthe of dazis, and 3eeris of lif,
 3 and pes, thei shul ley to^f to thee. Mercy
 and treuthe forsake thei not thee; cum-
 pase them to thi throte, and descryue in
 4 the tablis of thin herte. And thou shalt
 finde grace, and good discipline befor
 5 God and men. Haue trost in the Lord,
 of al thin herte; and ne lene thou to thi
 6 prudence. In alle thi weies thenc hym,
 7 and he shal rizt reulen thi goingis. Ne
 be thou wis anent thiself; dred God, and
 8 go away fro euel. Helthe forsothe shal
 ben in thi nauete, and watring of thi
 9 bones. Honoure the Lord of thi sub-
 stance, and of the cheef of alle thi
 10 frutis 3if to pore men; and thi bernis
 shul ben fulfild with fulnesse, and with
 11 win thi presses shul rebounden. The
 discipline of the Lord, my sone, ne caste
 thou away; ne faile thou, whan of hym
 12 thou art chastisid. Whom forsothe the
 Lord loueth, he chastiseth; and as fader
 in the sone it with pleseth to hym.
 13 Blisful the man that findeth wisdam,
 14 and that flowith prudence. Betere is the
 purchasing of it, than the clauffering of
 gold and of siluer; first and most pure
 15 the frutis of it. More precious than alle
 richesses it is; and alle thingus that be
 desirid, to it moun not be comparisound.
 16 Lengthe of dazis in his rizt half, and in
 the left half of it richessis and glorie.
 17 The weies of it faire, and alle the pathis

nether^p schulen catche the pathis of lijf.
 That thou go in^q a good weie, and kepe²⁰
 the pathis of iust men. Forsothe thei that²¹
 ben riztful, schulen dwelle in the lond;
 and symple men schulen perfiltli dwelle
 ther ynne. But vnfeithful men schulen be²²
 lost fro the loond; and thei that doen
 wickidli, schulen be takun away fro it.

CAP. III.

Mi sone, forzete thou not my lawe; and
 1 thyn herte kepe my comaundementis. For²
 tho^r schulen sette to thee the lengthe of
 daies, and the 3eeris of lijf, and pees.
 Merci and treuthe forsake thee not^{*}; ³
 bynde thou tho to thi throte, and write^s
 in the tablis of thin herte. And thou⁴
 schalt fynde grace, and good teching bi-
 fore God and men. Haue thou trist in⁵
 the Lord, of al thin herte; and triste^t thou
 not to thi prudence. In alle thi weies⁶
 thenke thou^u on hym, and he schal dresse
 thi goyngis. Be thou not wijs anentis thi⁷
 silf[†]; drede thou God, and go awei fro
 yuel. For whi helthe schal be in thi⁸
 nawle[‡], and moisting of thi boonys.
 Onoure thou the Lord of thi catel, and of⁹
 the beste of alle thi fruytis 3yue thou
 to pore men; and thi bernis schulen be¹⁰
 fillid with abundaunce, and pressours^v
 schulen flowe with wiyn. My sone, caste¹¹
 thou not awei the teching of the Lord;
 and faile thou not, whanne thou art chas-
 tisid of him. For the Lord chastisith¹²
 hym, whom he loueth; and as a fadir in
 the sone he plesith hym. Blessid is the¹³
 man that fyndith wisdom, and which^w
 flowith with prudence. The geting therof¹⁴
 is betere than the marchaundie of gold
 and of siluer; the fruytis therof *ben* the
 firste and clenneste^x. It is precioussere^y
 than alle richessis; and alle thingis that
 ben desirid, moun not be comparisound to
 this. Lengthe of daies is in the rizthalf¹⁶
 therof, and richessis and glorie *ben* in the

shortly to blis.
Live here. c.
^q *quel wey;*
 that is, idola-
 trie. c.
^{**} *an alien*
womman; that
 is, fro idolatrie,
 that makith
 alien fro God,
 ether fro a
 womman auou-
 tresse, as to the
 synne of fleisch.
Live here. c.
 that is, fro any
 womman that
 is leecherous,
 azenus the bid-
 ding of Goddis
 lawe. *Live*
here. k.
^{††} *Alle that en-*
tren to hir, etc.;
 that is, for we
 schulen turne
 azen to veri
 feith and onour
 of God. *Live*
here. c.
^{*} *forsake thee*
not; that is,
 be not forsakun
 of thee, for whi
 vertues for-
 saken not a
 man, no but
 for he forsakith
 thu. *good tech-*
ing; ether tem-
 perance and
 oneste in vtr-
 mere conuersa-
 cioun. *Live*
here. c.
[†] in thijn owne
 reputacioun. k.
[‡] *in thi nauete;*
 this is a figura-
 tif speche, for
 bi the helthe of
 the nawle, is
 vnderstondun
 good disposi-
 cioun of the
 soule in pro-
 sperites; and bi
 moisture of
 boonys, is vn-
 derstondun
 stidefastnesse
 in aduersites.
Live here. c.
^{*} *It is a tre of*
lijf; as liyf was
 contynnued, bi
 the tre of liyf,
 and as man,
 dwellinge in
 the staat of in-
 nocence, schulde
 haue passid fro
 the liyf of
 kynde to the
 liyf of glorie,
 without deth
 goynge bitwixe,
 so wisdom and
 prudence leden

f Om. *AGH.*

^p nether thei i. ^q in to a. ^r thei i. ^s write *hem* i. ^t lene i. ^u Om. i. ^v thi pressours i.
^w that i. ^x the clenneste i. ^y more precious i.

18 of it pesible. The tre of lif it is to them
that cacchen it; and that holden it, ben
19 blisful. The Lord bi wisdam foundede
the erthe; bi prudence stablide heuenes.
20 Bi the wisdam of hym breenen out depe
wattris; and the cloudis bi dew togidere
21 waxen. My sone, ne flowe these thingis
awei fro thin e3e; kep thou my lawe, and
22 counseil^g; and there schal ben lif to thi
23 soule, and grace to thi chekis. Thanne
thou shalt go trostli in thi wey; and thi
24 foot schal not offende. If thou shul slepe,
thou shalt not drede; thou shalt resten,
25 and sweete schal be thi slep. Ne drede
thou with sodeyn gastnesse, and the
poweris of the^h vnpytous men fallende
26 on to thee. The Lord forsothe schal ben
in thi side; and kepe thi foot, that thou
27 be not take. Wile thou^l not forfenden
hym that mai wel don; if thou maist,
28 and thiself wel do. Ne sey thou to thi
frend, Go, and turne a3een, to moru I schal
3yue to thee; whan anon thou maist
29 3yue. Ne caste thou to thi frend euel,
30 whan he in thee hath trost. Ne striue
thou a3en a man^k in veyn, whan he no
31 thing of euel hath don to thee. Ne
enuye thou the vnri3twis man, ne folewe
32 thou the weies of hym. For^l abhomynacioun
of the Lord is eche gilour; and
with the simple the sermounyng of hym.
33 Nede of the Lord in the hous of the
vnpytouse; the dwelling placis forsothe of
34 ri3twis men shul be blessid. He schal
desceyue the desceyueres; and to the de-
35 bonere he schal 3yue grace. Glorie wise
men shul welde; of foolis the out io3ing
shenshipe.

CAP. IV.

1 Here 3ee, sones, the discipline of the
fader; and taketh heede, that 3ee knowen
2 prudence. A good 3ifte I schal 3yuen to
3 3ou; my lawe ne forsake 3ee. For and I

^g my counseile *A.* ^h Om. *A.* ⁱ Om. *A.* ^k man, a comelyng tiliere *E pr. m.* ^l Forsothe *AH.*

^z with *I.* ^a Om. *I.* ^b of *I.* ^c also *I.* ^d And go thou *N.* ^e Om. *N.* ^f to *I.* ^g 3oure *I.*
^h was also *I.*

lifthalf therof. The weies therof *ben* 17 a man fro the
feire weies, and alle the pathis therof
ben pesible. It is a tre of lijf* to hem 18 a man fro the
that taken it; and he that holdith it, is
blessid. The Lord foundide the erthe bi 19 a man contynue
wisdom; he stablischide heuenes bi pru-
dence. The depthis of wattris braken out 20 in tho; therfor
bi his wisdom; and cloudis wexen togi-
dere bi^z dewe. My sone, these thingis 21 it smeth, and he
flete not away fro thin i3en; kepe thou
my lawe, and my counsel; and lijf schal 22 *that holdith it,*
be to thi soule, and grace *schal be^a* to thi
chekis. Thanne thou schalt go tristili in 23 *is blessid; for*
thi weie; and thi foot schal not snapere. *certeynly he*
If thou schalt slepe, thou schalt not drede; 24 *schal be led to*
thou schalt reste, and thi sleep schal be *blis. schal not*
soft. Drede thou not bi^b sudeyne feer, and 25 *snape; in*
the powers of wickid men fallynge in on *fallinge in to*
thee. For the Lord schal be at thi side; 26 *dedly synne.*
and he schal kepe thi foot, that thou be *the Lord schal*
not takun. Nil thou forbede to do wel 27 *be at thi side;*
him that mai; if thou maist, and^c do *that if he nyle*
thou wel. Seie thou not to thi frend, 28 *kepe thee fro*
Go^d, and turne thou^e a3en, and to morewe *temporal peyne,*
Y schal 3yue to thee; whanne thou maist *this schal be to*
3yue anon. Ymagyne thou not yuel to 29 *thi good, that*
thi frend, whanne he hath trist in thee. *is to exercise of*
Stryue thou not a3ens a man with out 30 *pacience, and*
cause, whanne he doith noon yuel to *to merit of*
thee. Sue thou not an vniust man, sue 31 *glorie. Lire*
thou not hise weies. For ech disseyuer[†] 32 *here. c.*
is abhomynacioun of^f the Lord; and his *† disseyuer;*
speking *is* with simple men. Nedinesse 33 *that bihetith*
is sent of the Lord in the hous of a *good with the*
wickid man; but the dwelling places of *mouth, that*
iust men schulen be blessid[‡]. He schal 34 *thenkith yuel*
scorne scorners; and he schal 3yue grace *in the herte.*
to mylde men. Wise men schulen haue 35 *Lire here. c.*
glorie; enhausing of foolis *is schen-*
schipe[§]. *‡ be blessid;*
that is, schulen
be multiplied
in temporal
goodis and
goostli. Lire
here. c.
§ Many Latyn
bokis han thus,
the ful out ioi-
nyng of foolis is
schenscipe,
that is, ful of
sclaundre ethir
of schenscipe,
for thei ben
glad, whanne
thei han do
yuele, and
maken ful out
ioye in worste
thingis; nethe-
les in Ebrew it
is, enhausing
of foolis is
schenscipe;
for thanne the
filthe of her foli
aperith more,
as the filthe of
the hyndre
partis of an ape
aperith more,
whanne he
stieih an hij;
and oure Latyn
translacioun
semeth corrupt
bi writeri-, for
the licnesse of
wordis. Lire
here. c.
|| of the fadir;

CAP. IV.

Sones, here 3e the teching of the^g fadir||; 1
and perseiue 3e, that 3e kunne prudence.
Y schal 3yue to 3ou a good 3ifte; forsake 2
3e not my lawe. For whi and Y was^h the 3

was the sone of my fader, sum what tender, and the onli gotten befor my moder.
 4 And he tazte me, and seide, Take my wordys thin^m herte; kep thou myn
 5 hestis, and thou shalt liue. Weld wisdam, weld prudence; ne forzete thou, ne bowe thou down fro the wordis of my
 6 mouth. Ne leue thou it, and it shal kepe thee; looue it, and it shal withholde thee.
 7 Begynnyng of wisdam, welde thou wisdam; and in al thi possessioun purchaseⁿ
 8 prudence. Tac it, and it shal enhaunce thee; thou shalt be glorified of it, whan
 9 thou hast clippid it. It shal 3iue to thin hed encrecis of gracis; and a noble crowne
 10 shal defende thee. Here thou, my sone, and vndertac my wordis; and be ther
 11 multeplyed to thee 3eris of lif. The weie of wisdam I shal shewe to thee; and lede
 12 thee bi the pathys of equyte. The whiche whan thou shalt gon in, thi goingis shul
 13 not be streitid; and rennende thou shalt not han letting. Hold discipline, and ne
 14 leue thou it; kep it, for it is thi lyf. Ne delite thou in the pathis of vnpytous men;
 15 and to thee plese not the weie of euele men. Flee^o fro it, and passe thou not bi
 16 it; howe down, and forsac it. Forsothe they slepen not, but if thei don euele; and
 17 slep is not ca3t of hem, but if thei supplaunte. Thei eten the bred of vnpytousnesse,
 18 and the win of wickidnesse^p drinken. Forsothe the path of r3twisemen as shynende list goth forth,
 19 and growith in to a parfit day. The weie of vnpytous men derk^q; thei witen not wher
 20 thei falle. My sone, herkene my wordis; and to my spechis bowe in thin ere. Ne
 21 go thei away fro thin e3en; kep thou hem in the myddel of thin herte. Forsothe
 22 lif thei ben to the findende hem, and of alle flesh the helthe. With alle warde
 23 kep thou thin herte, for of it lif goth forth. Remoue from thee a shreude
 24 mouth; and bacbitende lippis be thei

sone of my fadir, a tendir sone, and oon 'gendride bifore^l my modir. And *my fadir* 4
 tau3te me, and seide, Thin herte resseyue my wordis; kepe thou myn heestis, and
 thou schalt lyue. Welde thou wisdom, 5
 welde thou prudence; forzete thou not, ne
 thir bowe thou away fro the wordis of my
 mouth. Forsake thou not it, and it schal 6
 kepe thee; loue thou it, and it schal kepe^k
 thee. The bigynnyng of wisdom*, welde 7
 thou wisdom; and in al thi possessioun
 gete thou prudence. Take thou it, and it 8
 schal enhaunce thee; thou schalt be glorified[†]
 of it, whanne thou hast biclippid it. It
 schal 3iue encrecyngis of graces to thin 9
 heed; and a noble coroun schal defende
 thee. Mi sone, here thou, and take my 10
 wordis; that the 3eris of lijf be multiplied
 to thee. Y schal schewe to thee the weie 11
 of wisdom; and Y schal lede thee bi the
 pathis of equyte. In to whiche^l whanne 12
 thou hast entrid, thi goyngis schulen not
 be maad Streit; and thou schalt rennen,
 and schalt not haue hirtyng. Holde thou 13
 teching^m, and forsake it not; kepe thou
 it, for it is thi lijf. Delite thou not in the 14
 pathis of wyckid men; and the weie of
 yuele men plese not thee. Fle thou fro it, 15
 and passe thou not therbi; bowe thou
 awei, and forsake it. For thei slepen not, 16
 'no butⁿ thei han do yuele; and^o sleep is
 rausched^p fro hem, no^q but thei^r han dis-
 seyued[†]. Thei eten the breed of vnpyte, 17
 and^s drinken the wyn of wickidnesse[§].
 But the path of iust men goth forth as 18
 list schynunge, and encreessith^{||} til to per-
 fit dai. The weie of wickid men is derk; 19
 thei witen not where thei schulen falle.
 Mi sone, herkene thou my wordis; and 20
 bowe down thin eeris to my spechis. Go 21
 not tho^t awei fro thyn 3en; kepe thou
 hem^u in the myddil of thin herte. For 22
 tho^v ben lijf to men fyndunge thoo^w,
 and^x heelte 'of al fleisch^y. With al kep- 23
 ing^z kepe thin herte, for lijf cometh forth

this may be vnderstondun of Dauyth, the fadir of Salomon; and of God, cheef fadir of alle; and this lettre may be vnderstondun bothe of Salomon and of Crist. *Lire here. c.*

* *The bigynnyng of wisdom*; that is, to gete wisdom. *welde thou wisdom*; that is, at the maner of possessioun cleue thou stidefastly to a wijs techere. *welde thou wisdom*; that is, possessioun of wisdom in this liyf, is the bigynnyng to haue wisdom in heuenli cuntry, which stonidith in the cleer s3t and knowing of God. *and in al thi possessioun*; that is, bifor al thing that may be getun in to thi possessioun. *take thou it*; that is, haaste thou to gete it. In Ebreu thus, *the bigynnyng of wisdom, be thou wisdom*; that is, the bigynnyng to gete wisdom, is to bie to thee bi prijs ether seruyce a wijs techere, which is seid here wisdom. *and in al thi bigyn, gete thou prudence*; that is, bifor alle thingis that moun be bou3t, ether moun be had of eny man in eny maner. *Lire here. c.* † *be glorified*; that is, thou schalt be onourid bifor many men for it. *Lire here. c.* ‡ *disseyued*; symple men. *Lire here. cxx.* § *of wickidnesse*; that is,

^m in thin *AH.* ⁿ purchase thou *c pr. m.* ^o Flee thou *A.* ^p wickenesse *EG pr. m.* ^q is derk *A.*

^l bigotun tofore *I.* ^k warishe *I.* ^l the whiche *I.* ^m disciplyne or teching *I.* ⁿ but if *I.*
^o neither *A sec. m.* ^p take away *I.* ^q Om. *A sec. m.* ^r if thei *I.* ^s and thei *I.* ^t thei *I.* ^u tho cwv.
 Om. *FHU.* ^v tho wordis *I.* ^w hem *I.* ^x and thei ben *I.* ^y to ech man *I.* ^z warde *I.*

25 ferr fro thee. Thin ezen see thei rize
thingis; and thin ezolidis beforge thei thi
26 goingis. Rize reule the pathis to thi feet,
27 and alle thi weies be they stablid. Ne
bowe thou down to the rize, ne to the
lift; turne awei thi foot fro euel. For-
sothe the weies that ben on the rizehalf
the Lord knew³; shreude forsothe ben^r,
that of the lift ben. He forsothe rize
shal make thi goingus; thi weies forsothe
in pes shul be brozt forth.

CAP. V.

1 My sone, tac heed to my wisdam, and
to my prudence bowe thou thin ere;
2 that thou kepe thoztis, and discipline
thi lippis withholden. Ne^s wile thou not
entende to the desceyuyng of womman;
3 forsothe an hony comb droppende the
lippis of a strumpet, and clerere than oile
4 the throte of hir; forsothe the laste of
hir bitter as wormod, and the tunge of
5 hir sharp as a twei bitende swerd. The
feet of hir gon down in to deth; and to^t
6 helle the goingis of hir persen. Bi the
path of lif thei gon not; vagaunt ben
7 the goingus of hir, and vnserchable. Now
thanne, my sone, here thou me, and ne
go thou awei fro the wordis of my
8 mouth. Aferr mac fro hir thi weie, and
ne nezhe thou to the doris of hir hous.
9 Ne zyue thou to alienes thi wrshipe, and
10 thi zeris to the cruel; lest perauenture
be fulfid straungeres with thi strengthis,
and thi trauailis ben in an^u aliene hous;
11 and thou weile in^v thi laste, whan thou
hast wastid thi flesh, and thi bodi; and
12 sey, Whi wariede I discipline, and to
13 snybbingis assentede^w not myn herte; ne
I herde the vois of men techende me, and
14 to maistris I bowide not myn ere? Nezh
I was in alle euel, in the myddel of the
15 chirche, and of the synagoge. Drink
watir of thi cisterne, and the flowingus

of it. Remoue thou^a a schrewid mouth 24
fro thee; and backbitunge lippis be fer fro
thee. Thin izen se rizeful thingis; and thin 25
izeliddis go bifore thi steppis. Dresse thou 26
pathis to thi feet^{*}, and alle thi weies schu-
len be stablischid. Bowe thou not to the 27
rize side †, nether to the leftside; turne
awei thi foot fro yuel. For the Lord †
knowith the weies that ben at the rize-
side; but the weies ben weeward, that ben
at the leftside. Forsothe he schal make
thi goyngis rizeful; and thi weies schulen
be brozt forth in pees.

CAP. V.

Mi sone, perseyue thou my wisdom, 1
and bowe down thin eere to my prudence;
that thou kepe thi thouztis, and thi lippis 2
kepe teching. Zyue thou not tent to the
falsnesse of a womman; for the lippis of 3
an hoore[§] ben an hony coomb droppinge,
and hir throte is clerere than oile; but 4
the last thingis ben bittir as wormod, and
hir tunge is scharp as a swerd keruyng
on ech side. Hir feet gon down in to deeth; 5
and hir steppis persen to hellis. Tho goon 6
not bi the path of lijf; hir steppis ben vn-
certeyn, and moun not be souzt out. Now 7
therfor, my sone, here thou me, and go^b
not awei fro the wordis of my mouth.
Make fer thi weie fro hir, and neize thou 8
not to the doris of hir hous. Zyue thou 9
not thin onour to aliens^{||}, and thi zeris
to the cruel; lest perauenture straungeris 10
be fillid with thi strengthis, and lest thi
trauels be in an alien^c hous; and thou 11
biweile[¶] in the laste daies, whanne thou
hast wastid thi flesch^d, and thi bodi; and
thou^e seie, Whi^f wlatide Y teching, and 12
myn herte assentide not to blamyngis;
nether Y herde the voys of men techinge 13
me, and Y bowide not down myn eere to
maistris? Almest Y was in al yuel, in the 14
myddis of the chirche, and of the syna-
goge. Drink thou watir^{**} of thi cisterne^{††}, 15
and the floodis of thi pit. Thi wellis be 16

getun bi wick-
idnesse. Lire
here. c.
|| and encreess-
ith, etc.; in go-
yng forth fro
vertu in to
vertu, til God
be seyen in
Syon. tho ben
lijf; that is, ben
cause of lijf of
grace, and
maken good
disposicioun of
bodi to hem
that kepen tho.
Lire here. c.
* to thi feet;
that is, to thyn
affecciouns.
Lire here. cx
na.

† Bowe thou
not to the rize
side, etc.; that
is, be thou not
drawun fro the
weye of rizeful-
nesse [rizeful-
nesse x] bi
prosperites,
nether [or faire
x] biheestis,
nether be thou
brokun bi ad-
uersites, nether
ma.aaasis. Lire
here. cx.

‡ For the Lord,
etc.; al this til
to the ende of
the chapitre, is
not of the text,
for it is not in
Ebreu. Lire
here. c.
§ of an hoore;
summe Ebreys,
as Rabi Sala-
mon, expownen
this of idolatrie,
signefied bi an
hoore. Lire
here. c.

|| that is, to
ribandis and
enemies of
Goddis lawe. x.
¶ withouten
fruyt, as
dampned men
doon aftir
deeth. Sap. vto.
x.

** Drynke thou
water; that is,
if thou maist
not, ether nyt
lyue chast, vse
thi wiyf. Lire
here. c.

vse thou with
drede thin
owne wijf,
kepe hire fro
othere, bring-
inge forth chil-
dren in ver-
tuuous lone. x.
†† bi water of

^r thei ben A. ^s Om. A. ^t in to A. ^u Om. E pr. m. ^v Om. c. ^w assente c.

^a Om. 1. ^b go thou 1. ^c aliens A1. ^d fleish 1. ^e Om. 1. ^f Thanne whi 1.

16 of thi pyt. Ben lad out thi wellis with-
 17 oute forth; and in stretis thi watir de-
 18 uyd thou. Haue thou hem alone; and
 19 be not alienes thi parceneres. Be thi
 20 veyne blissid; and glade thou with the
 21 womman of thi ful waxende 3outhē. A
 22 most cheere^x hynde; and a most kindeli
 23 hert calf. The tetis of hir inwardli make
 thee drunke alle time; and in the looue
 of hire delite thou bisili. Whi art thou
 brozt down, some myn, of an alien wom-
 man; and art fed in the bosum of an
 othere? The Lord loketh the weie of a
 man; and alle the goingis of hym be-
 holdith^y. His wickenesses^z taken the vn-
 pitouse; and with the cordis of his synnes
 he is togidere streyned. He schal dien,
 for he hadde not discipline; and in the
 multitude of his folie he schal ben be-
 gylyd.

CAP. VI.

1 My sone, if thou become bor3 for thi
 frend; thou hast pi3t down anent a straun-
 2 ger thin hond. Thou art gnarid with the
 woordis of thi mouth; and taken with thi
 3 proper woordis. Do thanne, my sone, that
 I seie, and deliuere thi self; for thou hast
 fallen in to the hond of thi ne3hebore.
 Ren hider and thider, hee3e, rere vp thi
 4 frend; ne 3iue thou slep to thin e3en,
 5 and nappe not thin e3elidis. Be thou
 pullid out as a^a foun fro the hond; and as
 6 a brid fro the spies of the foulere. Go
 to the anpte, O! thou slowe; and behold
 7 the weies of it, and lerne wisdam. The
 whiche, whan it hath no ledere, ne co-
 8 maundere, ne prince; it greitheth in the
 somer mete to hymself^b, and gedereth
 9 togidere in time of rip, that it ete. Hou
 longe, thou slowe, shalt thou slepe?
 10 whanne shalt thou rise fro thi slep? A
 litil while thou shalt slepe, a litil while
 thou shalt nappe; a litil while thou shalt
 leyn togidere thin hondis, that thou slepe.

stremed forth*; and departe thi watris in
 stretis. Haue thou aloone 'tho *watris*⁵; 17
 and aliens be not thi parceneris†. Thi 18
 veyne‡ be blissid; and be thou glad with
 the womman of thi 3ong^h wexynge age§.
 An hynde moost dereworthē||; and an hert 19
 calf moost acceptable. Hir teetis fille thee
 in al tyme; and delite thou contynueli in
 the loue of hir^{**}. Mi sone, whi art thou 20
 disseyued of an alien womman; and art
 fostrid in the bosum of an othere? The 21
 Lord seeth the weie of a man; andⁱ bi-
 holdith alle hise steppis. The wickid-22
 nessis of a wyckid man taken hym; and
 he is boundun with the roopis of hise
 synnes. He schal die, for he hadde not 23
 lernyng^k; and he schal be disseyued in
 the mychilnesse of his fooli.

CAP. VI.

1 Mi sone, if thou hast bihi3t for thi
 frend; thou hast fastned thin hoond at a
 stranger. Thou art boundun bi the wordis 2
 of thi mouth; and *thou art* takun with
 thin owne wordis^l. Therfor, my sone, do 3
 thou that that Y seie, and delyuere thi
 silf; for thou hast fallun^m in to the hond
 of thi ne3bore. Renne thou aboute, haste
 thou, reise thi frend; 3yue thou not sleep 4
 to thin i3en, nether thin i3eliddis nappe.
 Be thou rauyschid†† as a doo fro the 5
 hond; and as a bridde froⁿ aspiyngis^p of
 the foulere. O^q! thou slowe man, go to the 6
 'ante, *ether pissemyre*^r; and biholde thou
 hise weies, and lerne thou wisdom. Which^s 7
 whanne^t he hath^u no duyck, nethir co-
 maundour, nether^v prince; makith redi 8
 in somer mete to hym silf, and gaderith
 togidere in heruest that, that he schal
 etc. Hou long schalt thou, slow man, 9
 slepe? whanne schalt thou rise fro thi
 sleep? A litil thou schalt slepe, a litil 10
 thou schalt nappe; a litil thou schalt ioyne

cisterne; is sig-
 nified the watir
 of helthe and
 of wisdom, that
 cometh forth of
 hooly scripture.
 A roan owith
 to departe this
 wisdom in
 stretis, that is
 comyn places;
 also he alone
 owith to haue
 this watir of
 wisdom, not
 excludinge
 othere feithful
 men and good
 dissiplis, but
 scorneris and
 vnfeithful men.
 c.

* *thi wellis be
 stremed forth*;
 that is, children
 be gendrid of
 thee in matry-
 monye. *Live
 here. c.*

and departe
thi watris, etc.;
 that is, 3yue
 thou to mariage
 thi children
 comun to age.
Live here. c.

† *aliens be not
 thi parceneris*;
 that is, kepe so
 thi wyf, that
 children borun
 of hir be thyne,
 and that aliens
 be not parce-
 neris in thi
 wyf, nether in
 children. *Live
 here. c.*

‡ *thi veyne*;
 that is, the
 children borun
 of veri matry-
 monye. c.

§ *with a wom-
 man of thi 3ong
 wexynge age*;
 that is, with
 Goddis lawe
 3ouun to the
 puple of Israel
 in the 3outhē
 therof. c.

|| *an hynde
 most dere-
 worthē*; is
 Goddis lawe.
*an hert calf
 most accepta-
 ble*; is a studi-
 ous dissiple in
 Goddis lawe;
 ether bi *an
 hynde* is vndur-
 stonde a feith-
 ful spousesse.
an hert calf;
 that is, a feith-

^x cleere A. ^y he beholdith AGH. ^z wickidnessis AGH. ^a Om. A. ^b it silf AH.

^g hem I. ^h Om. I. ⁱ and he I. ^k lernyng *ether chastising* CEF GK MNP QRS UVY A C. discipline or *chas-*
tising I. ^l spechis I. ^m feld C H N U Y. ⁿ for R. ^p spiyngis M C. ^q A plures. ^r ante, *ether spisse-*
mire N Q U W. ante II. ante, *ether the pisse-mire* S. ^s pismire, *ether ample* Y. ^t The which emte I. ^u thou3 I.
^v haue I. ^v ne I.

11 And ther shal come to thee as a weie
goere, nede; and porenesse, as a man
armed. If forsothe vnslo3 thou shul be,
shal come as a welle thi rip; and nede
12 ferr shal flee fro thee. A man apostata,
a man ful of strengthe vnprofitable, goth
13 with peruertid mouth; he twincleth with
the e3en^c, he tramplith with the foot,
14 with the fingir he speketh, with shreude
herte he castith euel; and alle times
15 striues he sowith. To this anoon shal
come his perdicioun, and sodeynli he shall
be to-treden; and he shal han no mor
16 medecyn. Sixe thingis ben, that the
Lord hateth; and the seuenthe the lif of
17 hym warieth. He3e e3en, a tunge liere,
hondis shedende out the innocent blod,
18 the herte castende most euel tho3tis, the
19 swifte feet to rennen in to euel, the
bringende forth lesingis, the desceyuable
witness; and hym that sowith among
20 brether discordis. Withhold, my sone,
the hestis of thi fader; and ne leue thou
21 the lawe of thi moder. Bind hem bisili
in thin herte; and enuyroune to thi throte.
22 Whan thou shalt go, go thei with thee;
whan thou shalt slepe, kepe thei thee;
23 and wakende speke thou with hem. For
the maundement is a lanterne, and the
lawe lizt^d, and the weie of lif the snyb-
24 bing of discipline; that thei kepe thee
fro an euel womman, and fro the flater-
ende tunge of the straunge womman.
25 Coueite not thin herte the fairnesse of
hir; ne be thou take^e with the beckis of
26 hir. The price forsothe of the strumpet
vnethe is of o lof; the womman forsothe
27 taketh the precious lif of a man. Whether
mai a man hide fir in his bosum, that his
28 clothis brenne not; or gon vpon colis^f,
29 and his solis ben not brent? So he that
goth in to the womman of his ne3ebore;
shal not ben clene, whan he touchith hir.
30 Not gret is the blame, whan a man stelith;

togidere thin hondis, that thou slepe. And^y 11
nedynesse, as a weigoere*, schal come to
thee; and pouert, as an armed man. For-
sothe if thou art not slow, thi ripe corn
shal come as a welle; and nedynesse schal
fle fer fro thee. A man apostata†, a^{yy} man 12
vnprofitable, he goith with a weiward
mouth; he bekeneth with izen‡, he tramp- 13
ith with the foot, he spekith with the
fyngur§, bi^z schrewid herte he ymagyneth 14
yuel, and in al tyme he sowith dissen-
ciouns. His perdicioun schal come to hym 15
anoon, and he schal be brokun sodeynli;
and he schal no more haue medecyn||.
Sixe thingis ben^a, whyche the Lord hatith; 16
and hise soule cursith the seuenthe thing.
Hi3e izen¶, a tunge liere**, hondis sched- 17
inge out innocent blood, an herte ymagyn- 18
ynge worste^b thou3tis, feet swifte to renne
in to yuel, a man bringynge forth lesingis, 19
a fals witness; and him that sowith dis-
cordis^c among britheren. Mi sone, kepe 20
the comaundementis of thi fadir††; and for-
sake not the lawe of thi modir. Bynde 21
thou tho continueli in thin herte; and cum-
passe^d to thi throte^d. Whanne thou goist, 22
go tho^e with thee; whanne thou slepist,
kepe tho^f thee; and thou wakyng speke
with tho^g. For the comaundement of God^h 23
is a lanterne, and the lawe is lizt, and the
blamyng of techyng^h is the weie of lijf;
'that the comaundementisⁱ kepe thee fro 24
an yuel womman, and fro a flaterynge
tunge of a straunge womman. Thin herte 25
coueite not the fairnesse of hir; nether be
thou takun bi the signes^k of hir. For the 26
prijs of an hoore is vnethe of^l o loof‡‡;
but^m a womman takithⁿ the preciouze
soule of a man. Whetherⁿⁿ a man mai 27
hide fier in his bosum, that hise clothis
brenne not; ethir go on colis, and hise 28
feet be not brent? So^o he that entrieth to 29
the wijf of his ne3bore; schal not be cleene,
whanne he hath touchid hir. It^p is not^q 30

ful spouse, ether
hosebonde.
Lire here. c.
** in the loue of
hir; that is, in
hir felouschipe
in 3ongthe and
eelde. Lire
here. c.
†† Be thou ra-
uyschid; that
is, swiftli; fro
the hond of
him, to whom
thou hast
bounde thee.
Lire here. c.
* as a wei-
goere; that is,
sone aud su-
deynli; armed
so that thou
maist not de-
fende thee
agens it. Lire
here. c.
† apostata;
that is, brekere
of religioun, is
maad a man
vnprofitable,
etc. CKXV.
‡ bekeneth with
izen; schew-
inge to wym-
men signes of
lecherie. c.
§ with the fyn-
gur; that is,
with pride.
Lire here. CKX.
|| no more haue
medicyn; for
aftir deth is no
place to fruyt-
ful penaunce.
Lire here. c.
¶ hi3e izen;
that is, opyn
signes of pride.
Lire here. CKX.
** a tunge
liere; that is,
customable to
dedly leesing.
Lire here. c.
†† of thi fadir;
that is God.
modir; that
is, hooli scrip-
ture, ethir hooli
chirche.
^o to thi throte;
that is, in hold-
inge tho in
mynde stide-
fastli, and in
spekinge of tho.
whanne thou
slepist, etc.; for
in slepinge in
the mynde of
tho, thou
slepist in the
Lord, and in
his proteccioun.
weie of lijf;
that is, to hem

^c eye A. ^d of lizt E pr. m. ^e not take AE pr. m. H. ^f the colis AEGH.

^y And thanne I. ^{yy} is a I. ^z with I. ^a ther ben I. ^b ful wickid I. ^c discord I. ^d with hem I.
^e thei I. ^f thei I. ^g hem I. ^h disciplyne I. ⁱ that thei I. that, that is, the comaundementis. Lire
here. X sec. m. ^k beckis I. ^l the value of I. ^m forsothe I. ⁿ takith away I. ⁿⁿ Wher ceteri passim.
^o Rigt so I. ^p And it A. ^q no fs pr. m.

forsothe he steleth, that he fulfille the hun-
 31 grende soule. Ca3t therewith forsothe
 he shal zelde the^g seuene fold; and al the
 substaunce of his hous he shal take, and
 32 deliueren hymself. Who^h forsothe is auou-
 trer; for miseise of herte he shal lesen
 33 his soule. Filthe and shenshepe he geder-
 eth to hymself; and the repref of hym
 34 shal not ben don awei. For the ielous-
 nesse and the wodnesse of the man shal
 35 not sparen in the dai of veniaunce, ne
 assente to the pre3eeris of any man; and
 he shal not take for the a3een bizing
 manye ziftis.

CAP. VII.

1 My sone, kep thou my woordis; and
 myne hestis ley vp to thee. Sone, hon-
 noure thou the Lord, and thou shalt fare
 wel; biside hym forsothe thou shalt not
 2 dredenⁱ an other. Kep my maundemens,
 and thou shalt liue; and my lawe as the
 3 appil of thin e3e. Bind it in thi fingris;
 4 wryt it in the tablis of thin herte. Sey
 to wisdam, My sister thou art; and pru-
 5 dence clep thou thi lemman. That it kepe
 thee fro^a a straunge womman; and fro an
 alien, that hir woordis maketh sweete.
 6 Fro the windowe forsothe of myn hous
 bi the latys I beheeld the 3unge man;
 7 and I see litle childer. I beholde the sori
 8 hertid 3unge man, that passeth thur3 the
 stretis, biside the corner; and ne3 the weie
 9 of that hous goth in derc, the dai wax-
 ende to euen, in the ny3tis dercnessis and
 10 mystynesse. And lo! a womman a3en
 cam to hym, with strumpet aray befor
 maad redi to the soulis to be desceyued,
 11 a chaterere, and vagaunt of reste, vnpa-
 cient, ne mowende in the hous abide stille
 12 with hir feet; now withouteforth, now
 in the stretys, now beside the corneres^k
 13 aspiende. And the ca3te 3unge man she
 kisseth; and with wowende chere she
 14 flatereth, seiende, Sacrifises^l of victorie^m

greet synne*, whanne a man stelith; for
 he stelith to fille an hungri soule. And he 31
 takun schal zelde the seuenthe fold; and
 he schal 3yue al the catel of his hous, and
 schal delyuere hym silf. But he that is 32
 avouter; schal leese his soule, for the^r po-
 uert of herte†. He gaderith filthe, and 33
 sclaudrith^s to^t hym silf; and his schen-
 schip schal not be don awei‡. For the 34
 feruent loue and strong veniaunce of the
 man3 schal not spare in the dai of ven-
 iaunce, nether schal assente to the preieris 35
 of ony; nether schal^v take ful^w many ziftis
 for raunsum.

that synnen bi
 ignorance
 ether freelte.
 a straunge
 womman; that
 is, a uouresse,
 that makith hir
 32 strange fro
 hir hosebonde.
 Lire here. c.
 † o loof; in
 Ebreu it is, is
 ennethe a gobel
 of breed.

precious soule;
 the soule of
 man is seid
 preciose, for
 it is maad to
 the ymage of
 God, and is or-
 deyned to blis
 aboue kynde;
 but a womman
 as a sustir of
 the deuel tak-
 ith it to anou-
 trie and damp-
 nacioun. Lire
 here. c.

* not greet
 synne, etc.;
 that is, theste
 in comparisoun
 of auoutrie.
 Lire here. ck.
 sec. m.

† pouert of
 herte; that is,
 [wanting κ]
 of resoun. ck.
 ‡ schal not be
 doon away; for
 the peyue of
 helle is with-
 outen ende.

Lire here. c.
 § the man;
 that is, God.
 c. et alii.

that is, Crist. i.
 || my woordis;
 in fillinge tho
 bi werk, and
 kepinge as a
 precioussere tre-
 sour. Lire
 here. c.

¶ Sone, onoure,
 etc.; this vers
 is not in Ebreu.
 Lire here. c.

** in thi fyn-
 gris; that is,
 fille it in werk.
 Lire here. ckx.
 †† a straunge
 womman; that
 is, anouresse.

Lire here. c.
 ‡‡ fro the wim-
 dow, etc.; that
 is, priuete of
 consience. Lire
 here. c.

§§ litle children;
 that is, foolis
 that han litil
 wit. Lire here.
 c.

||| with wowing

CAP. VII.

Mi sone, kepe thou my wordis||; and 1
 kepe^x myn heestis to thee. Sone, onoure¶
 thou the Lord, and thou schalt be 'my3ti;
 but outakun hym drede thou not an alien^y.
 Kepe thou myn heestis, and thou schalt 2
 lyue; and^z my lawe as the appil of thin
 i3en^a. Bynde thou it in thi fyngris**;
 3 write thou it in the tablis of thin herte.
 Seie thou to wisdom, Thou art my sistir;
 4 and clepe thou prudence thi frendesse^b.
 That it kepe thee fro a straunge wom- 5
 man††; and fro an alien womman, that
 makith hir wordis swete. For whi fro 6
 the wyndow‡‡ of myn hous bi the latijs
 Y bihelde; and Y se litle children§§. I bi- 7
 holde a 3ong man coward, that passith bi 8
 the stretis, bisidis^c the^d corner; and he
 goith ni3 the weie of hir hous in derk 9
 tyme, whanne the dai drawith to ni3t, in
 the derknessis^e and myst of^f the ny3t.
 And lo! a womman, maad redi with our- 10
 nement of an hoore to disseyue soulis,
 meetith hym, and sche is a ianglere, and
 goynge^g about, and vnpacient of reste, 11
 and mai not stonde in the hous with hir
 feet; and now without forth, now in 12
 stretis, now bisidis corneris sche 'aspieth^h.
 And sche takith, and kisseth the 3ong man; 13
 and flaterith with wowynge cheer|||, and

^g Om. A. ^h Who so A. ⁱ holden E pr. m. ^k corner AII. ^l Sacrifise A. ^m victories c pr. m.

^r Om. I. ^s sclaudre wç. ^t Om. c. ^v he schal I. ^w Om. I. ^x gadre in tresour I. ^y myche worth,
 and drede thou noon oother but him I. ^z and kepe I. ^a i3e I. ^b leef I. ^c biside I. ^d a I. ^e derk-
 nesse c. ^f in c. ^g a goer I. ^h spieth c.

for helthe I haue gretli vouwid ; to dai
 15 I haue 3olde my vouwis. Therefore I wente
 out in to thin a3en comyng, desirende
 16 thee to seen ; and I haue founde. I haue
 arajid with cordis my litil bed, and spred
 17 with peintid tapitis of Egipt ; I haⁿ
 sprendd my ligging place with myrre,
 18 and aloes, and canell. Cum, and be wee
 inwardli drunke with tetes, and vse wee
 the coueitid clippingis ; to the time that
 19 the dai waxe lizt. There is not a man in
 hir hous ; he 3ide awei the most ferr
 20 weie. The bagge of his monee he toc
 with hym ; in the dai of the^o fulle moone
 21 he is to turne a3een in to his hous. She
 grenede hym with manye wordis ; and
 with flatering of lippis she fordrow hym.
 22 Anoon he folewith hir, as an oxe lad to
 the sacrificise of victorie ; and as a lomb
 pleiende and vnknowende, that to bondis
 23 the fool is drawe, to the time that the
 arwe thirle thur3 his mawe. As if a brid
 hee3e to the grene ; and wot not, that of
 24 the^p perile of his lif me purposeth. Now
 thanne, sone myn^q, here thou me ; and tac
 25 tente to the wordis of my mouth. Ne
 be drawen awei in the weies of hir thi
 mynde ; ne be thou bigilid in the sties of
 26 hir. Manye forsothe woundid she threw
 down ; and alle the strongeste^r ben slain
 27 of hir. The weies of helle the housis of
 hir ; persende in to the innermor thingus
 of deth.

CAP. VIII.

1 Whether not wisdam ofte crieth ; and
 2 prudence 3iueth his vois ? In the he3est
 and he3e frountis, aboue the weie, in the
 3 myddel pathis, stondende beside the 3ate
 of the cite ; in tho 3ate doris it speketh,
 4 seiende, O ! men, to 3ou I ofte crie ; and
 5 my vois to the sones of men. Vnder-
 stondeth, 3ee litle childer, wittenesse ; and,
 6 3ee vnwise men, taketh heed. Hereth,
 for of grete thingis I am to speke ; and
 my lippis shul ben opened, that euene

seith, Y ou3te sacrifices^{i*} for heelthe ; to 14
 dai Y haue 3olde my vouwis. Therfor Y 15
 3ede^k out in to thi meetyng, and Y desiride
 to se thee ; and Y haue founde *thee*. Y 16
 haue maad my bed with coordis, Y haue
 arayed^l with tapetis peyntid of Egipt ; Y 17
 haue bispreynt my bed with myrre, and
 aloes, and canel. Come thou, be we fillid 18
 with tetis[†], and vse we collyngis *that*
ben^m coueitid ; til the dai bigynne to be
 cleer. For *myn* hosebonde is not in his 19
 hows ; he is goon a ful long weie. He 20
 took with hym a bagge of money ; he
 schal turne a3en in to his hous in the dai
 of ful moone. Sche boonde hym[‡] with 21
 many wordis ; and sche drow forth hym
 with flateryngis of lippis. Anoon he as 22
 an oxe led to slayn sacrifice sueth hir,
 and as a ioli lomb and vnkunyngeⁿ ; and
 the fool woot not, that he is drawun to
 bondys[§], til an arowe perse^o his mawe. 23
 As if a brid hastith^{||} to the snare ; and
 woot not, that it is don of the perel of his
 lijf. Now therfor, my sone, here thou me ; 24
 and perseyue the wordis of my mouth.
 Lest thi soule be drawun awei in the weies 25
 of hir ; nether be thou disseyued in the
 pathis of hir. For sche castide^p down[¶] 26
 many woundid men ; and alle strongeste
 men weren slayn of hir^{**}. The weies of 27
 helle *is* hir hous ; and persen in to^q ynnere
 thingis of death.

CAP. VIII.

Whether wisdom crieth not ofte ; and 1
 prudence 3yueth his^r vois ? In souereyn- 2
 este^{s††} and hi3 coppis, aboue the weie, in the
 myddis of pathis, and it stondith bisidis 3
 the 3ate of the citee, in thilke closyngis,
 and spekith, and seith, A ! 3e men, Y crie 4
 ofte to 3ou ; and my vois *is* to the sones of
 men. Litle children^{‡‡}, vndirstonde 3e wis- 5
 dom ; and 3e vnwise men, 'perseyue *wis-*
dom^t. Here 3e, for Y schal speke of grete 6
 thingis ; and my lippis schulen be openyd,

ⁿ han AGH. haue E. ^o this A. ^p Om. C. ^q Om. AGH. ^r strengthid A.

^l sacrifice A. ^k wente I. ^l araided it K. ^m Om. ceteri. ⁿ vnkunynge I. ^o perishe I. ^p hath cast I.
^q to the I. ^r hir I. ^s souereyne A sec. m. ^t perseyueth in herte I. [†] perseyue
 wisdam. Lire here. N text.

¹⁴ cheer ; that is, vnresteful, and with out schame. Lire here. c.
¹⁶ * Y ou3te sacrifice ; thus it is in bokis amendid, but summe bokis han, Y auowide. Lire here. c.
¹⁸ † with tetis ; that is, with toching of tetis. Lire here. c.
¹⁹ ‡ Sche boond him ; that is, withhelde and wlapide him in coueytise of fleisch, as in a net. Lire here. c.
²¹ § to boondis ; of synne and of peyne. Lire here. c.
²² || a brid hastith ; as a brid is takun in a snare, for the coueytise of a litil meete, so ha that is vncontynent, ether a lechour, renneth in to the snare of synne, and in to the deth of helle, for coueytise of desiring of a woman. Lire here. c.
²⁶ ¶ sche castide down ; fro the staat of grace ; many woundid men, bi the wounde of fleischli coueytise. Lire here. c.
²⁷ ** strongeste men weren slayn of hir ; as it is opyn of Adam, the moste man, for he was in the staat of innocence, and was ful of kunnyng and vertu, and of Sampson, the strongeste man, and of Dauyth, the holieste man, and of Salamon, the wiseste man, and of many mo in the Elda and Newe Testament. c.
^{††} †† in souereyneste ; that is,

7 thingus thei preche. Treuthe my throte
shal sweteli bethenke; and my lippis shul
8 wlate the vnpitouse. Riztwise ben alle
my sermownes; ther is not in hem any
9 thing shreude, ne peruertid. Rizte thei
ben to vnderstondende men; and euene to
10 men findende kunnyng. Taketh my dis-
cipline, and not money; doctrine mor
11 than tresor cheseth. Betere is wisdom
than alle the most precious richessis; and
al desirable thing to it mai not be com-
12 parisound. I, wisdom, dwelle in coun-
13 seil; and am among to lerned thoʒtis. The
drede of the Lord hateth euel; enhaunc-
ing, and pride, and the shreude weie,
and the mouth of the twisil tunge I wlate.
14 Myn is conseil, and equite; myn is pru-
15 dence, myn is and strengthe. By me
kingus regnen; and makeris of lawis rizte
16 thingus demen. Bi me princis comaund-
17 en; and myʒti men deme riztwisnesse. I
men loouende me looue; and that erli
18 waken at me, shul finde me. With^s me
ben richessis, and glorie; and proud plen-
19 teuousnessis, and riztwisnesse. Betere is
my frut than gold, and than precious
ston; and my buriounyngis than chosen
20 siluer. In the weies of riztwisnesse I go,
21 in^t the myddel of pathis of dom; that I
make riche men loouende me, and fulfille
22 the tresores of hem. The Lord weldide
me in the begynnyng of his weies; er any
thing shulde be maad, of the firste cause.
23 Of the euere lastende I am ordeyned; and
of the olde, er the erthe shulde be maad.
24 Not ʒit weren the depthis of watir; and I
now was conceyued. And not ʒit the wellis
25 of watris hadden broken out, ne ʒit the
mouteynes^u in heuy mykilnesse hadden
26 ben maad; er the hillis I was born. ʒit
the erthe he hadde not maad; and flodis,
and the utmost^v poyntys of the round-
27 nesse of the erthe. Whan he greithede
heuenes, I was thereat; whan in certein
lawe and cumpas he closide the depnesse
28 of watris. Whan the eir he fastnede aboue;

to preche riztful thingis. My throte schal
7 bithenke treuthe; and my lippis schulen
curse a wickid man. My wordis ben iust; 8
no schrewid thing, nether weiward is^u in
tho^v. 'My wordis^w ben riztful to hem that 9
vndurstonden; and *ben^x* euene to hem that
fynden kunnyng. Take ʒe my chastisyng, 10
and not money; chese ʒe teching more
than tresour. For wisdom is betere than 11
alle richessis moost preciouise; and al de-
sirable thing mai not be comparisound
therto. Y, wisdom, dwelle in counsel*; 12
and Y am among lernyd thoʒtis. The 13
drede of the Lord hatith yuel; Y curse
boost, and pride, and a schrewid weie, and
a double tungid mouth. Counsel is myn, 14
and equyte 'is myn^y; prudence is myn,
and strengthe 'is myn^z. Kyngis regnen bi 15
me; and the^a makeris of lawis demen iust
thingis *bi me*. Princis comaunden bi me; 16
and myʒti men demen riztfulnesse *bi me*.
I loue hem that louen me; and thei that 17
waken eerli to me, schulen fynde me. With 18
me ben rychessis, and glorie; souereyn
richessis, and riztfulnesse. My fruyt is 19
betere than gold, and precyouse stoon;
and my seedis *ben betere* than chosun
siluer. Y go in the weies of riztfulnesse, 20
in the myddis of pathis^b of doom; that 21
Y make riche hem that louen me, and
that Y fille her tresouris. The Lord weld- 22
ide† me in the bigynnyng of hise weies;
bifore that he made ony thing, at the
bigynnyng. Fro with out bigynnyng Y 23
was ordeined; and fro elde tymes, bifor
that the erthe was maad. Depthis of wa- 24
tris weren not ʒit; and Y was conseyued
thanne. The wellis of watris hadden not
brokun out ʒit, and hillis stoden not to- 25
gidere ʒit bi sad heuynesse; bifor lital
hillis Y was born. ʒit he hadde not maad 26
erthe; and floodis, and the^c herris^d of the
world. Whanne he made redi heuenes, 27
Y was present; whanne he cumpasside
the depthis of watris bi certeyn lawe and
cumpas. Whanne he made stidfast the eir 28

in profetis and
holi doctouris.
Lire here. c.
†† lital chil-
dren; that is,
lital of wit. *Lire*
here. c.

* wisdom dwelle
in counsel; for
hoolsum coun-
cel is ʒouun bi
wisdom, and
wise thoʒtis
comen forth of
wisdom and
encreessen it.
Lire here. c.

† the Lord
weldide, etc.;
here Salamon
spekith of wis-
dom vnmaad,
that is, of the
secunde per-
soone in Tri-
nyte, which is
the kyndly
Sone of God,
with oute bi-
gynnyng and
ende.

of hise weyes;
that is, of his
werkis.

conseyued; for
as a word in vs,
is the conseit
of soule, so and
in dyuyn
thingis the
word is the
conseit, ether
the sone gen-
drid of the
fadir.

the herris; that
is, the princy-
pal partis of the
world, that ben
the eest and
west, south and
north. *Lire*
here. c.

^s To E. ^t and in AGH. ^u hillis E *pr. m.* ^v vttermoost AGH.

^u ther is I. ^v hem I. ^w Thei I. ^x thei ben I. ^y Om. I. ^z Om. I. ^a Om. I. ^b the pathis I.
^c Om. cr. ^d erthis a.

29 and wejede the wellis of watris. Whan
he cumpasside to the se his terme; and
lawe putte to watris, that thei passe not
there coostis. Whan he heeng^w vp the
30 foundemens of the erthe; with hym I was,
alle thingis puttende togidere. And I deli-
tidede bi alle dazes, beforn hym alle time,
31 pleiende in to the roundnesse of erthis;
and my delicis to be with the sones of
32 men. Now thanne, sones, hereth me;
33 blisful that kepen my weies. Hereth
discipline, and beth wise men; and wileth
34 not casten it awei. Blisful the man that
hereth me, and that waketh at my zate
dores al dai; and that waitith at the
35 postis of my dore^x. Who me shal finde,
shal finde lif; and drawen helthe of the
36 Lord. Who forsothe in me shal synnen,
shal hurten his soule; alle that hateden^y
me, loouen deeth.

CAP. IX.

1 Wisdam bilde out to hym an hous;
2 heew^z out seuen pileris, offride his sacri-
fises of victorie, mengde win, and sette
3 forth his bord. He sente his hand wym-
men, that thei shulde clepe to the heizte;
4 and to the wallis of the cite. If any is a
litol child; come he to me. And to vnwise
5 men he^a spac, Cometh, etith my bred;
and drinketh win, that I mengde to zou.
6 Forsaketh childhed, and liueth^b; and goth
7 bi the weies of prudence. Who lerneth
a scornere, doth wrong he to hymself;
and who vndernemeth the vnpitouse, to
8 hymself a wem gendrieth. Wile thou not
vndernyne the scornere; lest he shul hate
thee. Vndirnym the wise man; and he
9 shal looue thee. 3if to the wise man oca-
sioun; and ther shal ben addid to hym
wisdam. Tech the riztwis man; and he
10 shall heeze to take. The begynnyng of
wisdam the drede of the Lord; and the
11 kunnyng of halewis prudence. Forsothe
bi me shul be multiplied thi^c dazes; and

^w hangide AEGH. ^x dores AGH. ^y haten AH. ^z hewide AEGH. ^a sche c sec. m. ^b cometh E pr. m.
^c her A.

^d thei I. ^e he schal I. ^f handmaidens I. ^g litil, that is, meek. Lire here. KNA. ^h Om. I. ⁱ that I.
^k wey I. ^l take it I. ^m Om. I. ⁿ Forsothe I.

about; and weiede the wellis of watris.
Whanne he cumpasside to the see his²⁹
marke; and settide lawe to watris, that
tho^d schulden not passe her coostis.
Whanne he peiside the fundamentis of
erthe; Y was making alle thingis with³⁰
him. And Y delitide bi alle daies, and
pleiede bifore hym in al tyme, and Y³¹
pleiede in the world; and my delices *ben*
to be with the sones of men. Now ther-³²
for, sones, here ze me; blessid *ben thei*
that kepen my weies. Here ze teching,³³
and be ze wise men; and nile ze caste it
awei. Blessid *is* the man that herith me,³⁴
and that wakith at my zatis al dai; and
kepith at the postis of my dore. He that³⁵
fyndith me, schal fynde lijf; and schal^e
drawe helthe of the Lord. But he that³⁶
synneth azens me, schal hurte his soule;
alle that haten me, louen deeth.

CAP. IX.

Wisdom* bildide an hous to him silf; 1
he hewide out seune pileris, he offride²
his slayn sacrifices, he medlide wijn, and
settide forth his table. He sente hise hand-³
maidens^f, that thei schulden clepe to the
tour; and to the wallis of the citee. If ony⁴
man is litil^g; come he to me. And *wisdom*
spak to vnwise men, Come ze, ete ze my⁵
bred; and drynke ze^h the wijn, whichⁱ
Y haue medlid to zou. Forsake ze zong⁶
childhed, and lyue ze; and go ze bi the
weyes^k of prudence. He that techith a⁷
scornere[†], doith wrong to him silf; and
he that vndirnymmeth a wickid man, gen-
drieth a wem to him silf. Nile thou vndir-⁸
nyne a scornere; lest he hate thee. Vndir-
nyne thou a wise man; and he schal loue
thee. 3yue thou occasioun to a wise man;⁹
and wisdom schal be encreessid to hym.
Teche thou a iust man; and he schal haste
to take^l. The bigynnyng of wisdom *is*¹⁰
the^m drede of the Lord; and prudence *is*
the kunnyng of seyntis. Forⁿ thi daies¹¹

* *Wisdom, etc.*; that is, Goddis Sone, vmaad, with out bigynnyng and ende. *an hous*; that is, holy chirche, which he bildide bi word and ensaumple in manhed takun.
vii. pileris; that is, vii. ziftis of the Hooly Goost, ether ordeynede vii. sacramentis, bi whiche al the chirche is borun up. *slayn sacrifices*; that is, himsilf in the cros, which is seid sacrifices, for it conteyneth the vertu of ech other sacrifice; and the memorial of this sacrifice, is the sacrament of the auter. *medlid wjn*; that is, 3af to vs his blood which is sacrid in wjn medlid with water. *handmaidis*; that is, apostlis and othere meke dissiplis to the wallis, etc.; that is, to the feith of Crist, and to tho thingis that ben annexid to the articlis of the feith. *litil*; that is, meke. *my bred*; that is, my bodi zouun vndur the licnesse of bred. *and wjn*; that is, my blood vndur the spice of wjn, wheryne water is medlid; bi eld tyme cristen men comyneden in euer either spice, but it is ordeyned for perel of scheding out of the blood, that it is zouun to lewid men vndur the spice of bred onely. *zong childhed*; that is, vnpro-

12 ben added to thee the 3erys of lif. If a
wis man thou shul be; to thiself thou
shalt be, and to thi ne3heboris. If for-
sothe a gilere; alone thou shalt bern euel.
13 A fool womman, and crious, and ful of
euele draztis to delicis, and no thing
14 outerli kunnende, sat in the 3ate doris of
hir hous, vpon a sete, in the he3e place
15 of the cite; that she my3te clepe men
passende bi the weie, and men goende in
16 ther gate. Who is a litil child; bowe he
doun to me. And to the sory hertid she
17 spac, Stolz watris ben swettere, and hid
18 bred more swete. And he knew not that
there ben ieauntis; and in the depthis of
helle the^d gestis of hir. Who forsothe
shal be ioyned to hir; shal falle doun in
to helle. For whi he that goth away from
hir; shal be saued.

CAP. X

1 A wys sone gladeth the^e fader; for-
sothe a sone fool, the sorewe is of his
2 modir. No thing shal profiten the tre-
sours of vnpitousnesse; riztwisnesse for-
3 sothe shal deliuere fro deth. The Lord
shal not tormente thur3 hungir the soule
of the riztwise; and the spies of the
vnpitous men he shal turn vpsoun.
4 Nedynesse wercheth the slowe hond; the
hond forsothe of stronge men greitheth
richessis. Who forsothe vseth lesingis,
this fedeth windis; the same folewith
5 fleende briddes. Who gedereth in rep,
is a wis sone; who forsothe routeth in
6 somer^f, is the sone of confusioun. The
blissing of God vpon the hed of the rizt-
wis; the mouth forsothe of vnpitous men
7 wickidnesse couereth. The mynde of the
riztwise with preisingis; and the name
of vnpitous^g men shal waxe stinkinge.
8 The wise man in herte shal kepen the
9 hestis; the fool is beten with lippis. Who
goth simpleli, goth trostli; who forsothe

schulen be multiplied bi me; and 3eeris of
lijf schulen be encreessid to thee. If thou 12
art wijs; thou schalt be^o to thi silf*, and
to thi neizboris. Forsothe if *thou art* a
scornere; thou^p aloone schalt bere yuel.
A fonned womman, and ful of cry, and 13
ful of vnleueful lustis, and that kan no
thing outirli, sittith in the doris of hir 14
hous, on a seete, in^q an hij3 place of the
cite; to clepe men passenge bi the weie, 15
and men goynge in her iournei. Who is 16
a litil man *'of wit'*^r; bowe he to me. And
sche spak to a coward, Watris of thefte 17
ben swettere, and breed hid is swettere^s.
And wiste^t not that giauntis ben there; 18
and the gestis^u *'of hir'*^v ben in the depthis
of helle. Sotheli he that schal be applied,
ether fastued, to hir^w; schal go doun to
hellis. For whi he that goith awei fro
hir^w; schal be saued.

CAP. X.

The parablis of Salomon. A wijs sone 1
makith glad the^x fadir; but a fonned sone
is the sorewe of his modir. Tresouris of 2
wickidnesse[†] schulen not profite; but rizt-
fulnesse schal delyuere fro deth. The Lord 3
shal not turmente the soule^y of a iust
man with hungur; and he schal distrie
the tresouns of vnpitouse men. A slow 4
hond hath wrouzt nedynesse; but the
hond of stronge men makith redi rich-
essis. Forsothe he that enforsith *to gete*
'ony thing'^z bi^a leesyngis, fedith the^b
wyndis[‡]; sotheli the same man sueth
briddis fleynge. He that gaderith togi- 5
dere in heruest, is a wijs sone; *but* he
that slepith in sommer, is a sone of con-
fusioun. The blessing of God *is ouer*^c the 6
heed of a iust man; but wickidnesse hilith
the mouth of wickid men. The mynde of 7
a iust man *schal be* with preisingis; and
the name of wickid men schal waxe rotun.
A wijs man schal resseyue comaunde- 8
mentis with herte[§]; a fool is betun with

fitable and
veyn thingis.
lyue 3e, in
grace, of pru-
dence; that is,
of comaunde-
mentis and
counselis of
God. *Lire*
here. c.
† a scornere,
etc.; for he
stirith the
scornere to do
wrong to him.
Lire here. c.
* to thisilf;
that is, to do
good to thi silf
principally, and
aftirward to
othere men.
a fonnid wom-
man; that is,
fals and veyn
teching.
ful of cry; for
it hath not no
but wordis.
vnleueful
lustis; for not
onely it graunt-
ith, but alsu
bringith to
siche lustis.
kan no thing;
for so litil of
trithe is there,
that it is aret-
tid as nou3t.
in the doris,
and so forth;
for siche doc-
tryne is tauzt
sumtyme bi
autorite.
bi the weye;
that is, bi the
brode weye of
vici3.
in her iourney;
that is, suynge
the fernesse of
her conceitise.
a coward; that
is, to him that
sueth lustis.
of thefte; that
is, fals doctryn.
breed hid, etc.;
the herere of
fals doctryne.
geauntis, that
is, of endis.
in the depthis
of helle; that
is, they that
ben tauzt and
fillid bi sich
doctryne goen
doun to the
peyne of helle,
with fendis
that disseyuen
hem. *Lire*
here. c.
† tresouris of
wickidnesse;
that is, yuele

^d Om. AGH. ^e his AGH. ^f the somer AEGH. ^g the vnpitous AGH.

^o be wijs I. ^p forsothe thou I. ^q on cx. ^r in nit I. *of nit. Lire here. N text.* ^s esier to ete I.
^t I wiste; I, the heerere of fals doctryn wiste. *Lire here. N text.* ^u gistis A. felawis I. ^v therof plures.
^w it plures. ^x his I. ^y lijf I. ^z auzt I. *ony thing. Lire here. N text.* ^a with I. ^b Om. I. ^c Om. c. in.

beshrewwith his weies, shal be maad opene.
 10 Who twinclith with e3e, shal 3iue so-
 rewe; the fool with lippis shal be bete.
 11 The veyne of lif the mouth of theⁱ rijt-
 wis; the mouth forsothe of vnpitous
 12 men couereth wickidnesse. Hate rereth
 striues; and alle giltis charite couereth.
 13 In the lippis of the wis man is founde
 wisdam; and a 3erde in the rigge of hym
 14 that is nedi in herte. Wise men hiden
 kunnyng; the mouth forsothe of the fool
 15 is next to confusioun. The substauce of
 the riche man the cite of his strengthe;
 the ferd of pore men the nedynesse of
 16 hem. The werc of the rijtwis man to
 lif; the frut forsothe of the vnpitous to
 17 synne. The weie of lif to the^k kende
 discipline; who forsothe vndernemyngis
 18 forsaketh, erreth. Liende lippis hiden^l
 hate; who speketh^m wrongful blamyng,
 19 is an vnwis man. In myche speche shal
 not lacke synne; who forsothe temperth
 20 his lippis, is most prudent. Chosen siluer
 the tunge of the rijtwis; the herte of
 21 vnpitous men for no3t. The lippis of the
 rijtwise techen manye; who forsothe ben
 vnta3t, in the nedynesse of herte shul die.
 22 The blessing of the Lord maketh riche
 men; ne shal be felashpid to them tor-
 23 menting. As by lazging the fool werch-
 ith hidous trespas; wisdam forsothe is to
 24 a man purueing. That that the vnpitouse
 dredeth, shal come vpon hym; therⁿ de-
 25 sir to rijtwis men shal be 3iue. As tem-
 pest passende, shal be the vnpitouse; the
 rijtwise forsothe as euere durende ground.
 26 As eisel to teeth, and smoke to e3en; so
 the slowe to hem that senten hym in the
 27 weie. The drede of the Lord leith to
 dazes; and the 3eris of vnpitous men shul
 28 be shortid. The bidding of rijtwismen
 gladnesse; the hope forsothe of vnpitous
 29 men shal pershen. The strengthe of the
 simple the weie of the Lord; and ferd
 30 to them that werken euel. The rijtwis
 into withoute ende shal not be moued;

lippis*. He that goith simpli, goith tristili; 9
 but he that makith schrewid hise weies,
 schal be opyn. He that bekeneth with 10
 the i3e, schal 3yue sorewe; a fool schal be
 betun with lippis. The veyne of lijf is 11
 the mouth of a iust man; but the mouth
 of wickid men hilith wickidnesse. Ha- 12
 trede reisith^e chidingis; and charite hilith
 alle synnes. Wisdom is foundun in the 13
 lippis of a wise man; and a 3erd inf the
 bak of him that is nedi of herte. Wise 14
 men hiden[†] kunnyng; but the mouth of
 a fool is nexte to confusioun. The catel of 15
 a riche man is the citee of his strengthe;
 the drede of pore men is the nedynesse of
 hem. The werk of a iust man is to lijf; 16
 but the fruyt of a wickid man is to synne.
 The weie of lijf is to him that kepith 17
 chastising^g; but he that forsakith blam-
 yngis, errith. False lippis hiden hatrede; 18
 he that bringith forth dispisinge is vn-
 wijs. Synne schal not faile in myche 19
 spekyng; but he that mesurith hise lippis,
 is moost prudent. Chosun siluer is the 20
 tunge of a iust man; the herte of wickid
 men is for nou3t[‡]. The lippis of a iust 21
 man techen ful manye men; but thei that
 ben vnlerned, schulen die in nedynesse of
 herte. The blessing of the Lord makith 22
 riche[§] men; and turment schal not be fe-
 lowschpid to hem. A fool worchith wick- 23
 idnesse as bi leizyng; but wisdom is pru-
 dence to a^h man. That that a wickid man 24
 dredith, schal come on hym; the desire of
 iust men schalbe 3ouun to hem. As a 25
 tempeste passyng, a wickid man schal not
 be; but a iust man schal be as an euer-
 lastyng fundament. As vynegre noieth 26
 the teeth, and smoke noiethⁱ the i3en; so
 a slow man noieth hem that senten hym
 in the weie. The drede of the Lord en- 27
 creesith daies; and the 3eeris of wickid
 men schulen be maad schort. Abiding of 28
 iust men is gladnesse; but the hope of
 wickid men schal perische. The strengthe 29
 of a symple man is the weie of the Lord;

getun. *Live here.* CKN.
 schulen not profite; for the ben occasioun of synne and of deth of helle if penaunce sueth not, and ofte of temporal deth. *Live here.* c.
 † fedith the wyndis; that is, seeth his trauel.
 ‡ that slepith in somer; that is, he that is idil in tyme of working, is worthi to haue confusioun. *Live here.* c.
 § herte; that is, in obeying to hem. *Live here.* CKN.
 * a fool is betun with lippis; for he arettith betingis, the wordis of his blamyng. *Live here.* c.
 † hiden; that is, fro scorn-eris. *Live here.* CKN.

§ riche, etc.; in goostly richessis, that han not turment anexid as bodili rich-essis han. *Live here.* c.

i Om. A. k Om. AGH. l hidith A. m speketh or bryngeth forth E pr. m. n his E pr. m.

e reisith up i. f is founde in i. g chastisyngis E. h prudence is to a wijs i. i Om. i.

vnpitouse forsothe shul not dwelle vp on
31 erthe. The mouth of the rīztwis shal
bere wisdam; the tunge of shrewis shal
32 pershen. The lippis of the rīztwis be-
holden plesid thingis; and the mouth of
vnpitouse peruertid thingis.

CAP. XI.

1 A treccherous weze abominacioun is
anent God^o; and an euen^{oo} weizt the wil
2 of hym. Wher shal be pride, there shal
be wrongful blamyng; wher forsothe is
3 mecnesse, and there wisdam. Simple-
nesse of rīztwis men shal rīzt reule them;
and supplaunting of peruertid men shal
4 waste them. Richessis shul not profiten
in the day of veniaunce; forsothe rīztwis-
5 nesse shal deliuere fro deth. Rīztwisnesse
of the simple shal rīzt reulen his weie;
and the vnpitous in his vnpitousnesse
6 shal falle. The rīztwisnesse of rīzt men
shal deliuere them; and wicke^p men in
7 ther aspies shul be take. The vnpitous
man dead, noon hope shal ben ouer; and
the abiding of bisy men shal pershe.
8 The rīztwis fro anguysh is deliuered;
and shal be take the vnpitous for hym.
9 The feynere in mouth desceyueth his
frend; rīztwis men forsothe shul ben de-
10 liuered with kunnyng. In goodis of rīzt-
wis men shal ben enhauncid the cite;
and in the leeing of vnpitous^{pp} men^q shal
11 ben preising. Thur³ the blessing of rīzt-
wis men shal ben enhauncid the cite;
and bi the mouth of vnpitous men it shal
12 be turned vp so down. Who desceyueth
his frend, is nedi in herte; the prudent
13 man forsothe shal be stille. Who goth
gilendeli, shewith priue thingus; who
forsothe is feithful, hilith the gilte of
14 the frend. Wher is not a gouernour, the
puple fallith; helthe forsothe, wher ben
15 manye counselis. He shal be tormentid

and drede to hem that worchen yuel. A 30
iust man shal not be moued* with outen
ende; but wickid men schulen not dwelle
on the erthe†. The mouth of a iust man 31
shal bringe forth wisdom; the tunge of
schrewis schal perische. The lippis of a 32
iust man biholden pleasaunt thingis; and
the mouth of wickid men *byholdith* wei-
ward thingis¹.

CAP. XI.

A gileful balaunce is abhominacioun 1
anentis God; and an euene weizte *is* his
wille. Where pride is, there also dispis- 2
ing schal be; but where meeknesse is,
there also *is* wisdom. The simplenesse of 3
iust men schal dresse hem; and the dis-
seyuyng of weiward men schal destrie 4
hem. Richessis schulen not profite in the
dai of veniaunce; but rīztfulnesse schal 5
delyuere fro deth. The rīztfulnesse of a
simple man schal dresse his weie; and a
wickid man schal falle in his wickidnesse.
The rīztfulnesse of rīztful men schal dely- 6
uere hem; and wickid men schulen be
takun in her aspiyngis. Whanne a wickid 7
man is deed, noon hope schal be fer-
ther^j; and abidyng of bisy men^k† schal
perische. A iust man is delyuered from 8
angwisch; and a wickid man schal be
3ouun for hym. A feynere bi mouth dis- 9
seyueth his freend; but iust men schulen
be deliuered bi kunnyng. A citee schal 10
be enhaunsid in the goodis of iust men;
and preysyng schal be in the perdicionn
of wickid men. A citee schal be enhaunsid 11
bi blessing of iust men; and it schal be
distried bi the mouth of wickid men. He 12
that dispisith his freend, is nedi in herte;
but a prudent man schal be stille. He that 13
goth gilefuli, schewith priuetees; but he
that is feithful, helith the priuete of a
freend. Where a gouernour is¹ not, the 14
puple schal falle; but helthe *of the pu-
ple^m is^{mm}*, where ben many counsels[§]. He 15
that makith feith^{||} for a straunger, schal

* *not be moued*;
that is, fro the
stabilnesse of
vertu. ckn.
† *not dwelle on
the erthe*; that
is, on the erthe
of hem that
lyuen in blis.
‡ *pleasaunt thing-
is, etc.*; that
is, to God and
to goode men.
§ *weyward thing-
is, etc.*; that
is, blasfemyes
agenus God, and
wrongis agenus
the neizbore.
Lire here. c.

‡ *of bisy men,
etc.*; that is,
of hem that
serueden bisily
a wickid man,
and hopiden to
be auaansid of
him. *Lire
here. c.*
§ *that is, blamed
in the gospel. k.*

§ *many coun-
sels*; bi whiche
bothe yuels ben
eschewid, and
goodis ben
getun. c.
|| *makith feith,*
etc.; that is,
obligacionn.
ckn.

^o the Lord c pr. m. ^{oo} trewe c pr. m. ^p wickid AGH. ^{pp} the vnpitous A. ^q man A.

¹ thing I. ^j farther of him I. ^k men in eucl A sec. m. ^l ther is I. ^m Om. I. ^{mm} is. *Lire here. n text.*

with euel, that doth feith for a stranger; who forsothe shoneth grenes, shal be si-
 16 kir. A gracious womman shal finden glo-
 ric; and stronge men shuln han richessis.
 17 Wel doth to his soule the merciful man;
 who forsothe is cruel, casteth awei nee3h
 18 men. The vnpitouse maketh were vn-
 stable; to the sowende forsothe rijtwis-
 19 nesse feithfull^r mede. Noble mercy shal
 greithe lif; and folewing of euelis deth.
 20 Abhominable a^s shreude herte to the
 Lord; and his wil in hem, that simply
 21 gon. Hond in hond, shal not ben inno-
 cent the euele man; the sed forsothe of
 22 rijtwis men shal be saued. A goldene
 cercle in the nosethirlis of a souwe, a
 23 fair womman and a fool. The desir of
 rijtwis men alle good thing is; the abid-
 24 ing of vnpitous men wodnesse. Othere
 men deuyden proper thingus, and ben
 maad richere; othere reuen not their
 owne, and euermor ben in nedynesse.
 25 The lif that blisseth, shal ben inwardli
 fattid; and he that maketh inwardli
 drunken, also hymself shal ben inwardli
 26 maad drunken. He that hideth whete in
 time, shal be cursid in pupilis; blessing
 27 forsothe vp on the hed of silleris. Wel
 riseth erli, that secheth goodis; who for-
 sothe is enserchere of euelis, of hem shal
 28 be oppressid. Who trosteth in his rich-
 essis, shal falle; rijtwis men forsothe as
 29 a greene lef shul burioune. Who distur-
 bith his hous, shal han windis; and he
 that is a fool, shal seruen to the wise
 30 man. The frut of the rijtwise the tree
 of lif; and he that vndertaketh soulis, is
 31 a wis man. If the rijtwise in the erthe
 reseyueth, myche more the vnpitous, and
 the synnere.

CAP. XII.

1 Who loueth discipline, loueth kun-
 nyng; who forsothe hateth blamyngus, is
 2 vnwis. Who forsothe is good, shal drawe
 to hym grace of the Lord; who forsothe

be turmentid with yuel; but he that
 eschewith snaris, schal be sikur. A gra-
 16 cious womman* schal fynde glorie; and
 stronge men schulen haue richessis. A
 17 merciful man doith wel to his soule; but
 he that is cruel, castith awei, 3he, kynnes-
 men. A wickid man makith vnstable
 18 werk; but feithful mede *is* to hym, that
 sowith rijtfulnesse. Merci schal make
 19 redi lijf; and the suyng of yuelsⁿ *'schal*
make redi^o deth. A schrewid herte *is* 20
 abhomynable to the Lord; and his wille
is in hem, that goen symply. *Thou*3 hond 21
 be^p in the^q hond, an yuel man[†] schal not
 be innocent; but the seed of iust men
 schal be sauyd. A goldun *'sercle, ether^r* 22
ryng, in the *'nose thrillis^t* of a sowe, a
 womman fair and fool. The desir of iust 23
 men is al good; abiding of wickid men *is*
 woodnesse. Sum men departen her owne 24
 thingis, and ben maad richere; other men
 rauyschen *thingis, that ben* not hern, and
 ben^u euere in nedynesse. A soule that 25
 blessith, schal be maad fat[‡]; and he that
 fillith^v §, schal be fillid also. He that hidith 26
 wheete *'in tyme^w*, schal be cursid among
 the pupilis; but blessing *schal come* on
 the heed of silleris. Wel he risith eerli, 27
 that sekith good thingis; but he that is a
 serchere of yuels, schal be oppressid of tho.
 He that tristith in hise richessis, schal 28
 falle; but iust men schulen burioune as
 a greene leef. He that disturblith his 29
 hows, schal haue wyndis || *in possessioun*;
 and he that is a fool, schal serue a wijs
 man. The fruyt of a rijtful man *is* the 30
 tre of lijf ¶; and he that takith soulis^{**}, is
 a wijs man^{††}. If a iust man receyueth 31
 in erthe^{‡‡}, how miche more an vnfeithful
 man, and synnere^x.

CAP. XII.

He that loueth chastisyng, loueth kun-
 1 nyng; but he that hatith blamyngis, is
 vnwijs§§. He that is good, schal drawe to 2
 hym silf grace of the Lord; but he that

^r is feithful A. ^s is a A.

ⁿ yuel I. ^o Om. I. ^p is A pr. m. c et plures. nese thorlis E. nose thirllis F et alii. ^u thei ben I.

^q Om. A sec. m. F sec. m. I. ^r Om. I. ^t nostris CN. ^v fullith A. ^w Om. A pr. m. cu pr. m. ^x a synnere I. [†] thou3 he worcheth no thing, but holdeth the too hond in the tothir, thinketh yuel. K. [‡] bi fatnesse of grace. K. [§] his ney3bore with good teching. K. ^{||} of wratthe and temptacioun. K. [¶] the tre of lijf; that is, Crist in blisful s3t; for the werk of a iust man bringith herto. C. ^{**} takith soulis; that is, the cure of soulis. CK. ^{††} is a wijs man; that is, owich to be a wijs man; for as Greg. seith in his Pastorals, the craft of craftis is the gouernail of soulis. C. ^{‡‡} erthe; that is, turmentis of God. Live here. KN. ^{§§} is vnwijs; for he is liyk a wood man, that eschewith heeful medicyn. Live here. C.

trostith in his tho3tis, vnpitously doth.
 3 A man shal not be strenghtid of vnpitousnesse; and the roote of ri3twis men^t
 4 shal not ben al moued. A bisi womman a crowne is to hir man; and stinc in the bones of hir, that berth thingus wrthi
 5 confusioun. The tho3tis of ri3twis men domes; and counseilis of vnpitous men
 6 gilesum. The woordis of vnpitous men spien to blod; the mouth of ri3twis
 7 men shal deliuere them. Turne vnpitous men, and thei shul not be; the housis forsothe of ri3twis men shal abide stille.
 8 Bi his doctrine shal be knowen a man; who forsothe is veyn and herteles, shal
 9 ben open to despising. Betere is a pore man, and suffisaunt to hymself, than a
 10 glorious, and nedi bred. The ri3twis knew3 the liues of his helpeli bestis; the bowelis forsothe of vnpitous men cruel.
 11 Who^u werketh his lond, shal be fulfid with loues; who forsothe folewith idel reste, most fool is. Who is sweete, liueth in tempringis; in his monestingis he forsaketh wrongful blamyngis^v. The desir of the vnpitous is the myndeful place of werst thingis; the roote forsothe of ri3twis men shal profiten. For the synnes of lippis falling ne3heth to the euel man; forsothe the ri3twis man shal fleen out of
 14 anguysh. Of the frut of his mouth eche^w shal be fulfid of goodis; and after the werkis of his hondis it shal be 3olde to
 15 hym. The weie of the fool ri3t in the e3en of hym; who forsothe is a wis
 16 man, hereth counseilis. The fool shewith anoon his wrathe; who forsothe dissymulith wrongus, is fel. Who that he knew3, speketh, domes man of ri3twisnesse is; who forsothe lieth, is a gileful witsnesse.
 18 Ther is that behoteth, and as with a swerd is pungid to the conscience; the tunge forsothe of wise men is helthe.
 19 The lippe of truthe shal be fast in to withoute ende; who forsothe is a feerli witsnesse, maketh a tunge of lesing.

tristith in hise thou3tis, doith wickidli. A man schal not be maad strong by3 wyckidnesse; and the root of iust men schal not be moued. A diligent womman⁴ is a coroun to hir hosebond; and rot is in the boonys of that *womman*, that doith thingis worthi of confusioun. The thou3tis⁵ of iust men *ben* domes; and the counselis of wickid men *ben* gileful. The wordis⁶ of wickid men setten tresoun to blood; the mouth of iust men schal delyuere hem. Turne thou* wickid men, and thei schulen not be†; but the housis of iust men schulen dwelle perfitli. A man schal be knowun bi his teching; but he that is veyn and hertles, schal be open to despising. Betere is a pore man, and sufficient⁹ to him silf, than a gloriouse man, and nedi of breed. A iust man knowith the^y soulis^z 10 of hise werk beestis‡; but the^a entrailis of wickid men *ben* cruel. He that worchith 11 his lond, schal be fillid with looues; but he that sueth idilnesse, is moost fool. He that is swete^b, lyueth in temperaunces; and in hise monestyngis he forsakith dispisingis. The desir of a wickid man is 12 the memorial of worste thingis; but the roote of iust men schal encrease. For the 13 synnes of lippis 'falling doun^c nei3eth to an yuel man; but a iust man schal scape fro angwisch. Of the fruyt of his mouth 14 ech man schal be fillid with goodis; and bi^d the werkis of hise hondis it schal be 3oldun to him. The weie of a fool *is* ri3t- 15 ful in hise i3en; but he that is wijs, herith counsels. A fool schewith anoon his ire; 16 but he that dissymelith wrongis, is wijs. He that spekith that, that he knowith, is 17 a iuge of ri3tfulnesse; but he that lieth, is a gileful witsnesse. A man is that bi- 18 hetith§, and he is prickid as with the swerd of conscience; but the tunge of wise men is helthe. The lippe of truthe schal 19 be stidfast with outen ende; but he that is a sudeyn witsnesse, makith redi the tunge of leesyng. Gile *is* in the herte of hem 20

* that is, to goodnesse. K.
 † wickid, or dampned. K.

‡ *werk beestis*; that is, of his seruauntis.
 Lire here. cxx.

§ *bihetith*; and payeth not.
 Lire here. cxxa.

^t Om. AGH. ^u Who so A. ^v blamyng AG pr. m. II. ^w ech on AEGH.

^y Om. c. ^z lijues I. ^a Om. A pr. m. ^b softre or esy I. swete, that is, mylde KNA. ^c ruyne or myschef I. ^d aftir I.

20 Treccherie in the herte of men thenk-
ende euelys; who forsothe gon^x in to the
21 counseilis of pes, hem folewith io3e. Shal
not holli sorewen^y the rijtwis man, what
euere thing shal falle to hym; vnпитыous
men forsothe shul be fulfild^z of euel.
22 Abomynacioun is to the Lord liende
lippis; who forsothe feithfulli don, ple-
23 sen to hym. A man turned to deceit,
hilith kunnyng; the herte of vnwise
24 men stireth to folie. The hond of stronge
men shal lordshepen; the whiche for-
25 sothe is slo3, shal serue to tributis. Morn-
yng in the herte of the rijtwis man shal
meken hym; and with a good woord he
26 shal be maad glad^a. Who dispisith harm
for a frend, is rijtwis; the weie forsothe
27 of vnпитыous men shal desceyue them. The
gileful man shal not finde wynnyng; and
the substaunce of a man shal be the pris
28 of gold. In the path of rijtwisnesse^b
lif; the going out wei forsothe ledeth to
deth.

CAP. XIII.

1 The wise sone the doctrine of the fa-
der; who forsothe is a gilere, hereth not,
2 whan he is vndermyn. Of the frut of
his mouth a man shal be fild with goodis;
the soule forsothe of the lawe brekeris^c
3 wicke. Who kepeth his mouth, kepeth
his soule; who forsothe is vnausyd to
4 speken, shal felen euelis. The slowe wile,
and wile not; the soule forsothe of werk-
ende men shal ben inwardliche fattid.
5 A lesing woord the rijtwis man shal
wlaten; the vnпитыous^d man forsothe
6 shendeth, and shal be shent. Rijtwis-
nesse kepeth the weie of the innocent;
vnпитыousnesse forsothe supplauntith the
7 synnere. Ther is as a riche man,
whan no thing he hath; and ther is
as a pore man, whan in many riches
8 he is. The a3een biyng of the soule of
a man his richessis; who forsothe is a
9 pore man, blamyng suffreth not. The list

that thenken yuels; but io3e sueth hem,
that maken counsels of pees. What euere 21
bifallith to a iust man, it schal not make
hym sori; but wickid men schulen be fillid
with yuel. False lippis is abhominacioun 22
to the Lord; but thei that don feithfuli,
plesen him. A fel^e man hilith kunnyng; 23
and the herte of vnwise men stirith foli.
The hond of stronge men schal haue lord- 24
schip; but the hond that is slow, schal
serue to tributis. Morenyng in the herte 25
of a iust man schal make hym meke; and
he schal be maad glad bi a good word.
He that dispisith harm* for a frend, is a 26
iust man; but the weie of wickid men
schal disseyue hem. A gileful man schal 27
not fynde wynnyng; and the substaunce^f
of man schal be the prijs of gold[†]. Lijf 28
is in the path of rijtfulnesse^f; but the
wrong weie leedith to deeth.

CAP. XIII.

A wijs sone is the teching of the fadir; 1
but he that is a scornere, herith not, whanne
he is repreuyd. A man schal be fillid with 2
goodis of the fruit of his mouth; but the
soule of vnпитыouse men is wickid. He that 3
kepith his mouth, kepith his soule; but
he that is vnwar to speke, schal feel yuels.
A slow man wole, and wole not[‡]; but the 4
soule of hem that worchen schal be maad
fat. A iust man schal wlate a fals word; 5
but a wickid man schendith, and schal be
schent. Rijtfulnesse kepith the weie of 6
an innocent man; but wickidnesse dis-
seyueth a synnere. A man is as riche^{||}, 7
whanne he hath no thing[¶]; and a man
is as pore^{**}, whanne he is in many
richessis. Redempcioun of the soule of 8
man is hise richessis; but he that is
pore, suffrith not blainyng. The list of 9
iust^{††} men makith glad; but the lan-
terne of wickid men schal be quenchild.

^x goth AGH. ^y serue E pr. m. ^z fild AGH.
^c vnпитыouse men E pr. m. ^d vnrijtwis A.

^a gladen E pr. m. ^b rijtwis men AG. rijtwys man H.

^e fool A sec. m. ^f rijtwisnesse I.

* dispisith
harm; that is,
chargith not
temporal harm
for the helping
of a frend. Lire
here. c.

† the sub-
staunce; that
is, liyf. Lire
here. CKNA.

‡ the prijs of
gold; that is,
presiousere
than gold. Lire
here. c.

§ wole and
wole not; for
he wole haue
good profitable,
ether worschip-
ful, but he nyle
suffre the tra-
uel which is
axid herto, and
so he nyle
spedily; therfor
he is liyk the
cat that wolde
ete fisch, ne-
theles he es-
chewith to
putte hise feet
in to the water.
Lire here. c.

¶ that is, wole
haue prosperite
in this world
and ioie in
beuen, but he
wole not tra-
uele vertuoulsi
therefore. x.

|| a man is as
riche; whanne
that litil thing
that he bath,
which is aret-
tid as nou3t,
suffisith to
him silf. Lire
here. c.

¶ that is, but
fode and hiling,
and desireth
noo more. x.

** as pore, etc.;
this is an aua-
rouse man, to
whom no thing
suffisith. Lire
here. c.

and kannot
holde him
paied, but euere
crieth, Bryng,
Bring. x.

†† the list of iust
men; that is,
her prosperite.
Lire here. CKNA.
makith glad;
the peple, for
thei vsen wel
her prosperite.
Lire here. c.

of rijt^{is} men maketh glad; the lan-
terne forsothe of vn^{is}pitous men shal ben
10 quenclid. Among proude men euermor
ben striues; who forsothe alle thingis
don with counseil, ben gouerned with
11 wisdam. Substaunce hastid shal be las-
sid; that forsothe litlemele^e is gedered,
12 with hond shal be mul^{is}plied. Hope
that is deferrid, tormenteth the soule;
13 the tree of lif desir comynge^{ee}. Who bac-
biteth to any thing, he obl^{is}sheth hymself
in to the^f time to come; who forsothe
14 dredeth the heste, in pes shal wone. The
lawe of a wis man the welle of lif; that
he bowe awei fro the falling of deth.
15 Good doctrine shal 3yue grace; in the
16 weye of dispiseris a swolw³. A witti
man alle thingis^g doth with counseil;
who forsothe is a fool, shall opene folie.
17 The messenger of the vn^{is}pitous shal falle
in to euel; the feithful sent is helthe.
18 Nedy^{is}nesse and shenshipe to hym that
forsaketh discipline; who forsothe as-
senteth to the vndernymere, shal ben
19 glorified. Desir, if it be fulfild, delitith
the soule; foolis wlaten hem that flen
20 euelis. Who with wise goth, a wis
man shal ben; the frend of folis lic shal
21 be maad. Synneres euel pursueth; and
to rijt^{is} men goode thingis shul be
22 3olde. A good man leueth eiris sones,
and sonys sones; and is kept to the rijt-
wise the substaunce of the synnere.
23 Manye metis in the newid^h feeldis of
fadris; and to othere men thei ben ge-
24 dered withoute dom. Who spareth to
the 3erde, hatith his sone; who forsothe
25 looueth hym, bisili techeth. The rijt^{is}wis
eteth, and fulfillith his soule; the wombe
forsothe of vn^{is}pitousⁱ vn^{is}filable.

CAP. XIV.

1 The wise womman bildeth vp hir hous;
the vnwise the maad out^k forsothe with
2 hondis shal destroze. The goende in
rijt weie, and dredende God, is dispisid

^e with litlemel *A.* ^{ee} comende *C pr. m.* ^f Om. *AEGL.* ^g thing *AC.* ^h precious *E pr. m.* ⁱ the vnrijt-
wijs *A.* the vn^{is}pitous *GH.* ^k Om. *A.* vp *GH.*

^g that *I.* the which *A.* ^h 3oue *I.*

Stryues ben euere a mong proude men; 10
but thei that don alle thingis with coun-
sel, ben gouerned bi wisdom. Hastid* 11
catel schal be maad lesse; but that that
is gaderid litle and litle with hond, schal
be multiplied. Hope which^g is dilaied, 12
turmentith the soule; a tre of lijf *is* desir
comyng. He that bacbitith ony thing, 13
byndith hym silf in to tyme to comynge;
but he that dredith† the comaundement,
schal lyue in pees. The lawe of a wise 14
man *is* a welle of lijf; that he bowe awei
fro the falling of deth‡. Good teching 15
schal 3yue grace; a swolowe *is* in the
weie of dispiseris§. A fel man doith alle 16
thingis with counsel; but he that is a
fool, schal opene folie. The messenger of 17
a wickid man schal falle in to yuel; a
feithful messenger is helthe. Nedy^{is}nesse 18
and schenschip *is* to him that forsakith
techyng; but he that assentith|| to a
blamere, schal be glorified. Desir, if it is 19
fillid, delitith the soule; foolis wlaten hem
that fleen yuels. He that goith with wijs 20
men¶, schal be wijs; the frend of foolis
schal be maad lijk hem. Yuel pursueth 21
synneris; and goodis schulen be 3oldun^h
to iust men. A good man schal leene *afir* 22
him eiris, sones, and the sones of sones;
and the catel of a synnere is kept to a
iust man. Many meetis *ben* in the new 23
tilid feeldis of fadris; and ben gaderid to
othere men with out doom**. He that 24
sparith the 3erde, hatith his sone; but he
that loueth him, techith bisili. A iust 25
man etith, and fillith his soule; but the
wombe of wickid men *is* vn^{is}able to be
fillid††.

CAP. XIV.

A wijs womman bildith hir hous; and 1
an unwijs womman schal distrie with
hondis‡‡ an hous bildid. A man goynge 2
in rijtful weie, and dredinge God, is dis-

* *catel hastid*;
that is, getun
hastly, as bi
raueyn ether bi
vsure. with
hond; that is,
getun bi iust
maner. *Live*
here. c.

† *dredith, etc.*;
that is, the
breking of
Goddis beestis.
Live here. c.
‡ *of deth*; that
is, of syne and
of helle. *Live*
here. c.

§ *dispiseris*; of
good teching,
for thei fallen
fro syne into
synne. *Live*
here. c.

|| *assentith,*
etc.; in aroend-
inge him silf
mekely. *Live*
here. c.

¶ *with wise*
men; in con-
formynge him
silf to hem.
Live here. c.

** *doom*; that
is, with out her
trauel. *Live*
here. c.

†† *to be fillid*;
for tho thingis
that ben set
forth suffisen
not to hem, but
euere more thei
seken delicat
thingis. *Live*
here. c.

‡‡ *with hondis*;
that is, with hir
yuele werkis.
Live here. c.

of hym, that goth in the euel losid weie.
 3 In the mouth of the fool a 3erde of
 pride; the lippis of wise men kepen
 4 hem. Wher ben not oxen, the cracche
 is voide; wher forsothe aperen many
 tilthis, there is open maad the strengthe
 5 of the oxe. A feithful wisse schal not
 lien; the trecherous wisse speketh
 6 lesing. The scornere seketh wisdom, and
 findeth not; the doctrine of prudent men
 7 list. Go a3en the fol^l; and he schal not
 8 knowe the lippis of prudence. The wis-
 dam of the witti man is to vnderstode
 his weie; and the^m vnprudence of foolis
 9 erring. The fool scorneth synne; among
 10 ritzwis men grace shal wone. The herte
 that knew the bitternesse of his soule;
 in io3e to hym shal not be togidere
 11 mengd a straunger. The hous of vn-
 pitous men shal be don awei; the taber-
 naclis of ritzwis men shal burioune.
 12 Ther is forsothe a weie, that semeth to
 a man ritzwis; the laste thingus forsothe
 13 of it bringenⁿ down to deth. Law3ing
 with sorewe shal be mengd; and the
 14 endis of io3e weiling occupieth. With his
 weies shal be fulfilled the fol; and aboue
 15 hym shal be a good man. The innocent
 trowith to eche woord; the witti behold-
 16 eth his goingis. The wise man dredeth,
 and bowith down fro euel; the fol ouer-
 17 lepeh, and troseth. The vnpacient shal
 werche folie; and the desseyuable man
 18 is hateful. Litle childer shul welde folie;
 19 and witti men shul abide kunnyng. Euel
 men shul lyn befor good men; and vn-
 pitous men befor the 3atis of ritzwis men.
 20 Also to his ne3hebore the^o pore man
 hateful shal be; the frendis forsothe of
 21 riche men manye. Who despisith his
 ne3hebore, synneth; who forsothe doth
 merci to the pore man, shal be blisful.
 Who leueth in the Lord, loueth merci;
 22 thei erren, that werchen euel. Mercy
 23 and treuthe greithen goodis; in alle
 good werc plente shal be. Wher forsothe

pisid of hym, that goith in aⁱ weie of
 yuel fame. The 3erde of pride* is in the 3
 mouth of a fool; the lippis of wijs men
 kepen hem. Where oxis^k ben not[†], the 4
 cracche is void; but where ful many
 cornes apperen, there the strengthe of
 oxe^l is opyn. A feithful wisse schal 5
 not lie; a gileful wisse bringith forth a
 leeing. A scornere[‡] sekith wisdom, and 6
 he fyndith^m not; the teching of prudent
 men is esy. Go thou a3ens a man a fool; 7
 and he schal not knowe the lippis of pru-
 dence[§]. The wisdom of a fel man is to 8
 vnderstode his weie; and the vnwarnesse
 of foolis errith. A fool scorneth synne||; 9
 grace schal dwelle among iust men. The 10
 herte that knowith the bittirnesse¶ of his
 soule; a straunger schal not be meddlid in
 the ioie therof. The hous of wickid men 11
 schal be don awei; the tabernaclis of iust
 men schulen burioune. Sotheli a weie is, 12
 that semeth iust to a man; but the laste
 thingis therof leden forth to deth. Lei3-13
 yng schal be medlid with sorewe; and
 morenyng occupieth the laste thingis of
 ioie. A fool schal be fillid with hise 14
 weies; and a good man schal be aboue
 hym. An innocent man bileueth to eche 15
 woord; a felle man biholdith hise goyngis.
 A wijs man dredith, and bowith awei fro 16
 yuel; a fool skippith** ouer, and tristith.
 A man vnpacient schal worche foli; and 17
 a gileful man is odiouse. Litle men of 18
 wit schulen holde foli; and felle men
 schulen abide kunnyng. Yuel men schulen 19
 ligge bifor goode men; and vnpitouse
 men bifor the 3atis of iust men. A pore 20
 man schal be hateful, 3he, to his neiz-
 bore; but many men ben frendis of riche
 men. He that dispisith his neizbore, doith 21
 synne; but he that doith merci to a pore
 man, schal be blessid. He that bileueth
 in the Lord, loueth merci; thei erren 22
 that worchen yuel. Mercy and treuthe
 maken redi goodis; abundaunce schal 23
 beⁿ in ech^o good werk. Sotheli where ful

* that is, man-
 nas and proud
 correccion. κ.
 † oxis ben not;
 that is, where
 defaute of
 techeris is, ther
 ben fewe feith-
 ful men. Lire
 here. cx.
 ‡ a scornere;
 he is seid a
 scornere, that
 dispisith to se
 the seiynge of
 elde men, and
 bileueth to
 fynde wisdom
 bi his wit, but
 he fyndith not,
 for pride blynd-
 ith him. Lire
 here. c.
 § that is, he
 shal not re-
 seeyue heuenli
 wisdom. κ.
 || scornith
 synne; that is,
 hath for nouzt
 to do synne.
 Lire here. c.
 ¶ bitternesse;
 that is, for
 contricioun of
 synne passid.
 a straunger;
 that is, alien fro
 veri penaunce.
 in the ioie ther-
 of; that is, of
 remysion of
 synne, and of
 hope of glorie.
 leden forth to
 deth; that is,
 the weye of
 synnes that
 semeth iust to a
 synnere, ledith
 to deth of synne
 and of helle.
 an innocent
 man; that is,
 an vnkunnyng
 man, that kan
 not deme bi
 twixe a good
 counsel and
 yuel. Lire here.
 c.
 ** a fool skip-
 peth; rennyng
 listly fro synne
 in to synne.
 and tristith; to
 gete foryene-
 nesse bi be-
 nygnete, which
 he mysusith.
 Lire here. c.

^l fol man E pr. m. ^m Om. AGH. ⁿ bringith A. ^o a AGH.

ⁱ the c. ^k oxen I. ^l oxen A. the oxe R. ^m fyndith it I. ⁿ Om. c. ^o eueri Y.

ben manye woordis, there nedynesse ofte.
 24 The crowne of wise men the richesses of
 25 hem; the folie of foolis vnprudence. A
 faithful witness deliuereth soulis; and
 26 speketh lesingus the peruertid. In the
 drede of the Lord trost of strengthe; and
 27 to the sones of hym shal ben hope. The
 drede of the Lord the welle of lif; that
 28 he bowe down fro falling of deth. In
 the multitude of puple the dignete of the
 king; and in fewnesse of folc the shen-
 29 shipe of the prince. Who is pacient, is
 gouerned with myche wisdam; who for-
 sothe is vnpacient, enhaunceth hys folie.
 30 The lif of flesh helthe of herte; the
 31 stink of bones enuye. Who wrongfulli
 chalengeth the nedi, mysseith to his
 makere; he honoureth hym forsothe,
 32 that hath reuthe of the pore. In hys
 malice is put out the vnpitous; the rixt-
 33 wis forsothe hopeth in his deth. In the
 herte of the prudent man shal reste wis-
 dam; and vntazt men also^p it shal lerne.
 34 Rixtwisnesse rereth vp folc^q; wreccheful
 35 maketh puplis synne. Alowid is to the
 king an vnderstondende seruauant; the
 plente of his wrathe the vnprofitable shal
 suffre.

CAP. XV.

1 A nesseshe answereth breketh wrathe;
 2 an hard woord rereth woodnesse. The
 tunge of wise men enhourneith kunnyng;
 3 the mouth of foolis boylith^r out folie. In
 alle place the ezen of the Lord beholden^s
 4 goode men, and euele. A plesable^t tunge
 the tree of lif; whiche forsothe is vn-
 5 temprid, shal defoule the spirit. The
 fol scorneth the discipline of his fader;
 who forsothe kepith blamyngis, shal be
 more witti. In plenteuous rixtwisnesse is
 6 men shul be pullid out bi the roote. The
 hous of the rixtwise myche strengthe;
 and in the frutis of vnpitouse al dis-
 7 turbaunce. The lippis of wise men shul

many wordis ben, there nedynesse is ofte.
 The crowne of wise men *is* the richesses* 24
 of hem; the fooli of foolis *is* vnwarnesse.
 A faithful witness deliuereth soulis; and 25
 a fals man bringith forth leesyngis. In 26
 the drede of the Lord *is* triste of strengthe;
 and hope schal be to the sones of it^p. The 27
 drede of the Lord *is* a welle of lijf; that
 it bowe awei fro the fallyng of deth. The 28
 dignete of the king *is* in the multitude of
 puple; and the schenscipe of a^q prince *is*
 in the fewnesse of puple. He that is 29
 pacient, is gouerned bi^r myche wisdom;
 but he that is vnpacient, enhaunsith his
 foli. Helthe of herte *is* the lijf of 30
 fleischis^s; enuye *is* rot of boonys^t. He 31
 that falsli chalengith a nedi man, dispisith
 his maker; but he that hath merci on a
 pore man, onourith that^t makere. A 32
 wickid man is put out for his malice; but
 a iust man hopith in his deth. Wisdom 33
 restith in the herte of a wijs man; and
 he schal teche alle vnlerned men. Rixt- 34
 fulnesse reisith a fole; synne makith pu-
 plis wretchis. A mynystre^u vnderstond- 35
 ynge^t is acceptable to a kyng; a myn-
 ystre^u vnprofitable schal suffre the wrath-
 fulnesse of him.

CAP. XV.

A soft answereth brekith ire; an hard 1
 woord reisith woodnesse. The tunge of 2
 wise men ourneth^v kunnyng^o; the mouth
 of foolis buylith out foli. In eech place 3
 the ezen of the Lord biholden good men,
 and yuel men. A plesant tunge^{||} *is* the 4
 tre of lijf; but the tunge which^w is vn-
 mesurable, schal defoule the spirit. A 5
 fool scorneth the techyng of his fadir;
 but he that kepith blamyngis[¶], schal be
 maad wisere. Moost vertu schal be in
 plentenouse rixtfulnesse; but the thouztis
 of wickid men schulen be drawun vp bi
 the roote. The hous of a iust man *is* 6
 moost^x strengthe; and disturbling *is* in
 the frutis of a wickid man. The lippis 7

* richessis; that
 is, kunnyng
 and vertue.
 vnwarnesse;
 that is, herfor
 thei ben foolis,
 for thei bifor-
 seen not thingis
 to comynge.
 Live here. c.

† boonys; that
 is, vertues ben
 corrupt bi
 enuye comyng
 on tho. Live
 here. c.

‡ vnderstond-
 inge; that is,
 a good prelat
 is acceptable to
 the king Jhesu
 Crist, and an
 yuel prelat schal
 be punyschid of
 him scharply.
 Live here c.
 § ourneth kun-
 nyng; that is,
 it bringith forth
 kunnyng in
 tyme and place
 acceptable.

buylith out;
 that is, bringith
 forth feruently
 and fersly. c.

|| a plesant
 tunge; that is,
 of swete speche
 to the neizbore,
 and ententif to
 preyer anentis
 God, to plesse
 him.

¶ is a tre of lijf;
 for as budily
 lijf is contynu-
 ed bi the tre of
 lijf, so goostly
 lijf is contynu-
 ed bi sich a
 tunge.

vnesurable;
 to speke.
 schal defoule
 the spirit; for
 synne schal not
 faile in myche
 speche. Live
 here. c.

¶ that kepith
 blamyngis; in
 amending him
 self.
 wisere; in
 eschewing
 yuelis to com-
 ynge.

in plesant
 rixtfulnesse;
 that is, in kep-
 ing of Cristis
 counceils.
 strengthe; for
 the Lord schal
 defende it.
 Live here. c.

^p eche E pr. m. ^q the nedy E pr. m. ^r bolkith A. ^s beholdith A. ^t pesable c.

^p him I. ^q Om. cn. ^r with I. ^s fleish I. ^t his I. ^u seruauant I. ^v onourneth A pr. m. honourith I.
 onourith U. ^w that I. ^x ful gret I.

sowen abrod kunnyng; the herte of foolis
 8 vnlic shal ben. The sacrificse of victorie
 of vnprofitous men wlatesum to the Lord;
 the vouwis of ri3twys men plesable.
 9 Abominacioun is to the Lord the lif of
 the vnprofitous; who folewith ri3twisnesse,
 10 shal be loued of hym. Euel doctrine
 to the forsakende the weie of lif; who
 11 blamyngis hateth, shal dien. Helle and
 perdicion befor the Lord; myche more
 12 the hertis of the sonus of men. The
 bacbitere looueth not hym that chastis-
 13 eth hym; ne to wise men goth. The
 io3ende herte maketh out gladsum the
 face; in mornyng of inwit shal be
 14 throwe down the spirit. The herte of
 the wise man shal seche doctrine; and
 the mouth of foolis is fed with vnwis-
 15 dam. Alle the dazis of the pore euele;
 a sikir mynde as a contynuel feste.
 16 Betere is a litil with the drede of the
 Lord, than grete tresoris and vnfillable.
 17 Betere is to be clepid to wrtis with
 18 charite, than to a fat calf with hate. A
 man ful of wrathe stirith striues; who
 19 is pacient^u, swageth the vprered. The
 weie of slowe men as heggis of thornes;
 the weie of ri3twis men withoute thing
 20 of hurting. A wis sone maketh glad
 the fader; and a fool man despiseth^v his
 21 moder. Folie is io3e to the fool; and a
 prudent man shal ri3t reulen his goingus.
 22 Tho3tis ben to-scatered, wher is not
 counseil; wher forsothe ben manye
 23 counseileris, thei ben confermed. A man
 gladeth in the sentence of his mouth;
 24 and the spedful sermoun is best. The
 path of lif vp on the tazt man; that he
 25 bowe down fro the last helle. The hous
 of proude men the Lord shal destro3e;
 and stedefast he shal make the termes of
 26 the widewe. Abominacioun of the Lord
 euele tho3tis; a pure sermoun most fair
 27 shal be fastned of hym. He al disturb-
 ith his hous, that folewith auarice; who

of wise men schulen sowe abrood kun-
 nyng; the herte of foolis schal be vnlic.
 The sacrifices of wickyd men *ben* abho-
 8 mynable to the Lord; avowis^y of iust men
ben plesaunt. The lijf of the^z vnprofitouse*
 9 man is abhomynacioun to the Lord; he
 that sueth ri3tfulnesse, schal be loued of
 the Lord. Yuel teching is of men for-
 10 sakinge^a the weie of lijf; he that hatith
 blamyngis, schal die. Helle and perdi-
 11 cion *ben open* bifor the Lord; hou
 myche more^b the hertis of sonus of men.
 A man ful of pestilence loueth not hym
 12 that repreueth him; and he goith not to
 wyse men. A ioiful herte makith glad
 13 the face; the spirit is cast down in the^c
 morenyng of soule. The herte of a wijs
 14 man sekith techyng; and the mouth of
 foolis is fed[†] with vnkunnyng. Alle the
 15 daies of a pore man *ben yuele*^d; a sikir
 soule *is* a^e contynuel feste. Betere is a
 16 litil with the^f drede of the Lord, than
 many tresouris and vnfillable^g. It is betere
 17 to be clepid to wortis with charite, than
 with hatrede to a calf maad fat. A wrath-
 18 ful man reisith chidyngis; he that is pa-
 cient, swagith *chidyngis* reisid^h. The weie
 19 of slow men *is* anⁱ hegge of thornes; the
 weie of iust men *is* with out hirtyng. A
 20 wise sone makith glad the^k fadir; and a
 foned man dispisith his modir. Foli is
 21 ioie to a fool; and^l a prudent man schal
 dresse hise steppis. Thou3tis ben distried,
 22 where^m no counsel is; but where many
 counseleris[†] benⁿ, tho^o ben confermyd. A
 23 man is glad in the sentence of his mouth[§];
 and a couenable word is best. The path
 24 of lijf *is* on a lernyd man; that he bowe
 awei fro the laste helle. The Lord schal
 25 distrie the hows^p of proude men; and he
 schal make stedefast the coostis of a wi-
 dewe. Iuele tho3tis *is* abhomynacioun
 26 of the Lord; and a cleene word moost
 fair schal be maad stidfast of hym. He
 27 that sueth aueryce, disturblith his hous;

* vnprofitouse,
 etc.; for it is
 propriete of God,
 to spare and
 haue mercy, and
 so to be pitouse;
 and therfor he
 hath abhomyn-
 acioun of an
 vnprofitouse man.
 schal die; that
 is, bi deth of
 synne, and ofte
 bi temporal
 deth. Lire
 here. c.

† fed; that is,
 delitith in spek-
 inge foned
 thingis.

ben yuele; bi
 yuele of peyne,
 for pouert is de-
 faute of thingis
 nedeful to sus-
 tenaunce.

and vnfillable;
 that is, for tho
 fillen not the
 nedynesse, but
 more encreesen
 it.

the weie of
 slowe; for a
 slow man dred-
 ith euere to
 fynde lettingis
 in the weie.
 Lire here. c.

† counsellours;
 feithful and
 goode, tho3tis
 ben brou3t to
 effect. Lire
 here. c.

§ of his mouth;
 that is, whanne
 it is appreued
 of others goode
 men and wise.
 Lire here. c.

^u pacient forsothe c pr. m. E pr. m. ^v desceyueth E pr. m.

^y the avowis I. ^z an I. ^a that forsaken I. ^b more rather I. ^c Om. I. ^d disesy I. ^e as a A sec. m.
^f Om. I. ^g vnprofitable I. ^h that weren reisid I. ⁱ as an A sec. m. ^k his I. ^l but I. ^m there I.
ⁿ ther ben I. ^o thei I. ^p housis I.

forsothe hatith 3iftis, shal liue. Bi merci and feith ben purgyd synnes; bi the drede forsothe of the Lord bowith doun
 28 eche man fro euel. The mynde of the riztwis sweteli thenketh wisdam; the mouth of vnпитыous men reboundeth to
 29 euelis. Ferr is the Lord fro vnпитыous men; and the orisouns^w of riztwis men
 30 he shal ful out heren. The lizt of ezen maketh glad the soule; good los in-
 31 wardli fattith bones. The ere that hereth blamyngus of lif, in the myddel of
 32 wise men shal al abide. Who casteth awei discipline, despiseth his soule; who forsothe assenteth to vndirnymyngis,
 33 weldere is of herte. The drede of the Lord discipline of wisdam; and mecnesse goth befor glorie.

CAP. XVI.

1 Off a man is to make redy the inwit; and of the Lord to gouerne the tunge.
 2 Alle the weies of man ben opene to the ezen of hym; of spiritis the peisere is
 3 the Lord. Shewe to the Lord thi werkis; and rizt reulid shul ben thi tho3tis. Alle thingus for hymself wro3te the Lord;
 4 also the vnпитыouse to the euele dai. Abominacioun is of the Lord eche proud man; also if hond at hond were, he 'shal not be^x innocent. The begynnyng of the good wey to do riztwyssnesse; is^y alouwid
 5 anent^z God, more than to offre ostis. Bi merci and treuthe wickidnesse is forbo3t; and in drede of the Lord is bowid awei
 6 fro euel. Whan shul plesse to the Lord the weies of man, the enemys forsothe
 7 of hym he shal turne to pes. Betere is a litil with riztwisnesse, than manye
 8 frutis with wickidnesse. The herte of man shal disposen his weie; but of the
 9 Lord is to rizt reulen his goingis. Deuynyng in the lippis of the king; in
 10 dom his mouth shal not erre. Wei3te and balaunce ben the domes of the Lord;

but he that hatith 3iftis schal lyue. Synnes ben purgid bi merci and feith; ech man bowith awei fro yuel bi the drede of the Lord. The soule of a iust
 28 man bithenkith obedience; the mouth of wickid men is ful of yuelis. The Lord is
 29 fer fro wickid men; and he schal here the preyers of iust men. The lizt of izen
 30 makith glad the soule; good fame makith fat* the boonys. The eere that herith
 31 the blamyngis of lijf, schal dwelle in the myddis of wise men. He that castith
 32 awei chastisyng, dispisith his soule; but he that assentith to blamyngis, is^a pesible holdere of the herte. The drede of the
 33 Lord is teching of wisdom; and mekenesse goth bifore glorie.

* fat; that is, encreesith vertues, wherynne the strengthe of soule stondith, for vertu preisid encreesith. Lire here. c. that is, encreeseth his vertues, that ben the substaunce of the soule. k.

CAP. XVI.

It perteyneth to man to make redi the soule; and *it perteyneth* to the Lord to gouerne the tunge. Alle the weies of
 2 men ben opyn to the izen of God; the Lord is a weiere of spiritis†. Schewe thi
 3 werkys to the Lord; and thi thou3tis schulen be dressid^r. The Lord wrou3te
 4 alle thingis for hym silf; and he *made redi* a wickid man to the yuel dai. Abho-
 5 mynacioun of the Lord is ech proude man; 3he, thou3 the hond is^{rr} to the hond, he schal not be innocent. The bigynnyng of good weie is to do riztwisnesse^s; forsothe it is more acceptable at^t God, than to offre sacrifices. Wickidnesse is a3en
 6 bou3t bi merci and treuthe; and me bowith awei fro yuel bi the^u drede of the Lord. Whanne the weyes of man plesen
 7 the Lord, he schal conuerte, 3he, hise enemyes to pees. Betere is a litil with rizt-
 8 fulnesse, than many fruytis with wickidnesse. The herte of a man schal dispose
 9 his weie; but it perteyneth to the Lord to dresse hise steppis. Dyuynyng[†] is in
 10 the lippis of a king; his mouth schal not

† that is, of willis, 3elding to man aftir his desseruings. k.

‡ Dyuynyng; that is, reding in hooli scripture, therfor in xvii. c^o of Deut. the king schal rede in the book of Goddis lawe, in alle daies of his liyf, that he lerne for to drede God. ck. not erre in doom; that is, he schal not 3yue an yuel sentence, if he studieth in hooli scripture, and dredith God. c.

^w orisoun A. ^x is not E pr. m. ^y Om. c pr. m. ^z anentis E passim.

^q is a i. ^r dressid, into good issu. Lire here. ^s text. ^{rr} be i. ^s riztfulnesse plures. ^t anentis i.

^u Om. i.

and his werkis alle the stones of the
 12 world. Abominable to the king, that don
 vnpolitously; for bi riȝtwisnesse is fastned
 13 the kingis dignete. The wil of the king
 riȝtwis lippis; that riȝt thingus speketh,
 14 shal be riȝt reulid. The indignacioun
 of the king messengeres of deth; and a
 15 wis man shal don aseeth to hym. In
 gladnesse of the chere of the king lif;
 and the noble mercy of hym as euetid^z
 16 weder. Weld wisdam, for betere it is
 than gold; and purchase prudence, for
 17 it is mor precious than siluer. The
 path of riȝtwis men bowith awei euelis;
 the kepere of his soule holdeth faste his
 18 weye. Pride goth befor contricioun;
 and befor falling the spirit shal ben en-
 19 hauncid. Betere is to be meke^a with
 mylde men, than to denyde spoilis with
 20 proude men. The lerned in woord shal
 finde goodis; and that hopeth in the
 21 Lord is blisful. Who is wis in herte,
 shal be clepid prudent; and who is
 sweete in fair speche, more thingis shal
 22 finde. The welle of lif the lernyng of
 the weldere; the doctrine of foolis folie.
 23 The herte of the wise man shal lerne the
 mouth of hym; and to the lippis of hym
 24 it shal adde grace. The comb of hony
 wel set woordis; swetnesse of soule is
 25 helthe of bones. Ther is a weie that
 semeth to a man riȝt; and the last
 26 thingis of it leden^b to deth. The soule
 of the trauailere trauaileth to hymself;
 27 for hys mouth compellide hym. An un-
 wis man delueth euel; and in^c the lippis
 28 of hym fyr brenneth. A man peruertid
 rereth striues; and the man ful of
 29 woordis senereth princis. The wicke^d
 man flatereth his frend; and ledeth hym
 30 bi a weie not good. That with stoneȝid
 ezen thenketh shreude thingis, bitende
 31 his^e lippis parformeth euel. The croune
 of dignete elde, that in the weie^f of riȝt-
 32 wisnesse shal be founde. Betere is the
 pacient, than a strong man; and that

erre in doom. The domes of the Lord¹¹
 ben weizte and a balaunce; and hise werkis
 12 *ben* alle the stoonys of the world. Thei¹²
 that don wickidli *ben* abhomynable to the
 king; for the trone of *the reueme* is maad
 stidfast bi riȝtfulnesse. The wille of¹³
 kyngis *is* iust lippis; he that spekith riȝt-
 ful thingis, schal be dressid*. Indigna-¹⁴
 cioun of the kyng *is* messengeris of deth;
 and a wijs man schal plesse him. Lijf *is*¹⁵
 in the^v gladnesse of the 'cheer of the
 king^w; and his merci *is* as a^x reyn com-
 ynge late. Welde thou wisdom, for it is¹⁶
 betere than gold; and gete thou prudence,
 for it is^y precyousere than siluer. The¹⁷
 path of iust men bowith awei yuelis; the
 kepere of his soule kepith his weie. Pride¹⁸
 goth bifore sorewe; and the spirit schal
 be enhaunsid byfor fallyng. It is betere¹⁹
 to be maad meke with mylde men, than
 to departe spuylis with proude men. A²⁰
 lerned man in word schal fynde goodis;
 and he that hopith in the Lord is blessid.
 He that is wijs in herte, schal be clepid²¹
 prudent; and he that is swete in speche,
 schal fynde grettere thingis. The welle²²
 of lijf *is* the lernyng of him that weld-
 ith[†]; the techyng of foolis *is* foli. The²³
 herte of a wijs man schal teche his mouth;
 and schal encrease grace to hise lippis.
 Wordis wel set togidere *is* a coomb of²⁴
 hony; helthe of boonys[‡] is the swetnesse
 of soule. A weye is^z that semeth riȝtful²⁵
 to a man; and the laste thingis therof
 leden to deth. The soule of a man[§] tra-²⁶
 uelinge trauelith to hym silf^{||}; for his
 mouth[¶] compellide hym. An vnwijs man²⁷
 diggith^{**} yuel^{††}; and fier^{‡‡} brenneth in
 hise lippis. A weiward man reisith stryues;²⁸
 and a man ful of wordis departith princis.
 A wickid man flaterith his frend; and²⁹
 ledith hym bi a weie not good. He³⁰
 that thenkith schrewid thingis with iȝen
 astouyed, bitith hise lippis, and parform-
 eth yuel^{§§}. A coroun of dignyte *is* eelde,³¹
 that schal be foundun in the weies of

weizte and a balaunce; that is, Goddis domes ben iust. *iust lippis*; that is, iust lippis in iugis ben the wille of iust kingis. *as a reyn*; for as reyn comynge late is good and swete to the fruytis of erthe, so the mercy of the king is good to hem that hanede to remysiou. *Live here. c.*
 * *dressid*, of God into an end. *Live here. KN.*

[†] wisdam and wille to teche
 Goddis pleasure. *K.*
[‡] that is, sadnesse of feith and other vertues. *K.*
[§] euere morkering in the erthe bi couetise. *K.*
^{||} principali for his owne profit. *K.*
[¶] for al goith in to the mouth of glotterouse laborers. *K.*
^{**} *diggith yuel*; that is, sekith it with diligence. *fier brenneth*; of wrathfulnesse and of pride. *Live here. c.*
^{††} that is, worchith vnwisely and out of tyme. *K.*
^{‡‡} of wraththe and distemperance. *K.*
^{§§} *parformeth yuel*; that is, ymagyneth to parforme. *Live here. c.*

^z an euetid *c.* ^a meked *AEGLH.* ^b ledith *A.* ^c Om. *A.* ^d wickyd *A.* ^e with *A.* ^f weies *AEGLH.*

^v Om. *I.* ^w kingis chere *I.* ^x Om. *I.* ^y is more *I.* ^z ther is *I.*

lordshipeth to his wil, than an ouer-
33 comere of citees. Lotis ben put in to
the bosum; but of the Lord thei ben
temprid.

CAP. XVII.

1 Betere is a drie morsel with ioze, than
an hous ful of sacrifices of victorie with
2 strif. A wis seruaunt shal lordshipen
to sones foolis; and among bretheren
3 eritage he shal denyde. As bi fyr is
proued siluer, and gold bi the chymney,
4 so hertes the Lord preueth. The euele
man obesheth to the wicke tunge; and
the desceyuable consenteth to the liende
5 lippis. Who dispiseth a pore man, mys-
seyth to his makere; and who gladeth in
the falling of an other, shal not ben vn-
6 punshid. The crowne of olde men sones
of sones; and the glorie of sones the
7 fadris of hem. There semeth not the
fool faire set wordis; ne the prince a
8 liende lippe. Most kinde iemne the
abiding of the abidere; whider euere he
turneth^g hymself, prudentli he vnder-
9 stand^h. Who helith the gilte, secheth
frenshipis; who with an other sermoun
10 reherceth, seuereth the federedⁱ. Mor
profiteth correccioun anent the prudent,
than an hundrid veniaunces anent the
11 fol. Euermor strines secheth the euel
man; the cruel forsothe aungil shal he
12 sent azen hym. It spedeth mor to azen
come to a she here, whan hir whelpis
ben take away, than to a fol trostende
13 to hymself in his folie. Who zeldeth
cuelis for goodis, shal not go awei euel
14 fro his hous. Who leueth water, hed is
of strines; and er he suffre wrong blam-
15 yng, dom he forsaketh. And who iuste-
fieth the vnpitouse, and who condemp-
neth the riztwise, abominable is either
16 anent God. What profiteth to the fol to
han richessis, whan wisdam bie he mai

riztfulnesse. A pacient man is betere than 32
a stronge man; and he that 'is lord^a of
his^b soule*, is betere than an ouercomere
of citees. Lottis[†] ben sent into the bosum; 33
but tho^c ben temperid of the Lord[§].

CAP. XVII.

Betere is a drie mussel with ioye, than 1
an hous ful of sacrifices with chidyng.
A wijs seruaunt schal be lord of fonned 2
sones; and he schal departe eritage among
britheren. As siluer is preued bi fier, 3
and gold is preued bi a chymnei, so the
Lord preueth hertis. An yuel man obei- 4
eth to a wickid tunge||; and^d a fals man
obeieth to false lippis. He that dispisith 5
a pore man, repreueth his maker; and he
that is glad in the fallyng of another man,
schal not be vnpunyschid. The coron 6
of elde men is the sones of sones; and
the glorie of sones is the fadris of hem.
Wordis wel set togidere bisemen not a 7
fool; and a liyng lippe bicometh not a
prince. A precioue stoon¶ moost accept- 8
able is the abiding** of hym that sekith;
whidur euere he turneth hym silf, he vn-
durstandith prudentli. He that helith 9
trespas, sekith frenshipis; he that re-
hersith||| bi an hiz word, departith hem,
that ben knyght togidere in pees. A blam- 10
yng profitith more at a prudent man, than
an hundryd woundis at a fool. Euere an 11
yuel man sekith stryues; forsothe a cruel
aungel schal be sent azens hym. It sped- 12
ith more to meete a femal bere, whanne
the^e whelpis ben rauyschid^f, than a fool
tristynge to hym silf in his foli. Yuel 13
schal not go a wei fro the hous of hym,
that zeldith yuels for goodis. He that 14
leeueth^g watir^{††}, is heed^h of stryues^{‡‡}; and
bifor that he suffrith wrong, he forsakith
dom. Bothe he that iustifieth a wickid 15
man, and he that condempneth a iust
man, euer ethir is abhominable at^l God.
What profitith^{§§} it to a fool to haue 16

* lord of his
soule; bi re-
freynnyng of
concupiscis, is
betere. Lire
here. CKNA.
† that is, vpon
hid thingis. K.
§ whanne God
chesith which
he wole. K.

|| wickid
tunge; that is,
to a tyrant
comandding
wickid thing.
Lire here. C.
¶ A precioue
ston; that is,
the thing abe-
dun of a de-
sirere, is a pre-
cious stoon in
hise ijen, and
ech werk he
doith prudently,
that he be not
defraudid of his
desire. Lire
here. C.
that is, lijf
euerlasting, for
the wich a wijs
marchaunt
solde al that he
hadde, and
bouzte it. Mt.
xiiiij. K.
** of ech ver-
tuous man, that
Poul clepeth a
crowne of lijf.
K.

||| that rehers-
ith, etc.; that
is, pupplischith
with out iust
cause. Lire
here. C.
†† leueth wa-
tir; that is,
drynkith ouer
strong wyn.
of stryues;
that risen of
drunkenesse.
he forsakith
doom; in hirt-
ing his neighore
with out cause.
Lire here. C.
‡‡ that is, he
that letteth wa-
ter renne forth,
and he that hi-
gynneth strifes,
doon lijk
thingis. K.
§§ What profit-
ith it, etc.; as
if he seie, no
thing; for he
vsith not tho
to good but to
yuel, and may
not gete wis-
dom bi tho.
Lire here. C.

^g turne AEGH. ^h vnderstandeth AEGH. ⁱ federed or boundun in loue c sec. m. marg. E sec. m. marg. AGH.

^a hath power I. ^b his owne I. ^c thei I. ^d Om. I. ^e her I. ^f take away I. ^g leueth, or lat go I.
letteth ka. ^h the heed a. ⁱ to c.

not? Who heij maketh his hous, secheth falling; and who shoneth to lerne, 17 falleth in to euelis. Alle time looueth, that is a frend; and a brother in an- 18 guysshis is preued^k. A fool man shal for io3e flappe with hondis, whan he 19 shal behoten for his frend. Who sweteli thenketh discordis, looueth striues; and who enhauncith his herte, secheth fall- 20 ing. Who is of peruertid herte, findeth not good; and who turneth the tunge, 21 shal falle in to^l euel. Boru is the fool in his shenshipe; but ne^m the faderⁿ in 22 the fol shal glade. Io3ende inwit maketh bri3t age; a drery spirit ful out dri- 23 eth bones. 3iftis of the bosum the vn- pitous taketh, that he peruerte the pathis 24 of dom. In the face of the prudent shyneth wisdam; the e3en of foolis in 25 the endis of erthe. The wrathe of the fader a sone fol; the sorewe of the mo- 26 dir that gat hym. It is not good to bern in harm to the ri3twis; ne to smyte a 27 prince that ri3t demeth. Who tempreth his woordis, tazt and prudent is; and of 28 precious^o spirit the man lerned. The fool forsothe, if he holde his pes, wis shal ben holde; if he threste togidere his lippis, vnderstondende.

CAP. XVIII.

¹ Ocasoun secheth, that wil gon awei fro a frend; alle time variable he shal ² be. A fol resceiueth not the woordis of prudence; but tho thingis thou^p shul seyn, that ben ofte turned in his herte. ³ The vnpitous, whan in to depthe of synne^q shal^r come, dispiseth; and ther folewith hym shenshipe and repress. ⁴ Deep water woordis of the mouth of a man; and a stef strem the reboundende ⁵ welle of wisdam. To alouwen the persone of the vnpitouse in dom, is not good, that thou bowe awei fro the sothfast-

^k aproued E. ^l Om. A. ^m Om. A. ⁿ faders A. ^o the precious A. ^p he AE pr. m. ^q synnes AGH. ^r he shal c pr. m.

^k sith 1 passim. ^l ethchewith 1 passim. ^m Om. A pr. m. m. ⁿ baar 1. ^o is 1. ^p but if 1.

richessis, sithen^k he mai not bie wisdom? He that makith his hous* hi3, sekith falling[†]; and he that eschewith^l to lerne, schal falle in to yuels. He that is a frend, 17^k loueth in al tyme; and a brother is preuyd in angwischis. A fonned man¹⁸ schal make ioie with hondis, whanne he hath bihi3t for his frend. He that bi- 19 thenkith discordis, loueth chidingis; and^m he that enhaunsith[‡] his mouth, sekith fallyng. He that is of weiward herte, 20 schal not fynde good; and he that turneth the tunge[§], schal falle in to yuel. A 21 fool is borun in his schenshipe; but nether the fadir schal be glad in a fool. A 22 ioiful soule makith likinge age; a sorewful spirit makith drie boonys. A wickid 23 man takith 3iftis fro the bosum, to mys turne the pathis of doom. Wisdom schyn- 24 eth in the face of a prudent man; the i3en of foolis *ben* in the endis of erthe. A 25 fonned sone *is* the ire of the fadir, and the sorewe of the modir that gendrideⁿ hym. It is not good to brynge in harm 26 to a iust man; nether to smyte the prince that demeth ri3tfuli. He that mesurith 27 his wordis, is wijs and prudent; and a lerud man is of precieuse spirit. Also a 28 foole, if he is stille, schal be gessid a wijs man; and, if he pressith togidre hise lippis, *he `schal be^o gessid an vndurstondyng* man.

CAP. XVIII.

He that wole go a wei fro a frend, ¹ sekith occasions^{||}; in al tyme he schal be dispisable. A fool resseyueth not the ² wordis of prudence; `no but^p thou seie tho thingis, that ben turned in his herte. A wickid man, whanne he cometh in to ³ depthe of synnes, dispisith[¶]; but sclaunder and schenshipe sueth hym. Deep ⁴ watir^{**} *is* the wordis of the mouth of a man; and a stronde fletinge ouer^{††} *is* the welle of wisdom. It is not good to take ⁵ the persone of a wickid man in doom, that thou bowe awei fro the treuthe of

* of yuel geten good. k. [†] disserueth falling to helle. 17 k.

[‡] in boasting and other cursed speche. k.

[§] that turneth the tunge; that is, flaterith in presence, and deffameth in absence of a man. Lire here. c.

^{||} sekith occasiouns; that is, feyneth causis. Lire here. c.n.

[¶] hoolsum loore and amaundement. ka.

^{**} deep watir; that is, the wordis of a man perfit in kunnyng and vertu, conteynen deep sentence, to which not ech man may listly ateyne, as nethir to the botme of deep watir. c.x.

a stronde fletinge ouer; in to othere men bi good teching. *is the welle of wisdom*, in the soule of a wise man, fro whiche welle the watir of wisdom is bro3t out to othere men. *chidingis*; of othere men chidinge to gidere. *double tunge*; that flaterith in presence, and bacbitich in absence. *of the wombe*; that is, til to the herte. *drede*; this vers til thidur *he that is neische*, is not in Ebreu. Lire here. c. ^{††} into othere men bi good teching. k.

6nesse of dom. The lippis of the^r fol
shul menge themself with striues; and
7the mouth of hym debatis stireth. The
mouth of the fool 'to-treding^s of hym;
and the lippis of hym the falling of his
8soule. The woordis of the twisil tunge
as simple^t; and tho thur³ comen vnto
the entrailis of the wombe. The slowe
drede threw³ doun; the soulis forsothe
9of wommanysh men shul hungren. Who
is nesshe, and dissolut in his werk, bro-
ther is of the man scaterende his werkes.
10The most strong tour the name of the
Lord; to it renneth the rijtwise, and he
11shal ben enhauncid. The substaunce of
the riche man the cite of his strengthe;
and as a strong wal cumpassende hym.
12Er it be to-treden, is enhauncid the herte
of a man; and er it be glorified, it is
13mekid. Who rathere answereth than he
hereth, a fool hymself to ben he shew-
14ith; and confusioun wrthi. The spirit
of the man susteneth his feblenesse; the
spirit forsothe lizt to wrathen, who shal
15moun sustene? The herte of the pru-
dent shal welde kunnyng; and the ere
16of wise men secheth doctrine. The free
3ifte of a man spredeth abrod his weie;
and befor princis space to hym maketh.
17The rijtwis rathere is the acuser of
hymself; ther cometh his frend, and he
18shal enserchen hym. Azenseiyngus lot
thresteth togidere; and among myzti
19men^v also dyuersly demeth. The brother
that is holpen of the brother, as a stef
cite; and the domes as barris of cites.
20Of the frut of the mouth of a man shal
be fulfild his wombe; and the burioun-
yngis of the lippis of hym shul fulfillen
21hym. Deth and lif in the hondis of the
tunge; who loouen^w it, shuln ete the
22frutis of it. Who findeth a good wom-
man, findeth good; and shal drawn
merthe of the Lord. Who putteth out
a good womman, putteth out good; who
forsothe holdeth avoutresse, is a fool and

dom. The lippis of a fool medlen hem 6
silf with chidyngis; and his mouth ex-
citith^q stryues. The mouth of a fool is 7
defoulyng of hym; and hise lippis *ben*
the fallunge of his soule. The woordis of 8
a double tungid man *ben* as symple; and
tho^r comen 'til to^s the ynnere thingis of
the wombe*. Drede castith doun a slowe
man[†]; forsothe the soulis of men turned
in to wymmens condicioun schulen haue
hungur. He that is neisch, and vnstid- 9
fast^t in his werk, is the brother of a man
distriyng hise werkis. A strongeste^u tour 10
is the name of the Lord; a iust man
renneth to hym, and schal be enhaunsid.
The catel of a riche man is the citee of 11
his strengthe; and as a stronge wal cum-
passinge hym. The herte of man^v is en- 12
haunsid, bifor that it be brokun; and it
is maad meke, bifore that it be glorified.
He that answerith bifore that he herith, 13
shewith hym silf to be a fool; and worthi
of schenschiipe. The spirit of a man sus- 14
teyneth his feblenesse; but who may sus-
teyne a spirit lizt to be wrooth? The 15
herte of a prudent man schal holde stid-
fastli kunnyng; and the eere of wise men
sekith techyng. The 3ifte of a man alarg- 16
ith his weie; and makith space to hym
bifore princes. A iust man is the first 17
accuser[†] of hym silf; his frend cometh,
and schal serche hym[§]. Lot ceessith azen- 18
seyngis; and demeth also among mizti
men. A brother that is helpid^w of a 19
brothir, is as a stidfast citee; and domes
ben as the barris of citees. A mannus^{||} 20
wombe[¶] schal be fillid of the fruit of his
mouth; and the seedis of hise lippis
schulen fille hym. Deth and lijf *ben* in 21
the werkis of tunge; thei that louen it,
schulen ete the fruytis therof. He that 22
fyndith a good womman, fyndith a good
thing; and of the Lord he schal drawe
vp myrthe. He that puttith a wey a good
womman, puttith awei a good thing; but
he that holdith auowtresse, is a fool and

* that is, to
the herte. k.
† castith out a
slow man; that
is, the drede of
trauel castith
him down fro
bigynnyng of
good werk.
to wymmens
condicioun;
that is, men
that *ben* neische
as wymmens
worche good.
the catel of a
riche man, etc.;
that is, he trist-
ith in hise
richessis, as in
a wallid citee,
thou; he is
ofte disseyued
in this. c.

‡ to God and
to a true frend.
k.
§ ordeynyng
the weie of his
delyuerance.
k.
|| a mannus
wombe; that is,
the kunnyng of
vertuose man
schal be en-
creessid bi his
trewe teching.
deth and lijf;
that is, deth of
synne is in the
mysvng of the
tunge, and the
lijf of grace is
in the goode
vying therof.
Live here. c.
¶ that is, his
mynde, or his
desire, shal be
fulfilled for his
vertuous word-
is; of thi worl-
is thou shalt be
iustified. Mt.
xii. k.

^r a AGH. ^s the to-treding AH. ^t tormentis E pr. m. ^u throwith A. ^v Om. AGH. ^w loueth A.

^q stirith I. ^r thei I. ^s vnto I. ^t dissolute, ether vnstidfast CEFVGHIKMNPQRSUXYAÇ. ^u ful strong I.
^v a man I. ^w holpun I.

23 vnwis. With obsecracious spekethe the
pore man; and a riche man schal speke out
24 ruggidli. A man amyable to felashipe
mor a frend shal be, than a brother.

CAP. XIX.

1 Betere is a pore man, that goith in
simplenes, than a riche man tormentende
2 his lippis, and vnwis. Wher is not kun-
nyng of soule, is not good; and who is
3 hastif, with feett stumblith. The folie
of a man supplauntith hise goingis; and
4 azen God boileth in his inwit. Richesses
adden manye frendis; fro the pore for-
sothe and tho that he hadde, ben seuered.
5 A fals witnesser shal not ben vnpunshid;
and he that lesing speketh, shal not
6 ascapen. Manye herien^x the persone of
the myyti; and frendis ben of the ziunde
7 ziftis. The brethern of the pore man
hateden hym; ferthermor and frendis
aferr wenten awei fro hym. Who onli
woordis folewith, no thing shal han;
8 who forsothe weldere is of the mynde,
looneth his soule, and the keperer of pru-
9 dence shal finde goodis. The false wit-
nesse shal not ben vnpunshid; and that
10 speketh lesing, shal pershen. Delicis
semen not the fool; ne the seruaut to
11 lordshipen to princis. The doctrine of
a man bi pacience is knowe; and the glo-
rie of hym is to go biside wicke thingys.
12 As the gnasting of a leoun, so and^y the
wrathe of the king; and as deu vpon
13 erbe, so and the gladnesse of hym. The
sorewe of the fader, the sone a fol; and
roues contynuelli thur; droppende, a
14 womman ful of strif. Housis and rich-
essis ben zeue of the fadris; of the Lord
15 forsothe properli a prudent wif. Slouth
sendeth in slep; and a dissolut soule shal
16 hungre. Who kepeth the maundement,
kepeth his soule; who forsothe despisith
17 his weie, shal be maad dead. He vsureth
to the Lord, that hath reuthe of the
pore; and his while he shal zelde to hym.

vnwijs. A pore man schal speke with 23
bisechingis; and a riche man schal speke
sterneli. A man freendli to felouschipe 24
schal more be a frend, than a brothir.

CAP. XIX.

Betere is a pore man, that goith in his 1
simplenesse, than a riche man bitynge
hise lippis, and vnwijs. Where is not 2
kunnyng of the soule, is^x not good; and
he that is hasti^{*}, in feet hirtith. The 3
foli of a man disseyueth hise steppis;
and he brenneth in his soule azen God†.
Richessis encreessen ful many freendis; 4
forsothe also thei ben departid fro a pore
man, whiche he hadde. A fals witnesser 5
schal not be vnpunyschid; and he that
spekith leesingis, schal not ascape‡. Many 6
men onouren the persone of a myyti man;
and ben^y frendis of hym that deelith ziftis.
The britheren of a pore man haten hym; 7
ferthermore and the freendis zeden awei
fer^z fro hym. He that sueth^a wordis
oonli§, schal haue no thing; but he that 8
holdith stabli the mynde||, loueth his
soule, and the keperer of prudence schal
fynde goodis. A fals witnesser schal not 9
be vnpunyschid; and he that spekith
leesyngis, schal perische. Delices bicomen 10
not a fool; nether *'it bicometh*^b a seruaut
to be lord of princis. The teching of a 11
man is knowun bi pacience¶; and his
glorie is to passe ouere wickid thingis.
As the gnasting of a lioun, so and the ire 12
of the^c king; and as deewe on eerbe, so
and the gladnesse of the kyng. The so- 13
rewe of the fadir *is* a foned sone; and
roofes droppynge contynuelli *is* a womman
ful of chiding. Housis and richessis ben 14
3ouun of fadir and modir; but a prudent
wif *is* 3ouun propirli of the Lord. Slouth 15
bringith^d in slep; and a negligent soule
schal haue hungur^{**}. He that kepith the 16
comaundement of God, kepith his soule;
but he that chargith not his weie, schal
be slayn. He that hath mercy on a pore 17

* that is, doith
heedli hise
werkis. K.
† azen God;
that is, bi vn-
pacience he
brekith out in
to the blasfemye
of God. Lire
here. CK.
‡ not ascape;
Goddis doom,
in whiche he
must zelde re-
soun of ech idil
word, and
myche more of
a leeing. c.
§ wordis
oneli; that is,
a dissiple that
loueth more
the fairnesse of
wordis than the
good sentence,
reportith no
thing of truthe
of the techere,
ethir so lital,
that it is worth
to be rekenyd
as for nouzt;
ethir thus, a
techere that
hath onely
wordis and no
goode dedis,
schal gete no
mede of God.
goodis; of grace
in present tyme,
and of glorie in
tyme to com-
ynge. Lire
here. c.
|| mynde bi
Goddis vertue.
Lire here. KNa.
¶ knowun bi
pacience; that
is, the teching
of apostlis and
of othere tech-
eris, in the
bigynnynge of
the chirche, was
knowun bi this,
that they dred-
den not to die
for it. to passe
ouer wickid
thingis; that
is, to do not
wickid thingis,
but more to
suffre peyne.
Lire here. c.
** hungur; in
suffringe de-
faute of goodly
goodis, and
ofte of bodily
goodis.
his weye; that
is, the keepinge
of Goddis
heestis.
schal be slayn;
bi deth of synne
and of helle.
Lire here. c.

^x worschipen A. ^y Om. A.

^x ther is I. ^y thei ben I. ^z Om. c. ^a sowith a. ^b Om. I. ^c a I. ^d sendith CEFHPUY.

18 Lerne thou thi sone, ne despeire thou ;
to the slazter forsothe of hym ne poote
19 thou thi soule. Who forsothe is vn-
pacient, shal suffre harm ; and whan he
shall cacche, other thing he shal putte
20 to. Here thou conseil, and vnder-
discipline ; that thou be wijs in thi laste
21 thingis. Manye tho3tis in the herte of
a man ; the wil forsothe of the Lord shal
22 abide stille. A man nedi is merciful ;
and betere the pore man ri3twis, than a
23 man liere. The drede of the Lord to
lif ; and in plenteuousnesse^z it shal abide
stille, withoute visiting of the werste.
24 The slowe hideth his^{zz} hond vnder the
arm pit ; ne to his mouth he leith it.
25 The 'man ful of pestilence^a scourgid, a
fool the wisere shal ben. If forsothe thou
chastise the wise man, he shal vnder-
26 stonde discipline. Who tormentith the
fader, and fleeth the modir, shenful shal
27 be, and vnblisful. Cese thou not, sone,
to here doctrine ; ne vnknowe thou the
28 wordis of kunnyng. The wicke wyt-
nesse scorneth dom ; and the mouth of
vnpitous men deuoureth wickidnesse.
29 Greithid ben to scorneres domes ; and
smytende hameres to the bodies of foolis.

CAP. XX.

1 A lecherous thing win, and noiseful
drunkenesse ; who so euere in these
2 thingis delitith, shal not be wis. As the
roring of a leoun, so and^b the ferd of the
king ; who terreth hym, synneth a3en
3 his soule. Wrshipe is to the man that
seuereth hym fro striues ; alle^c forsothe
foolis shul be mengd with wrong blam-
4 yngis. For cold the slowe wolde not
eren ; thanne he shal begge in somer,
5 and it shal not ben 3iue to hym. As
dep watir, so conseil in the herte of a

^z the plenteuousnesse *AGH.* ^{zz} the *c pr. m.* ^a bacbitere *E pr. m.* man of pestilence *c.* ^b Om. *A.*
^c men *E pr. m.*

^e ther *ben I.* ^f a *riche I.* ^g Om. *I.* ^h the *lijf a.* ⁱ Om. *I.* *of blis. Lire here. N text.* ^k Om. *I.*
^l ful *yuel visityng I.* ^m Om. *I.* ⁿ *his I.* ^o *dressith I.* ^p be the *I.* ^q *his I.* ^r a *I.* ^s *soule I.* ^t *wolde*
not I.

man, leeneth to the Lord ; and he schal
3elde his while to hym. Teche thi sone*, 10
and despeire thou not† ; but sette thou
not‡ thi soule to the sleynge of hym. For- 19
sothe he that is vnpatient, schal suffre
harm ; and whanne he hath rauyschid,
he schal leie to anothir thing. Here thou 20
counsel, and take thou doctryn ; that thou
be wijs in thi laste thingis. Many thou3tis 21
ben^e in the herte of a man ; but the wille
of the Lord schal dwelle. A nedi man is 22
merciful ; and betere *is* a pore iust man,
than a^f man liere3. The^g drede of the 23
Lord *ledith* to lijf^h 'of blisⁱ ; and he '*that*
dredith God^k schal dwelle in plentee, with
outen visityng^l 'of the worste^m. A slow 24
man hidith his hond vnder theⁿ armpit ;
and putteth^o it not to his mouth. Whanne 25
a man ful of pestilence is betun, a fool
schal be^p wisere. If thou blamist a wijs
man, he schal vnderstonde techyng. He 26
that turmentith the^q fadir, and fleeth fro
the^r modir, schal be ful of yuel fame, and
schal be cursid. Sone, ceesse thou not to 27
here techyng ; and knowe thou the wordis
of kunnyng. A wickid witnessse scorneth 28
doom ; and the mouth of vnpitouse men
deuourith|| wickidnesse. Domes ben maad 29
redi to scorneris ; and hameris smytynge
ben maad redi to the bodies of foolis¶].

CAP. XX.

Wiyn *is* a lecherouse thing**, and 1
drunkenesse *is* ful of noise ; who euere
delitith in these, schal not be wijs. As 2
the roring of a lioun, so and the drede
of the^v kyng ; he that territh hym to ire,
synneth a3ens his owne lijf^s. It is onour 3
to a man that departith hym silf fro
stryuyngis ; but fonned men ben medlid
with dispisyngis. A slow man nolde^t ere 4
for coold ; therfor he schal begge in
somer, and me schal not 3yue to hym.
As deep watir, so counsel *is* in the herte 5

* the drede of the Lord and his lawe. *K.*
† *despeire thou not ;* of his lernyng, than he takith litil ether nou3t in the bigynnyng, for ofte siehe children ben wel lerned in the ende. *C.* thou3 he lerne not at the bigynnyng ; but contynue in teching, and he shal lerne. *K. many.*
‡ in withdrawyng of teching. *K.*
§ a man liere ; that is, than a my3ti man that bowith away fro ri3tfulnesse, bi leeingis. *plente ;* of blis, *of the worste ;* denel, which in no maner may neize thidur. *wisere ;* that is, lesse fool, for [it] schal amende him in sum thing. *Lire here. C.*
|| *deuourith ;* that is, swolwith greedily. *Lire here. C.*
¶ *foolis ;* that is, brekeris of Goddis lawe. *Lire here. C.*

** *wyn is lecherouse thing ;* that is, makith lecherie ; wherfor Jerom seith, a wombe brennyng of wyn, spueth out soone in to lecherie. Wherfor Loth, bi the drynkyng of wyn, dide lecherie with hise dou3tris, in xix. e^o. of Gen. *delitith in these ;* that is, drunkenesse and lecherie. *wijs ;* for ener either deuourith resoun, and cansith dulnesse. *C.*

man; but a wis man shal drawe it out.
 6 Many men merciful ben clepid; a feith-
 7 ful man forsothe who shal finde? The
 riztwis forsothe that goth in his simple-
 nesse, blisful sones aftir hym shal leuen.
 8 The king that sit^d in the see of dom,
 scatereth alle euelis^e in his clere loking.
 9 Who mai sey, Clene is myn herte; pure
 10 withoute synne? Peis and peis, mesure
 and mesure, either is abhominable^f anent
 11 God. Of his^g studies is the child vnder-
 stonde, if rizt ben and clene the workis
 12 of hym. The herende ere, and the seende
 13 eze, the Lord made euer either. Wile
 thou not looue slep, lest thee nedynesse^h
 oppresse; opene thin ezen, and be thou
 14 fulfild with loues. Euel it is, euel it is,
 seith eche biere; and whan he goth awei,
 15 thanne he shal glorien. Gold, and the
 multitude of iemmes, and precious ves-
 16 sel, the lippis of kunnyng. Tac the cloth
 of hym, that bor³ was of theⁱ alien; and
 for straungeres tac awei the wed fro hym.
 17 Swete is to a man the bred of lesing;
 and aftir shal be fulfild the mouth of
 18 hym with a litil pibbil ston. Tho³tis bi
 counseilis ben strengthid; and bi go-
 19 uernailis batailis ben to be tretid. To
 hym that openeth priuetes, and goth
 gilendeli, and spredeth abrod his lippis,
 20 ne be thou togidere mengd. Who cursith
 to his fader and moder, shal be quenched
 21 his lizt in myddyl dercnesses. Eritage to
 the whiche is heezid in the begynnyng,
 22 in the laste shal lacke blissing. Ne sey
 thou, I shal zelde euel for euel; abid the
 23 Lord, and he shal deliuere thee. Abo-
 minacioun is anent God weizte and weizte;
 24 a treeccherous balaunce is not good. Of
 the Lord ben rizt reulid the goingis of a
 man; who forsothe of men mai vnder-
 25 stonde his wei? Falling is of men ofte
 to 'vouwe to^k seintis, and aftir the vouwis
 26 azeen drawe. Scatereth vupitous men a
 wis king; and he bowith in vpon hem

of a man; but a wijs man* schal drawe
 it out. Many men ben clepid merciful; 6
 but who schal fynde a feithful man?
 Forsothe a iust man that goth in his 7
 simplenesse, schal leue blessid sones aftir
 hym. A king that sittith in the seete of 8
 doom, distrieth al yuel bi his lokyng. Who 9
 may seie, Myn herte is clene; Y am clene
 of synne? A weizte[†] and a weizte, a me- 10
 sure and a mesure, euer eithir is abhomy-
 nable at God. A child is vndurstonde bi 11
 hise studies, yf his werkis ben riztful and
 cleene. An eere heringe, and an ize se- 12
 ynge, God made euer eithir. Nyle thou 13
 loue sleep, lest nedynesse oppresse thee;
 opene thin izen, and be thou fillid with
 looues. Ech biere seith, It is yuel, it is 14
 yuel; and whanne he hath go away,
 thanne he schal haue glorie. Gold, and 15
 the multitude of iemmes, and a preciose
 vessel, *ben* the lippis of kunnyng. Take 16
 thou awei the cloth of hym, that was
 borewe of an othere man; and for straun-
 geris take thou awei a wed fro hym. The 17
 breed of a leeing[‡] is sweet to a man;
 and aftirward his mouth schal be fillid
 with rikenyng. Thou³tis ben maad strong 18
 bi counselis; and bateils schulen be tretid
 bi gouernals. Be thou not medlid with 19
 him that schewith pryutees[§], and goith
 gylefulli, and alargith hise lippis. The 20
 lizt of hym that cursith his fadir and mo-
 dir, schal be quenched in the myddis of
 derknensis. Eritage to which me haastith 21
 in the bigynnyng, schal wante blessing in
 the laste *tyme*. Seie thou not, Y schal 22
 zelde yuel for yuel; abide thou the Lord,
 and he schal delyuere thee. Abhomyna- 23
 cioun at^u God is weizte and weizte; a gile-
 ful balaunce is not good. The steppis of 24
 man^v ben dressid of the Lord; who for-
 sothe of men mai vndurstonde his weie?
 Falling of man is to make auow to seyntis, 25
 and aftirward to withdrawe the^w vowis.
 A wijs kyng scaterith wickid men; and 26

* a wise man; that is, a diligent disciple. *schal drawe it out*; in axinge of him diligently and warly. *Lire here. c.*

† a weizte; grettere in biynge, and a weizte lesse in sillig; and so of a mesure. *abhominable*; for it is theft, colourid by the colour of riztfulnesse; wherfor Jerom seith feyned hoolynesse ether equyte, is double wickidnesse. *sleep*; vnmesurable bi slouthe.

‡ the breed of leeing; that is, getun bi a leeing. *to a man*; liere.

§ *schewith* pryutees; that is, counsels bitakun to his feithfulnesse. *gylefully*; schewinge frenschipe, whanne he is an enemy prineli. *alargith hise lippis*; that is, biheth grete things, and fillith lile ethir

^d sitteth AEGH. ^e euel AEGH. ^f abominacioun c. ^g the A. ^h the nedynes A. ⁱ Om. A. ^k to taken awei deuocioun fro E pr. m.

^u anentis i. ^v a man i. ^w tho c.

27 a stonene bowe. The lanterne of the Lord the brething place of a man, that enserchith alle the priuetes of the wombe. 28 Mercy and treuthe kepen the king; and his trone is strengthid with noble mercy. 29 The ful out iojing of 3unge men the strengthe of hem; and the dignete of 30 olde men hornesse. The wannesse of wounde shal clense awei euelis, and woundis in the^l priuyere^m partys of the wombe.

CAP. XXI.

1 As deuseouns of watris, so the herte of the king in the hond of the Lord; whider euer he wile, he shal bowe it. 2 Eche weie of a man rijt to hym semeth; 3 the Lord forsothe peiseth the hertis. To do mercy and dom, more pleseth to the 4 Lord, than sacrifices of victorie. The enhauncing of e3en is the larging of the herte; the lanterne of vnpitous men 5 synne. The tho3tis of the strong man euermor in plente; eche forsothe slou3ⁿ 6 euermor is in nedynesse. Who gedereth tresores with the tunge of lesing, vein and herteles is; and he shal be put in^o 7 to the grenes of deth. Raueynes of vnpitous men shul drawe them down; for 8 thei wolden not do dom. The peruertid weie of a man alien is fro God; who forsothe is clene, rijt is the werc of hym. 9 Betere is^p to sitte in the corner of the hous, than with the womman ful of strif, 10 and in the hous of feste. The soule of the vnpitouse^q desireth enel; he shal not 11 han merci to his ne3hebore. Punshid the bacbitere, the wisere shal be the litle child; and if he folewe the wise man, he 12 shal take kunnyng. The rijtwis bethenkithe of the hous of the vnpitous, that he 13 drawe awei vnpitous men fro euel. Who stoppeth his ere at the cri of the pore, and he shal crie, and shal not ben herd. 14 3ifte hyd quencheth wrathis; and fre 3ifte

bowith a bouwe of victorie^{x*} ouer hem. The lanterne[†] of the Lord is the spirit of 27 man, that sekith out alle the priuetees of the wombe. Merci and treuthe[‡] kepen a 28 kyng; and his trone is maad strong bi mekenesse. The ful out iojing of 3ounge 29 men is the strengthe of hem; and the dignyte of elde men is hoornesse[§]. The 30 wannesse of wounde schal wipe awei euels, and woundis in the priuyere thingis of the wombe.

CAP. XXI.

As departyngis of watris, so the herte[†] of the kyng is in the power of the Lord; whidur euer he wole, he schal bowe it. Ech weye of a man semeth rijtful to 2 hym silf; but the Lord peisith the hertis. To do merci and doom^{||}, plesith more the 3 Lord, than sacrifices *doen*^y. Enhaunsyng 4 of 3en is alargyng of the herte; the lanterne of wickid men is synne. The tho3tis 5 of a stronge man *ben* euer in abundaunce; but ech slow man is euer in nedynesse. He that gaderith tresours bi the tunge of 6 a leesing^{z¶}, is veyne, and with outen herte; and he schal be hurtlid^{zz} to the snaris of deth. The raueyns of vnpitouse men 7 schulen drawe hem down; for thei nolden^a do doom. The weiward weie of a man 8 is alien fro God; but the werk of hym that is cleene^b, is rijtful. It is betere to 9 sitte in the corner of an hous with oute roof, than with a womman ful of chydyng, and in a comyn hous. The soule of an 10 vnpitouse man desirith yuel; he schal not haue merci on his nei3bore. Whanne a 11 man ful of pestilence is punyschid, a lital man *of wit* schal be the wisere; and if he sueth a wijs man, he schal take kunnyng. A iust man of the hous of a wickid man 12 thenkith, to withdrawe wickid men fro yuel. He that stoppith his eere at the 13 cry of a pore man, schal crye also, and^c schal not be herd. A 3ift hid quenchith 14

nou3t. *hastith*; bi coueitse to gete it vnduly. *wante blessing*; for the greetere schal suffre peyne aftir deth, and comynly his eir schal not reioysche it at the ende. *Live here. c.*

* that is, a stoon bouwe. *† The lanterne*; for kindly list of resoun is sum preenting of Goddis list. *of the wombe*; that is, herte. *Live here. c.*

‡ *Merci and treuthe*; for merci without rijtfulnesse, is cowardise, and rijtfulnesse with out merci, is crueltie, for tho distrien a king and rewme. *Live here. c.*

§ *hoornesse*; that is, the eldnesse and sadesse of wittis, with hoornesse of the heed.

The wannesse of wounde; causith distriyng of rychess in yuele werkis. *Live here. c.*

|| *mercy and doom*; that is, the werkis of merci doon to nedi men, and the werkis of rijtfulnesse doon to men oppressid, plesse more God than doen sacrifices; for Crist in his membris hath nede to these werkis, as he seith in xxv. c^o. of Math.

is synne; that is, thei kunnen dresse her vnderstanding to synne, and not to good, as Jeremye seith in iiiii. c^o.

strong man; that is, bi strengthe of soule and of bodi. *Live here. c.*

¶ *tunge of*

^l Om. AGH. ^m priuye H. ⁿ slowe man A. ^o inwardly saidid E pr. m. ^p it is AEGH. ^q vnpitous man A.

^x a victorie a. ^y Om. I. ^z leesing makere I. ^{zz} hurlid I. ^a wolden not I. ^b cleene of synne c sec. m. ^c and he t.

15 in the bosum most indignacioun. Ioye to
the riȝtwis is to don dom; and ferd to
16 men werkende wickidnesse. The man
that erreth fro the weie of doctrine, in
17 the felashipe of ieauntis shal wone. Who^r
louueth deynte metis, in nedynesse shall
be; who louueth win and fatte thingus,
18 shall not be maad riche. For the riȝtwise
shal ben ȝoue the vnpitouse; and for the
19 riȝt man the wicke. Betere is to dwelle
in desert lond, than with a ianglende
20 womman, and wrathful. Desyrable tres-
sor and oile in the dwelling place of the
riȝtwis; and the vnprudent man shal
21 scateren it. Who folewith riȝtwisnesse
and mercy, shal finde lif and riȝtwisnesse
22 and glorie. The cite of stronge men the
wise man steȝede vp, and destrozide the
23 strengthe of the trost of it. Who kepeth
his mouth and his tunge, kepeth his soule
24 fro anguysshis. The proud man and the^{rr}
enhaunsende hymself is clepid vntaȝt, the
25 whiche in wrathe wercheth pride. De-
sires slen the slowe; wolden not forsothe
the hondis of hym any thing werchen^s.
26 Al dai he coueitith and desireth; who
forsothe is riȝtwis, shal ȝelde, and not
27 cese. The ostis of vnpitous men abomi-
28 nable, that ben offrid of hidous gilte. A
witness lieere shal pershe; the obeisaunt
29 man shall speke victorie. The vnpitous
man wowendeli stablith his chere; who
30 forsothe is riȝt, mendeth his weie. Ther
is not wisdom, ther is not prudence,
31 ther is not counseil aȝen the Lord. An
hors is maad redi to the dai of bataile;
the Lord forsothe helthe shal ȝeelden.

CAP. XXII.

1 Betere is a good name, than manye
richessis; ouer siluer forsothe and gold
2 good grace. The riche man and the pore
metten togidere; the werkere of euer
3 either is the Lord. The felle man seeth
euel, and hideth hymself; and the inno-

chidyngis; and a ȝift in bosum *quenchith*
the^d moost indignacioun. It is ioye to a 15
iust man to make doom^{e*}; and *it is drede*
to hem that worchen wickidnesse. A man 16
that errith fro the weie of doctryn, schal
dwelle in the cumpany of giauntis[†]. He 17
that loueth metis[‡], schal be in nedynesse;
he that loueth wiyn and fatte thingis,
schal not be maad riche. An vnpitouse 18
man schal be ȝouun for^f a iust man[§]; and
a wickid man *schal be ȝouun* for a riȝtful
man. It is betere to dwelle in a desert 19
lond, than with a womman ful of chidyng,
and wrathful. Desirable^g tresoure and oile 20
is in the dwelling places^h of a iust man;
and an vnprudent man schal distrie it.
He that sueth riȝtfulnesse and mercy, schal 21
fynde lijf and glorie. A wijs man stiede 22
in toⁱ the citee of stronge men, and di-
striede the strengthe of trist therof. He 23
that kepith his mouth and his tunge,
kepith his soule from angwischis. A 24
proude man and boosteere is clepid a fool,
that worchith pride in ire. Desiris sleen 25
a slow man; for hise hondis nolden^k worche
ony thing. Al dai he coueitith and de- 26
sirith; but he that is a iust man, schal
ȝyue, and^l schal not cesse. The offringis 27
of wickid men, that ben offrid of greet
trespas||, *ben* abhomynable. A fals wit- 28
nesse schal perische; a man obedient schal
speke victorie¶. A wickid man makith 29
sad his cheer vnshamefastli; but he that
is riȝtful, amendith his weie. No wis- 30
dom is^m, no prudence is^m, no counsel is^m
aȝens the Lord. An hors is maad redi to 31
the dai of batel; but the Lord schal ȝyue
helthe.

CAP. XXII.

Betere is a good name, than many 1
richessis; for good grace *is* aboue siluer
and gold. A riche man^{**} and a pore man 2
metten hem silf; the Lord is worchere of
euer eithir. A felle man seeth yuel, and 3
hidith him silf; and an innocent man

leesing; as flatereris of riche men and false avocatis doen.
veyn; that is, voide of vertu. and with *outen herte*; for he suffrith defaute of good herte. to the *snaris of deth*; of synne, and of helle. *hem down*; to helle. *nolden do doom*; that is, lyue iustli with the neȝbore. *Live here. c.*
** to make doom*; that is, to parforme riȝtfulnesse. *drede*; for thei dreden euer to be takun therynne, therfor ben dredeful comynly. *of doctryn*; that is, good doctryn. *Live here. c.*
† giauntis; that is, of men yuele rulid, ether of fendis. *c.*
‡ metis; that is, vnmesurably. *Live here. c.*
§ for a iust man; that is, for the yuel of peyne doon to a iust man, an *vnpitouse man*, that dide that yuel, *schal be ȝouun to grettere peyne.* *Live here. c.*
|| of greet tres-passe; that is, of raueyn, ether of thefte. *Live here. c.*
¶ victorie; for he makith the lowere myȝtis soiet to resoun, and this is the mooste victorie. *amendith his weye*; that is, of litle defautis whiche he doith in this lijf, thow he be ful iust. *Live here. c.*
*** A riche man, etc.*; God makith a pore man, that he haue merit of patience, and he makith a riche man, that he haue merit of mersy, in helpinge a pore man. *Live here. c.*

^r Who so *A.* ^{rr} Om. *c pr. m.* ^s Om. *A.*

^d Om. *i.* ^e *iust doom i.* ^f to *i.* ^g Desiderable *ca.* ^h place *A sec. m. i.* ⁱ vnto *i.* ^k wolden not *i.*
^l and he *i.* ^m ther is *i.*

cent passede, and is tormentid with harm.
 4 The ende of manernesse the dred of the
 5 Lord; richessis, and glorie, and lif. Armes
 and swerdis in the weie of the proud;
 the kepere forsothe of his soule ferr goth
 6 awei fro hem. A prouerbe is, A 3ung ful
 waxen man aftyr his weie, and whan he
 7 eldeth, shal not gon awei fro it. The
 riche man to pore men comaundeth; and
 he that taketh borewing, seruaunt is of
 8 the vsurer. Who sowith wickidnesse^t, shal
 repen euelis; and the 3erde of his wrathe
 9 shal be ful endid. Who redi is to mercy,
 shal be blissid; of his loues forsothe he
 3af to the pore. Victorie and worshipe
 shal purchase, that 3eue^h 3iftis; for-
 sothe he taketh awei the soule of the
 10 resecyueres. Cast away the scornere, and
 with hym shal gon out strif; and causis
 11 shul cese, and wrong blamyngis. Who
 looueth clenness of herte, for the grace
 of his lippis shal han the king frend.
 12 The e3en of the Lord kepe kunnyng;
 and supplauntyd ben the woordis of the
 13 wicke. The slowe shal seyen, A leoun is
 withoute; in the myddel of the stretes
 14 I am to be slain. A dep dich the mouth
 of the alien womman; to whom the Lord
 15 is wroth, shal falle in to hir. Folie is
 bounde togidere in the herte of the child;
 and the 3erde off discipline shal driuen
 16 awei it. Who wrong chalengeth the pore,
 that he eeche his richessis, he shal 3yue
 17 to a richere, and neden. My sone, bowe
 in thin ere, and here the woordis of wise
 men; lei to forsothe herte to my doctrine.
 18 The whiche fair shal be to thee, whan
 thou kepist it in thi wombe, and shal
 19 rebounde in thi lippis. That in the Lord
 be thyn trost; wherfore and I shal shewe
 20 to thee it to dai. Lo! I haue discriued
 it thre wise, in tho3tus and kunnyng,
 21 that I shulde shewe to thee stedefast-
 nesse; and faire spechis of treuthe thou
 shuldest answeere of these thingis to them

passidⁿ, and he was turmentid bi^o harm.
 The ende of temperaunce is the drede of
 4 the Lord; richessis, and glorye, and lijf*.
 Armuris and swerdis *ben* in the weie of a
 5 weiward man; but the kepere of his soule
 goith away fer fro tho. It is a prouerbe,
 6 A 3ong wexyng man hisidis^p his weie,
 and whanne he hath wexe^q elde, he schal
 not go awei fro it. A riche man co-
 7 maundith to pore men; and he that
 takith borewyng, is the^r seruaunt of the
 leenere. He that sowith wickidnes[†],
 8 schal repe yuels; and the 3erde of his yre
 schal be endid. He that is redi^s to merci,
 9 schal be blessid; for of his looues he 3af
 to a pore man. He that 3yueth 3iftis[‡],
 schal gete victorie and onour; forsothe he
 takith awei the soule of the takeris. Caste
 10 thou out a scornere, and strijf schal go
 out with hym; and causis and dispisyngis
 schulen ceesse. He that loueth the clen-
 11 nesse of herte, schal haue the kyng a
 frend, for^t the^u grace of hise lippis. The
 12 3zen of the Lord kepen kunnyng[§]; and the
 wordis of a wickid man ben disseyued.
 A slow man schal seie, A lioun is without-
 13 forth; Y schal be slayn in the myddis of
 the stretis. The mouth of an alien^{||} wom-
 14 man is a^v deep diche; he to whom the
 Lord is wrooth, schal falle in to it. Foli
 15 is boundun togidere in the herte of a
 child; and a 3erde of chastisyng schal
 dryue it away. He that falsli chalengith
 16 a pore man, to encrease hiise owne rich-
 essis, schal 3yue to a richere man, and^w
 schal be nedi. My sone, bowe down thin
 17 eere, and here thou the wordis of wise
 men; but sette thou the^x herte to my
 techyng. That schal be fair to thee,
 18 whanne thou hast kept it in thin herte,
 and it schal flowe a3en in thi lippis. That
 19 thi trist be in the Lord; wherfor and Y
 haue schewid it to thee to dai. Lo! Y haue
 20 discryued it in thre maneres[¶], in thou3tis
 and kunnyng, that Y schulde schewe to²¹

* *richessis, glorie, and lijf; that is, euerlastinge richessis, glorie of seyntis, and euerlastinge lijf.*

Armuris and swerdis; that is, the mys-vayng of tho. fro tho; that is, fro mys-vayng of tho.

a prouerbe; that is, a word seid comynly. Lire here. c.

† sowith wickidnesse; that is, yuel teching, dissencion, and hatrede.

yuels; of synne and of peyne. 3erde of his ire; that is, the power bi which he dide yuele. Lire here. c.

‡ He that 3yueth 3iftis; this vers, til thidur, Caste thou out, etc., is not in Ebreu. Lire here. c.

§ kepen kunnyng; that is, a man hauyng very kunnyng, which is of the helthe of soule. Lire here. c.

|| The mouth of an alien; that is, of fals doctryn, for it ledith to the depthe of helle. wrooth; for bi ire a3enus a man, he with drawith fro him his grace, and so he fallith fro synne in to synne, and ofte in to fals doctryn and eresie. Lire here. c.

¶ in thre maneris; that is, in thre partis of the Elde Testament, that ben the lawe, hooly stories, and profetis; and herbi Salamon spekith in the persone of God, ether he spekith this in

^t wickenesse E.

ⁿ passid, *bi a perclous place. Lire here. N text.* ^o with I. ^p aftir A sec. m. marg. ¹ text. ^q woxen I.
^r Om. I. ^s enclinaunt, *ether redi CEGHKNPQRSUXYA. enclynaunt, or bowith I.* ^t fro a. ^u Om. c.
^v the c. ^w and he I. ^x Om. A sec. m.

22 that senten thee. Do thou not violence
to the pore, for he is pore; ne to-trede
23 thou the nedy in the zate. For the Lord
shal deme the cause of hym, and he shal
stike them, that stekeden the lif of hym.
24 Wile thou not be frend to a man ful of
wrathe, ne go thou with a wood man;
25 lest paraenture thou lerne the pathis of
hym, and take sclauder to thi soule.
26 Wile thou not be with them that ficche
doun ther hondis, and that borewis offren
27 himself for dettis; if forsothe thou hast
wherof thou restore, what of cause is,
that^u thou take coueryng fro^v thi bed?
28 Ne ouerpasse thou olde termes, the
29 whiche thi fadris setteden. Hast thou
seen a swift man in his werc? befor
kingis he shal stonde, ne he shal ben
beforn vnnoble men.

CAP. XXIII.

1 Whan thou shal sitte, that thou ete
with a prince, besili tac heede that ben
2 set befor thi face, and set a culter in thi
throthe. If 'ner the latere^{vv} thou haue
3 power in to thi soule, ne desire thou of
the metis of hym, in the whiche is the
4 bred of lesing. Wile thou not trauaillen
that thou be riche, but to thi prudence
5 put maner. Ne rere thou thin e3en to
richessis, that thou maist not han; for
thei make to them federis, as of an egle,
6 and thei shul flee in to heuene. Ne ete
thou with an enuyous man, and ne de-
7 sire thou the metis^w of hym; for in lic-
nesse of a deuyneur and of a fals castere,
he eymeth that he knowith not. Et and
drink, he shal sei to thee; and the mynde
8 of hym is not with thee. The metes that
thou hast eten, thou shalt spewen out;
9 and thou shalt leesen thi faire wrdis. In
the eres of vnwise men speke thou not;
for thei shul dispisen the doctrine of thi
10 speche. Ne ateyne thou the termes of

thee the sadnesse and spechis of trewth; to
answere of these thingis to hem, that
senten thee. Do thou not violence to a 22
pore man, for he is pore; nethir defoule
thou a nedi man in the zate. For the Lord 23
shal deme his cause, and he schal tur-
mente hem, that turmentiden his soule.
Nyle thou be frend to a wrathful man, 24
nether go thou with a wood man; lest 25
peraenture thou lerne hise weies, and
take sclaudir to thi soule. Nyle thou be 26
with hem that oblischen^y her hondis, and
that proferen hem silf^z borewis for dettis;
for if he hath not wherof he schal restore, 27
what of cause is^a, that thou take awei
hilyng^b fro^c thi bed? Go thou not ouer 28
the elde markis^d, whiche thi faders han-
set. Thou hast seyn a man smert in his 29
werk; he schal stonde bifore kyngis, and
he schal not be bifor vnnoble men.

CAP. XXIII.

Whanne thou sittist, to ete with the
prince, perseyue thou diligentli what
thingis ben set bifore thi face, and sette
2 thou a withholding^e in thi throthe. If ne-
theles thou hast power on thi soule, desire
3 thou not of his inetis, in whom is the
breed of 'a leeing^f*. Nyle thou trauele 4
to be maad riche, but sette thou mesure
to thi prudence. Reise^g not thin i3en to 5
richessis, whiche thou maist not haue;
for tho schulen make to hem silf pennes,
as of an egle, and tho^h schulen flee in to
heuene. Ete thou not with an enuyouse 6
man, and desire thou not hise metis; for 7
at the licnesse of a fals dyuynour and of
a coniectere †, he gessith that, that he
knowith not. He schal sei to thee, Ete
thou and drinke; and his soule is not
with thee ‡. Thou schalt brakeⁱ out the 8
metis^k, whiche thou hast ete; and thou
schalt leese thi faire wordis. Speke thou 9
not in the eeris of vnwise men; for thei
schulen dispise the teching of thi speche.

his owne per-
soone of his
thre bokis,
Prouerbis, Ec-
clesiastes, and
Songis, that
techen what is
trewe and fals,
what is good
and yuel, and
what is leueful
and vnleueful.
that senten
thee; in Ebreu
it is, to men
axinge thee,
and thus the
sentence is
pleyn. c.

* breed of a
leesing; that
is, gettin bi a
leesing.
riche; ouer
dwe mesure.
mesure; of iust
resoun.
to thi pru-
dence; that is,
sutilte ether
felnesse in
geting. Live
here. c.

† coniectere;
that is, ex-
pownere of
dremes. Live
here. c.

‡ with thee;
that is, he
sekith not thi
profiyt. Live
here. c.

^u if A. ^v for A. ^{vv} neuertelater A et alii. ^w meet AGH.

^y fastnen, ether oblischen CEFHGKMN PQRSUXYA. fastnen, or bynden I. ^z silf to be I. ^a ther is I. ^b the hilyng I. ^c of I. ^d termes, ether markis CEFHGKMN PQRSUXYA. ^e cultr, or a withholding I. ^f liynge I. ^g Reise thou I. ^h thei I. ⁱ spue CEFHGKMN PQRSUXYA. caste F pr. m. I. ^k mete P.

litle^x childer; and the feeld of moderles
 11 childer go^y thou not in. The neezh for-
 sothe of them is strong, and he shal
 12 demen azen thee the causes of hem. Go
 in to doctrine thin herte, and thin eris
 13 to the wrdis of kunnyng. Wile thou not
 withdrawe fro a child discipline; if for-
 sothe thou smyte^z hym with 3erde^a, he
 14 shal not die. Thou with a 3erde shalt
 smite hym, and the soule of hym fro
 15 helle thou shalt deliueren. My sone, if
 wijs were thin inwit, myn^b herte shal
 16 iozen with thee; and ful out shuln iozen
 my^c reenes, whan thi lippis shul speke
 17 ri3t. Ne enuye^d thin herte synneres;
 but in the drede of the Lord be thou al
 18 dai. For thou shalt han hope in the
 laste, and thin abiding shal not ben taken
 19 awei. Heere, my sone, and be thou wijs;
 and ri3t reule in the weie thin inwit.
 20 Wile thou not ben in the festis of drink-
 eris, ne in the meteshipsis of hem, that
 21 flesh to eten bringen. For thei tendende
 to drinkis, and 3iuende scot, shul ben
 wastid, and napping shal be clad^e with
 22 clothis. Heere thou thi fader, that gat
 thee; and ne dispise thou, 'whan shal
 23 eelden thi moder^f. Bie treuthe, and wile
 thou not selle wisdam, and doctrine, and
 24 vnderstanding. Ful out io3eth with io3e
 the fader of the ri3twise; that a wis man
 25 gat, shal gladen in hym. Io3e thi fader
 and thi moder, and^{ff} ful out io3e, that gat
 26 thee. 3if, sone myn, thin herte to me,
 27 and thin ezen my weies kepe thei. A dep
 dich forsothe is^g a strumpet, and a streit
 28 pit an alien woman. She waiteth in
 the weie, as a thef; and whom vnslei3
 29 she seeth, she shal slen. To whom wo?
 to whos fader wo? to whom strif? to
 whom dichis? to whom withoute cause
 woundis? to whom 'thrusting out^{gg} of

Touche thou not the termes of litle chil-
 10 dren; and entre thou not in to the feeld
 of fadirles and modirles children. For the
 11 neizbore of hem is strong, and he schal
 deme her cause a3ens thee. Thin herte
 12 entre to techyng, and thin eeris 'be redi'
 to the wordis of kunnyng. Nile thou
 13 withdrawe chastisyng fro a child; for
 thou3 thou smyte^m hym with a 3erde, he
 schal not die. Thou schalt smyte hym
 14 with a 3erde, and thou schalt delyuere his
 soule fro helle. Mi sone, if thi soule is
 15 wijs, myn herte schal haue ioeye with thee;
 and my reynes* schulen make ful out
 16 ioeye, whanne thi lippis speken ri3tful
 thing. Thin herte sue not synneris; but
 17 be thou in theⁿ drede of the Lord al dai.
 For^o thou schalt haue hope at the laste,
 18 and thin abidyng schal not be don awei.
 Mi sone, here thou, and be thou^p wijs,
 19 and dresse thi soule in the weie. Nyle
 20 thou be in the feestis of drinkeris, nether
 in the ofte etyngis of hem, that bryngen
 togidere fleischis to ete. For men 3yuyng
 21 tent to drinkis, and 3yuyng mussels togi-
 dere, schulen be waastid[†], and napping
 schal be clothid with clothis. Here thi
 22 fadir, that gendride^q thee; and dispise not
 thi modir, whanne sche is eld. Bie thou
 23 treuthe, and nyle thou sille wisdom, and^r
 doctryn, and^r vnderstanding. The fadir
 24 of a iust man ioieth ful out with ioie; he
 that gendride^s a wijs man, schal be glad
 in hym. Thi fadir and thi modir haue
 25 ioeye, and he that gendride^s thee, make ful
 out ioeye. My sone, 3yue thin herte[†] to
 26 me, and thin i3en kepe my weyes. For an
 27 hoore is a deep dicke, and an alien wom-
 man is a streit pit. Sche settith asprie in
 28 the weie, as a theef; and sche schal sle
 hem, whiche sche schal se vnwar. To
 29 whom is wo[§]? to whos fadir is wo?

* mi reynes; that is, my body. Lire here. c.
 † wastid; as to outermere goodis; that ben spendid in suche thingis, and as to goodis of kynde, that ben peirid and corrupt in siele thingis.
 with clothis; that is, with vile clothis; therfor in Ebreu it is, with clothis to-rent; as if he seye, no thing schal dwelle to thee wherynne thou schalt slepe, no but vile clothis and to-rent.
 ‡ thou treuthe; bi the trauel of studie. nyle thou sille wisdom and teching; for it owith to be 3ouun frely, and for it passith al priys of money, netheles a techere of wisdom may take li3fode and clothing for his trauel, 3he, it is due to him of the comynalte, for the prestis of Egypt, that studieden in filosofie, weren susteyned of the comun goodis. Lire here. c.
 § thyn herte; to thenke on my teching. mi weyes; in suynge my werkis. an hoore; that is, fals doctryn.
 † a streit pit; for of hard a man may go out therof.
 ¶ vnclear; that kuonen not deme bitwixe hoolsom doctryn and yuel doctryn. schal sle; bi deth of synne and of helle; in

Ebreu it is, schal adde dispiseris in men; that is, schal multiple dispiseris of God among men. Also this letre mai be expowned of a bodili hoore, which is seid a deep dich, for many 3onge men and elde fallen in to it; also sche is seid a streit pit; for a man goith not out of the synne of lecherie, no but with hardnesse. And sche settith aspries, in drawinge vnchast men bi flatteringis and cossis. c. § is wo; that is, cursing and myshap. dichis; that is, prisouns vnder the erthe. without cause; that is, not maad bi swerd, but bi her owne falling. putting out; that is, febling and derking of the i3en. Lire here. c.

^x thi litle c. ^y ne go G sec. m. ^z smytyst AEGH. ^a a 3eerde A. ^b thyn AE pr. m. H. ^c thy E pr. m. ^d or folowe c sec. m. marg. E sec. m. marg. enuye or folowe AGH. ^e clothid AEGH. ^f thi moder, whanne she shal eelde A. ^{ff} Om. c pr. m. ^g Om. c pr. m. ^{gg} stiflyng E pr. m.

^l Om. i. ^m smytist CFGKMNQRUXY. ⁿ Om. i. ^o And thanne i. ^p Om. i. ^q gaat i. ^r ne i. ^s gaat i.

30 e3en? Whether not to them, that dwellen
in win, and studien to chalices to ben
31 drunken vp? Ne beholde thou the win,
whan it floureth, whan shal shine in the
32 verr the colour of it. It shal gon in
softe, but in^b the laste it shal bite as a
shadewe eddere, and as a kokatrice ve-
33 nymys shal heelden abroad. Thin e3en
shul beholde straunge wymen, and thin
34 herte shal speke peruertid thingus. And
thou shalt ben as slepene in the myddil
se, and as the steris man al forslept, the
35 steer staf lost. And thou shalt sey, Thei
beeten me, but I sorewide not; thei
drowen me, and I felide not; whanne
shal I wake, and eft wines finden?

CAP. XXIV.

1 Ne enuyeⁱ thou euele men, ne desire
2 thou to ben with them. For raueynes
sweteli thenketh the mynde of hem, and
3 giles the lippis of hem speken. Bi wis-
dam shal the^k hous ben bild, and bi pru-
4 dence it shul be strengthid. In doctrine
shul be fulfild^l the celeris, with alle pre-
5 cious substaunce and most fair. A wis
man is strong, and a tajt man is stal-
6 wrthe and myyti. For with disposicioun
me goth in to bataile; and helthe shal ben,
7 wher ben many counseilis. Ful hee3 to
the fool wisdom; in^m the 3ate he shal
8 not openen his mouth. Who thenketh
9 euelis to don, a fool shal ben clepid. The
thenking of the fool is synne; and abho-
10 minacioun of men the bachitere. If slyden
thou despeire, in the dai of anguyshⁿ
11 'shal beⁿⁿ 'maad lital^o thi strengthe. Deli-
uere hem, that ben lad to deth; and that
ben drawen to diyng, to deliuere ne cese

and is enclined herto bi yuel custom, so he that is customable to lecherie, thou3 he wakith sumtyme, turneth a3en to his spyng, for the yuel custom ether corrupcioun of fleisch hurlinge him therto. *Lire here. c.* § *prudence*; that is, good gouernayl. *Celeris*; that is, the hertis of hereris. *ful fair*; for goostly richessis ben euer preciose, and ful faire, but bodily richessis han sumtyme filthe kny to tho. *hi3 to a fool*; for he mai not ateyne therto. *Lire here. c.* ¶ *dispeirist*; of ascaping of perel. *Lire here. c.* ¶ *to deth*; vnjustly. *Lire here. c.*

^b at AH. ⁱ or folowe C sec. m. marg. E sec. m. marg. folewe A. enuy or folcwe GH. ^k thin A. ^l fild A.
^m and in A. ⁿ veniaunce AH. ⁿⁿ Om. C pr. m. ^o founden E pr. m.

^t Om. 1. ^u steere [steerne N], ether [the EPY] instrument of gouernail CEFHGKMNQRSUXYA. steere of
gouernail 1. ^v and whanne 1. ^w and it 1. ^x with al 1. ^y Om. omnes prater C. ^z yslide 1. ^a and
dispeirist KX.

to whom *ben* chidingis? to whom *ben*
dichis? to whom *ben* woundis with out
cause? to whom *is* puttyng out of 3en?
Whether not to hem, that dwellen in 30
wyn*, and studien to drynke al of cuppis?
Biholde thou not wyn, whanne it spar- 31
clith, whanne the colour therof schyneth
in a ver. It entrith swetli, but at the laste 32
it schal bite as an eddre *doith*^t, and as a
cocatrice it schal schede abroad venyms.
Thin 3en schulen se straunge wymmen[†], 33
and thi herte schal speke weiwerd thingis.
And thou schalt be as a man slepene in 34
the myddis of the see, and as a gouernour
aslepid, whanne the steere^u† is lost. And 35
thou schalt seie, Thei beeten me, but Y
hadde not sorewe; thei drowen me, and
Y feelide not; whanne schal Y wake out,
and^v Y schal fynde wynes eft?

CAP. XXIV.

Sue thou not yuele men, desire thou not 1
to be with hem. For the soule of hem bi- 2
thenkith raueyns, and her lippis speken
fraudis. An hous schal be bildid bi wis- 3
dom, and^w schal be maad strong bi pru-
dence§. *Celeris* schulen be fillid in tech- 4
ing, al^x riches preciose and ful fair. A 5
wijs man is strong, and a lerned man is
stalworth and mi3ti. For whi batel is bi- 6
gunnun with ordenaunce, and helthe schal
be, where many counsels ben. Wisdom *is* 7
hi3 to a fool; in the 3ate he schal not
opene his mouth. He that thenkith to do 8
yuels, schal be clepid a fool. The thou3te 9
of a fool is synne; and a bachitere *is*
abhomyacioun of men. If thou that^y hast 10
slide^z, dispeirist^a¶ in the dai of angwisch,
thi strengthe schal be maad lesse. Dely- 11
uere thou hem, that ben led to deth; and
ceesse thou not to delyuere hem, that ben
drawun to deth¶. If thou seist, Strengthis 12

* in wyn; drunkun ouere myche. as an adde, etc.; for it wastith temporal goodis, and goodis of kynde, and goodis of grace, for it indusith to vices, and most of lecherie. as a man slepene; for the couetise of lecherie hyndith the resoun and wit. of the see; that is, of this world, for it is hurlid with the watris of temptacioun and of vices. a gouernour aslepid; the bodi is the schip, the soule is the gouernour; the soule is seid aslepid, whanne it is boundun with sleep ether with lust of lecherie. *Lire here. c.*

† *straunge wymmen*; that is, hooris and auoutressis. *Lire here. c.*
‡ *the steere* is rytful doom of resoun. *schall seie*; whanne the sleep ether lust is passid. *thei beeten me, etc.*; for as a man oppressid bi sleep for ouer greet drunkenesse, perseiueh not thanne, thou3 he is smytun ether drawun, so he that is holdun with greet lust of lecherie, perseiueh not thanne the yuels of synne and of peyne, in to whiche he renneth. *schal Y wake, etc.*; as he that is customable to drunkenesse, goith a3en to drynking soone aftir waking.

12thou. If thou shul seyn, Strengthis seruen not; he that is the inward be- holdere of herte, vnderstondith, and the kepere of thi soule no thing begilith, and shall zelde to a man after his werkis.
 13Et, sone, hony for good; and the most
 14swete honycomb to thi throte. So and the doctrine of wisdam to thi soule; the whiche whan thou findist, thou shalt han in the laste thingus hope; and thin hope
 15shal not pershe. Ne asprie thou, and seche vnpitousnesse in the hous of the rjztwis, ne waste thou the reste of hym.
 16Seuene sithes forsothe shal falle the rjzt- wis, and risen; the vnpitouse forsothe
 17shal fallen in to euel. Whan thin enemy fallith, ne ioze thou; and in the falling
 18of hym ful out ioze not thin herte; lest perauenture the Lord see, and it displese to hym, and he take awei fro hym his
 19wrathe. Striue thou not with the werste men, and enuye^p thou not vnpitouse^q men.
 20For euele men han not hope of thingus to come, and the lanterne of vnpitous
 21men shal be quenchild. Dreed God, sone myn, and the king; and with bacbiteres
 22be thou not mengd. For sodeynli at ones shal rise the perdicioun of hem, and the falling of euer either who knew?
 23These thingus forsothe to wise men. To knowen persone in dom is not good.
 24Who seith to the vnpitous, Thou art rjztwis, puples shal cursen to hym; and
 25linages shul wlaten hym. Who vnder- nymyn, shul ben preisid; and vp on hem
 26shal come blessing. Lippes shal kisse, that rjzt wrdis answerth. Greithe out
 27forth thi werc, and bisili enhaunte thi feeld, that aftir thou bilde vp thin hous.
 28Be thou not a witesse in idil azen thi ne3hebore; and ne flatere thou any man
 29with thi lippes. Ne sey thou, As he dide to me, so I shal do to hym, and I shal
 30zelde to eche man after his werc. Bi the feld of the slowe man I passede, and bi
 31the vyne of the fool man; and lo! al

suffisen not; he that is biholdere of the herte, vndirstondith, and no thing dis- seyueh the kepere of thi soule, and he schal zelde to a man bi^b hise werkis. Mi¹³ sone, ete thou hony, for *it is* good; and an^c honycomb ful^d swete to thi throte. 'So and^e the techyng of wisdom *is good* to¹⁴ thi soule; and whanne thou hast founde* it, thou schalt haue hope in the laste thingis, and thin hope schal not perische. Asprie thou not, and seke^f not wickidnesse¹⁵ in the hous of a iust man, nether waste thou his reste. For a iust man schal falle¹⁶ seuene sithis *in the dai*, and schal rise azen; but wickid men schulen falle in to yuele. Whanne thin enemye fallith, haue¹⁷ thou not ioze; and thin herte haue not ful out ioiying in his fal; lest perauenture¹⁸ the Lord se, and it displese hym, and he take awei his ire fro hym. Stryue thou¹⁹ not with 'the worste^g men, nether sue thou wickid men. For whi yuele men han²⁰ not hope of thingis to comyng^h, and the lanterne of wickid men schal be quenchild. My sone, drede thou God, and the kyng; ²¹ and be thou not medlid with bacbiteris. For her perdicioun schal rise togidere²² sudenli, and who knowith the fal of euer either? Also these thingis *that suen* ben²³ to wise men. It is not good to knowe[†] a persone in doom. Puplis schulen curse²⁴ hem, that seien to a wickid man, Thou art iust; and lynagis schulen holde hem abhomynable. Thei that repreuen *iustli*²⁵ *synners*ⁱ, schulen be preisid; and blessing schal come on hem. He that answerith²⁶ rjztful wordis, schal kisse lippis. Make²⁷ redi thi werk with outforth, and worche thi feelde dilygentli, that thou bilde thin hous aftirward. Be thou not a witesse²⁸ with out resonable cause azens thi nei3- bore; nether flatere thou ony man with thi lippis. Seie thou not, As he dide to²⁹ me, so Y schal do to him, and Y schal zelde to ech man aftir his werk. I passide³⁰ bi the feeld of a slow man, and bi the

* *founde*; that is, in thenk- ing, and in fill- inge in werk. *laste thingis*; in goodis of the world to com- ynge. *wickid- nesse*; that is, occasioun to defame him, for he tres- passide in sum thing. *seuene sithis*; that is, ofte, for pre- sent liyf may not be led with out synne by comyn cours. *falle in to yuel*; without amend- inge. *ire fro him*; and turne it on thee, for the yuel stiring of thi soule. *Stryue thou not*; that is, with vncor- rigible men bi word of blam- yng, but a iuge owith stryue with siche men bi peynes, that thei be refreynd fro yuel, and other men be maad aferd. *to wise men*; that is, to iugis, and to men stond- ing ny3 hem. *Live here. c.*
 † *to knowe a persone in doom*; that is, to fauore him more than is rjztful, for ony familiarite. *kisse lippis*; that is, schal reforme pees, whos signe is kissing to gi- dere. *Make redi thi werk*; that is, first purueye to thee of feeldis, and vnyeris, and othere ne- cessaries to liyf. *bilde thyn hous*; that is, take a wyf, and gendre children; ether thus, first stu- die thou hooly writ, and se the glosis of trewe doctouris, and aftirward make to thee dissi- plis bi hool- sum teching. *Live here. c.*

^p or *folowe* E *sec. m. marg.* *folewe* A. *enuye or sew* GH. ^q to vnpitouse E *pr. m.*

^b aftir i. ^c the i. ^d for *it is* ful i. ^e Rjzt so i. ^f seke thou a. ^g ful wickid i. ^h come i. ⁱ *syn- ners. Live here. n text.*

netlis hadden fulfild, thornes hadden covered the vtmost^x of it, and the wal of stones was destroyed. The whiche whan I hadde see, I putte in myn herte, and bi exsauple lernede discipline. Hou longe, slowe, thou slepist? hou longe fro slep thou shalt rise? A litil forsothe thou shalt slepe, a litil while thou shalt nappe, a litil thin hondis thou shalt lei togidere, that thou reste; and ther shal come to thee as a corour thi nedynesse, and thi beggingnesse as a man armyd. These forsothe the^y Parablis of Salamon, the whiche translateden the men of Ezechie, king of Juda.

CAP. XXV.

2 The glorie of God is to hilyn a wrd; and the glorie of kingis to enserchen a sermoun. Heuene aboue, and erthe^z benethe, and the herte of kingus vnserchable. Do awei rust from siluer, and ther shal gon out a most pure vessel. Do awei vnpitousnesse fro the chere of the king, and bi riztwisnesse shal ben fastned the trone of hym. Ne glorious apere thou befor the king, and in place^a of grete men stonde thou not. Betere is^b forsothe, that it be seid to thee, Ste3e vp hidir, than that thou be mekid befor a prince. That thin e3en se3en, ne speke thou soone in strif; lest parauenture thou mowe not amende, whan thou hast dishonestid thi frend. Thi cause trete with thi frend, and priuyte to a straunger opene thou not; lest parauenture he asaile to thee, whan he shal heren, and to repreuen cese not. Grace and frendshipe delyueren, the whiche kepe thou to thee, lest thou be maad repreuable. A goldene cheke bon in siluerene beddis, that speketh a wrd in his tyme. A goldene erering, and a margarite shynende, that vndernemeth a wis man, and an ere obedient. As cold of sno3 in the dai of rep, so^c an feithful messenger to hym that sente hym; the

vyner of a foned man; and, lo! nettlis hadden fillid al, thornes hadden hilid the hizere part therof, and the wal of stoonys with out mortar was distried. And whanne Y hadde seyn this thing, Y settide in myn herte, and bi ensauple Y lernyde techyng*. Hou longe slepist thou, slow man? whanne schalt thou ryse fro sleep? Sotheli thou schalt slepe a litil, thou schalt nappe a litil, thou schalt ioyne togidere the hondis a litil, to take reste; and^k thi nedynesse as a currouer schal come to thee, and thi beggerie as an armed man.

CAP. XXV.

Also these *ben* the Parablis of Salomon, whiche the men of Ezechie, kyng of Juda, translaiden. The glorie of God is to helc a word†; and the glorie of kyngis is to seke out a word. Heuene aboue, and the erthe bynethe, and the herte of kyngis is vnserchable. Do thou a wei rust fro siluer, and a ful cleene vessel schal go out. Do thou awei vnpite fro the cheer of the kyng, and his trone schal be maad stidfast bi riztfulnesse. Appere thou not gloriouse‡ before the kyng, and stonde thou not in the place of grete men. For it is betere, that it be seid to thee, Stie thou hidur, than that thou be maad low before the prince. Brynge thou not forth soone tho thingis in strijf, whiche thin izen sien^m; lest aftirward thou maist not amende, whanne thou hast maad thi frend vn honest §. Trete thi cause with thi frend, and schewe thou not priuyte to a straunge man; lest perauenture he haue ioye of thi fal, whanne he hath herde, and ceesse not to do schenscipe to thee. Grace|| and frenschip delyueren, whiche kepe thou to thee, that thou be not maad repreuable. A goldun pomel in beddis of siluer is he, that spekith a word in his time. A goldun eere ryng, and a^o schinyng peerle is he, that repreueth a wijs man, and an eere obeiyng. As the coold of snow¶ in the dai of heruest, so a

* *teching*; wise men seynge the negligence of slowe men, and of foolis, ben more bisi to kepe and tile her possessions; ether bi the feeld and vyner, is vnderstondun the consience of a man, which whanne it is not kept bisily, is fillid with dyuerse vices; and wise men that biholden this, ben bisiere to purge her owne consience. *Live here. c.*

† *The glorie of God is to hele a word*; that is, the priuyte of hooly scripture.

The bigynnyngis of Genesis and of Ezechiel ben ionun priuely, ether bi heling, that vnfeithful men be scorned, and Cristen men ful of studie be ocupied, and wondre on the depthe of Goddis wisdom. *seke out a word*; that is, the sentence of Guddis word, taujt priuely. *Live here. c.*

‡ *glorouse, etc.*; in pressyngge forth thee ouere dwe measure, lest thi schame sue. *Live here. c.*

§ *vn honest*; that is, telle thou not soone to othere men the pryuytel of thi neibore, lest thou maist not zelde good fame to thi neibore, which fame thou hast hirt. *Live here. c.*

|| *Grace*; this vers til thidur, a goldun pomel, etc., is not in Ebreu. *Live here. c.*

¶ *the coold of snow*; that is, wynd keling reperis, at the maner of coold of snow. *Live here. c.*

^x vttermoost AGH. ^y ben the A. ^z the erthe EH. ^a the place AGH. ^b it is EG sec.m. ^c Om. AG pr.m. H.

^k and thanne I. ^l ther shal I. ^m saw3en I. ⁿ the whiche I. ^o Om. c. ^p Om. I.

soule of hym to resten he maketh.
 14 Cloud and wind, and reines not folew-
 ende, a man glorious, and the behestes
 15 not fulfillende. Bi pacience shal ben
 maad softe the prince; and a nesshe
 16 tunge shal to-breke hardnesse. Hony
 thou hast founden, ett that suffiseth to
 thee; lest paraenture fulfid thou spewe
 17 it out. Withdra³ thi foot fro the hous
 of thi ne³he^{bore}; lest any time fulfid, he
 18 shul hate thee. Spere, and swerd, and
 sharp arwe, a man that speketh a³en his
 19 ne³he^{bore} fals witnessse. A roten toth,
 and a foot sliden, that hopith vpon the
 20 vnfeithful in the dai of anguysh, and
 leeseth the mantil in the dai of cold.
 Eisel in glas, that singeth dities with
 peruertid herte. As a mo³he^d to the
 cloth, and a werm to the tree, so sorewe
 21 of a man no³eth to the herte. If thin
 enemy shul hungren, feed hym; if he
 22 thristith, ³if hym watir to drinke; for-
 sothe colis thou shalt gadere togidere vp
 on the hed of hym; and the Lord shal
 23 ³elde to thee. A northerne wind scater-
 eth reynes; and a dreri face the bac-
 24 bitende tunge. Betere is to sitte in a
 corner of a roof, than with a womman
 25 ful of strif, in the hous of a feste. Cold
 watir to the threstende soule; and a good
 26 messenger fro a ferr lond. A welle tru-
 blid bi foot, and a veyne corrupt, the
 27 ri³t³wis fallende beforⁿ the vn³pitous. As
 he that etith myche hony, and it is not
 to hym good; so that^e is a serchere of
 28 mageste, shal ben oppressid of glorie. As
 an opyn cite, and withoute enuyrounyng
 of wallis; so a man that mai not in
 speking chastisen his spirit.

CAP. XXVI.

1 What maner sno³ in somer, and reyn
 in rep time; so vnsemende is to the fool

hem that wolen entre, so the priuytes of sich a man ben opyn to othere men. *Live here. c.* ¶ *as snow*; is vnsemely. in somer; for it is a³enusu the kynde of the tyme. in *heruist*; for it peirith the ripe corn, and disposit to corrupcioun. *glorie*; that is, onour, to be ³ouun in opyn place. This word *foruohi* is not in Ebreu, but it smeth thus, as a *brid*, etc. so *cursing* brouzt forth with out resonable cause schal not come; that is, on him in to whom it is brouzt forth, as a bird vnstable of abiding, that fleeth ouer to a certeyn place, turneth not a³en. *Live here. c.*

^d mouzth *A.* mo³z³te *E.* ^e he that *A.*

^q him *I.* ^r spue *CEP pr. m. GHIKMNQRSUXYA.* ^s full *therof I.* ^t Om. *I.* ^u for so *I.* ^v scaterith *abrod I.*

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feithful messenger to hym that sente
 'thilke messenger^q, makith his soule to
 haue reste. A cloude and wind, and reyn
 14 not suyng, *is* a gloriouse man, and not
 fillyng biheestis. A prince schal be maad
 15 soft bi pacience; and a soft tunge schal
 breke hardnesse. Thou hast founde hony,
 16 ete thou that that suffisith to thee; lest
 paraenture thou be fillid, and brake^r it
 out. Withdrawe thi foot fro the hous of
 17 thi ne³he^{bore}; lest sum tyme he be fillid^{*s},
 and hate thec. A dart, and a swerd, and
 18 a sharp arowe, a man that spekith fals
 witnessing a³ens his ne³he^{bore}. A rotun
 19 tooth, and a feynt foot *is* he, that hopith
 on an vnfeithful man in the dai of an-
 gwisch, and leesith his mentil in the dai
 20 of coold. Vynegre in a vessel[†] of salt *is*
 he, that singith songis to the worste herte.
 As a mouz³te *noieth* a cloth, and a worm
noieth^t a tree, so the sorewe of a man
noieth the herte. If thin enemy hungrith,
 21 feede thou him[‡]; if he thristith, ³yue
 thou watir to hym to drinke; for^u thou
 22 schalt gadere togidere coolis on his heed;
 and the Lord schal ³elde to thee. The
 23 north wind scatereth^v reynes; and a sorew-
 ful face *disrieth* a tunge bacbitinge. It
 24 is betere to sitte in the corner of an hous
 without roof, than with a womman ful of
 chidyng, and in a comyn hous. Coold
 25 watir to a thirsti man; and a good mes-
 sanger fro a fer lond. A welle[§] dis-
 26 turblid with foot, and a veyne brokun,
 a iust man fallinge bifore a wickid man.
 As it is not good to hym that etith myche
 27 hony; so he that is a serchere of maieste^{||},
 schal be put down fro glorie. As a citee
 28 opyn, and with out cumpas of wallis; so *is*
 a man that mai not refreyne his spirit in
 speking.

CAP. XXVI.

As snow[¶] in somer, and reyn in her-
 1 uest; so glorie is vnsemeli to a fool. For²

* *be fillid*; that is, annoyed. *Live here. c.*

† *Vynegre in a vessel*; this vessel is a spice of salt, and brekith and frothith, whanne vynegre is put on it. *songis*; that is, the seiyngis of the lawe and of profetis. *to the worste*

herte; that is, to a man obstynat in synne, for he is not amended, but more is wroth, and is stirid to dyspyngis. *Live here. c.*

‡ *Jede thou him*; that is, helpe thi ne³he^{bore} set in ne³e. *colis, etc.*; that is, thou schalt induce him to do repentaunce of the yuel which he dide to thee, ether asayed to do. *schal ³elde to thee*; that is, meede for the charite of the ne³he^{bore}; in

Ebreu thus, and the Lord schal make him *possible to thee.* *Live here. c.*

§ *A icelle*; troblid leesith fairnesse bi a litil mouyng, a brokun veyne is signe of deth. *so is a iust man fallinge*; that is, doinge synne bifor a wickid man, for he defameth him myche for a litil fal, and of a festu he makith a beem. *Live here. c.*

|| *a serchere of maieste*; that is, wole mesure dyuyn thingis bi his owne wit. *schal be oppressid of glorie*; that is, schal falle in to errour. *as a citee opyn, etc.*; that is, as the ynnere thingis of sich a citee ben opyn to

2 glorie. For as a brid to heze thingus
ouerfleende, and a sparewe^f whider hym
list goende; so curs in veyn spoken in
3 to sum man shal comen ouer. A scourge
to an hors, and a bernacle to an asse;
and a 3erde in the reg of vnprudent men.
4 Answere thou not to a fool aftir his
folie, lest thou be maad out lic to hym.
5 Answere to a fool aftir his folie, lest he
6 seme to ben wis to hymself. Halt in
feet, and drinkende wickidnesse, that
7 sendith wordus bi a fool messenger. What
maner the halte hath in veyn faire
leggis; so vnsemende thing is in the
8 mouth of foolis a parable. As he that
sendith a ston in to an hep of monee; so
he that 3iueth to an vnwis man wrshi-
9 pe. What maner if a thorun be growen in
the hond of the drunken; so a parable in
10 the mouth of foolis. Dom determyneth
causes; and he that puttith silence to a
11 fool, swageth wrathis. As an hound
that tourneth a3een to his vome; so an
vnprudent man, that reherseth his folie.
12 Hast thou seen a man wis to be seen to
hymself? more than he an vnwis man
13 shal han hope. The slowe seith, A leoun
is in the weie, and^g a leounesse is in the
14 gatis. As a dore is turned in his heeng;
15 so a slo3 man in his litle bed. A slo3
man hidith his^h hondis vnder his arm
pit; and trauailith, if to his mouth he
16 shal turneⁱ them. Wisere to hymself the
slowe semeth, than seuene men spekende
17 sentences. As he that cachith bi the
eres a dogge; so he that passeth, and
vnpacient shal be mengd with^k to the
18 strif of an other. As gilti he is, that
19 sendith speres and arwes in to deth; so
the man that gilendeli no3eth to his
frend, and whan he were ca3t, shal sey,

whi as a brid flynge ouer to hiz thingis,
and^w a sparowe goynge in to vncerteyn;
so cursing brou3t forth with out resonable
cause schal come aboue in to sum man.
Beting^x to an hors, and a bernacle to an 3
asse; and a 3erde in^y the bak of vnpru-
dent men. Answere thou not* to a fool 4
bi^y his foli, lest thou be maad lijk hym^z.
Answere thou a fool bi^a his fooli, lest he 5
seme to him silf to be wijs. An haltinge 6
man in feet, and drinkinge wickidnesse†,
he that sendith wordis by a foned mes-
sanger. As an haltinge man hath faire 7
leggis in veyn; so a parable‡ is vnsemeli
in the mouth of foolis. As he that cast- 8
eth^b a ston in to an hep of mercurie§;
so he that 3yueth onour to an vnwijs man.
As if a thorn growith in the hond of a 9
drunkun man; so^c a parable in the mouth
of foolis. Doom determyneth causis ||; 10
and he that settith silence to a fool, swag-
ith iris^d. As a dogge that turneth a3en 11
to his spuynge; so *is* an vnprudent man,
that rehersith his fooli¶. Thou hast seyn 12
a man seme wijs to hym silf; an vnkun-
nyng man schal haue hope more than he.
A slow man seith, A lioun is in the weie, 13
a liounesse is in the foot pathis. As a 14
dore is turned in his^e hengis^f; so a slow
man in his bed. A slow man hidith hise 15
hondis vnder his armpit; and he trauelith,
if he turneth tho^g to his mouth. A slow 16
man semeth wysere** to hym silf, than
seuene men spekyng sentensis. As he 17
that takith a dogge bi the eeris; so he
that passith, and *is* vnpacient, and is med-
dlid with the chiding of anothir man††.
As he is gilti, that sendith speris and 18
arowis in to deth; so a man that anoi- 19
eth gilefuli his frend, and whanne he is
takun, he schal seie, Y dide pleiyng.

** *semeth wisere*; in sekinge the reste of his fleisch, than excelent wise men. *Lirc here. c.* †† *chiding of anothir man*; that is, he that
rich no wrong of an othir man, excitith him with whom he chidith with out cause, to bite him bi word ether dede. *Y dide pleiyng*; whanne
may not excuse the opyn malice of dede, he denyeth the malice of entent which is hid. *to the ynneste thingis of the herte*; that is, he feyneth him
speke for the loue of ri3tfulnesse, ether for the good of him to whom he spekith, ether of whom he spekith; but he purposith to anoye til to the he
with foul siluer; that is, with the dros of siluer, as it is in Ebreu. *bolnyng lippis*; that is, spekyng with bolnyng of pride. *for vii. wickidnesse*

f spare c. g Om. c. h Om. AEH. i chaungen E pr. m. k Om. AG pr. m. H.

w and as I. x Beting ben I. y to I. yy aftir I. z to him ka. a aftir I. b sendith CEFHNPUY.
c so is I. d wraththis I. e the R. f herre, ether heengis CEFHGHIKMNPRQSUXYA. g hem up I.

* *Answere thou not*; that is, folly, as he spak folily. *answer thou a fool, etc.* in declaringe resonably. *Lirc here. c.*

† *drynkinge wickidnesse*; that is, drynkyng noyful to him silf. *Lirc here c.*

‡ *so a parable*; that is, teching, for foolis techen vnsemely. *Lirc here. c.*

§ *sendith a ston in to the hep of mercurie*; that is, to biele a temple in the onow of this idol. *onour to an vnwise man*; for

euer either onour is lost; in Ebreu thus *He that sendith a ston in to the brood place of the slymge, etc.*

that is, a ston is leid there, be sent an hys a3enus the king of the stoon; so onour 3ouu to an vnwise man, is a3enu

resoun, sither it owith to be 3ouun to a wijs man onely. *a thorn*; as a drunkun man

hauynge a thorn in his hond, prickith him silf and othere men, doith a fool techinge ethi

preching. *Lirc here. c.* || *causis*; that is, plees. *Lirc here.*

¶ *his folly*; that is, greet folly, ether malice, that malith him abho

mynable to G and men. *an vnkunnyng man*; that is, knowinge his ignoraunce. *Lirc here. c.*

20 Pleiende I dide. Whan wodis shuln failen, the fyr shal ben queynt¹; and the groynere withdrawen, striues togidere resten. As deade colis to quyke colis, and wode to fyr; so a wraathful man rereth striues. The wrdis of a groynere as simple; and thei comen thur; 23 to^m the inmostis of the herte. What maner as with foul siluer thou wilt honoure britil vessel; so swellende lippis 24 with werst herte felashipid. In his lippis is vndirstonde the enemy, whan in 25 herte he hath tretid treecheries. Whan he shal vndirputte his vois, ne 3iue thou credence to hym; for seuene wickidnesses ben in the herte of hym. Who couereth hate gilendeli, shal ben opened 27 the malice of hym in counseil. Who delueth a dich, shal falle in to it; and who ourturneth a ston, it shal ben a3een 28 turned to hym. A deseuyable tunge looueth not the treuthe; and the slideriⁿ mouth werchith fallngis.

CAP. XXVII.

1 Ne glorie^o thou in to the moru, vnknowende what the dai to ouercome 2 bringe forth. Preise thee an alien, and not thi mouth; a straunger, and not 3 thi lippis. Heuy is the ston, and charious is the grauel; but the wraathe of the 4 fool is heuyere than either. Wraathe hath not mercy, ne brekende out wodnesse; and the bure of the stirid spirit 5 bern who shall mouu? Betere is open 6 amending, than hid looue. Betere ben the woundis of the loouere, than the 7 gileful kosses of the hatere. The soule fulfld shal to-trede the hony comb; the soule forsothe hungrende also bitter for 8 sweete shal take. As a brid ouerpassende fro his nest, so a man that forsaketh 9 his place. With oynement and diuers smellis deliteth the herte; and with goode counseilis of the frend the soule is

Whanne trees failen, the fier schal be 20 quenchild; and whanne a priuy bachitere is withdrawun, stryues resten. As deed 21 coolis at quic coolis, and trees at the fier; so a wraathful man reisith elidyngis. The 22 wordis of a pryuei bachitere *ben* as symple; and tho comen til^h to the ynnesteⁱ thingis of the herte. As if thou wolt^k 23 ourne^l a vessel of erthe with foul siluer; so *ben* bolnynge lippis felouschipid with 'the werste^m herte. An enemy is vndir- 24 stondu bi hise lippis, whanne he tretith giles in theⁿ herte. Whanne he 'makith 25 low^o his vois, bileue thou not to hym; for seuene wickidnessis ben in his herte. The malice of hym that hilith hatrede 26 gilefuli, schal be schewid in a counsel. He that delueth a diche, schal falle in to 27 it; and if a man walewith a stoon, it schal turne a3en to hym. A fals tunge 28 loueth not treuth; and a slidir^p mouth worchith fallngis.

CAP. XXVII.

Haue thou not glorie on^q the morewe*, 1 'not knowynge^r what thing the dai to^s comynge schal bringe forth. Another 2 man, and not thi mouth preise thee; a straunger, and not thi lippis 'preise thee^t. A stoon is heuy, and grauel is chariouse; 3 but the ire of a fool is heuyere than euer eithir. Ire hath no merci, and^u wood- 4 nesse brekyng out 'hath no merci^v; and who mai suffre the fersnesse of a spirit stirid^w? Betere is opyn repreuyng[†], than 5 loue hid. Betere ben the woundis of hym 6 that loueth, than the gileful cossis of hym that hatith. A man fillid schal dispise 7 an hony coomb; but an hungri man schal take, 3he, bittir thing for swete. As a 8 brid passenge ouer fro his nest, so is a man that forsakith his place. The herte 9 delitith in oynement, and dyuerse odours; and a soule is maad swete bi the good

ben in his herte; that is, the vnyuersite of malice, ethir of wickidnesse. *a dich delueth*; that is, makith redy falling to another man. *slidir mouth*; that kepith not prinnye. *wor-chith fallngis*; in openyng counceil to aduersaries. *Live here. c.*

* *Haue thou not glorie on the morewe*; that is, dilaye thou not a good werk, vndur hope of tyme to comynge more able. *stirid*; bi ire, ethir woodnesse; no man may suffre this, no but ful wyis and pacient. *Live here. c.*

† *opyn repreuyng*; bi which repreuyng good cometh to him that is repreuyed. *than loue hid*; that is, nnt schewid in werk, for no good cometh therof to him that is loued. *woundis of the louyere*; that ben doon to amending of him that is loued. *gileful cossis*; than ben maad to disseuyng of him that is kissed. *forsakith his place*; that is, bows, and meynee, and chargith not of the cure of hem; and bi this is vndurstondu the malice of a prelat, dispisyng the cure ether helthe of soulis, for bisynnessis and offices of erthely thingis. *Live here. c.*

¹ quenchild AEGH. ^m unto AEGH. ⁿ slyper A. ^o ioye A.

^h Om. a. ⁱ ynnere M. innerest PY. ^k woldist I. ^l onouren PY. honoure a. ^m a ful wickid I. ⁿ his I. ^o sendith doun, ether makith low CEF GHIKMN PQRSUXYA. ^p slyper M. ^q of I. ^r that knowist not I. ^s Om. CGI. ^t Om. I. ^u ne I. ^v Om. I. ^w yuel stirid I.

10 swetid. Thi frend, and the frend of thi
fader, ne leue thou; and the hous of thi
brother go thou not in, in the dai of thi
tormenting. Betere is a ne3hebore bi-
11 side, than a brother aferr. Studie to
wisdam, sone myn, and glade thou myn
herte; that thou mowe to the repreuere
12 answern a wrd. The felle seende euel
is hid; litle childer forth passende suf-
13 freden harmys. Tac the clothing of
hym, that behotith for a straunger;
and for an alien tac awei to hym a wed.
14 Who blissith to his ne3hebore with a
gret vois, fro nyzt risende, to the cursere
15 shal be lic. Rooues thur3 droppende in
the dai of cold, and a womman ful of
16 strif ben comparisound togidere. Who
holdith hir, as he heelde wind; and the^o
17 oile of his rjzt side he auoide out. Iren
with iren is whettid out; and a man
18 whettith out the face of his frend. Who
kepith a fige tree, shal ete the frutis of
it; and who kepere is of his lord, shal
19 ben glorified. What maner wise in wa-
tris a3een shinen the cheres of men lok-
ende; so the hertes of men ben opened
20 to prudent men. Helle and perdicion
neuere ben fulfid; and the ezen of men
21 vnfillable. What maner wise siluer is
preued in the 3eting vessel, and gold in
the furneis; so is preued a man in the
mouth of preiseris. The herte of the
wicke sechith out euelis; the rjzt for-
22 sothe herte secheth out kunnyng. If
thou bete togidere a fool in a mortar, as
hoolid barli smytende there vp on the
pestel; shal not ben take awei fro hym
23 his folie. Bisili knowe thou the chere
of thi beeste; and thi flockis behold.
24 Forsothe thou shalt not han continuelli
power; but a croune shal be 3olde to thee
25 in ieneracioun of ieneraciouns. Opened
ben the medwis, and apereden greene
erbis; and gedered ben heys fro the hillis.

amendid, bi what euer chastising ethir beying moun. *Live here. c.*

soullis thus. *knowe thou diligently the cheer of thi beeste*; that is, the liyf and condiciouns of men suget to thee. *for thou schalt not have power to amende hem contynuely*; that is, aftir deth. *but a coroun, of glorie, schal be 3ouun to thee, if thou vsist well the power bitakun to thee. Live here. c.*

counsels of a frend. Forsake thou not
thi frend, and the frend of thi fadir; and
entre thou not in to the hous of thi bro-
thir, in the dai of thi turment. Betere is
a ne3bore ny3, than a brothir afer. Mi
sone, studie thou a boutte wisdom, and
make thou glad myn herte; that thou
maist answer a word to a dispisere*.
A fel man seyng yuel was hid; litle men
of wit passinge forth suffriden harmes.
Take thou awei his clooth, that bihi3te
for a straunger; and take thou awei a^x
wed fro hym for an alien man. He that
blessith his † ne3bore with greet vois;
and risith bi ni3t, schal be lijk hym that
cursith. Roouys droppynge in the dai of
coold, and a womman ful of chidyng ben
comparisond^y. He that withholdith ‡ hir,
as if he holdith^z wynd; and auoidith the
oile of his rjzt hond. Yrun is whettid bi^a
irun; and a man whettith the face of his
frend. He that kepith a fige tre, schal
ete the fruytis therof; and he that is a
kepere of his lord, schal be glorified. As
the cheris of men biholdinge schynen in
wattris; so the hertis of men ben opyn
to prudent men. Helle and perdicion
schulen not be fillid; so and the izen of
men § moun not be fillid. As siluer is
preuyd in a wellyng place, and gold^b
preued in a furneis; so a man is preued
bi the mouth of preyseris. The herte ||
of a wickid man sekith out yuels; but a
rjztful herte sekith out kunnyng. Thou3²²
thou beetist^c a fool ¶ in a mortar, as with
a pestel smytynge aboue dried barli; his
foli schal not be don awei fro him.
Knowe thou diligentli the cheere of thi²³
beeste^{**}; and biholde thou thi flockis. For²⁴
thou schalt not haue power contynueli;
but a coroun schal be 3ouun to thee in
generacioun and in to generacioun. Mede-²⁵
wis ben openyd, and greene eerbis apper-
iden; and hey is gaderid fro hillis.

* *answere a word to a dispisere*; that is, to him that dispisith truthe, in conuycinge ether ouercomynge him reasonably. *Live here. c.*

† *that blessith his, etc.*; that is, flaterith him opynli. and *risith bi nyzt*; that is, doith this hisili. *Live here. c.*

‡ *with holdith*; that is, enforseth to withhold fro her nysete. *holdith wynd*; and this is impossible, ether ful hard.

§ *the oile of his rjzthond*; for oile holdun in the rjzt hond, be it streyned neuere so harde, goith out; so a nyse womman, how myche euer sche be restreyned, fyndith weyes to do yuele. *Live here. c.*

¶ *so and the izen of men, etc.*; coueytouse men moun not be fillid; for whi coueytise is not decressid, but encressid bi thingis getun.

|| *bi the mouth of preiseris*; for herbi it apperith, wher he is verilli vertuose, ether nay, if he is not enhaunsid, ether proud, bi the preissing in ony maner, but is maad hetere, the truthe of the vertu apperith, which preisid, encressith; if he is enhaunsid, the falsnesse aperith. *Live here. c.*

¶ *the herte*; this vers is not in Ebreu. *Live here. c.*

¶ *thou3 thou betist a fool, etc.*; that is, he schal not be

^o as the *E pr. m.*

^x the i. ^y likned to gidre i. ^z holde i. ^a with i. ^b Om. i. ^c beetist A. pownedist i.

26 Lombis ben to thi clothing; and geet to
27 the pris of the feeld. Suffise to thee the
myle of got in to thi metes; in to the
necessaries of thin hous, and to liflode to
thin hond wyminen.

CAP. XXVIII.

1 The vnpitouse fleeth, no man pursu-
ende; the rijt wis forsothe as a leoun
2 trostende without ferd shal be. For the
synnes of the erthe manye princis of it;
and for the wisdam of a man, and the
kunning of these thingus that ben seid,
3 the lif of a duk shal ben lengere. A
man pore chalengende pore men, lic is
to hidous weder, in whiche is greithid
4 hunger. Who forsaken the lawe, preisen
the vnpitous; who kepen, shul ben tend
5 vp azen hym. Euele men thenken not
dom; who forsothe azen sechen the
6 Lord; taken to heed alle thingus. Betere
is a pore man goende in his simplenesse,
than a riche man in his shreude weies.
7 Who kepith the lawe, a wis sone is;
who forsothe glotounes fedith, shendith
8 his fader. Who kepith togidere richesses
with vsures, and with free wynnung of
vsure, in to pore men he gedereth hem
9 togidere. Who bowith down his eres,
that he here not the lawe; his orisoun
10 shal be maad cursful. Who desceyueth
rijte men in an euel weie, in his deth
shal falle; and simple men shuln welden
11 his goodis. A wis man to hymself is
seen a riche man; the pore forsothe
12 prudent shal enserchen hym. In the ful
out iozing of rijt wis men myche glorie^p
is; regnende vnpitous men, fallingus ben
13 of men. Who hidith his hidous giltis,
shal not ben rijt reulid; who forsothe
knoulechith and forsakith, mercy shal
14 gete. Blisful the man, that euer nor is

Lambren be to^d thi clothing; and kidis²⁶
be to the^e prijs of^f feeld*. The mylke²⁷
of geete suffice to thee for thi^g meetis; in
to the necessarie thingis of thin hous, and
to lijflode to^h thin handmaidis^{i†}.

CAP. XXVIII.

A wickid man fleeth, whanne no man¹
pursueth; but a iust man as a lioun
tristynge[†] schal be with out ferdfulnesse.
For the synnes of the lond *ben^k* many²
princis therof¹; and for the wisdom of a
man, and for the kunning of these
thingis[§] that ben seid, the lijf of the
duyk schal be lengere^m. A pore man³
falsli calengynge pore men, is lijk a
grete reyn, wherynne hungur is maad
redi. Thei that forsaken the lawe, preisen⁴
aⁿ wickid man; thei that kepen *the*
lawe^o, ben kyndlid^{p||} azens hym. Wickid⁵
men thenken not^a doom; but thei that
seken the Lord, perseyuen alle thingis[¶].
Betere is a pore man goynge in his sym-⁶
pilnesse, than a riche man in schrewid
weies. He that kepith the lawe, is a⁷
wijs sone; but he that fedith^{**} glotouns,
shendith his fadir. He that gaderith⁸
togidere richessis bi vsuris, and fre en-
crees^{††}, gaderith tho^r togidere azens pore
men. His preyer schal be maad cursid,⁹
that bowith awey his eere^{‡‡}; that he here
not the lawe. He that disseyueth iust¹⁰
men in an yuel weye, schal falle in his
perisching; and iuste men schulen welde
hise goodis. A ryche man semeth wijs to¹¹
him silf; but a pore man prudent schal
serche him^{§§}. In enhaunsing of iust men¹²
is miche glorie; whanne wickid men
regnen, fallyngis^s of men bent^t. He that¹³
hidith hise grete trespassis^{|||}, schal not be
maad rijtful; but he that knoulechith and
forsakith tho^u, schal gete merci. Blessid¹⁴

²⁶ * and kidis to the pryjs of the feeld; that is, that thou bie feeldis bi the prijs of tho, ethir that thou tile feeldis now had; and bi lambren and kidis ben vnderstandun here, also othere beestis nedeful to lijflode. *Lire here. c.*
[†] lijflode to thyn handmaidis; that is, if thou hast in thyn hows beestis that suffisen to thi lijflode, and of thyn hows, be thou not bisi to seke othere thingis more delicat. *Lire here. c.*
[‡] as a lioun tristing; in the Lord. *Lire here. c.*
[§] for the kunning of these thingis; that is, of mannis thingis worthi to be don. *Lire here. c.*
^{||} ben kyndlid; that is, ben moued bi feruent loue of the lawe, and of rijtfulnesse. *Lire here. c.*
[¶] perseyuen alle thingis; that ben nedeful to execuccion, ethir parfornyng of rijtfulnesse. *Lire here. c.*
^{**} that fedith; in spending his catel therynne. *Lire here. c.*
^{††} and fre encrees; in resseyuynge ouer the stok, ether ouer hool dette, netheles without couenaunt. *Lire here. c.*
^{‡‡} that bowith awey his eere; that so he do the contrarie of lawe more leuefully, and with outremorsether bicing of con-

science; for it cometh of greet lust to do synne, that a man nyle kunne the lawe, lest bi kunning therof he be lettid of synne, ether withdrawun therfro. *in an yuel weye*; that is, drawwith hem to yuel, bi his councel. *perisching*; of dedly synne, and of helle. *Lire here. c.* ^{§§} schal serche him; that is, schal knowe his councel. *Lire here. c.* ^{|||} that hidith his grete trespassis; in the doom of consience, that is confessioun. *Lire here. c.*

P ioze E pr. m.

^d in to I. ^e Om. M. ^f of the INQ pr. m. of thi KX. ^g Om. s. ^h of I. ⁱ hond maidens IKSA.
^k there ben I. ^l of it I. ^m the lengere I. ⁿ the I. ^o it I. ^p leendid or stirid I. ^q not on I. ^r Om. I.
^s myscheues I. ^t ther ben I. ^u hem I.

ferdful; who forsothe is of hard mynde,
 15 shal falle in to euel. A leoun rorende,
 and a bere hungrende, an vnпитыous prince
 16 on^q a pore puple. A nedi duk of pru-
 dence manye shal opresse bi chalenge;
 who forsothe hatith auarice, long shul
 17 be made the dazes of hym. The man
 that wrongfulli chalengith to the soule,
 the blod of hym, if vn to the lake he
 18 shul flee, no man susteneth^r. Who goth
 simpleli, shal ben saaf; who in peruertid
 weies shal go, shal falle togidere at ones.
 19 Who werchith his erthe, shal be fulfid
 with loeues; who folewith idil reste, shal
 20 ben fulfid with nedynesse. A man feithful
 myche shal ben preisid; who forsothe hee-
 21 eth to be maad riche, shal not ben inno-
 cent. Who^s knowith in dom face, he this
 doth not wel; and for a morsel of bred
 22 he forsaketh the treuthe. The man that
 hee3eth to be maad riche, and to othere
 men enuyeth; vnknowith that nedynesse
 23 come vp on to hym. Who chastiseth a
 man, grace aftir shal find anent hym;
 more than he that bi flateringus of tunge
 24 bigilith. Who withdrawith any thing
 fro his fader and moder, and seith that
 not to ben synne, parcener is of a man
 25 sleere. Who bostith of hymself, and
 spreadeth abrod, sterith striues; who for-
 sothe hopeth in the Lord, shal be saued.
 26 Who trostith in his herte, is a fool; who
 forsothe goth wisly, he^t shal ben preisid.
 27 Who 3ueth to the pore, shal not neden;
 who dispiseth the preiere louli, shal suf-
 28 fre scarne. Whan vnпитыous men shuln
 risen, men shul ben hid; and whan thei
 han pershid, the riztwise shul ben multi-
 plied.

CAP. XXIX.

1 To the man, that the chastisere with
 hard noll dispisith, feerli deth shal come

*r*ischyng; of body and of soule. *w*ith hard nol; that is, an obstynat soule. *helthe* shal not sue him; for his synne is vncurable, for it is a spice of synne azenus the Hooly Goost, which synne is seid vnable to be for3ouun, that is, is not able to be for3ouun eseli, ethir of ful hard to be for3ouun. *Lire here. c.*

^q up on AEGH. ^r shal susteynen *E pr. m.* ^s Who forsothe *E pr. m.* ^t Om. *A.*

^v of hard herte *I.* ^w susteyne *I.* ^x vn to *I.* ^y giltlees *I.* ^z anentis *I.* ^a reisith up *I.* ^b him *I.*
^c and whanne *I.* ^d thei *I.* the *s.* ^e Om. *I.*

is the man, which is euere dredeful*;
 but he that is 'harde of soule^v, schal falle[†]
 in to yuel. A rorynge lioun[‡], and an 15
 hungry bere, is a wickid prince on a pore
 puple. A duyk nedi of prudence schal 16
 oppresse[§] many men bi fals chalenge;
 but the daies of hym that hatith aueryce,
 schulen be maad longe. No man sus- 17
 teyneth^w a man that falsly chalengith the
 blood^{||} of a man, if he fleeth 'til to^x the
 lake. He that goith simpli[¶], schal be 18
 saaf; he that goith bi weiward weies,
 schal falle doun onys**. He that worch- 19
 ith his lond, schal be fillid with looues;
 he that sueth ydelnesse, schal be fillid
 with nedynesse. A feithful man schal be 20
 preisid myche; but he that hastith^{††} to
 be maad riche, schal not be innocent[‡].
 He that knowith a face in doom^{‡‡}, doith 21
 not wel; this man forsakith treuthe, 3he,
 for a mussel of breed. A man that hast- 22
 ith to be maad riche, and hath enuye to
 othere men; woot not that nedynesse schal
 come on hym. He that repreueth a man, 23
 schal fynde grace aftirward at^z hym; more
 than he that disseyueth bi flaterynge of
 tunge. He that withdrawith any thing 24
 fro his fadir and fro his modir, and seith
 that this is no synne, is parcener of a
 manquellere. He that auantith^{§§} hym 25
 silf, and alargith, reisith^a stryues; but he
 that hopith in the Lord, schal be sauyd.
 He that tristith in his herte^{|||}, is a fool; 26
 but he that goith wiseli, schal be preysid. 27
 He that 3yueth to a pore man, schal not be
 nedi; he that dispisith 'a pore man^b bi-
 sechyng, schal suffre nedynesse. Whanne 28
 vnпитыouse men risen, men schulen be hid;
 whanne^c tho^d 'vnпитыouse men^e han perisch-
 id, iust men schulen be multiplied.

CAP. XXIX.

Sodeyn perischyng^{¶¶} schal come on
 that man, that with hard nol dispisith a

* euere dred-
 ful; lest he
 offende God in
 any thing. *Lire*
here. c.
 † of hard
 soule, schal
 falle, etc.; that
 is, he that
 chargith not of
 trespas azenus
 Goddis lawe,
 schal falle in to
 yuel of synne
 and of peyne. *c.*
 ‡ A roring
 lioun, etc.; as
 a lioun demour-
 ith beestis, so a
 wickid king
 spilith hise
 sugetis of her
 goodis, that
 moun not azen
 stonde him.
 †† that hastith,
 etc.; coueytinge
 ouer myche her-
 to. *Lire here. c.*
 ‡‡ a face in
 doom; that is,
 fauerith a man
 for singular fa-
 uer than is riztful.
 §§ auantith;
 in magnifynge
 ouer mesure
 hise seiyngis
 ether dedis.
 ¶¶ Sodeyn pe-
 rischyng; that
 is, ouer myche
 in his owne wit.
 is a fool; for
 he is presump-
 tuouse and
 proud, and
 pride makith
 blynd the vn-
 derstanding.
 ¶¶ Sodeyn pe-
 rischyng; that
 is, ouer myche
 in his owne wit.
 is a fool; for
 he is presump-
 tuouse and
 proud, and
 pride makith
 blynd the vn-
 derstanding.
 ¶¶ Sodeyn pe-
 rischyng; that
 is, ouer myche
 in his owne wit.
 is a fool; for
 he is presump-
 tuouse and
 proud, and
 pride makith
 blynd the vn-
 derstanding.
 ¶¶ Sodeyn pe-
 rischyng; that
 is, ouer myche
 in his owne wit.
 is a fool; for
 he is presump-
 tuouse and
 proud, and
 pride makith
 blynd the vn-
 derstanding.
 ¶¶ Sodeyn pe-
 rischyng; that
 is, ouer myche
 in his owne wit.
 is a fool; for
 he is presump-
 tuouse and
 proud, and
 pride makith
 blynd the vn-
 derstanding.

vp on to hym; and hym helthe shal not
 2folewe. In the multeplieng of rijtwis
 men shal gladen the comun; and whan
 vnpitous men han taken princehed, the
 3puple shal weilen. The man that loou-
 eth wisdom, gladith his fader; who for-
 sothe nurshith an hoore, shal leese sub-
 4staunce. A rijtwis king rereth vp the
 lond; an auerous man shal destroyed it.
 5The man that with flatereng and feyned
 wrdis spekith to his frend; a net spred-
 6ith to his goingis. The sinnende wicke
 man a grene shal inwrappe; and the
 7rijtwise shal preisen, and iozen. The
 rijtwise knez the cause of pore men;
 the vnpitous vnknowith kunnyng men.
 8Bacbitende scateren the cite; wise men
 9forsothe turnen awei wodnesse. A wis
 man if with a fool shul striue; whethir
 he lazhe, or wrathe, he shal not finde
 10reste. Men of blodis hateden the sim-
 ple; rijtwis men forsothe sechen the
 11soule of hym. Al his spirit bringeth
 forth the fool; a wis man berth ouer,
 12and kepith vnto afterward. A prince
 that gladli hereth the wrdis of lesing;
 13alle the mynystris hath vnpitouse. The
 pore and the creaunsour metten togid-
 dere; of either the liztnere is the Lord.
 14The king that demeth in treuthe pore
 men; the trone of hym in to withoute
 15ende shal be fastned. Zerde and correc-
 cioun shal zelde wisdom; the child for-
 sothe, that is laft to his wil, confoundith
 16his modir. In the multiplieng of vnpit-
 ous men shuln ben multiplied hidous
 giltis; and the fallingis^u of hem rijtwis
 17men shul see. Lerne thi sone, and he
 shal refreshen thee; and he shal ziuie
 18delices to his soule. Whan prophecie
 shal faile, the puple shal ben scaterid;
 who forsothe kepith the lawe, is blisful.
 19The seruaunt in wrdis mai not ben
 lerned; for that that thou seist, he vn-

releue the pore man; and wille to the pore man, to preye for the riche man. *Live here. c.*

blamere; and helth schal not sue hym.
 The comynalte schal be glad in the multi-
 2plieng of iust men; whanne wickid men
 han take prinshod, the puple schal weyle.
 A man that loueth wisdom, makith glad
 3his fadir; but he that nurschith 'an
 hoore^f, schal leese catel^g. A iust king⁴
 reisith the lond; an auerouse man schal
 distrie it. A man that spekith bi flater-
 5yng and feyned wordis to his frend;
 spredith abroad a net* to hise steppis.
 A snare schal wlappe a wickid man do-
 6yng synne; and a iust man schal preise,
 and schal^h make ioye. A iust man know-
 7ith the cause of pore men; anⁱ vnpitouse
 man knowith not kunnyng. Men ful of
 8pestilence distryen a citee; but wise men
 turnen awei woodnesse. If a wijs man
 9stryueth with a fool[†]; whether^k he be^l
 wrooth, 'ether he leizith^m, he schal not
 fynde reste. Menquelleris haten a simple
 10man; but iust men seken his soule. A
 11fool bringith forth al his spirit; a wise
 man dilaieth, and reserueth in to tyme
 comyng afterward. A prince that herith
 12wilfuli the wordis of aⁿ leesyng[‡]; schal
 haue alle mynystris^o vnfeithful^p. A pore
 13man and a leenere metten hem silf; the
 Lord is liztnere[§] of euer ethir. If a
 14kyng demeth pore men in treuthe; his
 trone schal be maad stidfast with outen
 ende. A zerde and chastisyng schal zyuie
 15wisdom; but a child, which^q is left to his
 wille^r, schendith his modir. Grete tres-
 16passis schulen be multiplied in the mul-
 tiplieng of wickid men; and iust men
 schulen se the fallyngis of hem. Teche
 17thi sone, and he schal coumforte thee;
 and he schal zyuie delices to thi soule.
 Whanne prophecie faylith, the puple schal
 18be distried; but he that kepith the lawe,
 is blessid. A seruaunt^{||} mai not be tauzt¹⁹
 bi wordis; for he vndirstondith that that
 thou seist, and^s dispisith for^t to answe-

|| A seruaunt; vnbum and rebel. *Live here. c.*

* a net, etc.; for he lettith his going forth in hise werkis, in withdrawinge fro him the bilieest in which he tristide. A snare; of many fold synne and of helle. A iust man knowith; that is, enforseth to knowe, that he may helpe. kunnyng; to do wel, for wickid men kunnen not do wel. *Live here. c.*

† If a wise man stryueith with a fool; that is, traueith to amende the fool. wher he; that is, the wise man. is wrooth; in repreuyng scharply the fool. leizith; in monestinge him swetely. reste; that is, amending of the fool. Menquelleris; ether men of bloodis, that is, schederis out of myche blood. haten a symple man; that is, goyng with outen doublenesse of gile. seken his soule; that is, to saue his liyf. alle mynystris vnfeithful; for they seken to plesse him, and sue him of sicke wordis of flatereng and of bacbiting; as it is opyn of kyng Saul, that pursued Dauyth, for the flaterengis of Doech, and othere men liyk him. *Live here. c.*

‡ of leesyng; that is, of flatereng and of bacbiting. *Live here. c.*

§ the Lord is liztnere, etc.; for he enspirith wille to the riche man, to

^u falling A.

^f a strumpett I. ^g his catel I. ^h Om. I. ⁱ and an cs. as Q. ^k wher CEGHNMNPRUXY. ^l is not CEGH KMNPRUXY pr. m. Ya. is X sec. m. ^m wher he leizith CEGHKMNPRUXY. or leize I. whether he leizith sa. ⁿ Om. I. ^o his seruauntis I. ^p vnpitous X sec. m. marg. ^q that I. ^r oven wille I. ^s and he I. ^t Om. I.

distant^w, and to answern he dispisith.
 20 Hast thou seen a man swift to speken?
 folie more is to ben hopid than the cor-
 21 reccioun of hym. Who delicatli fro
 childhed^x nurshith his seruaunt; after-
 22 ward shal feelen hym vnobeisaunt. The
 man wratheful stireth striues; and he
 that is list to han indignacioun, shal be
 23 to synnes more redi. The proude man
 lounesse folewith^y; and the meke man in
 24 spirit glorie shal resceyue. Who with a
 thief is parcener, hatith his soule; the
 adiurere he hereth, and not shewith.
 25 Who dredith a man, soone shal falle; who
 hopith in the Lord, shal ben vp rerid.
 26 Many sechen the face of the prince;
 and dom of eche^z shal gon out fro the
 27 Lord. Ristwis men wlaten the vnpitous
 man; and vnpitous men wlaten hem,
 that ben in the rist weie. The sone
 kepende the wrd shal ben out of perdi-
 1 cion. The wrdis of the gederere, vo-
 mende sone.

CAP. XXX.

The viseoun that a man spac, with
 whiche is God, and that, God with hym
 2 wonende, counfortid, seith, Most fool I
 am of men; and the wisdam of men is
 3 not with me. I lernede not wisdam; and
 4 I knew³ the kunnyng of seintus. Who
 stejde vp in to heuene, and who cam
 down? Who with heeld spirit in his
 hondis? who bond togidere watris as in
 a cloth? Who rerede alle the termes of
 the erthe? What name is of hym? and
 what name of the sone of hym, if thou
 5 knewe? Eche sermoun of God frid^a, a
 6 sheld it is to alle hoperis in itself. Ne
 adde thou any tling to the wordis of
 hym^b; and thou be vndernome, and

wisdom gaderid in him, and the excelence of his teching. *Lire here. c.* ¶ *Y am the moste fool*; Salomon bi the Hooly Goost bifor sij, that simple men not lettrid schulden be listned of God in thingis that perteynen to helthe of soulis; and this in the tyme of Crist; and of sich a symple man seith Salomon, *Y am the moste fool of men*, that is, vnlettrid and symple. and the *wisdom of men*; that is, wisdom of temporal gouernail of mennus thingis, is not with me. *Y lernede not wisdom*; that is, kunnyng of filosofie. and *Y knew not the kunnyng of seyntis*; that disposit to euerlastinge helthe. *Who stiede in to heuene and cam down*; that is, it is God that gouerneth heuently thingis and erthli thingis, and God the Fadir, and God his Sone, ben with out bigynnyng and ende. And a filosofore may not knowe this bi worldly wisdom, but this is knowun oneli by Goddis wisdom. *Lire here. c.*

^w vndurstonidith *AH.* ^x his childhed *E pr. m.* ^y hatith *E sec. m.* ^z echon *AEGH.* ^a is frid *A.*
^b it *E pr. m.*

^u soone fro ristfulnessse *N.* ^v visioun ether profecie *CEFGHKMNPQRSUXYA.* visioun *I.* ^w that *I.* ^x the *I.*
^y a man *A pr. m. r.* ^z Om. *I.* ^a Om. *I.* ^b the name *I.*

Thou hast seyn a man swift to speke; foli 20 * *He that tak-*
 schal be hopid more than his amendyng. *ith part with a*
 He that nurschith his seruaunt delicatli 21 *theef; etc.; in*
 fro childhod; schal fynde hym rebel aftir- *ix. maneris is*
 ward. A wrathful man territh chidingis; 22 *maad part tak-*
 and he that is list to haue indignacioun, *ing ether con-*
 schal be more enclynaunt to synnes. Low- 23 *sent of thefte;*
 nesse sueth a proude man; and glorie schal *firste whanne a*
 vp take a meke man of spirit. He that 24 *man comannd-*
 takith part with a theef*, hatith his *ith his seruaunt*
 soule; he herith a man chargynge † *ether suget to*
 greetli, and schewith not. He that dred- 25 *do thefte; the*
 ith a man, schal falle soon^u; he that *ii. in counsel-*
 hopith in the Lord, shal be reisid. Many 26 *inge a straun-*
 men seken the face of the prince; and the *gere todo thefte;*
 doom of alle men schal go forth of the *iii. in consent-*
 Lord. Iust men han abhomynacioun of 27 *inge, where*
 a wickid man; and wickid men han abho- *it schulde not*
 mynacioun of hem, that ben in a ristful *be don with out*
 weye. A sone keypynge ‡ a word, schal *his consent;*
 be out of perdicion. *iiii. in flater-*
yng ether
preisinge a
theef, ether a
raueynour; v.
in ressettinge a
theef, ether his
thefte; vi. in
beyng stille,
whanne he
seeth thefte
doon, which he
myste lette bi
speking, ether
cry; vii. in not
putting forth
him silf and
lettinge not
thefte, whanne
he is holdun
herto, as a iuge,
ether kepere of
the lond; viii.
whanne, aftir
thefte don, en-
quering is maad
therof, that it
be foundun, and
he knowith sum
thing therof,
and schewith
not; the ix. in
takinge part of
the thefte. Lire
here. c.
 † *chargings;*
 that is, enquer-
 ing thefte, vn-
 dur the peyne
 of curs, ether in
 other maner.
Lire here. c.
 ‡ *a sone kep-*
ing, etc.; this
vers is not in
Ebreu. Lire
here. c.
 § *that gader-*
ith, etc.; Salo-
mon is seid a
sone gaderinge
and spuyng, to
signefie the
greetnesse of

CAP. XXX.

The wordis of hym that gaderith §, of 1
 the sone spuynge. The prophesie^v which^w
 a man spac, with whom God was, and^x
 which *man*^y was^z counfortid bi God
 dwellyng with hym, and^a seide, Y am 2
 the moost fool|| of men; and the wisdom
 of men is not with me. Y lernede not 3
 wisdom; and Y knew not the kunnyng of
 hooli men. Who stiede in to heuene, and 4
 cam down? Who helde togidere the spirit
 in hise hondis? who bonde togidere wa-
 tris as in a cloth? Who reiside alle the
 endis of erthe? What is name^b of hym?
 and what is the name of his sone, if thou
 knowist? Ech word of God is a scheld 5
 set a fiere, to alle that hopen in hym.

7 founde a liere. Two thingus I prejede
to thee; ne denien thou to me, er I die.
8 Vanyte and lesing wrdis^c fer do awei
fro me; beggerie and richessis ne 3iue
thou to me; 3if onli to my liflode nede-
9 ful thingus; lest par auenture I fulfild, be
drawen to denyen, and seie, Who is the
Lord? and thur3 nede constreynd, stele,
10 and forswere the name of my God. Ne
acuse thou a seruaunt to his lord, lest
par auenture he curse to thee, and thou
11 falle. Jeneracioun is, that to his fader
cursith, and that to his moder blisseth
12 not. Jeneracioun that to hymself cleene
is seen, and neuer the latere it is not
13 wasshe fro his filthis. Jeneracioun of the
whiche ben the e3en and the e3e lidis of
14 it in to he3e thingus vp rerid. Jenera-
cioun that for teth hath swerdis, and
chewith with his wang teth; that he ete
helpeles^{cc} fro the erthe, and pore men
15 fro men. Waterlechis two ben do3tris,
seiende, Bring on, bring on. Thre
thingus ben vnfillable, and the ferthe,
that seith neuermore^d, It suffisith;
16 helle, and the mouth of a womman
wombe, and the erthe that neuer is fild
with water; f3jr forsothe neuermore^e
17 seith^f, It suffiseth. The e3e that scorn-
eth the fader, and that dispiseth the
birthe of his moder, pecken hym out
crowis of the stremes; and ete hym the
18 sonus of the egle. Thre thingus ben
hard to me, and the ferthe outerli I
19 knowe not; the weie of an egle in he-
uene, the weie of the shadewe eddere
on^g a ston, the weie of a ship in the
myd^h se, and the weie of a man in his
20 waxende 3outhⁱ. Such is the weie of thej
womman auoutresse, that etith, and wip-
ende hir mouth, seith, I haue not wro3t
21 euel. Bi thre thingus is moued the erthe,
22 and the ferthe it^k mai not sustene; bi a
seruaunt, whan he regneth; bi a fool,
23 whan he were fulfild with mete; bi an

Adde thou not* ony thing to the wordis^c
of hym, and^c thou^d be repreued, and be
foundun a liere. I preiede^e thee twei⁷
thingis; denye not thou^f to me, bifor that
Y die. Make thou fer fro me vanyte^g
and wordis of leesyng; 3yue thou not to
me beggery^{g†} and richessis; 3yue^h thou
oneli necessaries to my lijflode; lest per-⁹
auenture Y be fillidⁱ, and be drawun to
denye, and^k seie, Who is the Lord? and
lest Y^l compellid bi nedynesse, stele^m, and
forswere the name of my God. Accuse¹⁰
thou not[‡] a seruaunt to his lord, lest per-
auenture he curse thee, and thou falle
doun. A generacioun that cursith his¹¹
fadir, and that blessith not his modir. A¹²
generacioun that semeth cleene to it silf,
and netheles is not waischun fro hise
filthis. A generacioun whose izeⁿ beu¹³
hi3[§], and the ize liddis therof ben reidⁱⁿ
to hi3 thingis. A generacioun that¹⁴
hath swerdis for teeth, and etith with hise
wank teeth; that it ete nedi men of erthe,
and the porails of men. The watir leche¹⁵
hath tweiⁿ dou3tris ||, seiynge, Brynge,
bringe. Thre thingis ben vnable to be
fillid, and the fourthe, that seith neuere,
It suffisith; helle[¶], and the mouth of the¹⁶
wombe, and the erthe which^o is neuere
fillid with water; but fier seith neuere, It
suffisith. Crowis of the stronde picke out¹⁷
thilke ize, that scorneth the fadir, and
that dispisith the child beryng of his
modir; and the briddis of an egle ete
that ize. Thre thingis ben hard to me,¹⁸
and outirli Y knowe not the fourthe
thing; the weye of an egle^{**} in heuene,¹⁹
the weie of a serpent on a stoon, the weie
of a schip in the myddil of the see, and
the weie of a man in 3ong wexynge age.
Siche is the weie of a womman auow-²⁰
tresse, which^p etith, and wipith hir mouth,
and seith, Y wrou3te not yuel. The erthe²¹
is moued bi thre thingis, and^q the fourthe
thing, which it may not susteyne; bi a²²

* Adde thou not, etc.; contrarie, netheles tho thingis that declaren Goddis word, moun be addid wel and needefuly. Lire here. c.

† beggeri; he spekith this in the persooone of a syk man, that kan not wel vse prosperites with out pride, nether aduersite with out gruching. Lire here. c.

‡ Accuse thou not, etc.; that is, no but for a iust cause. Lire here. c.

§ izeⁿ ben hi3, etc.; that is, whos pride of herte apperith opinli with out ferth, in the ize and lippis. Lire here. c.

¶ twei dou3tris, etc.; that is, auarice and lecherie, that ben neuere fillid. Lire here. c.

¶ helle, etc.; that is, the denel, that euere enforseth more and more to drawe synneris to himsilf. of the wombe; that is, of a lecherouse womman. Lire here. c.

** weye of an egle; that is, of Crist, in his assencion. weye of a serpent; that is, of Crist, in his rising agen. of a schip in the myddis of the see; that is, of Crist, in his conuersacioun in the world. of a man; that is, of Crist, perfit man in kunnyng and verties. in a 3ong weyringe womman; that is, in the blessid Virgyn. Lire here. c.

^c wordis c sec. m. ^{cc} the helpeles A. ^d euermore A. ^e Om. E pr. m. ^f that seith not E pr. m. ^g up on AEGH. ^h myddel AEGH. ⁱ 3ongth A passim. ^j a AEGH. ^k that it E pr. m.

^e and so I. ^d Om. I. ^e preie EPY. ^f thou hem I. ^g beggynge I. ^h but 3yue I. ⁱ fulfillid I. ^k and Y c. ^l Y be I. ^m and stele I. ⁿ two I passim. ^o that I. ^p that I. ^q and bi I.

hateful womman, whan she were taken
in to matrimoyne; and bi an hand wom-
man, whan she were eir of hir ladi.
24 Foure thingus ther ben the leste of
erthe^l, and thei ben wisere than wise
25 men; amptis, a feble puple, that greithen
26 in rep time mete to them; a litil hare, a
folc vnmy³ti, that in a ston his bed set-
27 tith; a king the locuste hath not, and it
28 goth out alle bi cumpanyes; a lisard
with hondis cleueth, and he dwellith in
29 the housis of a king. Thre thingus ben^m,
that weel gon, and the ferthe, that goth
30 welsumly. A leoun, most strong of bestes,
at 'azen coomyngⁿ of noon shal dreden;
31 a cok gyrd vp the leendis, and a ram,
and ther is not that withstonde to hym.
32 And that fool shal seme, aftir that he is
rerid vp in to hee³; if forsothe he hadde
vnderstonden, to his mouth he hadde put
33 on hond. Who forsothe strongli threst-
eth tetes, to drawen out myle, threstith
out buttere; and who hugeli smyteth,
drawith out blod; and who terreth
1 wrathis, bringeth forth discordis. The
wrdis of Lamuel, the ^o king; the sizte in
2 whiche^p his^q moder tazte hym. What my
leef? what my leef of my wombe?
what my leef of my vouwis?

CAP. XXXI.

3 Ne 3iue thou to wimmen thi sub-
stance, and^r thi^s riches to ben don
4 awei kingus. Wile thou not to kingus,
O! Lamuel, wile thou not to kingus 3iue
win; for no priuyte is, where drunke-
5 nesse regneth. Lest par auenture thei
drinken, and forzeten domes, and chaungen
6 the cause of the sonus of the pore. 3ineth
either to mornende men, and win to hem
7 that ben in bitter inwit. Drink thei,
and forzete thei of ther nedynesse; and
of ther sorewe^t recorde thei no more.
8 Opene thi mouth to the doumbe, and to

and this acordith betere to the lettre suyng. *Lire here. c.*
that is, drynk able to make drunkun. *Lire here. c.*

^l the erthe *AE GH.* ^m there ben *A.* ⁿ the azen coomyng *AGH.* ^o Om. *c.* ^p the whiche *AE GH.*
^q is *c.* ^r ne *AG pr. m. H.* ^s Om. *A.* ^t sorewis *A.* sorewen *GH.*

^r an *I.* ^s ther ben *I.* ^t richeli, *ether bi prosperite C E F G H K M N P Q R S U X Y A.* richeli, or *welsumly I.*
^u ther is *I.* ^v ther is *I.*

seruaunt, whanne he regneth; bi a fool,
whanne he is fillid with mete; bi an²³
hateful womman, whanne sche is takun
in matrymony; and bi an handmaide,
whanne sche is eir of hir ladi. Foure ben²⁴
the leeste thingis of erthe, and tho ben
wisere than wise men; amtis, a feble²⁵
puple, that maken redi mete in heruest to
hem silf; a^r hare, a puple vnmy³ti, that²⁶
settith his bed in a stoon; a locust hath²⁷
no kyng, and al goith out bi cumpanyes;
an euete enforsith with hondis, and dwell-²⁸
ith in the housis of kingis. Thre thingis²⁹
ben^s, that goon wel, and the fourthe thing,
that goith richeli^t. A lioun, strongeste of³⁰
beestis^{*}, schal not drede at the meetyng
of ony man; a cok gird the leendis, and³¹
a ram, and noon is^u that schal azenstonde
him. He[†] that apperith a fool, aftir that³²
he is reisid an hi³; for if he hadde vn-
durstonde, he hadde sett hond on his
mouth. Forsothe he that thristith strongli³³
teetis, to drawe out mylk, thristith out
botere[‡]; and he that smytith greetli,
drawith out blood; and he that stirith
iris, bringith forth discordis.

* *A lioun strongeste of beestis; that is, the rewme of Babiloyne. a cok gird the leendis; that is, the rewme of Perseys, netheles cok is not in Ebreu. a ram; that is, Alisaundre the Grete, ether the rewme of Grekis. and a king azenus whom no man schal reise the hond; thus it is in Ebreu, that is, azenus whom no man schal moun azenstonde; and this signefieth the rewme of Romayns, that was strongere than the rewmes hiforgoinge. apperith a fool; foli apperith more in a fool, whanne he is set in an hi³ staat; and if he hadde wist this, he hadde be stille vnauaunsid. Lire here. c. † He; thou; Latyn bookis han here and he, in Ebreu is not and; for the sentence of this vers is not couplid to that, that goith hifore. Lire here. c. ‡ botere; that is, mater sadere than mylk, that schulde not be thristid out. Lire here. c. § Lamuel, the king; that is, Salomon. Lamuel is interpretid, with whom God is, for God was with Salomon in the higynnyng of his rewme. Lire here. c. || the visoun; that is, teching ether blamyng. Lire here. c. ¶ do awey kyngis; Ebreys seyen, to make fatte kingis; †† 3iue 3e sidur;*

CAP. XXXI.

The wordis of Lamuel, the king[§]; the
visioun^{||} bi which his modir tauzte hym.
What my derlyng? what the derlyng of²
my wombe? what the derlyng of my
desiris? 3iue thou not thi catel to wym-³
men, and thi richessis to do awei kyngis[¶].
A! Lamuel, nyle thou 3iue wyn^{**} to⁴
kingis; for no pryuate is^v, where drunke-
nesse regneth. Lest perauenture thei⁵
drynke, and forzete domes, and change
the cause of the sonus of a pore man.
3iue 3e sidur^{††} to hem that morenen, and⁶
wyn to hem that ben of bitter soule.
Drink thei, and forzete thei her nedi-⁷
nesse; and thenke thei no more on her

** *wyn, etc.; that is, to drynke oner mesure. Lire here. c.*

†† *3iue 3e sidur;*

9 the causes of alle sonen that passen, opene thou thi mouth. Deme that is rjztwis, and venge the helpeles and the pore.
 10 *Aleph.* A strong womman who shal finde? aferr and^u fro the utmost^v endis
 11 the pris of hir. *Beth.* Trosteth in hir the herte of hir man; and spoiles he
 12 shal not neden. *Gimel.* She shal zelde to hym good, and not euel, alle the dajes
 13 of hir lif. *Deleth.* She sojte wlle and flax; and wrojte bi the counseil of hir
 14 hondis. *He.* She is mad as a ship of a marchaund, fro aferr bringende hir
 15 bred. *Vau.* And fro the nyzt she ros, and zaf prei to hir homli men, and metis
 16 to hir hand wymmen. *Zay.* She beheeld a feeld, and bojte it; of the frut of hir
 17 hondis^w she plauntide a vyne. *Heth.* She girde to with strengthe hir leendis, and
 18 made stalwrthe hir arm. *Teth.* She tastide, and saz, for good is the chaffaring of hir; shall not ben quenchild in the
 19 nyzt the lanterne of hir. *Joth.* Hir hond she putte to stronge thingus, and
 20 hir fingris cazten the spindle. *Caf.* Hir hond she openede to the helpeles, and hir paumes she strazte out to the pore.
 21 *Lameth.* She shal not drede to hir hous of coldys of sno3; alle forsothe hir homli^x men ben^y clad^z with double.
 22 *Men.* A rai cloth she made to hir; bijs and purple the clothing of hir.
 23 *Num.* Noble in the zates the man of hir, whan he shal sitte with the senatoures
 24 of the erthe. *Sameth.* Sendel she made, and solde; and a litil girdil she toc to
 25 Canane. *Ayn.* Strengthe and fairnesse the clothing of hir; and she shal lazhen
 26 in the laste dai. *Fee.* Hir mouth she openede to wisdam; and the lawe of noble merci in the tunge of hir. *Sade.*
 27 She beheeld the pathis of hir hous; and
 28 idil bred she eet not. *Cof.* Ther risen the sonen of hir, and most blisful prech-

sorewe. Opene thi mouth* for a doubt man, and opene thi mouth for the causes of alle sonen that passen forth†. Deme thou that that is iust, and deme thou a nedi man‡ and a pore man. Who schal fynde a stronge womman§? the prijs of her is fer, and fro the laste endis. The herte of hir hosebond tristith in hir; and sche^w schal not haue nede to spuylis^x. Sche schal zelde to hym good, and not yuel, in alle the daies of hir lijf. Sche souzte wolle and flex; and wrouzte bi the counseil of hir hondis. Sche is maad as the schip of a marchaunt, that berith his breed fro fer. And sche roos bi nyzt, and zaf prey|| to hir meyneals, and metis to hir handmaidis^y. Sche bihelde a feeld, and bouzte it; of the fruyt of hir hondis sche plauntide a vyner. Sche girde^z hir leendis with strengthe, and made strong hir arm. Sche taastide, and saz^a, that hir marchaundie was good; hir lanterne schal not be quenchild in the nyzt. Sche putte hir hondis to stronge thingis¶, and hir fyngris token the spyndil. Sche openyde hir hond to a^b nedi man, and stretchide forth hir hondis to a pore man. Sche schal not drede for hir hous of the cooldis of snow; for alle hir meyneals ben clothid with double *clothis*. Sche made to hir a ray cloth; bijs^c and purpur is the cloth of hir. Hir hosebonde is noble in the zatis, whanne he sittith with the senatours of erthe. Sche made lynnun^d cloth, and selde^e; and zaf a girdil to a Chananei^{**}. Strengthe and fairnesse is the^{ee} clothing of hir; and sche schal lei3e in the laste dai. Sche openyde hir mouth to wisdom; and the lawe of merci is in hir tunge. Sche bihelde the pathis of hir hous; and sche eet not breed idili. Hir sonen risiden^f, and prechiden hir moost blessid; hir hosebonde roos, and preiside hir. Many dou3tris gaderiden richessis; thou pass-

* Opene thi mouth, etc.; that is, allegge thou rjztfulnesse, for him that kan not plete in his cause. *Live here. c.*
 † that passen forth; that is, of strangeris goinge thorou the lond. *Live here. c.*
 ‡ deme thou a nedi man, etc.; that is, do thou execuuiou of rjztfulnesse, for nedi men and pore, that han a iust cause. *Live here. c.*
 § a strong womman; Cristen doctours expownen comynly this letre, til to the ende, of hooly chirche, which bi figuratif speche, is seid a strong womman; hir hosebonde is Crist, hir sonen and dou3tris ben Cristen men and wymmen; and this is the literal vnderstanding, as thei seyen; and this expositioun is reasonable, and set opynly in the comyn glos. But Rabi Salomon seith, that bi a strong womman is vnderstondun hooli Scripture; the hosebonde of this womman, is a studiouse techere in hooly Scripture, bothe men and wymmen; for in Jeroms tyme sunime wymmen weren ful studiouse in hooly Scripture. *Live here. c.*
 || zaf prey, etc.; in Ebreu it is, liyflode. *Live here. c.*
 ¶ to stronge thingis; in Ebreu it is, to the weberne; and the letre snynge acordith wel herto. *Live here. c.*

Live here. c. ** to a Cananey; Ebreys seyen, to a marchaunt; and this acordith more to the letre biforgoinge. *Live here. c.*

^u Om. A. ^v vttermoost AGH. ^w hond c. ^x deboner E pr. m. ^y she A. ^z clothide AGH.

^w he I. ^x robes I. ^y handmaidens I. ^z girdide I. ^a sau3 I passim. ^b the I. ^c bijs, ether whiyt silk CEFQHKMNPQRUXYA. ^d a lynun c. ^e solde it I. ^{ee} in the E. ^f risen E. resen up I.

eden; and the man of hir preiside hir.
 29 *Res.* Manie doztris gedereden riches; ;
 30 thou ouerpassedist alle. *Syn.* Descey-
 uable grace and veyn is fairnesse; the
 woman dredende the Lord, she shal be
 31 preisid. *Thau.* 3iueth to hir of the
 frut of hir hondis; and preisen hir in
 the 3ates hir werkis.

idist^g alle. Fairnesse is disseiuable grace,³⁰
 and veyn; thilke womman, that dredith
 the Lord, schal be preisid. 3yue 3e to 31
 hir of the fruyt^h of hir hondis; and hir
 werkis preise hir in the 3atis.

*Here endith the book of Prouerbis, and
 here biginneth Ecclesiastesⁱ.*

^g hast ouer passid i. ^h frutis e. ⁱ From CHNSX. *Here enden Prouerbis, and here bygynneth Ecclesiastes. f.*
Here endith the book of Prouerbis, and bigynneth a prolog on Ecclesiastes. g. *Heere endith the book of*
Prouerbis, and biginnith Ecclesiastes. iq. *Here eendeth the booc of Prouerbis; se now the prolog in the*
booc of Ecclesiastes, that is to seie, booc of talkere to the puple, or togidere calle[re]. k. *Here endith the book*
of Prouerbis, and here bigynneth the book of Ecclesiastes, that tretith also of wisdom and prudence, and
nedith noon other prologe. m. *Here endith the Prouerbis, and here bigynneth Ecclesiastes. v.* *Here eend-*
ith the Parablis, and bigynneth the prolog on Ecclesiastes. a. No final rubric in AEPHY.

ECCLESIASTES.

Heere gymmeth^a the prologe in the boc of Ecclesiastes, that is to sey, boc^b of talker to the puple, or togidere clepere.

THIS almost the fiftē 3eer, whan 3it I was at Rome, that Ecclesiasten I shulde reden to Seint Blesill, that hir I shulde stire to the^c dispising of thes^d world, and that she shulde sett al that in the world she beholdith^e, to ben for no3t, I^{ee} haue mynde, me prezid of^f hir, that in to^g maner of a^h short exposicioun alle the hard thingus I shulde clerli expoune, that, withoute me, she my3te vnderstonde thatⁱ she radde; and so for^j in the firste greithing of oure werce, she withdrawen with sodeyn deth, and^k, O! Paule and Eustoche, wee deserueden not to^l ha^m such a felawe of oure lif, and with so myche wounde smyten, thanne I becam doumb. Now in Bethlem set, that is, inⁿ a streitere^o cite, I 3eelde that I owe and to the mynde of hir and to 3ou; this shortli doende to witen, that the autorite of no man I folewede, but translatende^p fro Ebru most I confoormede me to the^q custum of the Seuenti Remenoures, in these thingus onli that not myche fro Ebrues^a they discordeden^r. Otherwhile also I recordid of Aquile, also and of Simake, and of Theodocian^s, that I shulde not feren^t the studi of the redere with to myche newenesse, ne, on^u the other^v side, the welle of treuthe left, a3en my concience I shulde togidere folewen the stremes of opinyouns.

Here endeth the prolog of Ecclesiastes; se now the booc^w.

^a begynneth AEGH. ^b the book A. ^c Om. C. ^d the C pr. m. ^e behalt C pr. m. ^{ee} and I L. ^f for ILR. ^g two L. ^h Om. LR. ⁱ that that I. ^j fro L. ^k Om. I. ^l Om. A. ^m hau AEGH. haue ILR. ⁿ Om. I. ^o streijt I. ^p ful translatyng R. ^q Ebrew A. ^r discorden I. ^s Theodosi L. ^t seete L. ^u in R. ^v tother AGHILR. ^w From I. Here eendith the prolog, and biginneth the firste chapitre. L. Heere eendith the prolog, and bigynneth Ecclesiastes. R. No final rubric in the other Mss.

Heer gynneth the booc^a.

CAP. I.

1 The wrdis of Ecclesiastes, sone of
 2 Dauid, king of Jerusalem. Vanite of
 vanites, seide Ecclesiastes; vanite of va-
 3 nytes, and alle thingus vanyte. What
 hath a man more ouer of^b al his tra-
 uaile, that he trauaileth vnder the sunne?
 4 Jeneracioun goth, and ieneracioun cometh;
 the erthe forsothe in to with oute ende
 5 stant^c. The sunne risith vp, and goth
 down, and to his place turneth azen;
 6 and there azen risende goth aboute bi
 the south, and turneth azen to the north.
 Emuyrounende alle thingus the spirit in
 cumpas passeth, and in to his cercles
 7 turneth azen. Alle flodis entren in to
 the se, and the se redoundith not; to
 the place whennes the flodis wenten out,
 thei turnen azen, that eft thei flowen
 8 out. Alle thingus harde, and a man mai
 not them tellen out pleyntli with wrd;
 the eze is not fild with sizte, ne fulfilled is
 9 the ere with heering. What is that was,
 it that is to come? What is that is
 10 mad, it that is to be maad? No thing
 vnder the sunne newe, ne any man mai
 seyn, Lo! this is fresh newe; now for-
 sothe it wente befor in worldis, the
 11 whiche weren befor vs. Ther is not
 mynde of the rathere thingus, but and of
 tho thingis forsothe, that ben affir to
 come, shal not ben recording anent^d hem
 12 that be to come in the laste time. I
 Ecclesiastes was king of Irael in Jerusa-
 13 lem; and I purposide in myn inwit to
 seche and enserchen wisli of alle thingus,
 that ben mad vnder sunne^e. This werste
 ocupacioun zaff God to the sonus of men,

Here bigynneth Ecclesiastes^a.

CAP. I.

The wordis* of Ecclesiastes†, sone of 1
 Dauid, the^b kyng of Jerusalem. The^{bh} 2
 vanyte‡ of vanytees, seide Ecclesiastes;
 the^b vanyte of vanytees, and alle thingis
 3 *ben* vanite. What hath a man more of alle 3
 his trauel, bi which he traueilith vnder
 the^c sunne? Generacioun^d passith awei, 4
 and^e generacioun cometh; but the erthe
 stonndith with outen ende. The sunne 5
 risith, and goth down, and turneth azen
 to his place; and there it risith azen, and 6
 cumpassith bi the south, and turneth azen
 to the north. The spirit§ cumpassyng
 alle thingis goth in cumpas^f, and turneth
 azen in to hise cercelis. Alle floodis entren 7
 in to the see, and the see fletith not ouer
 the *markis set of God*; the floodis turnen
 azen to the place fro whennus tho^g comen
 forth, that tho^h floweⁱ eft. Alle thingis 8
ben hard||; a man may not declare tho
 thingis bi word; the i^ze is not fillid bi
 sizt, nether the eere is fillid bi hering.
 What is that thing that was¶, that that 9
 schal come? What is that thing that is
 maad, that that schal be maad? No thing 10
 vndir the sunne *is* newe, nether ony man
 may seie, Lo! this thing is newe; for now
 it zede bifore in worldis, that weren bifore
 vs. Mynde of the formere thingis is not, 11
 but sotheli nether thenkyng of tho thingis,
 that schulen come afterward, schal be at
 hem that schulen come in the last tyme.
 I Ecclesiastes was king of Israel in Jeru- 12
 salem; and Y purposide in my soule to 13
 seke and enserche wiseli of alle thingis,
 that ben maad vnder the sunne. God zaf
 this werste ocupacioun** to the sonus of

* The wordis :
 for many men
 erriden in the
 mater of blis
 of man, and sum-
 men seiden,
 that mannus
 blis stonndith in
 richessis, othere
 men seiden in
 delices, othere
 men seiden in
 onours, and so
 of many othere
 goodis, that
 inoun be getun
 in present tyme
 bi mannus tra-
 uel; therfor
 Salomon schew-
 ith in this book,
 that mannus
 blis stonndith not
 in siche goodis,
 but in God,
 which is good
 with outen
 ende; and in
 i. c. he preueth
 that mannus
 blis stonndith not
 in kunnyng, for
 kunnyng getun
 bi mannus weye
 is vnprofit and
 diseseful, and
 quyeth not
 a mannus desir.
 Lire here. c.
 † of Ecclesi-
 astes; that is,
 of Salomon, for
 Ecclesiastes is
 seid a spekere
 to the puple.
 Lire here. c.
 ‡ The vanyte,
 etc.; that is,
 the moste va-
 nyte. and alle;
 thingis in
 whiche false
 men setten blis.
ben vanyte;
 that is, ful
 veyne. vnder
 the sunne;
 that is, in pre-
 sent liyf; as if
 he seye, ech
 man may preue
 bi experience,
 that he getith
 not of his tra-
 uels no but
 vnstable good
 and able to be
 lost, nameli, bi
 deth, which he
 may not ascape.
 Lire here. c.

§ The spirit, etc.; that is, the sunne; not for it hath a soule, but for it causith liyf in these lowere thingis. Lire here. c. || *ben harde*; to be vnderstonndun. Lire here. c. ¶ that was; bothe in thingis and in opynyouns of men. schal come; thou3 in the meene tyme it ceessith and is forzetun. Lire here. c. ** this worste ocupacioun; in Ebreu it is *yuel* ocupacioun; for thou3 kunnyng getun bi mannus weye is good in it silf, netheles it is yuel, in as myche as it hath trauel and turment of studie knyghterto, and for sumtyme it is a letting of more good, that is, of deuocioun and of preyer. Lire here. c.

^a Ecclesiastes. A. Heer begynneth the book. E. No initial rubric in GH. ^b Om. AGH. ^c stonndith AH.
^d anentis E passim. ^e the sunne AEGH.

^a From AG Here biginneth the bok of Ecclesiastes. ΕΡΥ. No initial rubric in the other Mss. ^b Om. I.
^{bb} Om. I. ^c Om. plures. ^d A generacioun I. ^e an oother I. ^f aboute I. ^g thei I. ^h thei I. ⁱ flowe out c.

14 that thei schulden ben ocupied in it. I
 saȝ alle thingus that ben mad vnder the
 sunne, and, lo! alle thingus vanite and
 15 tormenting of spirit. Peruertid men of
 hard ben amendid; and withoute ende
 16 is the noumbre of foolis. I spac in myn
 herte, seiende, Lo! gret I am mad, and
 I wente befor alle in wisdam, that weren
 befor me in Jerusalem; and my mynde
 beheeld manye thingus wisli, and I lern-
 17 ede. And I ȝaf myn herte, that I knewe
 prudence and doctrine, and errouris and
 folie. And I knew^e that in these thingis
 also was trauaile and tormenting of spi-
 18 rit; for thi that in myche wisdam is
 myche indignacioun, and that addith kun-
 nyng, addeth and trauaile.

CAP. II.

1 I seide in myn herte, I shal go, and
 flowe^f delices^g, and I shal take the frutis
 in^h goodis; and I saȝ also that that was
 2 vanyte. And laȝhing I heeld errour, and
 to ioȝe I seide, Wherto in veyn thou art
 3 bigilid? I thoȝte in myn herte to with-
 drawe fro wyn my flesh, and myn inwit
 to bern ouer to wisdam, and that I shulde
 eschewe folie, to the tyme that I shulde
 seen, what were profitable to the sonus of
 men; the whiche thing don, nede is to
 ther lif in the noumbre of dazes vnder
 4 the sunne. I magniefide my werkis, I
 bilde to me houses, and plauntide vynes;
 5 I made gardynes and appil gardynes,
 and I plauntide them with the trees of
 6 alle kinde; and I made out to me cys-
 ternes^l of wattris, that I shulde watren
 7 the wode of the buriounyng tre. I
 weldide seruauans and hand wymm^m,
 and myche^k meyne I hadde; drouesⁿ also,
 and grete flockis of sheep, ouer alle men
 8 that weren befor me in Jerusalem. I
 hepede to me siluer and gold, and sub-
 staunces of kingus and of prouynces; I
 made to me singeris and singeresses, and
 the delices of sonus of men, cuppis and

men, that thei schulden be ocupied ther-
 ynne. I siȝ alle thingis that ben maad 14
 vndur the sunne, and lo! alle thingis *ben*
 vanyte and turment of spirit. Weiward 15
 men ben amendid^k of hard; and the noum-
 bre of foolis is greet with outen ende. I 16
 spak in myn herte, and Y seide, Lo! Y
 am made greet, and Y passide in wisdom
 alle men, that weren bifore me in Jerusa-
 lem; and my soule siȝ many thingis wiseli,
 and Y lernede. And Y ȝaf myn herte, that 17
 Y schulde knowe prudence* and doctryn,
 and errours and foli. And Y knew that in
 these thingis also was trauel and turment
 of spirit; for in myche wisdom† is myche 18
 indignacioun, and he that encessith kun-
 nyng, encreessith also trauel‡.

CAP. II.

Therfor Y seide in myn herte§, Y schal 1
 go, and Y schal flowe in delicias, and Y
 schal vse goodis; and Y siȝ also that this
 was vanyte. And leizyng Y arretide er- 2
 rour, and Y seide to ioȝe, What^l art thou
 disseyued in veyn? I thouȝte in myn 3
 herte to withdrawe my fleisch fro wyn,
 that Y schulde lede ouer my soule to wis-
 dom, and that Y schulde^m eschewe foli, til
 Y schulde se, what were profitable to the
 sonus of men; in which dede the noumbre
 of daies of herⁿ lijf vndur the sunne is
 nedeful. Y magniefide^o my werkis, Y bild- 4
 ide housis to me, and Y plauntide vynes;
 Y made ȝerdis and orcherdis, and Y set- 5
 tide^p tho^q with the^r trees of al kynde; and 6
 Y made cisternes of wattris, for to watre
 the wode of trees growyng. I hadde in 7
 possessioun seruauantis and handmaidis^s;
 and Y hadde myche meynee, and droues
 of grete beestis, and grete flockis of scheep,
 ouer alle men that weren bifore me in
 Jerusalem. Y gaderide togidere to me sil- 8
 uer and gold, and the castels of kingis and
 of prouyncis; Y made to me syngeris and
 syngeressis^t, and delicias of the sonus of
 men, and cuppis and vessels in seruyce,

* that Y
 schulde knowe
 prudence; that
 rulith wel in
 mannis thingis
 worthi to be
 doon. and doc-
 tryn; that is,
 the vertu of
 Goddis lawe.
 and errours;
 aboute dyuyn
 thingis. and
 foli; aboute
 mannis thingis,
 to eschewe and
 impyngne siche
 errours and
 foli. *Live here.*

† in myche wis-
 dom; of man-
 is myche indig-
 nacoun; for
 siche kunnyng
 boluyth with
 pride, and a
 proud man is
 lytli stirid to
 indignacioun.
Live here. c.
 ‡ also trauel;
 for men that
 han dedeyn
 and ben ynpa-
 cient, feelen
 many an-
 gwischis with
 ynne hem silf.
Live here. c.
 § Y seide in
 myn herte; in
 ii. c^o. Salomon
 schewith, that
 mannis blis is
 not in delices
 of bodi. *Live
 here. c.*

^e kueȝ c. ^f folewe A. ^g with delices AEGH. ^h of AG pr. m. II. ⁱ fishpondis C pr. m. E pr. m. ^k mychel E.

^k mendid I. ^l Wherto I. ^m wolde I. ⁿ Om. c. ^o magniefide, *ether made greet c et plures.*
^p sette I. ^q hem N. ^r Om. CI. ^s handmaidens III. ^t syngsters I.

pottis in seruisse, to wynes to ben held; and I passede in riches alle, that beforu me weren in Jerusalem. Wisdam also abod stille with me, and alle thingus that desireden myn ezen, I denyede not to them; ne I forfendide^l myn herte, but that of alle voluptuouste he shulde take frut, and al deliceu hym self in these thingus that I hadde greithid; and this I alouwide my part, for I shulde vsen my trauaile. And whan me I hadde turned to alle the werkis that myn hondis hadden don, and to the^m trauailes in whiche in veyn I hadde swat, I sa3 in alle thingus vanye and tormenting of inwit, and no thing to dwelle stille vnder the sunne. I passede, and to ben beholden wisdam, and errores, and folie; what is forsothe a man, that he mowe folewen the king, his makere? And I sa3, that so myche wisdam wente beforu folie, hou myche list is in difference fro dercesses. Of the wise man the ezen in his hed, the fool goth in dercesses; and I lernede, that o diyng was of euer either. And I seide in myn herte, If oon and of the fool and my diyng shal be, what to me profiteth, that more hisynesse I 3af to wisdam? And spoken with my mynde, I toc heed, that that also was vanye. Forsothe ther shal not be the^{mm} mynde of the wise man, lie maner as of the fool in to withoute ende, and the times to come with for3eting alle thingus shul couere togidere; the tazt man dieth also and the vntazt. And therefore it no3ede me of my lif, seende alle euelis to ben vnder the sunne, and alle thingus vanyeⁿ and tormenting of spirit. Eft I wlatede alle my bisynesse, that vnder the sunne most studiosli I trauailede, to han^o an eir after me, whom I knowe^p not, whether wis or fool he be to ben; and shal lordshipen in my trauailes, in the whiche

erthely thingis aloone and sensible, whiche comparisound to God ben derknessis. *was of euer either*; that is, of the wise man and of the fool. Salomon seith this in the persoune of hem that denyeden vndedynesse of mannus soule. *ben yuel*; that is, defaultif, and *turment of the spirit*; Salomon asoillith not here this obieccioun maad agens the truthe, for obieccioun takith opinli fals, and for a wijs man and iust schal haue meede, and a fool

^l forfendide not *E pr. m.* ^m Om. *A.* ^{mm} Om. *C pr. m.* ⁿ vanye *AGH.* ^o haunge *E pr. m.* ^p knewe *AGH.*

^u that *I.* ^v the werkis *I.* ^w swat *I.* ^x Om. *I.* ^y passide forth *I.* ^z and errores *A sec. m.* ^a the mynde *I.* ^b as *I.* ^{bb} knewe *E.* ^c the whiche *I.* ^d is ther *I.*

to helde out wynes; and Y passide in⁹ richessis alle men, that weren bifor me in Jerusalem. Also wisdom dwellide* stabli with me, and alle thingis whiche^u myn¹⁰ izen desiriden, Y denyede not to hem; nether Y refreyne^d myn herte, that ne it vside al lust, and delitide it silf in these thingis whiche I hadde maad redi; and Y demyde this my part[†], if Y vside my trauel. And whanne Y hadde turned me¹¹ to alle werkis^v whiche myn hondys hadden maad, and to the trauels in whiche Y hadde swet^w in veyn, Y siz in alle thingis vanye and turment of the^x soule, and that no thing vudir sunne dwellith stabli. I passide^y to biholde wisdom[‡], errores^z,¹² and foli; *Y seide*, What is a man, that he may sue the king, his maker? And Y siz,¹³ that wisdom 3ede so mych bifor foli, as miche as list is dynerse fro derknessis. The izen of a wijs man *ben* in his heed[§],¹⁴ a fool goith in derknessis^{||}; and Y lernede, that o perisching was of euer either. And¹⁵ Y seide in myn herte, If o deth schal be bothe of the fool and of me, what profitith it to me, that Y 3af more hisynesse to wisdom? And Y spak with my soule, and perseyuede, that this also was vanye. For mynde^a of a wijs man schal not be, in¹⁶ lijk maner as nether of a fool with outen ende, and tymes to comynge schulen hile alle thingis togidere with for3etyng; a lerned man dieth in lijk maner and^b an vnlernd man. And therfor it anoiede me¹⁷ of my lijf, seyng that alle thingis vndur sunne ben yuele, and that alle thingis *ben* vanye and turment of the spirit. Eft¹⁸ Y curside al my bisynesse, bi which Y trauelide moost studiosli vndur sunne, and Y schal haue an eir after me, whom¹⁹ Y knowe^{bb} not, whether he schal be wijs ether a fool; and he schal be lord in my trauels, for whiche^c Y swatte greetli, and was bisi; and is^d any thing so veyn?

* *wisdom dwellide, etc.*; til that he was disseued bi wymmen. *Lire here. c.*
[†] *and Y demyde this my part*; that is, lustful liyf.
[‡] *Y passide to biholde wisdom*; that is, Y bihelde that trauel is aboute the geting of kunnyng, and most in dyuyn thingis, which is seid wisdom properly. Of this place and othere liyk, sum men seyen, that Salomon dide penaunce in the erde; but it semeth that this penaunce was not sufficient and perfit, for he distriede not the idols whiche he hadde maad, as Y seide folliere in xxx. c. of Prouerbis. *what is a man, etc.*; that is, of what vertu, that he may ateyne to God bi the knowing of creaturis. Salomon spekith ofte in this book, in the persoune of othere men, not oneli that seyen truthe, but also that erren, that the truthe appere more bi contraries leid togidere. *Lire here. c.*
[§] *ben in his heed*; that is, in the hijere part of soule that 3yueh tent to contemplacioun of dyuyn thingis. *Lire here. c.*
^{||} *in derknessis*; for he thenkith and of the fool.

I haue myche swat, and ben bisy; and
 20 alle thing^p is so^q veyn. Wherfore I cesede,
 and myn herte forsoc more to trauailen
 21 vnder the sunne. For whan an other
 shal trauailen in wisdam, and doctrine,
 and besynesse, and to an idil man the
 purchasid thingus lefeth; and that thanne
 22 vanyte^r, and gret euel. What forsothe
 shal profite to a man of al his trauaile,
 and of the tormenting of spirit, that vnder
 23 the sunne he is tormentid? Alle the dazes
 of hym of sorewes and myseyse^s ben
 ful, and bi the nyzt in mynde he resteth
 not; and whether is not that vanyte?
 24 Whether is it^t not betere to eten and
 drinke^u, and to shewe to his lif the goodis
 of his trauailes? and that is of the hond
 25 of God. Who shal so^v deuouren, and de-
 26 licis flowen, as I? To a good man in his
 sizte God 3af wisdam, and kunnyng, and
 vnderstanding; to the synnere forsothe
 he 3af tormenting, and wast bisynesse,
 that he adde, and gedere togidere, and
 take to hym that shal plesen to God;
 but and this vanite, and wast^w besynesse
 of mynde.

CAP. III.

1 Alle thingus han time, and in ther
 spaces passen alle thingus vnder the
 2 sunne. Time of hauyng birthe, and time
 of diyng; time of plaunting, and time of
 3 pulling vp that is plauntid. Time of
 sleyng, and time of heling; time of de-
 4 strozing, and time of bilding. Time of
 weping, and time of lashing; time of
 5 weiling, and time of leping. Time of
 sprenging abrod stones, and time of ga-
 dering togidere; time of clipping, and
 time to ben maad aferr fro clippingus.
 6 Time of purchasing, and time of leeing;
 time of keping, and time of casting awei.

is wont to be desirid of men, outakun feweste men and ful perfit, as Poul desiride to be deed, and to be with Crist. *Live here. c.*
 aduersaries of ritzfulnesse ether of comynalte. *Live here. c.* † *tyme to colle*; that is, to 3yue tent to generacioun, in 3ong age of hem that ben
 weddid. *tyme to be fer*; that is, in eelde, whanne the vertu of gendring failith, and whanne comyn turment is of the puple; therfor men and beestis
 weren chast in the arke in the grete flood of Noe, as Ebreys seyen. *Live here. c.*

Wherfor Y ceesside, and myn herte for-
 20 sook for to trauele ferthere vnder sunne.
 For whi whanne another man trauelith in
 21 wisdom, and techyng, and bisynesse, he
 leueth thingis getun to an idel man; and
 therfor this *is* vanyte, and greet yuel. For
 22 whi what schal it profite to a man of al
 his trauel, and turment of spirit, bi^e which
 he was turmentid vndur sunne? Alle hise
 23 daies ben ful of sorewis and meschefts,
 and bi nyzt he restith not in soule; and
 whether this is^f not vanyte*? Whether
 24 it is not betere to ete and drynke[†], and
 to schewe to hise soule goodis of hise
 trauels^g? and this *thing is* of^h the hond of
 God. Who schal deuoure so, and schal
 25 flowe in delicis[‡], as Y *dide*ⁱ? God 3af²⁶
 wisdom, and kunnyng, and gladnesse[§] to
 a good man in his sizt; but he 3af tur-
 ment, and superflu bisynesse to a synnere,
 that he encreesse, and gadere togidere,
 and 3yue to hym that plesith God^{||}; but
 also this *is* vanyte, and veyn bisynesse of
 soule.

* *vanyte*; that is, veyn trauel, and with out fruyt, as if he seie, 3is. *Live here. c.*
 † *to ete and drynke*; that is, to lyue conuenabli bi thingis getun. *goodis of hise trauels*; in spendinge a part of the goodis in the werkis of pitee and of liberalte. *and this is of the hond of God*; that is, good grauntid of God, and is not so greet good, that it is mannis blis. *Live here. c.*
 ‡ *in delicis, etc.*; that is, wymmen, as if he seide, no man. *Live here. c.*
 § *and gladnesse*; that is, glad liyf in vsinge wel temporal goodis. *Live here. c.*
 || *and 3yue to him that plesith God*; not that he 3yueh wilfully to goode men; but for whanne he is deed, siehe goodis ben 3ounn to goode men ful oite, as whanne Nabal was deed, hise goodis camen to Dauyth, in III. book of Kingis, xxv. c. *but also this*; that is, bisynesse in sich gadering of goodis, whiche goodis the getere vsith not, but ben 3ounn to othere men. *Live here. c.*

CAP. III.

Alle thingis han tyme[¶], and alle thingis
 1 vndur sunne passen bi her spaces. Tyme
 2 of birthe, and time of diyng; tyme to
 plaunte, and tyme to drawe vp that that
 is plauntid. Tyme to sle^{**}, and tyme to
 3 make hool; tyme to distrie, and tyme to
 bilde. Tyme to wepe, and tyme to lei3e;
 4 tyme to biweile, and tyme to daunse.
 Tyme to scatere stoonys, and tyme to
 5 gadere togidere; tyme to colle^{k††}, and
 tyme to be fer fro collyngis. Tyme to
 6 wynne^l, and tyme to leese; tyme to kepe,
 and tyme to caste awei. Tyme to kitte,
 7 and tyme to sewe togidere; tyme to be

¶ *han tyme*; in iii. c. Salomon remoueth long liyf fro mannis blis, which long liyf
 ** *Tyme to sle*
 †† *colle ether biclippe c et plures.*

^p thingus c. ^q also A. ^r gret vanyte E pr. m. ^s of miseyse c pr. m. ^t Om. AG pr. m. II. ^u to drinke E. ^v thanne A. ^w brosed E pr. m.

^e with I. ^f be I. ^g trauel s. ^h in M. Om. E et plures. ⁱ haue I. ^k colle ether biclippe c et plures. colle eithir to-clippe a. ^l gete I.

7 Time of kutting, and time of souwing to-
 gidere; time of holding pes, and time of
 8 speking. Time of loouing, and time of
 hate; time of bataile, and time of pes.
 9 What hath a man more of his trauaile?
 10 I sa3 the affliccioun, that God 3af to the
 sonus of men, that thei be tormentid in it.
 11 Alle thingus he made goode in ther time,
 and the world he toc to^x the^y disputisoun^z
 of them, that a man finde not the werc
 that God wro3te fro the bigynnyng to
 12 the ende. And I kne3 that ther was
 not^a betere, but to gladen, and to do good
 13 in ther lif. Eche man forsothe that
 etith and drinketh, and seeth good of his
 14 trauaile; that the 3ifte of God is. I lern-
 ede that alle werkis, that God made,
 dwellen stille in to with oute ende; wee
 moun not to them any thing adden, or
 taken awei, that God made, that he be
 15 drad. That is maad, it dwellith stille;
 that ben to come, now weren; and God
 16 restoreth that, that 3ide awei. I sa3
 vnder sunne^b in the^c place of dom vnpit-
 17 nesse wickidnesse. And I seide in myn
 herte, The rijtwise and the vnpitouse the
 Lord shal demen; and tyme of alle thing
 18 thanne shal be. I seide in myn herte of
 the sonus of men, that God schulde prouen
 hem, and shewen to ben lic to bestis.
 19 Therefore oon is the diyug of men and of
 bestis, and euene the condicioun of euere
 either; as a man dieth, so and tho dien;
 lic maner brethen alle thingus, and no
 thing hath a man more than a beste.
 20 Alle thingus vnderlin to vanyte, and alle
 thingus gon to o^e place; of erthe thei
 beu maad, and in to erthe togidere thei
 21 turnen a3een. Who kne3, if the spirit^f
 of the sonus of Adam ste3e vp aboue, and

stille, and tyme to speke. Tyme of^m loue,⁸
 and tyme of hatredé; tyme of batel, and
 tyme of pees. What hath a man more*⁹
 of his trauel? I si3 the turment, which¹⁰
 God 3af to the sonus of men, that thei be
 occupied thereynne. God made alle thingis¹¹
 good in her tyme†, and 3af the world to
 disputyng of hem, that a man fynde not
 the werk whichⁿ God hath wrou3t fro the
 bigynnyng 'til in to^o the ende. And Y¹²
 knew that no thing was betere 'to a man^p,
 'no but^q to be glad, and to do good *werkis*
 in his lijf †. For whi ech man that etith¹³
 and drinkith, and seeth good of his trauel;
 this is the 3ifte of God. I haue lerned¹⁴
 that alle werkis^r, whiche^s God made, lasten
 stidfastli 'til in to^t with outen ende; we
 moun not adde3 ony thing to tho^u, nether
 take awei fro tho *thingis*, whiche God
 made, that he be dred. That thing that¹⁵
 is maad, dwellith perfitli; tho thingis that
 schulen come, weren bifore; and God re-
 storith that, that is goon. I si3 vndur¹⁶
 sunne|| vnfeithfulnesse in the place of
 doom; and wickidnesse in the place of
 rijtfulnesse. And Y seide in myn herte,¹⁷
 The Lord schal deme a iust man, and an
 vnfeithful man; and the tyme of ech
 thing schal be thanne. I seide in myn¹⁸
 herte of the sonus[¶] of men, that God
 schulde preue hem, and schewe that thei
 ben lijk *vnreasonable*^v beestis. Therfor oon¹⁹
 is the perisching of man and of beestis,
 and euene condicioun *is* of euer eithir; as
 a man dieth, 'so and tho^w *beestis* dien; alle
beestis^x brethen in lijk maner, and a man
 hath no thing more than a beste. Alle²⁰
 thingis ben suget to vanyte, and alle
 thingis goen to^y o place; tho ben maad
 of erthe, and tho turnen a3en togidere in
 to erthe. Who knowith, if the spirit of²¹

* *What hath a man more; no but vnerteinte of kunnyng. of his trauel; in long bisynesse of studie; as if he seye, litil ether nou3t; for thou3 men lyuen neuere so longe, they atteynen not to perfit knowinge, 3he, of the leeste thing.*
 † *si3 the turment; in occupioun of studie. which God 3af to the sonus of men; in as myche as he 3af to hem vndurstanding, to enquire siche thingis. Lire here. c. † God made alle thingis goode in her tyme; that is, of creacioun. of hem; that is, of men.*
 ‡ *fynde not, etc.; in knowyng that werk parfitly, thou3 he schulde lyue lif ful long tyme. Lire here. c. ‡ in his lijf; that is, to lyue couenabli and vertuously, bi the cours of kynde, so that he be apayed with the terme of lijf, which the kynde 3af to him. etith and drynkiith; in lyuyng onestly and with out superflu bisynesse. good of his trauel; in 3uyng the thingis that he gat, in party liberaly, in party mercifully. 3ifte of God; that is, good in present tyme. Lire here. c.*
 § *we moun not adde, etc.; therfor we owen to be*

apayed with the terme of oure lijf, and to be not bisi of encreasing bi the lengthe of lijf. *Lire here. c.* || *Y si3 vndur sunne, etc.; that is, in the dwellinge place of men. vnfeithfulnesse in the place, etc.; that is, where rijtful doom was wont to be 3ouun, is 3ouun wickid doom. Lire here. c.* ¶ *Y seide in myn herte of the sonus, etc.; Salomon spekith this in the persoune of vnfeithful men, that denyen lijf to comyn in blis ether payne aftir deth. Lire here. c.*

^x in to AGH. ^y Om. A. ^z disposicioun E. ^a no AEGH. ^b the sunne G sec. m. ^c Om. AGH.
^d Om. GU. ^e oon E passim. ^f spiritis AGH.

^m to I. ⁿ that I. ^o vnto I. ^p Om. I. to man N. ^q than I. ^r the werkis I. ^s that I. ^t vn to I.
^u tho *werkis* I. ^v Om. I. ^w rijt so I. ^x tho I. ^y til N.

if the spirit of bestis go doun bynethe?
 22 And I parceyuede no thing to ben betere,
 than a man to gladen in his werc, and
 that to ben the part of hym; who for-
 sothe hym shal leden to, that affir hym
 he knowe thingis to come^g?

CAP. IV.

1 I turnede me to othere thingus, and I
 sa3 chalenges, that vnder the sunne ben
 don, and the teres of innocens, and no
 man counfortende; ne to moun^h with-
 stonde the violence of them, benomen the
 2 helpe of alle. And I preisede more the
 3 deade than the liuende; and I demede
 hym welsumere than either, that 3it is
 not born, ne sa3 the euelis that ben don
 4 vnder the sunne. Eft I beheeld alle the
 traualis of men, and the besynesses I
 tooc heed to ben opened to the enuye of
 ne3hebore^l; and in that thanne vanyte,
 5 and wast besynesse is. The fool foldeth
 togidere his hondis, and eteth his^k flesh,
 6 seiende, Betere is a litil handful with
 reste, than ful either hond with trauaile
 7 and tormenting of inwit. Beholdende
 I founde and an other vanyte vnder the
 8 sunne; oon is, and the secunde hath not;
 nonther sone, ne brother; and ner the
 latere to trauaile he ceseth not, and
 ner the latere his e3en ben not fild
 with riches; ne he thenketh a3een,
 seiende, To whom trauaile I, and begile
 my soule of goodis? In^l that also ys
 9 vanyte, and werst tormenting. Betere
 is that two^m ben togidere than oon;
 forsothe thei han auantage of ther fel-
 10 shipe. If oon shul fallen, of the tother
 he shal ben holden vp; wo to the alone,
 for whan he shal fallen, he hath not a
 11 man rerende hym vp. If two shul slepe,
 thei shul ben nurshid togidere; oon, what

the sones of Adam stieth vpwrd, and if^z
 the spirit of beestis goith^a dounward?
 And Y perseyuede that no thing is betere,²²
 than that a man be glad in his werk*, and
 that this be his part; for who schal brynge
 hym, that he knowe thingis that schulen
 come after hym?

CAP. IV.

I turnede me to othere thingis, and Y¹
 si3 fals chalengis, that ben don vnder the
 sunne[†], and the teeris of innocentis^b, and
 no man counfortour; and that thei for-
 sakun^c of the help of alle men, moun not
 a3enstonde the violence of hem. And Y²
 preiside more deed men than lyuyng
 men; and Y demyde hym, that was not³
 borun 3it, and si3^d not the yuels that ben
 don vnder the sunne, to be blisfulere^e than
 euer eithir[‡]. Eft Y bihelde alle the tra-
 4 uelis of men, and bisynesses; and Y per-
 seyuede that tho ben opyn to the^f enuye
 of ne3bore^g; and therfor in this is va-
 nyte, and superflu bisynesse. A fool fold-
 5 ith togidere hise hondis, and etith hise
 fleischis^h §, and seith, Betere is an handful
 6 with reste, than euer either hondful with
 trauel and turment of soule. I bihelde⁷
 and foond also another vanytee || vnder
 theⁱ sunne; oon is^k, and he hath not a⁸
 secunde; not^l a sone, not^m a brother;
 and netheles he ceesith not forⁿ to trauele,
 nether hise i3en ben fillid with^o riches;
 nether he bithenkith^p, and seith, To whom
 trauele Y, and disseyue my soule in goodis?
 In this also is vanyte, and the^q worste^r
 turment. Therfor it is betere, that tweyne^s
 9 be togidere than oon; for thei han profite
 of her felouschipe. If oon fallith doun, he¹⁰
 schal be vndurset of the tothere^t; wo to
 hym that is aloone[¶], for whanne he fallith,
 he hath noon reisyng^u him^v. And if¹¹
 tweyne slepen^w, thei schulen be nurschid

* in his werk ;
 that is, in ver-
 tuous werkis.
 Live here. c.
 † that ben doon
 vnder the
 sunne ; in liii.
 c. he preueth
 that mannis
 blis stonidith not
 in lordschip, for
 it hath myche
 disese and tra-
 uel and perel
 of synne. Live
 here. c.
 ‡ than euer
 eithir ; that is,
 lesse wrecchid
 than an yuel
 man deed, and
 an yuel man
 lyuyng; for
 he that is deed
 borun and
 dieth in ori-
 ginal synne
 onely, hath no
 peyne of feel-
 ing, but he
 hath more de-
 litable liyf,
 than he my3te
 haue in present
 liyf, as alle
 doctours seyen,
 that speken of
 hem that dien
 in original
 synne onely.
 Live here. c.

§ etith hise
 fleischis ; for
 whi for he
 eschewith tra-
 uel, he hath
 litil to ete, and
 so hise fleischis
 ben maad
 thynne. Live
 here. c.
 || an other va-
 nyte, etc. ; that
 is, the wrecchid-
 nesse of an
 anarouse man.
 hath not a se-
 cunde ; for he
 fleeth to hane
 meyne and
 freuschipe with
 ony man, lest
 it bihoueth him
 spende sum-
 thing, and ne-
 theles he cees-
 sith not to gete
 catel, with
 greet turment
 of bodi and of
 soule. that
 tweyne be to
 gidere ; that is,
 that many men
 be ioyned togi-
 dere in fren-

schip and felouschipe. Live here. c. ¶ wo to him that is aloone ; that is, hath not felouschipe and frenschipe with ony man. Live here. c.

g comynge AGH. h mow E passim. i the ne3bour A. k Om. AGH. l And c. m thanne two to c.

z Om. c. a goon s. b the giltles I. c destitut, ether forsakun c et plures. destitute, or failinge I.
 d Y si3 CAG. e more blessid I. f Om. I. g the ne3bore I. h fleische I. i Om. IN pr. m. k ther is I.
 l nether I. m ne I. n Om. I. o of I. p bithenkith him I. q Om. I. r ful yuel I. s two I. t that
 oother I. u to reise I. v him up I. w slepen to gidre I.

12 maner shal he be maad hot? If any man
 haue the ouere hond azen oon, two^m with-
 stonden to hym; a thre fold corde hard
 13 is to-broken. Betere is a child pore and
 wis than a king old and fool, that can-
 14 not seen befor in to aftir. That and
 fro prisoun and cheynes otherwhile sum
 man goth out to a reume; and an other
 born into a reume with myseise is wastid.
 15 I sa; alle liuende men that gon vnder the
 sunne, with the zunge ful waxynge the
 16 secunde, that shal rise for hym. With
 oute ende is the noumbre of pupleⁿ, of
 alle that weren befor hym, and that
 aftir^o ben to comen, shul not gladen in
 hym; but and this vanyte and torment-
 17 ing of spirit. Kep thou thi foot, goende
 in to the hous of God, and nezhe that
 thou heere; forsothe myche betere is
 obeisaunce than victorie sacrifices^p of
 foolis, that wite not what thei don of
 euel.

CAP. V.

1 And speke thou not folili any thing,
 ne thin herte be swift to bringe forth a
 wrd befor God; God forsothe in heuene,
 and thou vp^{pp} on erthe, and therefore fewe
 2 be thi wrdis. Sweuenus folewen manye
 besynesses, and in manye wrdis shal ben
 3 founde folie. If any thing thou haue^q
 vouwid to God, ne tarie thou to zelde;
 forsothe displesith to hym vnfeithful and
 fool beheste; but what euere thou auouw-
 4 ist, zeeld; and myche betere it is to^r not
 auouwen, than aftir the vow the bihestis
 5 to not zelde. Ne ziuue thou thi mouth,
 that thou make thi flesh to synnen; ne
 sey thou biforn the aungil, There is not
 purueying; lest paraenture the Lord,
 wroth vp on thi wrdis, scatere alle the
 6 werkis of thin hondis. Wher many
 sweuenes ben, many vanytes, and wrdis

togidere*; hou schal oon be maad hoot?
 And if ony man hath maistri azens oon,¹²
 tweyne azen stonden hym; a threfolde
 corde is brokun of hard. A pore man¹³
 and wijs is betere than an eld kyng and
 fool, that kan not bifore se in to tyme to
 comynge. For suni tyme a man goith¹⁴
 out bothe fro prysoun and chaynes to a
 rewme; and anothir borun in to a rewme
 is wastid bi nedynesse. I si; alle men¹⁵
 lyuyng that goen vndur the sunne, with
 the secunde zong wexynge man, that
 schal rise for hym. The noumbre of pu-¹⁶
 ple, of alle that weren bifore hym, is greet
 with outen mesure, and thei that schulen
 come aftirward, schulen not be glad in
 hym; but also this is vanyte and turment
 of the spirit. Thou that entrust in to the¹⁷
 hous of God, kepe thi foot[†], and neize thou
 for to here; for whi myche betere is obe-
 dience^x than the sacrifices^y of foolis, that
 witen not what yuel thei don. Speke thou
 not ony thing folily^{||}, nether thin herte
 be swift to bryng forth a word bifore
 God; for^z God is in heuene, and thou
 art on erthe, therfor thi wordis be fewe.
 Dremes suen many bisynessis, and foli²
 schal be foundun in many wordis. If thou³
 hast avowid ony thing to God, tarie thou
 not to zelde^a; for an vnfeithful and fonned
 biheest[¶] displesith hym; but 'zelde thou^b
 what euer thing thou hast avowid^c; and⁴
 it is myche betere to make not a vowe,
 than aftir a vowe to zelde not biheestis^d.
 Zyue thou not thi mouth^{**}, that thou make⁵
 tli fleisch to do synne; nether seie thou
 bifor an aungel, No puruyaunce is^e; lest
 peraenture the Lord be wrooth on^f thi
 wordis, and distruye alle the werkis of
 thin hondis. Where ben many dremes,⁶
 ben ful many vanytees, and wordis with
 out noumbre; but drede thou God. If⁷

* *nurschid to-
 gidere*; herbi
 in figuratif
 speche is vn-
 durstondun
 the reste of
 many men in
 o loue. *hoot*; in
 charite. a *thre
 fold corde*,
etc.; that is,
 as myche as
 mo men and
 goode ben
 ioyned to gidere
 in frenschipe,
 bi so myche the
 staot of hem is
 amendid. *Lire
 here. c.*
 † *Y si; alle
 men*; that is,
 many men.
 with the *se-
 cunde*; that is,
 the some of the
 king that schal
 regne aftir him.
Lire here. c.
 ‡ *kepe thi foot*;
 that is, go thou
 not in boost-
 fully nether
 proudly, as
 mysty men of
 this world, that
 ben enhaunsid
 in her power,
 ben wont to
 do. *neize thou*;
 to prestis and
 techeris of the
 lawe, for to
 here Goddis
 heestis, to fille
 tho feithful in
 verk. *Lire
 here. c.*
 § *betere is obe-
 dience*; in the
 kepinge of
 Goddis heestis.
 than the *sacri-
 fices of foolis*;
 that is, of
 brekeris of the
 lawe, that
 dreden not to
 breke Goddis
 heestis bi her
 power, and
 gessen to ples
 hym bi of-
 fringis and sa-
 crifices. *witen
 not what yuel
 thei doen*; for
 bi this that
 thei ben proude,
 they ben blynd-
 id, and kun-
 nen not knowe
 the greuous-
 nesse of her
 synne. *Lire
 here. c.*

|| *Speke thou not ony thing folili*; of God ether of hise domes, in repreuyng the. *Lire here. c.* ¶ *vnfeithful and fonned biheest*; it is seid vnfeithful, whanne aftir a vow maad in the tyme of nede, the purpos is chaungid anoon whanne the nede ceessith; it is seid a fonned biheest, whanne it is of a thing vneueful ether vndifferent, as if a man makith a vow, to reise a stre fro erthe, for this turneth not in ony thing to the onour of God, ethir if a vow is maad of a good thing, netheles impossible to him that makith a vow. *Lire here. c.* ** *thi mouth*; in openyng it ouer myche to glotyne. *to do synne*; bi the vice of lecherie. *Lire here. c.*

^m tweyne AEGH. ⁿ the puple A. ^o after hym A. ^p sacrifice C. ^{pp} Om. C *pr. m.* ^q hast AEGH. ^r Om. A.

^x the obedience M. ^y sacrifice A. ^z sothly I. ^a zelde it I. ^b Om. I. ^c auowid to God, zelde thou it I. ^d the biheestis I. ^e ther is I. ^f of I.

vnnoumbreable; thou forsothe dred God.
 7 If thou shalt seen wronge^r chalengis of
 nedi men, and violent domes, and rízt-
 wisnesse to be turned vpso down in pro-
 uynce^s, wndre^t thou not vp on this nede;
 for than the hee^z an other is hezere, and
 vp on these othere also ben hezere stond-
 8 ende; and ferthermore the king of al
 9 erthe comaundith to the seruende. The
 auerouse shall not ben fulfid with monee;
 and that loueth richesses, frut shal not
 take of them; and this thanne vanyte.
 10 Wher ben many richesses, and manye
 that eten hem; and^u what profiteth to
 the weldere, but that he seeth the rich-
 11 esses with his e^zen? Swete is slep to the
 werchere, whether litil or myche^v he ete;
 fulnesse forsothe of the riche man suf-
 12 frith hym not to slepen. Ther is and
 an other infirmyte werst, that I sa^z vndir
 the sunne; richesses kept in to euel^w of
 13 his lord. Forsothe thei pershen in the
 werste tormenting; he gat^x a sone, that
 14 in hezest nedynesse shal be. As he wente
 out nakid of the wombe of his moder, so
 he shal turne a^zeen; and no thing he
 shal take with hym of his trauaile.
 15 Wreccheful forsothe infirmyte; what
 maner he cam, so he shal turne a^zeen.
 What thanne profiteth to^y hym, that he
 16 trauailede in to wind? Alle the dazes of
 his lif he eet in dercnesses, and in many
 besynesses, and in myseise, and sorewe.
 17 And so this to me is seen good, that a
 man ete, and drinke, and vse gladnesse
 of his trauaile, that he trauailede vnder
 the sunne, in noumbre of the dazes of his
 lif, the whiche^z God ^zaf to hym; and this
 18 is his part. And to ech^e man, to whom
 God ^zaf richesses, and substaunce, and
 power he ^zaf to hym, that he ete of hem,
 and take the frut of his part, and glade
 of his trauaile; this is the ^zifte of God.
 19 Forsothe not a seeth^a he shal recorde of
 the dazes of his lif, ther thur^z that God
 occupie in delicys his herte.

thou seest false chalengis of nedi men, and
 violent domes, and that ríztfulnesse is dis-
 tried in the prouynce, wondre thou not on
 this doying; for another is hizere than an
 hiz man, and also othere men ben more
 hize aboue these men; and ferthermore^s
 the kyng of al erthe comaundith to the
 seruaunt*.

CAP. V.

An auerouse[†] man schal not be fillid of⁹
 monei; and he that loueth richessis schal
 not take fruytis of tho^s; and therfor this
 is vanyte. Where ben^h many richessis, 10
 also many men *ben^h*, that eten tho; and
 what profitith it to the haldere, noⁱ but
 that he seeth richessis with hise i^zen?
 Slepe is swete to hym that worchith, whe- 11
 ther he etith^k litil ether myche; but the
 fulnesse of a ryche man suffrith not hym
 to slepe. Also anothir sijknesse is ful 12
 yuel, which^l Y si^z vndur the sunne; rich-
 essis *ben* kept in to the yuel^m of her lord[†].
 For thei perischen in the worste turment; 13
 he gendrideⁿ a sone, that schal be in soue-
 reyn nedynesse. As he ^zede nakid out of 14
 his modris wombe, so he schal turne a^zen;
 and he schal take awei with hym no thing
 of his trauel. Outirli *it is* a wretchid 15
 sijknesse; as he cam, so he schal turne
 a^zen. What therfor^o profitith it to hym,
 that he trauelide in to the wynde^s? In 16
 alle the daies of his lijf he eet in derk-
 nessis, and in many businessis, and in nedyn-
 nesse^p, and^q sorewe. Therfor this semyde 17
 good to me, that a man ete, and drynke,
 and vse gladnesse of his trauel, in which
 he trauelide vndir the sunne, in the noum-
 bre of daies of his lijf, which God ^zaf to
 hym; and this is his part. And to ech 18
 man, to whom God ^zaf richessis, and catel,
 and ^zaf power to hym to ete of tho, and
 to vse his part, and to be glad of his
 trauel; this is the ^zifte of God. For he 19
 schal not bithenke^r miche on the daies of
 his lijf, for God occupieth his herte with
 delicis.

* to the ser-
 uant; that is,
 to ech creature
 soiet to him
 silf. Lire here.
 c.

† An auerouse,
 etc.; here bi-
 ginneth the
 v. c. bi Jerom,
 and in this c.
 Salomon schew-
 ith, that man-
 nus blis ston-
 dith not in temporal
 richessis. schal
 not take, etc.;
 that is, that
 loueth richessis
 as an anarouse
 man doith,
 schal take no
 profit of tho,
 for his auarice
 suffrith him
 not to vse tho.
 Lire here. c.

‡ in to the yuel
 of her lord;
 for herbi ra-
 neynours and
 couetouse men
 setten tresoun
 to riche men,
 and thei ben
 stranglid for
 her richessis.
 Lire here. c.

§ in to the
 wynd; as if
 he seye, no
 thing; for his
 trauel profitith
 not to him silf,
 nethir to hise
 sones. Lire
 here. c.

^r Om. c pr. m. ^s prouyncis A. ^t ne wondre E pr. m. ^u Om. CG sec. m. ^v mychel E. ^w the euel AGH.
^x Om. c pr. m. thei iendren E pr. m. he begat AE sec. m. GH. ^y Om. c pr. m. ^z that c pr. m. ^a ynow^z
 AE sec. m. marg. GH.

[§] hem I. ^h ther ben I. ⁱ Om. I. ^k ete I. ^l that I. ^m harm I. ⁿ gaat I. ^o Om. c. ^p nedi
 nessis a. ^q of c. ^r thenke I.

CAP. VI.

1 Ther is and an other euel, that I saȝ
vnder the sunne; and forsothe ofte anentis
2 men. A man to whom God ȝaf riches, and
substaunce, and wrshepe; and no
thing lacketh to his soule of alle thingis
that he desireth; and God ȝyueþ not
power to hym, that he ete of it, but a
straunge man shal deuouren it. This is
3 vanyte, and gret wrecchidnesse. If any
man geete an hundred free childer, and
liue many ȝeris, and many daȝes of his
age hadde, and the soule of hym vse nott
the goodis of his substaunce, and lacke
sepulture; of that I pronounce, that
betere than he be maad 'a dead born^z.
4 In veyn forsothe he cam, and wente to
dercnesses; and bi forȝeting shal be don
5 awei the name of hym. He^a saȝ not the
sunne, ne kneȝ the distaunce of good and
6 euel; also if two thousand ȝeer he shulde
liue, and hadde not ful vsid the goodis;
7 whether not to o place gon alle? Al the
trauaille of man in the mouth of hym,
but the soule of hym shal not be fulfilled
8 with goodis. What more hath a wis
man than a fool? and what a pore, but
9 that he go thider, wher is lif? Betere is
to seen that thou coueitist, than to desire
that thou wost not; but and this is va-
nyte, and presumpcioun of spirit. Who
10 is to come, now is clepid the name of
hym, and is knowen, that he be a man,
and mai not aȝen a strengere than hym-
11 self striuen with in^b dom. Wrdis ben
many, and myche in disputing vanyte
hauende.

CAP. VII.

1 What nede is to a man more thingus
than hymself to sechen; whan he vn-
knowith, what it bringe to hym in his

CAP. VI.

Also another yuel is^a, which^t Y siȝ
vndur the sunne; and certis *it is* oft vsid
anentis men. A^u man is^v, to whom God
ȝaf^w riches, and catel, and onour; and
no thing failith^x to his soule^y of alle
thingis which^z he desirith; and God ȝyueþ
not power* to hym, that he ete therof,
but a straunge man shal deuoure it. This
is vanyte^a, and a gret wretchidnesse. If
3 a man gendriþ^b an hundred[†] fre^c sones,
and lyueþ many ȝeris, and hath many
daies of age, and his soule vsith not the
goodis of his catel, and wantith biriȝng;
Y pronounce of this man, that a deed
borun child is betere than he. For he⁴
cometh in veyn[†], and goith to derknessis;
and his name schal be don awei bi for-
ȝetyȝ. He siȝ not the sunne, nether⁵
knew dyuersyte^d of good and of yuel;
also thouȝ he lyueþ^e twei thousynde⁶
ȝeeris, and vsith not goodis[§]; whether
alle thingis hasten not^{||} to o place? Al⁷
the trauel of a man is in his mouth[¶], but
the soule of hym schal not be fillid with
goodis. What hath a wiȝs man more⁸
than a fool? and what hath a pore man,
no^f but that he go thidur, wher is lijf^{**}?
It is betere to se that, that thou coueitist,⁹
than to desire that, that thou knowist not;
but also this is vanyte, and presumpcioun
of spirit. The name of hym that schal¹⁰
come, is clepid now, and it is knowun,
that he is a man, and he mai not stryue^{††}
in doom aȝens a strengere than hym silf.
Wordis ben ful many, and han myche¹¹
vanyte in^g dispytinge. What nede is it
to a man to seke grettere thingis than
hym silf; sithen^h he knowith not, what
schal bifalle to hym in his lijf, in the
noubre of daies of his pilgrimage, and

* God ȝyueþ not power, etc.; for God drawith him away sudeynly fro present liyf. *Live here. c.*

† If a man gendriþ an hundred, etc.; defaute that cometh of auarice makith a man wrecchid, ȝe, thouȝ he hath richessis and many othere thingis that he desirid in present liyf. *and his soule; that is, he him silf. vsith not, in his owne per-soone, the goodis of his catel. a deed borun child; that asayed noon yuel of present liyf, and hath liyf more delitable than is this present liyf; therfor he is betere than an auarouse man, for in al his liyf he feelith not no but yuel, and angwisch of bodi and soule. Live here. c.*

‡ he cometh in veyn; to birthe, and goith to the sepulcre. *Live here. c.*

§ and vsith not goodis; but euere yuels, as if he seide, long liyf profitith no thing to him, but anoyeth more. *Live here. c.*

¶ Al the trauel of a man is in

his mouth; that is, for couenable sustenaunce of mannis liyf. but the soule of him; that is, of the auarouse man bifor seid. schal not be fillid with goodis; for he schal not vse his richessis, and therfor he hath richessis in veyn. Live here. c. ** where is lijf; that is, to blis to comyȝe, wher deth hath no place. *Live here. c.* †† he may not stryue, etc.; that is, alleȝge resonably aȝenus God, that it perteyneth to man to knowe thingis to comyȝe that he vn-certeyn, and not teld in hooly writ. *wordis ben ful, etc.; of dyuynyngis aboute thingis to comyȝe, to seke grettere, etc.; that is, kunnyȝ that passith his vnderstanding. sithen he knowith not, etc.; that is, what is profitable to him in present liyf.*

^z an abortif *E pr. m.* ^a I *AG pr. m. H.* ^b Om. *A.*

^s ther is 1. ^t that 1. ^u Sum 1. ^v ther is 1. ^w hath ȝoue 1. ^x ther failith 1. ^y lijf 1. ^z that 1.
^a a vanyte *A.* ^b getith 1. ^c of fre 1. ^d the dyuersite 1. ^e lyue 1. ^f Om. 1. ^g and *c.* ^h sith 1 *passim.*

lif, bi noumbre of dazes of his pilgrimage, and bi time that as shadewe passede? or who to hym shal moun shewen, what after hym be to come vnder the sunne?
 2 Betere is a good name than precious oynementes; and the dai of deth than
 3 the dai of birthe. Betere is to go to the hous of weiling, than to the hous of a feste; in it forsothe the ende of alle men is warned, and liuende he thenketh, what
 4 be to come. Betere is wrathe than lazhyng; for bi sorewe of the chere the wil
 5 of the trespassere is amendid. The herte of wise men where is sorewe; and the
 6 herte of foolis where is gladnesse. Betere is to be chastisid of a wis man, than bi
 7 flatering of foolis to be desceyued; for as the soun of brennende thornes vnder a
 8 pot, so the lazhyng of a fool. But and this vanyte. Chaleng disturbeth the wise
 9 man, and shal leesen the strengthe of his herte. Betere is forsothe the ende of ori-
 10 soun^e than the begynnyng. Betere is a^d pacient man than the enhauncende hyn-
 11 self. Be thou not swift to wrathen; for wrathe in the bosum of a fool restith.
 12 Ne seye thou, What wenest thou of cause is, that the rather tymes betere weren
 13 than now ben? folie forsothe is such a maner asking. Profitablere forsothe is
 14 wisdam with riches, and more profitith to men seende the sunne. Forsothe
 15 as wisdam defendith, so^e mouee; this forsothe more hath lernyng and wisdam,
 16 that lif thei zeelden to ther weldere. Behold the werkes of God, that no man mai
 17 amende, whom he despiside. In the goode dai vse goodes, and the euele dai
 18 be war biforn; as forsothe this, so and

in the tyme that passith as schadowe? ether who may schewe to hym, what thing vndur sunne schal come aftir hym?

CAP. VII.

A good name* is betere than precioue² oynementis; and the dai of deth *is betere* than the dai of birthe. It is betere to go³ to the hous of morenyng†, than to the hous of aⁱ feeste; for in that *hous* of morenyng^k the ende of alle men is monestid^l, and a man lyuynge thenkith, what is to comynge. Yre is betere than leizyng; ⁴ for the soule of a trespassour is amendid^m bi theⁿ heuynesse of cheer. The herte of ⁵ wise men *is* where^o sorewe is; and the herte of foolis *is* where gladnesse^p is. It ⁶ is betere to be repreued of a wijs man, than to^q be disceyued bi the^r flaterynge of foolis; for as the soun of thornes bren-
 7 nyng vndur a pot, so *is* the leizyng of a fool. But also this *is* vanyte. Fals cha-
 8 lenge‡ disturbith a wijs man, and it schal leese^s the strengthe^ø of his herte. For-
 9 sothe the ende of preyer is betere|| than the bigynnyng. A pacient man is betere
 10 than a proud man. Be thou not swift to
 11 be wrooth; for ire^t restith in the bosum^u¶ of a fool. Seie thou not, What gessist
 12 thou is of^v cause, that the formere tymes weren betere than ben now? for whi
 13 siche axyng is foned. Forsothe wisdom¹² with richessis is more profitable^{**}, and profitith more to men seyngge†† the sunne. For as wisdom defendith, so money *de-*
 14 *fendith*‡‡; but lernyng and wisdom^{§§} hath^w this more, that^x tho zyuen lijf to her weldere^y. Biholde thou the werkis of God, ¹⁴ that^z no man may amende hym, whom

ether who may, etc.; God aloone. *Lire here. c.*

*A good name; that cometh of onest liyf. *is betere than precioue oynementis*; here

Saloman techith of veriblis, that stondith in God aloone, and in his cleer sijt, and knowing, and lone; and the disposicion of blis stondu in meedful werk, for whi hope is certeyn abiding of blis to comynge, that risith of grace and good werkis, and sich vertuose liyf is a maner of bigynnyng of parfit blis.

† *day of deth*; of iust men; for in the day of deth they bygynen to lyue verily, and therfor the day of deth of hooly men is clepid the birthe of hem. *Lire here. c.*

‡ *hous of mornynge*; where morenyng is maad for deed men. *to the hous of feeste*; wherynne the synne of gloteny is ofte doon, and the synne of lecherie smeth ofte. *Ire is betere*; the fadir, that loueth the sone, is wrooth, whanne he seeth him do folily; but a straunger, that reckith not of him, leizith of his foly. *Lire here. c.*

§ *Fals caleng*; *it schal leese*

that is, greuous wrong. *disturbith, etc.*; netheles it castith not him down anon fro the vertu of stidefastnesse. *Lire here. c.*

|| *the ende of preyer is betere, etc.*; for it bigynneth of sorewe for wrong doon, and it is endid in coumfort sauun of God, bi which a man is maad pacient in aduersites. *Lire here. c.* ¶ *in the bosum*; that is, in his herte. *Lire here. c.* ** *wisdom with richessis is more profitable*; therfor Ambrose on Luk seith, As richessis ben lettynge to yuele men, so to goode men tho ben helpis. *Lire here. c.* †† *and profitith more to men seyngge, etc.*; that is, wisdom is betere with richessis, than with out richessis; and this is soth, whanne othere vertues ben euene in a riche man and a pore man; for a wise man hauynge richessis may do werkis of pitee and of liberalte, whiche he that hath no richessis, may not do. *Lire here. c.* ‡‡ *so money defendith*; that is, mynystrith spensis azenus visible enemyes, and it defendith azenus vnuysible enemyes, by meedful werkis of pitee and of liberalte. *Lire here. c.* §§ *but lernyng and wisdom, etc.*; that is, liyf of grace, and of glorie to a wijs man, and without richessis, but richessis without wisdom moun not zyue this. *c.*

^c the orisoun *AGH.* ^d the *A.* ^e so and *c pr. m.* so defendith *G sec. m.*

ⁱ *o c.* ^k *Om. i.* ^l warned *i.* ^m corectid *i.* ⁿ *Om. i.* ^o where that *i.* ^p *soly gladnesse i.* ^q *Om. u.* ^r *Om. cix.* ^s *fordo i.* ^t *wraththe i.* ^u *herte i text. or bosum i marg.* ^v the *c sec. m.* *EFHGIIKMPQ* ^w *han i.* ^x *ouer that i.* ^y *hem that han hem i.* ^z *and se that i.*

it God made, that a man finde not azen
 16 hym rijtwis pleyntes. These thingus also
 I saw³ in the dazes of my birthe; the
 rijtwis pershede in his rijtwisnesse, and
 the vnпитыous myche time liueth, and in
 17 his malice. Wile thou not ben myche
 rijtwis, ne more sauouren^f than is nede;
 18 lest thou become stoneid. Ne myche vn-
 pytousli do thou, and wile thou not ben
 a fool; lest thou die in the^{ff} time not thin.
 19 Good is, thee to sustenen the rijtwis;
 but and fro hym ne withdrawe thou thin
 hond; for who dredeth God, no thing
 20 necgligentli leueth. Wisdam coumfortede
 the wise, ouer ten princes of the cite.
 21 Ther is not forsothe a rijtwis man in
 the erthe, that do good, and not synne.
 22 But and to alle wrdis, that ben seid, ne
 leue thou^g thin herte; lest paraenture
 thou heere a seruaunt cursende to thee;
 23 thi consciencē forsothe wot, for and thou
 ofte sithes cursedist to othere. Alle
 thingis I sajede^h in wisdam; I seide, Wis
 I shal be maad, and it ferthere wente
 25 awei fro me, myche more than it was;
 26 and hee³ depnesse, who shal finde it? I
 cumpassede alle thingus in myn inwit,
 that I shulde witen, and beholde, and
 sechen wisdam and resoun, and that I
 shulde knowe the vnпитыousnes of the fool,
 27 and the errour of vnprudēt men. And
 I fond a womman bitterere than deth,
 the whiche is the grene of hunteres, and
 a net the herte of hir, bondis ben the
 hondis of hir; who plesith to God, shal
 ascapen hir, who forsothe is a synnere,
 28 shal be ca³t of hir. Lo! this I fond,
 seide Ecclesiastes, oon and other, that I
 29 shulde finde resoun, that ³it sechith my
 soule; and I fond not. A man of a thou-
 send oon I fond, a womman of alle I fond

God hath dispisid*. In a good day vse¹⁵
 thou goodis, and bifore eschewe thou an
 yuel day; for God made so this dai as
 that dai, that a man fynde not iust
 playnyngis azens hym. Also Y sij^a these¹⁶
 thingis in the daies[†] of my natyuyte^b;
 a iust man perischith in his rijtfulnesse,
 and a wickid man lyueth myche tyme in
 his malice. Nyle thou be iust myche^{c†},¹⁷
 nether vndurstonde thou more than is
 nedeful; lest thou be astonyed. Do thou¹⁸
 not wickidli myche[§], and nyle thou be a
 fool; lest thou die in a tyme not thin. It¹⁹
 is good, that thou susteyne a iust man; but
 also withdrawe thou not thin hond from
 hym; for he that dredith God, is not neclig-
 ent of ony thing. Wisdom hath coum-²⁰
 fortid a wise man, ouer ten pryncis^{||} of a
 citee. Forsothe no iust man is^d in erthe,²¹
 that doith good, and synneth not. But²²
 also ³yue thou not thin herte to alle
 wordis^e, that ben seid; lest paraenture
 thou here thi seruaunt cursyngē thee; for²³
 thi conscience woot, that also thou hast
 cursid ofte othere men. I asayede alle²⁴
 thingis in wisdom[¶]; Y^f seide, I shal be
 maad wijs, and it ³ede awei ferthere fro
 me, myche more than it was; and the²⁵
 depthe is hij^{g**}, who schal fynde it? I²⁶
 cumpasside alle thingis in^h my soule, to
 kunne, and biholdeⁱ, and seke wisdom and
 resoun, and to knowe the wickidnesse of
 a fool, and the^k errour of vnprudēt men.
 And Y foond a womman bitterere^{††} than²⁷
 deth, which^l is the snare of hunteris, and
 hir herte is a net, and hir hondis ben
 boondis; he that plesith God schal ascape
 hir, but he that is a synnere, schal be
 takun of hir. Lo! Y foond^{‡‡} this, seide²⁸
 Ecclesiastes, oon and other, that Y schulde
 fynde resoun, which^m my soule sekith ³it;²⁹

* whom God hath dispisid; that is, hath forsake him fynaly; and a signe of this forsaking is, the hardnesse in yuel; brotheris repreuyng ether priuy blamyng ow-ith to ceesse, whanne a man seeth his brother obstynat in synne, but the iuge owith not to ceesse herfor of pu-uyssching, but more to punysche so, ³he, by deth, if his trespas axith this, that the comyn good and pees be not disturbid bi him. *Lire here. c.*
 † in the daies, etc.; that is, of present liyf, that passith sone away, so it is not no but vanyte. *Lire here. c.*
 ‡ Nyle thou be iust myche; that is, in punysching ouer scharply. *nether vndurstonde, etc.; of thi rijtfulnesse. astonyed; in ³yuyngē a cruel sentence, and not iust. Lire here. c.*
 § Do thou not wickidly myche; for eruelte is a greet wickidnesse, and for it makith a man to erre, and to gete to him silf dedly enemytes, it sueth, nyle thou be a fool, etc. not thyn; in hastinge thi deeth bi enemytes a iust man; in defendinge him in his rijtfulnesse. *Lire here. c.*
 || ouer ten

prynces; that is, more than eny power of man. *Lire here. c.*
 here. c. ** the depthe is hij; that is, the kynde of God, as to the knowing of persoones is an hij depthe. who schal fynde it; as if he seye, no man bi mannis seking. *Lire here. c.* †† a womman bitterere, etc.; for a womman departith the soule fro his Creatour, but deth departith oneli fro the body. of hunteris; that is, of fendis. *Lire here. c.* ‡‡ Lo! Y foond; that is, enqueride deligentli. oon and other; that is, in applyngē my wit to ech thing. *Lire here. c.*

¶ in wisdom; that is, for wisdom to be getun. it ³ede; in my reputacioun. *Lire here. c.*

f saure e. saure thou AGH. ff Om. c. pr. m. g thou not E pr. m. h asa³ede G.

^a saw³ i *passim.* ^b hirthe i. ^c ouer myche i. ^d ther is i. ^e the wordis i. ^f and Y i. ^g lowe i.
^h with i. ⁱ to beholde i. ^k Om. c. ^l the which i. ^m that i.

30 not. Onli this I fond, that God made man riȝt; and he hymself mengde with questiouns with oute ende. Who such^h oon as the wise is? and who kneȝ the solucioun of theⁱ wrd?

CAP. VIII.

1 The wisdam of a man liznethj in the chere of hym; and the most myȝti the 2 face of hym shal chaungen. I the mouth of the king kepe, and hestes and the othis 3 of God. Ne heȝe thou to gon awei fro the face of hym, ne abide thou stille in euel werc. For al that he wille, he shal 4 do; and the sermoun of hym is ful of power, ne any man mai sey to hym, Whi 5 dost thou thus? Who kepeth the hest, shal not ben expert^k any thing 'of euel^{kk}; time and answering the herte of the 6 wise man vnderstant^l. To alle nede time is^m and couenableness; and myche tor- 7 mentyng of a man, that vnknowith the passide thingus, and theⁿ to comen bi no 8 messenger he may wite. It is not in a mannys power to defende the spirit, ne he hath power in the dai of deth, ne it is suffrid to resten, bataile aȝencomende; ne vnpitousnesse shal saue the vnpitouse. 9 Alle these thingus I beheeld, and ȝaf myn herte in alle werkis, that ben mad vnder sunneⁿⁿ. Otherwhile a man lordshipeth to 10 a man, in to his euel. I saȝ vnpitous men biried, that alsoo, whan ȝit thei liueden, 'in holi place^o weren; and thei weren preised in the cite, as of riȝtwis werkis; 11 but and this is vanyte. Forsothe for ther is not broȝt forth anoon^{oo} aȝen euele men sentence, withoute any drede the 12 sones of men werchen eueles. And ner the later the synnere, of that, that an hundrid sithes he doth euel, and bi pa-

and Y foondⁿ not*. I foond o man of a thousynde; Y^o foond not a^p womman of alle. I foond this oonli, that God made³⁰ a man riȝtful; and he medlide hym silf with questiouns with out noubre. Who is siche as a wiȝs man? and who knowith the expownyng^q of a word[†]? The wisdom 1 of a man schyneth in his cheer; and the myȝtieste schal chaunge his face.

CAP. VIII.

I kepe the mouth of the kyng[†], and the 2 comaundementis and sweryngis of God. Haste thou not to go awei^ſ fro his face, 3 and dwelle thou not in yuel werk. For he schal do al thing, that he wole; and 4 his word is ful of power, and no man mai seie to hym, Whi doist thou so? He that 5 kepeth the comaundement of God 'in this lijf^r, schal not feele ony^s thing of yuel; the herte of a wiȝs man vnderstondith tyme and answer. Tyme and^t cesoun^u is 6 to ech werk; and myche turment is of a man, for he knowith not thingis passid, 7 and he mai not knowe bi ony messenger thingis to comyng^v. It is not in the 8 power of man to forbede the spirit ||, nethir he hath power in the dai of deth, nethir he is suffrid to haue reste, whanne the batel neiȝeth^w; nethir wickidnesse schal saue a wickid man. I bihelde alle 9 thes thingis, and Y ȝaf myn herte in alle werkis, that ben don vnder the sunne. Sum tyme a man is lord of a man, to his yuel[¶]. Y siȝ wickid men biried, which, 10 whanne thei lyueden ȝit, weren in hooli place; and thei weren preised in the citee, as men of iust werkis; but also this is vanyte. Forsothe^x for the sentence^{**} is 11 not brouȝt forth soone aȝens yuele men, the sones of men^{††} doon yuels with outen

* and Y fond not; that is, til to perfectioun. o man, vertuose of a thousynde; that is, ful fewe men ben foundun vertuose in comparisoun of men failing fro vertu, for the noubre of foolis is greet with out noubre. Y foond not a womman of alle; that is, not oon vertuose; not that no womman is vertuose, but for fewe in comparisoun of men ben vertuose, as it is seid comynly, that no man is in the kirche, whanne ful fewe men ben there, in comparisoun of the multitude that is wont to come to gidere thidur. with questiouns; that is, hardnesis aboute the getyng of sciens and vertues. Who is sich; that is, so worthi to be preised among men, as a wiȝs man; that is, a vertuose man bi vertues and vnderstonding; he that attemeth to vertuose lijf and trewe vnderstonding, is ful excelent among men. Lire here. c. † ether expownyng of a word; that is, of a priuy word, as if he seye, noon, no but a wiȝs man in vnderstonding and vertuose lijf. chaunge his face; that is, in the rising aȝen, whanne

he schal ȝyue to him a gloriouse face. Lire here. c. † Y kepe the mouth, etc.; that is, the comaundement is brouȝt forth of his mouth, and this is seid in the persoone of a trewe obeiere to God. Lire here. c. § to go awey; that is, in brekinge his heestis. Lire here. c. || spirit; that is, his soule, fro goyng out fro the bodi. Lire here. c. ¶ to his yuel; that is, to the yuel of the Lord, whanne herbi he is reised aȝen God. Lire here. c. ** the sentence; of Goddis punyschyng. Lire here. c. †† the sones of men; that is, that ben nurschid in fleisly lustis, that ben the sones of men, and not of God. Lire here. c.

^h sechith A. ⁱ Om. c pr. m. ^j lizteth E pr. m. ^k expert, or feele AEGH. ^{kk} Om. c pr. m.
^l vnderstondeth AEH. ^m Om. A. ⁿ the thingis A. tho G. ⁿⁿ the sunne c pr. m. ^o Om. c pr. m.
^{oo} Om. c pr. m.

ⁿ foond it I. ^o and Y c. ^p oo x. ^q soilyng, ether [the is] expownyng c et ceteri. ^r Om. i. in his lijf a.
^s of ony c. ^t eyther s. ^u leiser, ether cesoun c et ceteri. ^v come i. ^w neiȝeth niȝ i. ^x Sothly i.

cience is sustened, I kneȝ that ther was good to men dredende God, that reuerentli dreden the face of hym. Be ther not good to the vnpitouse, ne be ther aferr longid the dazes of hym; but as shadewe passe they, that dreden not the face of the Lord. Ther is and an other vanyte, that is don vp^p on erthe. Ther ben riȝtwis men, to the^{pp} whiche eueles comen forth, as werkes thei diden of vnpitous men; and ther ben vnpitous men, that ben so sikir, as thoȝ^q thei hadden the deedis of riȝtwis men; but and this most veyn I deme. I preisede therfore gladnesse, that ther was not to man good vnder sunne, but that he ete, and drinke, and ioȝe; and that onli with hym he take of his^q trauaile, in the dazes of his lif, that God ȝaf to hym vnder the sunne. And I leide to myn herte, that I wite wisdam, and vnderstande distincion, that goth^r on erthe. Ther is a man, that dazes and niȝtus slep taketh not to his eȝen. And I vnderstod, that of alle the werkis of God, no resoun of them mai a man finde, that ben mad vnder the sunne; and hou myche more he trauailede to sechen, so myche lasse he shal finde; also if the wise man^{rr} shal sei hymself to han knowen, he shal not moun finde. Alle these thingus I tretede in myn herte, that I vndirstonde curiously.

CAP. IX.

Ther ben riȝtwise and wise men, and the werkis of hem in the hond of God; and ner the latere a man wot not, whether looue or hate he be wrthi. But alle thingus in to time to come ben kept vncerteȝn; for thi that alle thingus euenli comen to the riȝtwis and to the vnpitous, to the goode and to the euele, to the clene and to the vnclene, to the offrende ostis and victorie sacrifices, and to the despisende sacrifices; as a good man,

chosun men; wherfor God schal be glorified in alle thingis, and it is worthi to obeye to hise comaundementis. *Live here. c.* the ix. c°. in Ebreu. *Live here. c.* ¶ ether of hatrede; of God. *Live here. c.*

p Om. c pr. m. pp Om. c pr. m. q thof E passim. qq al his E pr. m. r gon c pr. m. rr Om. AGH.

y yuelis m. z it shal l. a face or presence l. b ther is l. c that l. d ther ben l. e whom l. f ther ben l. g as l. h hadden l. i Om. l. k Om. l. l with his l. m Om. c. n sey l. o Om. s. p ther ben l. q woot not l. not s pr. m. wot not s sec. m. r be l. s ether ceteri. t hate m. u the tyme c.

ony drede. Netheles of that, that a syn-¹² nere doith yuel^y an hundrid sithis, and is suffrid bi pacience, Y knew that good schal^z be to men dredynge God, that reuerensen his face^a. Good be not^{*} to the¹³ wickid man, nethir hise daies be maad longe; but passe thei as schadewe, that dreden not the face of the Lord. Also¹⁴ another vanyte is^b, which^c is don on erthe. Iust men ben^d, to whiche^e yuels comen, as if thei diden the werkis of wickid men; and wickid men ben^f, that ben so^g sikur, as if thei han^h the dedis of iust men; but Y deme also this moost veyn[†]. Therfor¹⁵ Y preysid gladnesse[‡], that no good was to a man vndur the sunne, noⁱ but to ete, and drynke, and to be ioiful; and that he schulde bere awei with hym silf oneli this of his trauel, in the daies of his lijf[§], whiche God ȝaf to hym vndur the^k sunne. And¹⁶ Y settide myn herte to knowe wisdom, and to vndurstonde the departing, which is turned in erthe. A man is, that bi daies and niȝtis takith not sleep with^l iȝen. And¹⁷ Y vndurstod, that of alle^m the werkis of God, a man may fynde no resoun of tho thingis, that ben don vndur the sunne; and in as myche as he traueilith more to seke, bi so myche he schal fynde lesse; ȝhe, thouȝ a wiȝs man seithⁿ that he knowith, he schal not mow fynde.

CAP. IX.

¶ I tretide alle these thingis in myn herte,¹ to vndirstonde diligentli. Iust men, and wise men^o hen^p, and her werkis ben in the hond of God; and netheles a man noot^q, whether he is^r worthi of loue or^s of hatrede^t¶. But alle thingis ben kept vncerteȝn in to tyme^u to comynge; for alle thingis bifallen euenli to a iust man and to a wickid man, to a good man and to an yuel man, to a cleene man and to an vnclene man, to a man offrynge offryngis and sacrifices, and to a man dispisyng

* Good be not, etc.; that is, temporal prosperite, for he mysuith it. maad longe; for it is to him occasioun of multipliȝng of synnes. *Live here. c.*
† moost veyn; that is, moost vreasonable; and he spekieth here in the persooone of a fleisly man and vnfeithful, that thenkieth not on peynes and meedis to comynge. Y preyside, etc.; that is, lustful lijf. to vndurstonde the departing; aboute the tribulacioun of vniust men, and the prosperite of wickid men. *Live here. c.*
‡ gladnesse; that is, lustful lijf. *Live here. c.*
§ of his trauel in the dayes of his lijf, etc.; of this it is opin, that Salomon spekieth here in the persooone of a fleisly man, that thenkieth of present lijf onely. And Y settide myn herte, etc.; this, that God suffrih iust men to be set in tribulacioun in present lijf, and vniust men to hane prosperite, per-teyneth to the iust domes of God, but priuy to vs; and therfor siche thingis owen not to be souȝt of vs, but it suffisith to knowe in general, bi feith and hooly scripture, that siche thingis that bifallen here, be ordeyned bi Goddis wisdom, to the glorie of him, and also of

¶ Here bigynneth

so and a synnere; as a forsworn, so and
 3 he that soth swerth. This is the werste
 among alle thingis, that vnder the sunne
 ben don, for the same thingus to alle men
 fallen; wherfore and the hertes of the
 sonus of men ben fulfild with malice and
 with dispising in ther lif; and aftir
 these^s to helle thei shul ben bro3t down.
 4 No man is, that euermor liue, and that
 of this thing haue trost; betere is a quyc
 5 dogge thanne a leoun dead. Lyuende
 men forsothe witen themself to be to
 dien; deade forsothe no thing knewen
 more, ne han ouer meede; for to for-
 6 zetyng taken is the mynde of hem. Looue
 also, and hate, and enuyes togidere per-
 sheden; and thei han not part in this
 world, and in the werk that vnder the
 7 sunne is don. Go thanne, and ett in
 gladnesse thi bred, and drinc with io3e
 thi win; for to God plesen thi werkis.
 8 Alle times be thi clothis white, and oile
 9 fro thin hed faile not. Parfitli vse lif
 with the wif that thou loouest, alle the
 dazes of thi lif of thin vnstabilnesse, that
 ben 3yue to thee vnder sunne^t, al the
 time of thi vanyte; this is forsothe part
 in lif, and in thi trauaile, that thou
 10 trauailst vnder sunne^t. What euere
 thing mai thin hond don, besili werc;
 for nouthur werc, ne resoun, ne wisdam,
 ne kunnyng is anent helle, whider thou
 11 gost. I turnede me to an other thing,
 and^u I sa3 vnder sunne neither cours to
 ben of swifte men, ne bataile of stronge
 men, ne bred of wise men, ne riches
 of tazt men, ne grace off craftis men; but
 12 time and chauns in alle thingus. A man
 wot not his ende; but as fisshis ben take
 with the hoc, and as briddes ben^v ca3t
 with the grene, so ben taken men in euel

sacrifices; as a good man, so and a syn-
 nere; as a forsworn man, so^v and^w he
 that greetli swerth treuthe. This thing³
 is the worste among alle thingis, that ben
 don vndur the sunne, that the same thingis
 bifallen to alle men; wherfor and the hertis
 of the sonus of men ben fillid with malice
 and^x dispisyng in her lijf; and aftir these
 thingis thei schulen be led down to^y hellis.
 No man is^z, that lyueth euere, and that⁴
 hath trist of this thing; betere is a quik
 dogge^{*} than a deed lioun. For thei that⁵
 lyuen witen that thei schulen die; but
 deed men knowen no thing more, nether
 han meede ferthere; for her mynde is
 3ouun to forzetyng. Also the loue, and⁶
 hatrede, and enuye perischiden togidere;
 and thei han no part[†] in this world, and
 in the werk that is don vndur the^a sunne.
 Therfor go thou, *inst man*, and ete thi⁷
 breed in gladnesse, and drynke thi wiyn
 with ioie; for thi werkis plesen God. In⁸
 ech tyme thi clothis be white[‡], and oile faile
 not fro thin heed. Vse thou lijf with the⁹
 wijf which thou louest, in alle the^b daies
 of lijf^c of thin vnstabilnesse, that ben
 3ouun to thee vndur sunne^d, in al the
 tyme of thi vanyte; for this is thi part
 in thi lijf and trauel, bi which thou tra-
 uelist vndur the sunne. Worche thou¹⁰
 bisili[§], what euer thing thin hond mai do;
 for nether werk, nether resoun, nethir^e kun-
 nyng, nether^e wisdom schulen be at hellis,
 whidir thou haastist. I turnede me to¹¹
 another thing, and Y si3 vndur sunne, that
 rennyng is not of swift men, nethir batel
 is of stronge men, nether breed is of wise
 men, nether richnessis *ben* of techeris, ne^f
 grace is of crafti men; but tyme and hap
 is in alle thingis^{||}. A man knowith not¹²
 his ende; but as fisshis ben takun with

* *betere is a quyk dogge, etc.*; lyoun and dogge ben vnderstandun yuele men, that is, a quyk synnere is of betere condicioun than a deed synnere, for he that lyueth may repente, and turne to good. *her mynde is 3ouun to forzetyng*; that is, bifor God, for he 3yueth not to hem place of penaunce, thou3 they ben in his mynde to punysche hem, and they knowen no thing, wherbi they moun turne a3en to good, thou3 they knowen many othere thingis. *Lire here. c.*
 † *and thei han no part, etc.*; that is, in suffragies ether preieris and almes dedis, whiche quyke men doen for dede men; al this profitith not to hem that dien out of charite. *Lire here. c.*
 ‡ *thi clothis be white*; that is, thi lijf be hooley and onest. *and oyle*; of Goddis grace. *faile not fro thyn heed*; that is, fro thyn vnderstanding, which is heed in the mystis of the soule; that is, lyue thou so, that God withdrawe not his grace fro thee. *with the wijf which thou louest*; that is, with the wisdom of Goddis lawe, as Ehreys seyen; for a good man chesith this wisdom to be his wiyf, as it is seid in viii. c. of Wisdom. *in the dayes of lijf of thyn vnstabilnesse*; that is, of present lijf, which is vnstable, and owith to be spendid in the ocupacioun of Goddis lawe. *this is thi part, etc.*; that is, thou schalt here these thingis with thee fro present lijf, and not temporal goodis. *Lire here. c.* § *Worche thou bisili, etc.*; that is, as myche as thou maist, do thou bisili meedeful werkis. *Lire here. c.* || *hap is in alle thingis*; that is, vncerteunte, that owith refreyne a man fro pride. *Lire here. c.*

^s Om. c pr. m. ^t the sunne c pr. m. ^u that a. ^v Om. c pr. m.

^v ri3t so i. ^w Om. i. ^x and with i. ^y in to c. ^z ther is i. ^a Om. i. ^b Om. ceteri. ^c the lijf i.
^d the sunne cgsa. ^e ne i. ^f nether ceteri.

time, whan to them sodeynli it cometh
 13 ouer. This also vnder sunne I sa3 wis-
 14 dam, and prouede the moste. A litil cite,
 and fewe men in it; ther cam azen it a
 gret king, and besegede it, and made out
 strengthis bi enuyroun; and ful mad is
 15 the sege. And ther is founden in it a
 pore man and a wis; he delyuerede the
 cite bi his wisdom, and no man thereafter
 16 recordede of that pore man. And I seide,
 betere to ben wisdom than strengthe;
 what maner thanne the wisdom of the
 pore man is despisid, and the wrdis of
 17 hym ben not herd? The wrdis of wise
 men ben herd in silence, more than the
 18 cri of a prince among foolis. Betere is
 wisdom than armes for bataile; and
 who in oon shal synnen, many goodis
 shal leese.

CAP. X.

1 Fle3is diende leesen the swotnesse of
 the oynement. More precious is wisdom
 2 and litil glorie at tyme, than folie. The
 herte of the wise man in the rizthalf of
 hym; and the herte of the fool in the
 3 lifthalf of hym. But and in the weie a
 fool goende, whan he be an vnwis man,
 4 alle foolis eymeth. If the spirit of the
 hauende power ste3e vp vp on thee, thi
 place ne lefe thou; for kuring maketh to
 5 cese most synnes. Ther is euel, that I
 sa3 vnder the sunne, as bi error goende
 6 out fro the face of the prince; a fool set
 in hee3 dignete, and riche men to seete
 7 benethe. I sa3 seruauntis in hors, and
 princes goende as seruauns vp on erthe.
 8 Who delueth a dich, fallith in to it; and
 who scatereth the hegg, shal biten hym
 9 the shadewe eddere. Who berth ouer
 stones, shal be tormentid in hem; and

an hook, and as briddis ben takun with
 a snare, so men ben takun in yuel tyme*,
 whanne it cometh sudeynli on hem. Also
 13 Y si3 this^g wisdom vndur the sunne, and
 Y preuede *it* the mooste. A litil citee[†],
 14 and a^h fewe men ther ynne; a gret kyng
 cam azens it, and cumpasside it with palis,
 and he bildideⁱ strengthis^k bi cumpas; and^l
 bisegyng was maad perfit^m. And a pore
 15 man and a wijs was foundun ther ynne;
 and he delyuerede the citee bi his wisdom,
 and no man bithou3te aftirward on that
 pore man. And Y seide, that wisdom is
 16 betere than strengthe; hou therfor is the
 wisdom of a pore man dispisid, and hise
 wordis ben not herd? The wordis of wise
 17 men ben herd in silence, more than the
 cry of a prince among foolis.

CAP. X.

Betere is wisdom than armuris of batel; ¹⁸
 and he that synneth in o thing[‡], schal
 leese many goodis. Flies[§] that dien, leesenⁿ
 1 the swetnesse of oynement. Litil^o foli at
 a^p tyme is precioussere^q than wisdom and
 glorie. The herte of a wijs man *is* in his
 2 rizt side; and the herte of a fool *is* in his
 left side. But also a fool goynge in the
 3 weie, whanne he is vnwijs, gessith alle
 men foolis. If the spirit[¶] of hym, that
 4 hath power, stieth on^r thee, forsake thou
 not thi place; for heeling^s schal make
 grettteste synnes to cesse. An yuel is^t,
 5 which^u Y si3 vndur the sunne, and goith^v
 out as bi error fro the face of the prince;
 a fool set in hi3 dignyte, and riche men
 6 sitte byneth. I si3 seruauntis on horsis,
 7 and princes as seruauntis goynge on the
 erthe. He that diggith a diche, schal falle
 8 in to it; and an eddre^{||} schal bite hym,
 that distrieth an hegge^{¶¶}. He that berith⁹

* in yuel tyme; that is, in the tyme of deth, that priueth fro liyf. Lire here. c.

† A litil citee, etc.; this myzte be doon to the lettre, as a wijs womman sau- yde the citee Abela in II. of Kingis xx. c^o.; netheles Cristen doctours expowen this comynli of Crist and hooly chirche; bi the citee is vnder- stondun hooli chirche; the kyng biseginge it, is the deuil and his malice; the pore man and wijs, is Crist, that ledde a pore liyf, and as myche as per- teyneth to him, he bi his wis- dom delyueride his puple fro the fendis

power. and no man bithou3te on that pore man; that is, ful fewe ben kynde in com- parisoun of vnkynde men, and this vn- kyndenesse cometh of foly. Lire here. c.

‡ that synneth in o thing, etc.; for bi o dedly synne al the heelp of meritis biforgo- inge is lost.

Litil foly at a tyme, etc.; this lettre must be takun thus bi the Ebreu, where it is writun thus, litil foly is heuyere than wisdom and glorie, that is, a litil defaute in vertues that is seid foly, is heuyere than wisdom and glorie, which defaute makith

wisdom and glorie to be vile ofte in a famouse persooone. Lire here. c. Nethes oure Latyn lettre is thus, wisdom and litil glorie is precioussere than foli at a tyme. c. § If the spirit; that is, the violent stiring. of him that hath power; that is, of the fostering of synne, ether of the fend. stieth on thee; in hurlinge ether stiringe thee violently to synne. forsake thou not thi place; that is, stidfastnesse of vertu. and heeling; that is, myzty withstanding azenus temptaciouns, which is seid helthe of soule, schal make moste synnes to cesse. Lire here. c. || an eddre; that is, the deuil. Lire here. c. ¶ an hegge; that is, the lore of oneste, tau3t of wise men. Lire here. c.

g Om. c. h Om. ceteri. i bildide it with c. k strengthis, ether engyns c et ceteri. l and the I. m full I. n diynge fordon I. o A litil I. p sum I. q more precious I. r upon I. s curyng, ether heelyng c et plures. curyng, or takyng hede I. t ther is I. u that I. v goynge I.

who hewith trees, shal be woundid of
 10 hem. If a3een smyten^v were the iren,
 and that not as bifore, but were bluntid,
 with myche trauaile shall be whettid
 out; and aftir the besynesse shal folewe
 11 wisdam. If the eddere bijte in silence,
 no thing lasse than he hath, that priueli
 12 bacbiteth. The^w wrdis of the wise mouth
 grace; and the lippis of the vnwise shuln
 13 stumblen hym doun. The bigynnyng of
 the wrdis of hym folie; and the last thing
 14 of the mouth of hym werst errour. A
 fool multeplieth wrdes; a man vnknowith
 what beforn hym was, and what after
 is to come, who to hym shal moun
 15 shewe? The labour of foolys shal tor-
 menten hem, that kunnen not in to the
 16 cite gon. Wo to thee, thou lond, whos
 king is a child, and whos princes erli
 17 eten. Blisful the lond, whos king is
 noble; and whos princes eten in ther^x
 18 time, to fillen^y, and not to leccherie. In
 slouthis shal be mekid the ioynnyng of
 sparres; and in infirmyte^z of hondis the
 19 hous shal droppe thur3. In lazhyng thei
 make bred and wyn, that^a thei ete drink-
 ende; and to monee obeshen alle thingus.
 20 In thi thenking ne bacbite thou to the
 king, and in the priuyte of thi bed, ne
 curse thou to the riche man; for and
 the foulis of heuene shuln bern thi vois,
 and that hath federes, shal telle out sen-
 tence.

CAP. XI.

1 Send thi bred vp on men passende
 watris, for after manye times thou shalt
 2 finden it. 3if partis seuene, and also
 eizte; for thou knowist not, what be to

distrien doom for the 3iftis of riche men. *Lire here. c.*

†† he that hath pennes; that is, a swift tellere of wordis. *shal telle the sentence*; that is, thi wordis, to thi dampnyng; ether bi him that hath pennes, is vnderstondun an yuel iuge, which is ouer swift to bryng forth hard sentence a3enus symple men spekinge lizth. *Lire here. c.*

‡‡ *Sende thi breed on watris*; that is, 3yue thou mete and drinke to nedi men. *fynde it*; in resseyunyng meede in tyme to comynge, and sum tyme in present liyf. *Lire here. c.*

§§ *3yue thou partis vii. etc.*; that is, 3yue thou largeli of thi goodis to nedy men. *yuel shal come on erthe*; that is, in present liyf, and thou maist be delyuerid therfro bi werkis of pyttee 3ouun to nedi men. *if a tre fullith doun to the south*; that is, if a man dieth, and goith to the part of chosun men. *ether to the north*; that is, to the part of repreuable men. *there it shal be*; that is, vnchaungably; and therfor in present liyf a man owith to be bisi aboute the werkis of pitee, as myche as he may disserue. *Lire here. c.*

ouer stoonys, schal be turmentid in tho;
 and he that kittith trees*, schal be
 woundid of tho. If yrun is foldid a3en,¹⁰
 and this^w is not as bifore, but is maad
 blunt, it schal be maad scharp with
 myche trauel; and wisdom schal sue aftir
 bisynesse†. If a serpent bitith, it^x bitith¹¹
 in silence; he that bacbitith priueli, hath
 no thing lesse than it. The wordis of the¹²
 mouth of a wijs man is^y grace; and the
 lippis of an vnwijs man schulen caste
 hym doun. The bigynnyng of hise¹³
 wordis is foli; and the laste thing of
 his mouth is the worste errour. A fool¹⁴
 multiplieth wordis; a man noot^z, what
 was† bifore hym, and who mai schewe
 to hym that, that schal come aftir hym?
 The trauel of foolis shal turment hem,¹⁵
 that kunnen not go in to the citee. Lond,¹⁶
 wo to thee, whos kyng is a child, and
 whose princes eten eerli. Blessid is the¹⁷
 lond, whos kyng is noble; and whose
 princis eten in her tyme, to susteyne the^a
 kynde, and not to waste^b. The hiznesse¹⁸
 of housis schal be maad low in slouthis;
 and the hous schal droppe§ in the feble-
 nesse of hondis. In leizyng thei dis-¹⁹
 posen|| breed and wyn, that thei drynk-
 ynge ete largeli; and alle thingis obeien
 to monei¶. In thi thou3t bacbite thou²⁰
 not the kyng, and in the priuete of thi
 bed, curse thou not a riche man; for the
 briddis** of heuene schulen bere thi vois,
 and he that hath pennys††, schal telle the
 sentence.

CAP. XI.

1 Sende thi breed on watris‡‡ passynge
 forth, for aftir manye tynes thou schalt
 fynde it. 3yue thou partis seuene§§, and 2
 also eizte; for thou woost not, what yuel

* that kittith trees; so he that puttith forth him silf to occasiouns of synnes, schal suffre peyryng of soule. *Lire here. c.*

† aftir bisynesse; that is, the staat of a vertuouse man schal come a3en, aftir myche diligense to rekyuere vertu. *Lire here. c.*

‡ a man noot what was, etc.; that is, a foned man, for he dispisith to biholde the dedis of wise men biforgoinge. *that that schal come, etc.*; that is, God aloone may do this, but the fool is not worthi to sich reuelacionn. *Lire here. c.*

§ in to the citee; that is, to the reste of seyntis. *whos king is a child*; in wit and yuele condicioun; for herbi sugetis ben wantoun, and vices ben encreessid many fold. *eten eerli*; that is, out of du ordre. *is noble*; that is, in vertues and kyn. *Lire here. c.*

¶ the hows schal droppe, etc.; that is, in the slouth of hondis fro goode werkis. *Lire here. c.*

|| In leizyng thei disposyn, etc.; that is, vncoenablemyrthe. *Lire here. c.*

¶ obeien to monee; that is, for thei han nede to myche money for greet meynee and large table, therfor thei

^v bluntid *E pr. m.* ^w In the *A.* ^x Om. *A.* ^y fulfillen *AGH.* ^z infirmytes *C.* ^a and *A.*

^w it *I.* ^x he *I.* ^y ben *I.* ^z wot not *I.* ^a her *I.* ^b leccherie *A sec. m. marg. I.*

3 comen of euēlis vp on erthe. If the
cloudis weren fulfild, weder vp on erthe
thei shul heelden out; if the tree shul
falle to the south, or to the north, in
what euer place it shul falle, there it
4 shal be. Who waiteth wind, sowith not;
and who biholdith cloudis, neuermore
5 shal repe. What maner wise thou know-
est not, what be the weie of the spirit,
and bi what resoun bones ben ioyned in
the wombe of the womman with childe,
so thou wost not the werkes of God, that
6 is forgere of alle thingus. Erli sowe thi
seed, and at eue^b ne cese thin hond; for
thou wost neuer, whiche more growe,
this or that; and if either togidere, the^c
7 betere shal be. Sweete the tree, and de-
8 litable is to eʒen to seen the sunne. If
manye ʒeres a man lyuede, and in alle
these thingus were glad, he owith to han
mynde of the derke tyme, and of many
dazes; the whiche whan thei shul come,
of vanyte shul ben vndernomen the pass-
9 ed tymes. Thanne glade thou, ʒunge
man, in thi waxende age, and in good
be thin herte in the dazes of thi ʒouthē,
and go in the weies of thin herte, and in
the sizte of thin eʒen; and wite thou,
that for alle these thingus God shal
10 bringe thee in to dom. Do aweī wrathe
fro thin herte, and put aweī malice fro
thi flesh; forsothe waxende age and vo-
luptuouste ben veyn.

CAP. XII.

1 Haue mynde of thi creatour in the
dazis of thi ʒouthē, and er time^d come of
tormenting, and neʒhen the ʒeres, of the
whiche thou seye, Thei plesen not to me.
2 Er the sunne waxe derc, and liʒt, and^e
sterres, and moone^f; and the cloudis

ing of coueitise. *Live here. c.*

** remoue thou malice; that is, lecherie. *ʒongthe and lust*; that is, ʒongthe sekinge veniaunce, and lust
hauntinge lechery, passen away soone, and leden to an yuel ende. *Live here. c.*

ymage and licnesse. *Live here. c.*

^b euen *AGH.* ^c Om. *AECH.* ^d the tyme *A.* ^e Om. *A.* ^f the mone *AH.*

^c thei *I.* ^d come *I.* ^e goodnes *CFGIKMNQRSXAQ.* ^f the which *I.* ^g to me *I.* ^h Om. *I.*

schal come on erthe. If cloudis ben fill-3
ed, tho^e schulen schede out reyn on the
erthe; if a tre fallith down to the south,
ether to the north, in what euer place it
fallith down, there it schal be. He that 4
aspieth the wynd*, sowith not; and he
that biholdith the cloudis, schal neuere
repe. As thou knowist not, which is the 5
weye of the spirit, and bi what resoun
boonys ben ioyned togidere in the wombe
of a womman with childe, so thou know-
ist not the werkis of God, which is makere
of alle thingis. Erli sowe† thi seed, and 6
thin hond ceesse not in the euentid; for
thou woost not, what schal come forth
more, this ethir that; and if euer eithir
cometh^d forth togidere, it schal be the
betere. The liʒt *is* sweet, and delitable 7
to the iʒen to se the sunne. If a man 8
lyueth many ʒeeris, and is glad in alle
these, he owith to haue mynde of derk
tyme‡, and of many daies; and whanne tho
schulen come, thingis passid§ schulen be
repreued of vanyte. Therfor, thou ʒonge 9
man, be glad|| in thi ʒongthe, and thin
herte be in good^e in the daies of thi
ʒongthe, and go thou in the weies¶ of thin
herte, and in the biholdyng of thin iʒen;
and wite thou, that for alle these thingis
God shal brynge thee in to doom. Do 10
thou aweī ire fro thin herte, and remoue
thou malice** fro thi fleisch; for whi
ʒongthe and lust ben veyne thingis.

CAP. XII.

Haue thou mynde on thi creatour†† in 1
the daies of thi ʒongthe, bifore that the
tyme of thi turment come, and the ʒeris
of thi deth neiʒe, of whiche^f thou schalt
seie, Tho plesen not me^g. *Haue thou* 2
mynde on thi creatour^h, bifor that the

* *He that aspieth the wynd*; that is, dilayeth to sowe, for the wynd, and dilayeth to repe, for the schewing of cloudis, so thei that abiden an

ablere tyme and lengthe of liyf, ben lettid ofte to do the werkis of pitee. *Live here. c.*

† *Eerli sowe, etc.*; that is, bigynne thou the werkis of pitee at the tyme of ʒongthe. *and thyn hond ceesse not*; to do werkis of pitee. *in the euentid*; that is, eelde, wher-ynne men ben wont to be more hard. *thou woost not what schal come forth more*; that is, schal be maad more acceptable to God. *euer eithir togidere*; that is, is acceptable to God. *the betere*; bi the fruyt of meede. *Live here. c.*

‡ *of derk tyme*; that is, of deth. *of many daies*; that is, of tyme, that hath noon ende after deth. *Live here. c.*

§ *thingis passid*; that is, delitable thingis of this liyf, that passiden as schadewe. *Live here. c.*

|| *thou ʒonge man, be glad, etc.*; Ebreys seyen, that this is seid by scorn, and this semeth wel bi the lettre. *Live here. c.*

¶ *go thou in the weies, etc.*; that is, bi the maner of thyn owne wille. *biholding of thyn iʒen*; that is, in su-ynge the styr-

ynge the styr-

3 turnen a3een after reyn. Whan shul be
moued the keperes of the hous, and the
most strong men wagen; and idil
shuln ben the wymmen grindende in a
4 litil noumbre, and seende bi holes shul
waxe derc; and closen the dores in the
strete, in the meknese of the vois of hir
grindende; and thei shul rise at the vois
of the brid, and alle the doztris of the
5 song shul become doumb. Heze thingus
also shul dreden, and quaken in the
weie; the almaunder shal flouren, and
the locust shal be mad fat, and the erbe
caperis shal be scatered; for a man shal
6 gon in to the hous of his euerlasting-
nesse, and men weilende shul gon aboute
in the strete. Er be to-broke the sil-
ueren corde, and a3een come the goldene
flet, and the stene be to-brosid vp on
the welle, and to-broke be the wheel vp
7 on the cisterne; and pouder turne a3een
in to his erthe, whenes he was, and the
8 spirit go a3een to God, that 3af it. Va-
nyte of vanytes, seide Ecclesiastes, va-
nyte of vanytes, and alle thingus vanyte.
9 And whan Ecclesiastes was most wis, he
ta3te the puple, and tolde out what he
10 hadde do, and enserchende made manye
parablis; he so3te profitable wrdis, and
wrot most rizt sermounes, and ful of
11 treuthe. The wrdis of wise men as
prickes, and as nailes in to heizte pi3t,
that bi the counseiles^h of maistris ben
12 ziuen of oonⁱ shepperde. More than
these, sone myn, ne seche thou; of
making manye bokis is noon ende, and
ofte bethenking is tormenting of the
13 flesh. Eende of speking alle heere wee
togidere. Dred God, and his hestis

sunne be derk, and the lizt, and sterrys,
and the mone; and^l cloude^k turne a3een
after reyn*. Whanne the keperis of the³
hous schulen^l be mouyd, and strongeste
men schulen tremble; and grynderis schu-
len be idel, whanne the noumbre schal be
maad lesse, and seeris bi the hoolis schulen
wexe derk; and schulen close the doris⁴
in the street, in the lownesse of vois of a
gryndere; and thei schulen rise at the vois
of a brid[†], and alle the dou3tris of song
schulen wexe deaf. And hi3 thingis⁵
schulen drede, and schulen be aferd in
the weie[‡]; an^m alemaunde tre schal floure,
a locuste schal be maad fat, and cappariss[§]
shal be distried; for a man schal go
in to the hous of his euerlastyngnesse,
and weileris schulen go aboute in the
street. *Haue thou mynde on thi creatour,*⁶
byfore that a siluerne roop^{||} be brokun, and
a goldun lace renne a3en, and a watir pot
be al to-brokun on the welle, and a whele
be brokun togidere on the cisterne; and⁷
dust turne a3en in to his erthe, wherof it
was, and the spirit turne^p a3en to God,
that 3af it. The vanyte of vanytees, seide⁸
Ecclesiastes, the vanyte of vanytees, and
alle thingis *ben* vanyte. And whanne⁹
Ecclesiastes was moost wijs[¶], he tau3te
the puple, and he telde out the thingis
whiche he dide, and he sou3te out *wisdom*,¹⁰
and made manye parablis; he sou3te pro-
fitable wordis, and he wroot moost riztful
wordis, and ful of treuthe. The wordis¹¹
of wise men *ben* as prickis, and as nailis
fastned deepe, whiche^q ben 3ouun of o
scheepherde^{**} bi the counsels of maistris^{††}.
My sone, seke thou no more than these;¹²
noon ende is^r to make manye bookis, and

* after reyn; that is, after the tribulacioun of eelde. *the keperis*; that is, 3en, keperis of the body, bigynnen to faile, and to be dullid. *and strongeste men*; that is, hipis and leggis. *and grynderis*; that is, teeth. *and seeris*; that is, 3en, set bitwixe the holis of the heed. *the doris in the street*; that is, lippis, set in the pleyu place of the face. *Live here. c.*

† *vois of a brid*; that is, the cok. *douztris of song*; that is, eeris, that deliten in melodie. *c.*

‡ *be aferd in the weie*; that is, the hijere part of soule, and the lowere part that hath compassioun on the bodi; for alle men dreden kyndly the deth nei3inge, and to go out of the weye of present liyf. *an alemaund, etc.*; that is, the heed schal wexe hoor. *locuste*; that is, the wombe.

§ *cappariss*; that is, couetise of flech. *go*; bi deth. *euerlastyngnesse*; for he schal neuere turne a3en to present liyf. *Live here. c.*

¶ *cappariss* is an herbe. *x.* || *a siluerne roop*; that is, according in the bodi lyuynge, be brokun bi deth. *a goldun lace*; that is, liyf to comynge on the welle; that is, on the ioynnyng tog-

dere of othere membris on the herte. *the susterne*; that is, the heed on the herte. *and dust*; that is, the body. *Live here. c.* ¶ *Ecclesiastes was moost wijs*; that is, Salomon was wiseste of alle men of his tyme. *Live here. c.* ** *o scheeparde*; that is, God, that rulith and feedith alle thingis. *Live here. c.* †† *maistris*; that is, of the persoones in Trynyte, ether of hooli aungels. *seke thou nomore than these*; that is, than the bokis of hooli scripture; netheles herbi ben not excludid othere bokis, that ben nedeful to the vnderstanding of hooli scripture, but oneli tho bokis that ben not nedeful to helthe; of whiche bokis it sueth, *noon ende is to make manye bokis*, for newe hardnessis risen euere in sicke thingis. *ofte thenking*; aboute sich thingis. *is turment of fleisch*; that is, makith turment of leisch, and is with out profit, sithen it is of thingis that ben not nedeful to helthe, and lettith the knowing of nedeful thingis; therfor a man owith with alle myztis and bisynnessis 3yue tent to tho thingis that ben nedeful to the helthe of soule. *Live here. c.*

§ it shulde *E pr. m.* ^h counseile *AGH.* ⁱ Om. *A.*

^l and the *EPR.* ^k cloudis *ceteri.* ^l Om. *s.* ^m and an *c.* ^p go *CEFGHIKMNQRSUXA.* ^q the whiche *i.*
^r ther is *i.*

¹⁴kep; that is, eche man. Alle thingus that ben^k mad, he shal bringe in to dom; for eche errid thing, whether good or euel it be.

Here endith Ecclesiastes, and here bigynneth the book, that is clepid Soongis of Soongis, of the bridalys of Crist and of the Chirche¹.

ofte thenkyng is turment of fleisch. Alle ¹³we here togydere the ende of spekyng. Drede thou God, and kepe hise heestis; 'that is to seie, ech man^{s*}. God schal ¹⁴brynge alle thingis in to dom, that ben don; for ech thing don bi errour, whether it be good, ether^t yuel.

Here endith Ecclesiastes, and here bigynneth the Song of Songis^u.

^k he *A.* ¹ From *A.* *Explicit E. Explicit Ecclesiastes.* *GH.* No final rubric in *c.*

^s this is, al man *CGHKMNQSUXA.* this is, eueri man *EP.* that is to wite, euery man *I.* this al man *R.* ^t or *I* *passim.* *sa.* ^u Here endith the book of Ecclesiastes, and here bigynneth the book of Songis. *F.* Here endith Ecclesiastes, and bigynneth the prolog on Song of Songis. *G.* Heere endith Ecclesiastes, and bigynneth Song of Songis. *ISXA.* Here endith the booc of Ecclesiastes; se now the book of Song of Songis. *K.* Here endith the book of Ecclesiastes, and here bigynneth the book of Song of Songis, that weren maad of Salomon, to be sunge in the temple of the Lord, in to euerlastinge nurschiping, and nedith noon other prologe. *M.* Here endith Ecclesiastes, and here bigynneth the book of Songis of Songis. *N.* Heere eendith the book of Ecclesiastes, and bigynneth the book of Songes. *R.* Here endith Ecclesiasticus, and here bigynneth the book of Songis. *V.* Here endith Ecclesiastes, and bigynneth Song of Songis, of the bridalys of Christ and of the Chirche. *X.* No final rubric in *EP.*

* this is al man; that is, perfit man; that is, these tway partis, to drede God and kepe hise heestis, maken a man parfit in vertu. that ben don; that is, of men that moun do wel and yuele, bi freedom of wille. ech thing don bi errour; in Ebreu it is, for ech thing helid ether priuy; but thing don bi errour is vudurston dun trespas by mallice ether bi ignorance. good; in kynde, ne theles yuel bi circumstance ether entent. Live here. *c.*

SONG OF SOLOMON.

*Heer gynneth^a the booc that is clepid
Songus^b of Songis, of the bridalys of
Crist and of the Chirche^c.*

CAP. I.

*The Chirche, of the comyng of Crist
1 spekith, seiende, Kisse he me with the
cos of his mowth. The vois of the Fa-
der. For betere ben thi tetes than wyn,
2 smellende with best oynemens. The vois
of the Chirche. Oile held out, thi name;
therefore the 3unge waxende wymmen
looueden thee ful myche. The vois of
3 the Chirche to Crist. Dra3 me aftir thee;
wee shul rennen in the smel of thin
oynemens. The Chirche seith of Crist.
Bro3te me in^d the king in to his celeris;
wee shul ful out io3en, and gladen in
thee, myndeful of thi tetes, vp on wyn;
ri3t men loouen thee. The Chirche of
4 hir tribulaciouns. O! 3ee do3tris of Je-
rusalem, blac I am, but shapli, as the
tabernacles of Cedar, as the skynnes of
5 Salamon. Wileth not beholden, that I*

*Here^e biginneth the bok of the Songes
of Songes^a.*

CAP. I.

^b Kisse he me with the cos of his
mouth*. ^cFor thi tetis† ben betere than 2
wyn, and 3yuen odour with beste oyne-
mentis. ^dThi name is oile‡ sched out;
therfor 3onge damesels loueden thee.
^eDrawe thou me after thee; we schulen 3
renne in to^f the odour of thin oyne-
mentis. ^gThe kyng ledde me in to
hise celeris§; we myndeful of thi tectis
about wyn, schulen make ful out ioye,
and^h schulen be glad in thee; ri3tful men
louen thee. ⁱ3e dou3tris of Jerusalem, 4
Y am blak, but fair, as the tabernaclis
of Cedar, as the skynnes of Salomon.
Nyle 3e biholde me, that Y am blak, for 5
the sunne hath || discolourid me; the
sones of my modir fou3ten azens me, thei
settiden j me a kepere in vyners; Y kepte
not my vyper¶. ^kThou spouse, whom 6

* In this book the spouse is God; the spousesse is hooli chirche, that comprehendith the staat of the Elde Testament and Newe; the chirche for the staat of the Elde Testament, is discryued in the vj. firste chapitris, and aftirward the staat of the Newe Testament, in vij. and viij. chapitris. This chirche is maad of dyuerse folkis, that is, of Jewis and hethen men, of iust men and of synneris, of prelatys and of sugetis. Hooli chirche took specially the name of spousesse, first in the 3yuyng of the lawe, in the hill of Synay. The puple of Israel, signefied bi the name of spousesse, seith to God, *Kisse he me with the cos of his mouth;*

that is, Y wolde, that God schewe hym silf frendful to me bi signes and werkis, as a spouse to the spousesse. c. † *thi tetis, etc.*; that is, the fulnesse of Goddis merci is swettere to mannus soule, than wyn most sauery among bodili thingis is swete to the tast. In Ebreu it is, *for thi loues ben betere than wyn, etc.*; that is, the loue of God is more sauery to a deuout soule, than ony bodili thing to bodili tast. *Liue here. c.* ‡ *oyle*; that is, good fame; for bi the meruels that God dide to the sones of Israel in Egypt, and in the Reed See, the fame of his name and goodnesse was spred abroad to othere pupilis, for which many men weren conuertid to the feith of Jewis. *3onge damesels*; that is, othere folkis weren conuertid to thi loue. *odour of thyn oynementis*; that is, we schulen be drawun bi affeccions of thi goodnesse; netheles these wordis *in to the odour of thyn oynementis*, is not of the text; for it is not in Ebreu. *Liue here. c.* § *celeris*; that is, the kyng of heuens shewide to me hise priuytes, bi Moyses. *of thi tectis*; ether of thi loues, as Ebreys seyen. *tabernaclis of Cedar, etc.*; bi Cedar ben vnderstondun Agarenius, that ben seid now Saracenus. Bi Salomon is vnderstondun God; hise skynnes ben seid the hizere hiling of the tabernacle. c. || *the sunne hath, etc.*; that is, brennyng of tribulacioun. c. ¶ *Y kepte not my vyper*; that is, Y myste not 3yue tent to my werkis, for ocupacioun in the werkis of Egipcians. c.

^a *begynneth EGH.* ^b *Song c pr. m.* ^c *No initial rubric in A.* ^d *Om. A.*

^a *From EP. Here bigynneth the Song of Songes. G. No initial rubric in the other Mss.* ^b *The Chirche of the comyng of Christ spekith, and seith. x marg.* ^c *The vois of the Fadir. x marg.* ^d *The vois of the Chirche. x marg.* ^e *The vois of the Chirche to Crist. x marg.* ^f *Om. 1.* ^g *The Chirche seith of Crist. x marg.* ^h *and we 1.* ⁱ *The Chirche, of hir tribulaciouns. x marg.* ^j *setten 1.* ^k *The voice of the Chirche to Crist. x marg.*

be broun, for discoloured me hath the
sunne; the sonus of my moder foʒten
aʒen me, thei setteden me kepere in
vyues; my vynezerd I kepte not. *The*
6 *vois of the Chirche to Crist.* Shew thou
to me, whom looueth my soule, wher
thou ʒinest leswe, wher thou ligge^e in
myddai; lest to gon vagaunt I bygynne,
aftir the flockis of thi^f felowis^g. *The*
7 *vois of Crist to the Chirche.* If thou
knowest not thee, O! thou most fair
among wymmen, go out, and go awei
after the steppis of thi flockis; and feed
thi got, beside the tabernacle^h of shep-
8 perdis. To my riding in charis of Farao
9 I licenede thee, O! my leef. Faire ben
thi cheekes, as ofⁱ a turtill^k; thi necke
10 as brooches. Goldene ribanes wee shul
make to thee, mad fijr red with siluer.
11 *The vois of the Chirche of Crist.* Whan
the king was in his liyng place, my
12 mad encens ʒaf his smel. A bundelet^l
of myrre my lemman is to me; betwe^m
13 my tetes he shal dwelle. The clustre of
cypre tree my lemman to me, in the
vynes of Engaddy. *The vois of Crist*
14 *to the Chirche.* Lo! thou art fair, my
leef; lo! thou fair, thin eʒen of culueres.
15 *The vois of the Chirche to Crist.* Lo!
thou art fair, my lemman, and semeli;
16 oure bed shynende. The trees of oure
houses cedre; oure couplis cipresse.

CAP. II.

The vois of Crist, of hym and of the
1 *Chirche.* I the flour of the feeld, and the
2 lillie of aleyesⁿ. As a lillie among thornes,
so my leef among doztres. *The vois of*
3 *the Chirche of Crist.* As an appil tree
among the trees of wodis, so my lemman

that ʒyuen hem silf to idolatrie. *Lire here. c.* § *Y sat vndur the schadewe*; that is, Y dwellide vndur the piler of fier and of cloude, that
ʒaf list in the niʒt, and temperide the heete of sunne in the day. *his fruyt*; that is, manna ʒounn in desert fro heuene. *wyn celer*; that is, to
the auter of brent sacrifices, for wyn was sched out in moist sacrifices. *Lire here. c.* || *with flouris, etc.*; bi these ben vndurstondu Goddis
coumfortingis, that ben ʒounn to men hopeinge in him; thouʒ God is had bi charite in this liyf; this bi hope, and not in blisful sijt; therfor the
absence of this good makith turment, which turment is seid here the siknesse of the spousesse.

^e liggist *A.* ^f my *E pr. m.* ^g lesewis *A.* ^h tabernaclis *AGH.* ⁱ Om. *E pr. m.* ^k tour *E pr. m.* turtir
AE sec. m. G. ^l bundel *A.* ^m betwen *E passim.* ⁿ alle valeys *AGH.*

^c *The vois of Crist to the Chirche. x marg.* ^d leef *I.* ^e *The vois of the Chirche, of Crist. x marg.*
^f or oynement bore *1 marg.* ^g bitwene *I.* ^h *The vois of Crist to the Chirche. x marg.* ⁱ leef *I.* ^k *The*
vois of the Chirche to Crist. x marg. ^l *The vois of Crist, of him and of the Chirche. x marg.* ^m *The*
vois of the Chirche, of Crist. x marg.

my soule loueth, schewe to me, where
thou lesewist, where thou restist in myd-
dai*; lest Y bigynne to wandre, aftir the
flockis of thi felowis. ^cA! thou fair-7
est among wymmen, if thou knowist
not thi silf, go thou out, and go forth
aftir the steppis[†] of thi flockis; and feede
thi kidis, bisidis the tabernaclis of scheep-
herdis. Mi frendesse^d, Y licenede thee to 8
myn oost of knyʒtis in the charis of Fa-
rao. Thi chekis ben feire, as of a tur-9
tle; thi necke *is* as brochis. We schulen 10
make to thee goldun ournementis, departid
and maad dyuerse with silver. ^eWhanne 11
the kyng was in his restyng place, my
narde^f ʒaf his odour. My derlyng is a 12
bundel of myrre to me; he schal dwelle
bitwix^g my tetis. My derlyng *is* to me 13
a cluster of cypre tre, among the vynes
of Engaddy. ^hLo! my frendesseⁱ, thou 14
art fair; lo! thou *art* fair, thin iʒen *ben*
the iʒen of culueris. ^kLo, my derling, 15
thou art fair, and schapli; oure bed *is* fair
as flouris. The trees of oure housis *ben* 16
of cedre; oure couplis *ben* of cipresse.
^lI *am* a flour of the feeld, and a lilye of 1
grete valeis. As a lillie among thornes, so 2
is my frendesse[†] among douʒtris. ^mAs 3
an apple tre among the trees of wodis, so
my derlyng among sones.

CAP. II.

I sat vndur the shadewe[§] of hym, whom
Y desiride; and his fruyt *was* swete to
my throte. The king ledde me in to the 4
wyn celer; he ordeynede charite in me.
Bisette ʒe me with flouris||, cumpasse ʒe 5
me with applis; for Y am sijk for loue.

* *in mydday*; that is, in the heete of tribulacioun. *the flockis of thi felows*; that is, where thou feedist thi feithful men, and restist bi feith formed with charite. *aftir the flockis*; that is, othere vnfeithful folkis. *of thi felowis*; that is, of hooli aungels, assigned to the keeping of vnfeithful men. *A! thou fairest, etc.*; that is, thou puple of Israel. *knowist not*; that is, if thou dredist for thi sike men to bowe away fro riʒtful weye. *Lire here. c.* [†] *aftir the steppis, etc.*; that is, of symple men bilyuynge; and siche weren Abel, Seth, Enok, Noe, and liyk men. *thi chekis ben faire, etc.*; in Ebreu it is, thi chekis ben faire in ordris, that is, in ournementis disposid in due ordre in thi face. *restyng place*; that is, propiciatorie. *my narde, etc.*; that is, encense of good odour. *my tetis*; that is, withinnemyne berte, by contynuel thenking. *a clustre, etc.*; that is, he delitith me more goostli, than ony sauerie thing and swete delitith bodili. *Lire here. c.* [‡] *my frendesse, etc.*; that is, the puple of Israel among othere folkis,

among sones. Vnder the shadewe of
 hym, whom I hadde desirid, I sat; and
 4 his frut sweete to my throte. The king
 ledde me in his win celer; he ordeynde
 5 in me charite. Vnder ley zee me with
 floures, setteth me aboute with appellis;
 for I languyshe for looue. *The vois of*
 6 *the Chirche of Crist.* The lift hond of
 hym vnder myn hed; and his ri3t hond
 shal clippe me. *The vois of Crist, of the*
 7 *Chirche.* I adiure zou, zee do3tris of
 Jerusalem, bi the capretes, and the hertes
 of feeldis, ne rere zee, ne maketh my^o
 leef to waken, to the time that she wile.
 8 *The vois of the Chirche, of Crist.* The
 vois of my lemman; lo! this cometh
 lepende in mounteynes, and ouer lepende
 9 hillis. Lic is my lemman to a capret,
 and to an hert calf of hertis; lo! he
 stant^p bihynde oure wal, biholdende bi
 the windowes, aferr lookende thur3 the
 10 latises. Lo! my lemman speketh to me,
 Ris, go thou, my leef, my culuer, my
 11 shapli, and cum; now forsothe wintre
 passede, weder 3ide fro, and is gon awei.
 12 Floures apereden in oure lond, time of
 kutting is come; the vois of the turtill^q
 13 is herd in oure lond, the fige tree bro3te
 forth his first figus; the vynes flourende
 3iuen ther smel. *The vois of Crist to*
the Chirche. Ris, go, my leef, myn
 14 shapli, and cum thou. My culuer in the
 holis of the ston, in the chyne of a^r ston
 wal. Shewe thou to me thi face, soune
 thi vois in myn eres; thi vois forsothe
 is swete, and thi face semeli. *The vois*
of Crist to the Chirche, a3en eretikis.
 15 Take zee to vs litle foxes, that destro3en
 vynes; for oure vyne flourede. *The vois*
 16 *of the Chirche of Crist.* My looned to
 me, and I to hym, that is fed among
 17 lilies; to the time that the dai springe,
 and shadewes be bowid in. Turne a3een;

His left hond *is* vndur myn heed; and
 his ri3t hond schal biclippe me. 3e dou3-
 7 tris of Jerusalem, Y charge zou greetli,
 bi capretis, and hertis of feeldis, that zee
 reise not, nether make to awake^h the
 dereworthe *spousesse*, til sche wole. 1The
 vois of my derlyng^{*}; lo! this *der-*
 8 *lyng* cometh leepyng in mounteyns, and
 skippyng ouer litle hillis. My derlyng^o
 is lijk a capret, and a calf of hertis; lo!
 he stondith bihynde oure wal[†], and bi-
 holdith bi the wyndows, and lokith
 thorou3 the latisis^k. Lo! my derlyng^o
 10 spekith to me, My frendesse^l, my culuer,
 my faire *spousesse*, rise thou[‡], haaste
 thou, and come thou; for wyntir is pass-
 11 id now, reyn is goon, and is^m departid
 awei. Flouris apperidenⁿ in oure lond,
 12 the tyme of schridyng is comun; the
 vois of a turtle is herd in oure lond, the
 13 fige tre hath brou3t forth hise buddis;
 vyneris flouyng han 3oue her odour.
 14 My frendesse^p, my fayre *spousesse*, rise
 thou, haaste thou, and come thou. My
 culuer *is* in the hoolis of ston, in the
 chyne of a wal with out mortar. Schewe
 thi face[§] to me, thi vois sowne in myn
 eeris; for thi vois is swete, and thi face
 is fair. 9Catches 3e litle foxis to vs, that
 15 destrien the vyneris; for oure vyner hath
 flourid. 1My derlyng *is* to me, and Y
 16 *am* to hym, which is fed among lilies; til
 17 the dai spryng, and schadewis be bowid
 down. My derlyng, turne thou a3en; be
 thou lijk a capret, and a calf of hertis, on
 the hillis of Betel||.

3e dou3tris of Jerusalem; that is, sike men of the puple of Israel. *bi capretis, etc.;* that is, bi patriarkis. *reise not;* that is, that zee bowe not to ony orible synne, for which the coumfort of God schal be withdrawun, and al the puple schal be disturbliid. *til sche wole;* that is, the spousesse schal neuere wilne this. *Live here.* c.
 * *my derling;* pronounsinge x. heestis in the hil of Syna. *Live here.* c.
 † *wal;* that is, the thicke cloude. *Live here.* c.
 ‡ *rise thou;* that is, reise thi soule to my wordis. *come thou;* to serne me aloone. *wynter;* that is, the hidouise tyme of thraldom of Egipt. *Flouris;* that is, the myry tyme of fredom is comun, in which thou maist serue me frely. *Live here.* c.
 § *Schewe thi face;* in resseyunge gladdi my lawe. *thi vois sowne;* in knoueleching to kepe my lawe. *Catches 3e bitil foxes, etc.;* that is, sle 3e persoones that indusen bi gile the puple to idolatrie, for the puple of Israel hath flourid in deuout resseyung of Goddis lawe. *Live here.* c.
 || *a calf of hertis on the hillis of Betel;* that is, on the hil of Synay, where the Lord spak to Moyses.

Betel; that is, Goddis hows, for he dwellide there with Moises; in Ehreu it is on the hillis of Bathar, that is, of departing; for there God was departid fro the puple, for idolatrie, but he was plesid fynaly, at the preyeris of Moyses. *Live here.* c.

^o the *E pr. m.* ^p stoonidith *A.* ^q turtre *AE G.* ^r the *AH.* -

[†] *The vois of the Chirche, of Crist. x marg.* [§] *The vois of Crist, of the Chirche. x marg.* ^h wake *I.*
[‡] *The vois of the Chirche, of Crist. x marg.* ^k latijs *I.* ^l leef *I.* ^m it is *I.* ⁿ han apperid *I.* ^o *The vois of Crist to the Chirche. x marg.* ^p leef *I.* ^q *The vois of Crist to the Chirche, a3ens heretikis. x marg.*
^r *The vois of the Chirche, of Crist. x marg.*

lic be thou, O! my lemman, to a capret,
and to the hert calf of hertis, vpon the
mownteynes of Bethel.

CAP. III.

*The vois of the Chirche, gedered to-
1 gidere of Jentiles.* In my litle bed by
niztis I souzte, whom loouede my soule;
2 I souzte hym, and I fond not. I shal rise,
and gon aboute the cite, bi townes and
stretis; I shal seche, whom looueth my
3 soule; I souzte hym, and fond^s not. There
founden me the waccheres, that kepe
the cite. *The Chirche seith of Crist to
the Apostolis.* Whether whom looueth
4 my soule, zee sezen? A litil whan I
hadde passed them, I fond, whom loou-
eth my soule; I heeld hym, and I shal
not lefe, to the time that I bringe hym
in to the hous of my moder, and in to
the bed of hir that gat me. *The vois of
5 Crist, of the Chirche.* I adiure zou, zee
doztris off Jerusalem, bi capretis, and
hertis of feeldis, ne rere zee, ne make zee
my leef to wake, to the time that she
wile. *The sinagoge of the Chirche.*
6 What is she, this that stezeth vp bi de-
sert, as a lytil zerde of smoke of the
swote spices, of myrre, and of encens^t,
and of alle pymentarie poudre? *The
7 vois of the Chirche of Crist.* Lo! the litle
bed of Salomon sixty stronge men cum-
passen, of the most stronge men of Irael;
8 the whyche alle ben holdende swerdis,
and to batailes^u best tazt; of `eche on^v the
swerd vp on his hipe, for the nyzt dredes.
*Of^w Crist, and of the Chirche, chosen of
9 Jentilis.* A chazzer king Salamon made
10 to hym, of the trees of Liban; his pileris

CAP. III.

ⁿIn my litle bed* Y souzte hym bi
niztis, whom my soule loueth; Y souzte
hym, and Y foond not. I shal rise, and²
Y schal cumpasse the citee, bi litle stretis
and large stretis; Y schal seke hym,
whom my soule loueth; I souzte hym,
and Y foond not. Wakeris^o, that kepen³
the citee, founden me. ¶Whether ze sien
hym, whom my soule loueth? A litil⁴
whanne Y hadde passid hem, Y foond
hym, whom my soule loueth; Y helde
hym, and Y schal not leeuē *hym^a*, til Y
brynge him in to the hous of my modir,
and in to the closet of my modir. ^rZe⁵
douztris of Jerusalem, Y charge you greetli,
bi the capretis, and hertis of feeldis, that
ze reise not, nether make to awake the
dereworthe *spousesse*, til sche wole. ^sWho⁶
is this *womman*, that stieth^t bi the deseert,
as a zerde of smoke[†] of swete smellynge
spices, of mirre, and of encence, and of
al poudur of an oynement makere? ^uLo!⁷
sixti stronge men of the strongeste men
of Irael cumpassen the bed of Salomon;
and alle thei holden swerdis, and *ben⁸*
moost witti to batels; the swerd of ech
man *is* on his hipe, for the drede of nyztis.
^vKyng Salomon[‡] made to hym a seete, of⁹
the trees of Liban; he made the pilers¹⁰
therof of siluer; *he made* a goldun rest-
yng place, a styng^w of purpur; and he
arayede the myddil thingis with charite,
for the douztris of Jerusalem. ^xZe douz-¹¹
tris of Sion, go^y out, and se^z kyng Salo-

* In iij.c. is set the letting of the puple, that bifelde bi aspieris of the lond of biheest, that maden the puple so myche aferd, that thei wolden forsake Moises, and the arke of the Lord, and turne agen in to Egipt; and the spousesse biweilith this letting, and seith, *in my litle bed*; that is, in the tabernacle of Moises. *bi nyztis*; that is, in the tyme of tribulacioun, reisd bi thilke aspieris. Moises and Aaron in the tabernacle preyden the Lord for the puple, that the forseid sentence schulde be temperid, ether reuokid, but for thei weren not herd, it sueth, *Y souzte him, and foond not. cumpasse the citee*; that is, the desert bi xl. zeer. *the wakeris*; that is, Moises and Aaron. *founden me*; and tolden the sentence of God; and for the puple repente of that rebelte, and was redi to stie in to the lond of biheest, and so thei souzten the good wille of God, it sueth, *wher ze sien him, etc.* wher the spousesse spekith to Moises and Aaron, and for they answeriden not to her desir, but more to the contrarie, and seiden, Nyle ze stie, therfor here

is set noon answer to the forseid axing. *Lire here. c.* [†] as a zerde of smoke, etc.; that is seid for encence maad of many swete smellynge spices, that signefiede deuocioun of the puple, bi which thei desserueden to be brouzt in to the lond of biheest. *sixti stronge men*; that is, sixti sithis ten thousande that maken vj. hundrid thousynde of werriours, aboute *the bed of Salomon*, that is, the tabernacle of pees of the Lord. *Lire here. c.* [‡] *Kyng Salomon*; that is, God a king to zou, specially in the zuyng of lawe. *a goldun resting place*; that is, the propiciatorie, that was the seete of God was al of pure gold. *styng of purpur*; that is, a veil of purpur hanginge bitwixe the pilers, and was reisd vp, whanne me entride in to the hooly of hooli places. *the myddil thingis with charite*; for in the hooly of hooli places on the pawment was the arke of testament, with the tablis of lawe, and manna, and the zerde of Aaron, that weren signes of Goddis charite to the puple. *Lire here. c.*

^s I foond AGH. ^t cense AEGH. ^u bataille AGH. ^v eche c pr. m. echon ceteri. ^w *The vois of A.*

ⁿ *The vois of the Chirche, gaderid togidere of Gentilis. x marg.* ^o Wacche men I. ^p *The Chirche seith of Crist to the Apostlis. x marg.* ^q Om. c. ^r *The vois of Crist, of the Chirche. x marg.* ^s *The synagoge, of the Chirche. x marg.* ^t stieth up I. ^u *The vois of the Chirche, of Crist. x marg.* ^v *Of Crist, and of the Chirche, chosen of Jentilis. x marg.* ^w styng up I. ^x *The vois of the Chirche, of Crist. x marg.* ^y goth I. ^z se ze I.

he made siluerene, the lenyng place goldene, the stezyng vp purper; the myddes^x he enourne^yde^v with charite, for the do3tris of Jerusalem. *The vois of the*

11 *Chirche, of Crist.* Goth out, and seeth, 3ee do3tris of Sion, king Salamon in the diademe, in the whiche crownede hym hys moder, in the dai of spousing of hym, and in the dai of gladnesse of his herte.

CAP. IV.

1 *The vois of Crist to the Chirche.* Hou fair art thou, my leef, hou fair art thou; thin e3en of culueres, withoute it that withynne forth is hid; thin heres as the flockes of get, that ste3eden vp fro the 2 hil^z of Galaad. Thi teth as the flockys of clippid sheep, that ste3eden vp fro the wassing place; alle with double lombis in the wombe, and bareyn ther is not 3 among hem. As a fyr red silkene filet thi lippes, and thi faire speche sweete; as the breking of a poumgarnet, so thi chekes, withoute it, that withinne forth 4 sit^a hid. As the tour of Daudid thi necke, that is bild out with pynacles; a thousand sheldis hangen of it, al the armoure 5 of stronge men. Thi two tetes as two 3unge capretes, twynlingus^b of the capret, 6 that ben fed in lilies, to the time that the dai brethe out, and the shadewes ben inbowed. I shal go to the mount of 7 mirre, and to the hil of cens. Al fair thou art, my leef, and wem is not in 8 thee. Cum thou fro Liban, my spouse; cum^c from Liban, cum; thou shalt be crownede fro the hed of Amana, fro the frount of Samur and of Ermon, fro the couches of leouns, and the hil of pardis. 9 Thou hast woundid myn herte, my sister; my spouse, thou hast woundid my herte, in oon of thin e3en, and in oon 10 her of thi necke. Hou faire ben thi tetes, my sister, my spouse; fairere ben

mon in the diademe, bi^t which his modir^{*} crownede hym, in the dai of his spousing, and in^u the dai of the^v gladnesse of his herte.

CAP. IV.

"Mi[†] frendesse, thou art ful fair^x; thin 1 3en *ben* of culueris, with outen that that is hid with ynne; thin heeris *ben* as the flockis of geete, that stieden^{xx} fro the hil of Galaad. Thi teeth *ben* as the^y flockis 2 of clippid^z sheep, that stieden^a fro waischyng; alle *ben* with double lambren, and no bareyn is^b among tho. Thi lippis *ben* 3 as a reed lace, and thi speche *is* swete; as the relif of an appil of Punyk, so *ben* thi chekis, with outen that, that is hid with ynne. Thi necke *is* as the tour of 4 Daudid, which is bildid with strengthis maad bifore for defense; a thousynde scheldis hangen on it, al armure of stronge men. Thi twei tetis *ben* as twey 5 kidis, twynnes of a capret, that ben fed in^c lilies, til the dai spryngge, and shadewis 6 ben bowid down. Y schal go to the mounteyn of myrre[‡], and to the lital hil of encense. My frendesse^d, thou art al 7 faire, and no wem is^e in thee. My 8 spousesse, come thou fro the Liban; come thou fro the Liban, come thou; thou schalt be crowned fro the heed of Amana^{||}, fro the cop of Sanyr and Hermon, fro the dennys of liouns, fro the hillis of pardis. My sister spousesse, thou hast 9 woundid myn herte; thou hast woundid myn herte, in oon of thin 3en[¶], and in oon^f heer of thi necke. My sistir 10 spousesse, thi tetis ben ful faire; thi tetis ben feirere than wyn, and the odour of

* *his modir*; that is, the puple of Jewis. *of his spousing*; that is, in 3yuyng of the lawe. *Lire here.* c.

† In iiii. c^o. the goostli fairnesse of the spousesse is signified by this parable; the heed of the spousesse was the patriark Jacob; *the heeris ben xij. patriarkis; the 3en ben Moises and Aaron, rulinge the puple; the teeth ben werriouris, schapli to deuoure aduersaries; lippis, that bryngen forth swete speche, hen dekenes and singeris, seinyng Goddis herinyngis; the rodi chekis ben othere dekenes, mynstringe aboute the auter of brent sacrifices; the throte ben studiouse men in the lawe, liened to the tour of Dauith, maad strong with scheeldis; for whi armuris azenus impyngneris of Goddis lawe, ben had bi sich studie; twey tetis ben twey tablis of witnessing, of whiche the mylk of kunnyng and denocioun is sokun out; *til the day*, of the newe testament; *shadewis*, for the figuris of the elde lawe ceessen in the newe testament, of which thei weren schadewe. *Lire here.* c.*

‡ *to the mounteyn of myrre, etc.*; that is, to the lond of Judee, that is ful of hillis, and hath myche ¶ oon of thin

myrre and encense. *Lire here.* c. || *heed of Amana*; in Ebreu it is, biholdinge fro the heed of Amana. *Lire here.* c. 3en; that is, Moises. *heer*; that is, Joseph. *Lire here.* c.

^x v almost E. ^y enuyrounede AC. ^z hillis A. ^a sittith A. ^b iemeus E pr. m. ^c cum thou A.

^t with I. ^u Om. A. ^v Om. CM. ^w *The vois of Crist to the Chirche.* ^x marg. ^x fair, thou art ful fair c. ^{xx} stieden up I. ^y Om. c. ^z schorn I. ^a stieden up I. ^b ther is I. ^c among c. ^d leef I, ^e ther is I, ^f an I.

thi tetes than win, and the smel of thin
 11 oynemens ouer alle spices. A droppende
 honycomb thi lippes, spouse; hony and
 mylc vnder thi tunge, and the smel of
 12 thi clothingus as the smel of cens. A
 closid gardin, my sister spouse; a closid
 13 gardyn, a welle selid. Thin outsendungus
 paradis of poungarnetes, with the frutis
 14 of appilis, of cipre tre, with narde; and
 narde, and safrun, fistula, and canel, with
 alle the trees of Liban, myrre, and aloes,
 15 with alle the firste oynemens. The welle
 of gardynes, the pit of liuende watris,
 16 that flowen with bire fro Liban. Ris,
 north, and cum, south; bloz thurz my
 gardyn, and ther shul flowe swote spices
 of it.

CAP. V.

1 *The Chirche seith of Crist.* Come,
 my leef, in to his gardyn; and ete he
 the frut of his appelis. *Crist seith to
 the Chirche.* Cum in to my gardin, my
 sister, my spouse. I haue gedered my
 mirre, with my swoote spices; I eet
 myn honycomb, with myn hony; I dranc
 my wyn, with my mylc. *Crist to the
 Apostolis seith.* Eteth, 3ee frendes, and
 drinketh; and 3ee most derwrthe, beth
 2 inwardli maad drunke. I slepe, and myn
 herte waketh. *The vois of the Chirche
 of Crist.* The vois of my lemman knock-
 ende; opene thou to me, myn sister, my
 leef, my culuer, myn vnwemed; for myn
 hed is ful of dew, and my temple heres
 3 of the dropis of nyztis. I spoilede me
 my coote; hou shal I be clad^e it? I
 wesh^f my feet; hou shal I defoule them?
 4 My lemman putte his hond bi the hole;
 my wombe inwardli tremblede at the

ynne; for the puple nolde turne a3en to Goddis religioun, at the monestingis of profetis. *waische my feet*; this is seid bi the gessing of the puple, that dide idolatrie, and arettide the worschipinge of God to be vnclene, and the worschiping of an idol to be clene. *his hond*; that is, the hond of his rijtfulnesse, to punysche me. *tremblide*; for the puple that was smytun of God, conseyuede drede. *Lire here. c.* ¶ *Y roos for to opene, etc.*; that is, Y souzte to be recouncelid to him, and so to be delyuierd of peyne.

^e clothid AEGH. ^f washide AGH.

^f Om. c pr. m. ^g beste, ether firste x marg. ^h wellynge, ether quike k marg. ⁱ northerne A sec. m. ^k southerne A sec. m. ^l The Chirche seith of Crist. x marg. ^m come he I. ⁿ Crist seith to the Chirche. x marg. ^o repe I. ^p Crist seith to the Apostolis. x marg. ^q drinketh I. ^r most dere I. ^s The vois of the Chirche, of Crist. x marg. ^t leef I. ^u hem I. ^v sente CEF pr. m. GHIKMNQRSUXAÇ.

thi clothis *is* aboue alle swete smellynge
 oynementis. Spousesse, thi lippis *ben* an
 11 hony* coomb droppynge; hony and mylk
ben^f vndur thi tunge, and the odour of thi
 clothis *is* as the odour of encence. Mi
 12 sister spousesse, a gardyn closid togidere;
 a gardyn closid togidere, a welle aseelid.
 Thi sendingis out *ben* paradis of applis[†]
 13 of Punyk, with the fruytis of applis, cipre
 trees, with narde; narde, and safrun, an
 14 *erbe clepid* fistula, and canel, with alle
 trees of the Liban, myrre, and aloes, with
 alle the beste^g oynementis. A welle of
 15 gardyns, a pit of wallynge^h watris, that
 flowen with fersnesse fro the Liban. Rise
 16 thou northⁱ *wynd*, and come thou, south^k
wynd; blowe thou thorou3 my gardyn,
 and the swete smellynge oynementis[†]
 therof schulen flete.

CAP. V.

^lMi derlyng, come^{ll} in to his gardyn,
 1 to ete the fruyt[§] of hise applis. ^mMi
 sister spousesse, come thou in to my gar-
 dyn. Y haue ropeⁿ my myrre, with my
 swete smellynge spices; Y haue ete an
 hony combe, with myn hony; Y haue
 drunke my wyn, with my mylk. ^oFrendis,
 ete 3e, and drynke^p; and dereworthe^q
frendis, be 3e fillid greetli. Y slepe^{||},
 2 and myn herte wakith. ^rThe vois of
 my derlyng knockynge; my sister, my
 frendesse^s, my culuer, my *spousesse* vn-
 wemmed, opene thou to me; for myn
 heed is ful of dew, and myn heeris *ben*
 ful of dropis of nyztis. I haue vnclouthid³
 me of my coote; hou schal Y be clothid
 ther yne? I haue waische my feet;
 hou schal Y defoule tho^t? Mi derlyng⁴
 putte^u his hond bi an hoole; and my
 wombe tremblide at the touchyng therof.
 Y roos, for to opene^v to my derlyng; myn⁵

* *thi lippis ben as hony*; this is seid of deuout preyeris of the hijeste prest, and of dekenes, that weren maad in the persoon of al the chirche.

Lire here. c. [†] *paradiys of applis, etc.*; that is, strondis flowinge forth therfro maken the lond myrie, at the maner of paradiys of pumgranatis.

Lire here. c. [‡] *oynmentis, etc.*; alle these thingis ben seid in preising of the lond of bi-heeste, to reise the desir of the spousesse. *Lire here. c.*

[§] *to ete the fruyt, etc.*; that is, make me to ete in pees the fruyt of the lond grauntid to me. *Lire here. c.*

^{||} *Y slepe*; that is, punysche not synnes at a tyme. *wakith*; that is, Y biforse du tyme of punysching. *knockinge*; bi profetis and techeris, to clepe me to penaunce aftir idolatrie doon. *frendesse*; in tyme passid of thyn innocence. *opene to me*; bi consent of good. *myn heed is ful, etc.*; God spekith here bi the maner of a spouse, desiring to be recouncelid to the spousesse, and sparith not for hardnesse of tranel; but the vnkynde spousesse, yuele forsakinge, this answerith. *Y haue vnclouthid, etc.*; that is, Y haue left Goddis religioun. *hou schal Y be clothid ther*

the gessing of the puple; that is, the gessing of the puple. ¶ *Y roos for*

5 touching of hym. I ros, that I shulde
 opene to my lemman; myn hondis drop-
 peden mirre, and my fingres ful of best
 6 proued myrre. The lach of my dore I
 openede to my lemman; and he hadde
 bowid aside, and passede. My soule is
 molten, as my^g lemman spac^h; I souzte,
 and I fond not hym; I clepede, and he
 7 answerde not to me. Ther founden me
 theⁱ keperes that gon aboute the cite;
 thei smyten me, and woundeden me;
 token my mantil the keperes of the
 8 wallis. I adiure 3ou, 3ee^k doztris of Je-
 rusalem, if 3ee shul finde my lemman,
 that 3ee telle to hym^l, for I languysse
 for looue. *The vois of frendis seith to*
 9 *the chirche.* Whiche is thi lemman of
 the looued, O! thou most fair of wym-
 men? whiche is thi lemman of the looued?
 'for so^m thou hast adiurid vs. *The*
vois of the chirche of Crist seith to the
 10 *frendis^{mm}.* My lemman whit and roody;
 11 chosen of thousandis. His hed best gold;
 his her as braunchis of palmes thicke
 12 lefed, blac as a crowe. Hys ezen as cul-
 ueres vp on litle ryueres of watris, that
 ben wassheⁿ with mylc, and sitten bi the
 13 most ful flowingus of watris. The chekes
 of hym as litle flores of swote spicis,
 plaunted^o of pymentaries; his lippis^{oo}
 14 droppende the first myrre. The hondis
 of hym able to turnen aboute, goldene,
 and ful of iacyntis; his wombe is
 15 yuerene, departid bi safiris. His hipis^p
 marbil pileres, that ben foundid vpon
 goldene feet; his fairnesse as of Liban,
 16 and chosen as of cedre. The throte of

hondis droppiden myrre, and my fyngris
 weren ful of myrre moost preued. Y⁶
 openede the wicket of my dore to my
 derlyng; and he hadde bowid awei, and
 hadde passid^s. My soule was meltid*, as
 the derlyng spak; Y souzte, and Y foond
 not hym; Y clepide, and he answerde
 not to me. Keperis^t† that cunpassiden⁷
 the citee founden me; thei smytiden^u me,
 and woundiden me; the keperis of wallis
 token away my mentil. 3e douztris of⁸
 Jerusalem, Y biseche 3ou bi an hooli
 thing, if 3e han founde my derlyng, that
 3e telle to hym, that Y am sijk for
 loue. ^{uu}A! thou faireste of wynnmen,⁹
 of what manner condicioun is thi der-
 lyng^v 'of the louede^w? of what manner
 condicioun is thi derling of a derling?
 for thou hast^x bisouzt vs bi an hooli thing.
^{xx}My derling is whyt and rodi[‡]; chosun¹⁰
 of thousandis. His heed is best gold;¹¹
 hise heeris *ben* as the bowis of palm trees,
 and^y *ben* blake as a crowe. Hise izeⁿ¹²
ben as culueris on the strondis of watris,
 that ben waischid^z in mylk, and sitten be-
 sidis fullestte ryueris. Hise chekis *ben*¹³
 as gardyns of swete smellynge spices, set
 of oyneinent makeris; hise lippis *ben*
 lilies, droppynge doun the best^a myrre||.
 Hise hondis *ben* able to turne aboute,¹⁴
 goldun, and ful of iacyntis; his wombe
 is of^b yuer, oured with safiris. Hise¹⁵
 lippis *ben* pilers of marble, that ben
 foundid on fundamentis of gold; his
 schapplinesse is as of^c the Liban, *he is*
 chosun as cedris. His throte is moost¹⁶
 swete, and he is al desirable. 3e douz-

droppiden myrre; that is, Y dresside me to penaunce. *the wicket of my dore*; herbi it is signefied, that penaunce in the begynnyng is vnperfit; therfor it sueth, and *he bowide awey*; for not anoon at the cry of the puple he deluyerde hem fro peyne. *Lire here. c.*

* *My soule was meltid*; as fatnesse in a panne; therfor it is seid of a man left in turment, he is fried in his blood. *foond not*; for he deluyerde not the puple anoon, but sufride hem to be turmentid of aduersaries.

Lire here. c.

† *Keperis*; that is, the princes of hethen men, that weren in the cumpas of Jude. *smytiden*; in doynge anoye to persoones.

tokun away; in spuyllynge me of my goodis. *douztris of Jerusalem*; that is, deuout persoones of the puple of Israel.

han founde my derling; gracious to 3ou in 3oure prey-

eris. that 3e telle to him; in hiseking for me. *that Y am sijk for loue*; that is, for desir to be reconcelid

to him. *derling of a derling*; that is, worthi to be loued,

more than alle;

ether this is seid to signefie the comyng forth of dyuyn persoones; for the Sone cometh forth of the Fadir, as the derling of a derling, and the Hooli Goost of euer either to other cometh forth of bothe. *Lire here. c.*

‡ *whit and rody*; that is, benygne to iust men, and wroth to repleuable men. *chosun of thousandis*; in Ebreu it is, banerid in thousandis, that is, hauynge many thousandis of aungels in his oost. *Hise heed is best gold*; that is, maad fair, with a goldun coroun, to signefie that he is King of kingis, and Lord of lordis. *hise heeris*; this signefieth, that his wisdom, and goodnea, and strength failen neuere. *fullestte ryueris*; that bi o symple loking he seeth alle thingis, and his vnderstanding wexith not foul, bi the knowing of the thingis that ben with out him. *Hise chekis*; that is, his vertu, to drawe to him bi feith and loue chosun men. *Lire here. c.*

|| *the beste myrre*; this signefieth his vertu to open priuytes, and that his wordis ben cleene, and kepten for corrupcion of synne. *Hise hondis*; signefien his power of worching; and alle the workis of God ben perfit. *ful of iacyntis*; that is, of steris, that ben of the colour of iacynt. *his wombe*; is whyt and cleene, that is, the biholding of Goddis preuytes makith the coold of drede withdrawen men fro synne. *Hise lippis, etc.*; that is, ben stronge, as sicke pilers, and ben set on feet schoold with gold, in the hijere part of schoon; this signefieth, that his power berith vp alle thingis. *his schapplinesse, etc.*; for his fairnesse is word delitable, and hiznesse vncomprehensible. *Hise throte is moost swete, etc.*; as Goddis vertu, bi which he makith feithful men his membris bi grace, is signefied bi his chekis, so his vertu bi which he makith chosun men membris of his bodi bi glorie, is signefied bi his throte.

^g the *E pr. m.* ^h he spac *E pr. m.* ^l Om. *AC sec. m. GH.* ^k the *AGH.* ^l me *E pr. m.* ^m forsothe *AG.* ^{mm} *seyntus c pr. m.* ⁿ washed *AEGH.* ^o maad *E pr. m.* ^{oo} lippis as lilies *E sec. m. marg.* ^p lippis *AG.* ^{thijs} *H sec. m.*

^s passid forth *I.* ^t The keperis *I.* ^u smeten *I.* ^{uu} *The vois of frendis seith to the Chirche.* ^x *marg.* ^v of a derlyng *CGHINPQRSUVXG.* ^w Om. *EM.* ^x hast so *I.* ^{xx} *The vois of the Chirche of Crist seith to the frendis.* ^x *marg.* ^y and thei *I.* ^z weishe *I.* ^a thei firste *x marg.* ^b Om. *I.* ^c Om. *c.*

hym most sweete, and he al desirable. Such is my looned, and this is my lemman, see do3tris of Jerusalem. *The vois of holi soules, of the Chirche.* Whider 3ide awei thi lemman, O! thou most fair of wymmen? whider bowede down thi leef? and wee shul sechen hym with thee.

CAP. VI.

¹ *The vois of the Chirche, of Crist.* My leef wente down in to his gardeyn, to the flor of swote spices, that there he be fed in the gardynes, and lilies he gedere. I to my leef; and myn leef to me, that is fed among lilies. *The vois of Crist to the Chirche.* Fair thou art, my leef, sweete and fair as Jerusalem, ferful as the sheltrun of tentes ordeyned. Turne away thin e3en fro me, for thei maden me to fleen awei; thin heres as the flockis of she got, that aperede fro Galaad. Thi teth as a floc of shep, that ste3eden vp fro the wasshing place; alle with double frut of wombe, and barein there is not in hem. As the rinde of poungarnet, so thi chekes, withoute thin hid thingus. Sixty ben quenes, and eizeti ben secundarie wifes; and of 3unge waxen wymmen ther is no noumbre. ⁸ Oon is my culuer, my parfit, oon is to hir moder, chosen of hir that gat hir; ther see3en hir the do3tris of Sion, and most blisful precheden; the quenes, and ⁹ the secundarie wifes preyseden hir. What is she this, that goth forth as morutid rising, fair as the moone, chosen as the sunne, ferful as of tentes sheltrun ordeyned? *The vois of the Chirche, of the* ¹⁰ *sinagoge.* I wente down in to my gardyn, that I shulde seen the appellis of aleies^p, and beholde, if the vynes hadden

tris of Jerusalem, siche is my derlyng, and this is my freend. ^cThou faireste ¹⁷ of wymmen, whidur 3ede thi derlyng? whidur bowide thi derlyng? and we schulen seke hym with thee.

CAP. VI.

^d My derlyng 3ede down in to his orchard*, to the gardyn of swete smellynge spices, that he be fed there in orcherdis, and gadere lilyes. Y to my derlyng; ² and my derlyng, that is fed among the lilies, be to me. ^f Mi frendesse^g, thou ³ art fair, swete and schappli as Jerusalem, *thou art* ferdful as the scheltrun of oostis set in good ordre. Turne awei thin ⁴ izen fro me, for tho^b maden me to fle awei; thin heeris *ben* as the flockis of geet, that apperiden fro Galaad. Thi ⁵ teethⁱ as a^k flok^l of scheep, that stieden fro^m waischyng; alle *ben* with double lambren, *'ether twynnesⁿ*, and no bareyn is^o among tho^p. As the rynde of a pumgranate, so *ben* thi chekis, without thi priuytees. Sixti ben^q queenys[†], and eizti ⁷ ben secundarie wyues; and of 3ong damesels is^r noon noumbre. Oon is my culuer, my perfit *spousesse*, oon is to hir modir, and *is* the chosun of hir modir; the dou3tris of Syon sien^s hir, and prechiden *hir* moost blessing; queenys, and secundarie wyues preysiden hir. Who is this, ⁹ that goth forth, as the moreutid risynge, fair as the moone, chosun as the sunne, ferdful as the scheltrun of oostis set in good ordre? ^t Y cam down in to myn ¹⁰ orcherd[‡], to se the applis of grete valeis, and to biholde, if vyneris hadden flourid, and if pumgrauate trees hadden buri-

faireste of wymmen; that is, of alle folkis, in tyme of thi spousing to God, bi resseyuyng of thi lawe. *whidur 3ede thi derlyng*; this lettre is referrid to the tyme of taking of the arke bi Filisteis, and of translating ther of in to the lond of Filisteys. *we schulen seke, etc.*; this is referrid to the tyme wherynne Dauyth brou3te the arke of the Lord solemneli in to Jerusalem. *Lire here. c.*

^{*} *my derlyng 3ede down in to his orcherd, etc.*; that is, in to the tabernacle, that Dauyth arayed to the setting of the arke. *in orchardis*, that is, in sacrifices and offringis offrid bi feith and deuocioun. *lilies*; that is, dresse cleene nynystris to his seruyce. [†] *to my derlyng*; that is, Y wole serue him alone. *to me*; in helpinge my nedis. *Turne ouey*; this is declaring of lone of ech to other; ether this is seid of studious men in the lawe, whiche sum tyme enqueren ouer curiously dyuyn thingis, and so God with drawith him fro hem; therfor bi this that is seid, *turne awey, etc.* is forbedun curiouse seking of dyuyn thingis. *Lire here. c.*

[‡] *queenes*; that is, synagogis in lesse townes. Bi oon which is seid *culuer* and *spousesse*, is vnderstonun the tabernacle in Jerusalem, wherynne was the arke, and in Jerusalem oneli was maad the offryng of sacrifices; the modir of Jerusalem is the chirche hanynge victorie. *Lire here. c.* [‡] *in to myn orcherd*; that is, in to the temple of Salomon. *applis, etc.*; that is, goode werkis of meke men. *vyneris*; that is, the hows of Israel. *pumgranate trees*; that is, prestis and dekenes.

^p valeyes ^g sec. v. ^h sec. v.

^c *The vois of holi soules, of the Chirche. x marg.* ^d *The vois of the Chirche, of Crist. x marg.*
^e Om. plures. ^f *The vois of Crist to the Chirche. x marg.* ^g leef I. ^h thei I. ⁱ teeth ^c sec. m. iv.
^k the ev. ^l flockis v. ^m up fro I. ⁿ Om. cr. ^o ther is I. ^p hem I. ^q ther ben I. ^r ther is I.
^s saw3en I *passim.* ^t *The vois of the Chirche, of the synagoge. x marg.*

floured, and the poungarnetis hadden
11 buriouned. I wiste not; myn soule dis-
turbide me, for the foure horsid cartis of
Amynadab. *The vois of the Chirche,*
12 of^q *the feith of the natiuite.* Turne
a3een, turne a3een, Sunamytis; turne
a3een, turne a3een, that wee byholde thee.

CAP. VII.

*The vois of Crist to the Chirche, of the
synagoge.* What shalt thou seen in Su-
namyte, but queres of tentes? *The vois*
1 of *Crist to the Chirche.* Hou faire ben
thi goingus in shon, thou do3ter of the
prince; the ioyntures of thin hipis^r as
brooches, that ben forgid with the hond
2 of the craftisman. Thi nauele a turned
cuppe, neuere nedende drinks; thi
wombe as an hep of whete, set aboute
3 with lilies. Thi two tetus as two 3unge
4 capretis, iemews of the she capret. Thi
necke as an yuerene tour; thin e3en as
the cystemis^s in Esebon, that ben in the
3ate of the do3ter of the multitude; thi
nose as the tour of Liban, that beholdith
5 a3en Damasch. Thin hed as Carmel;
thin heres of thin hed as the purper of
6 the king, ioyned to water pipes. Hou
fair thou art, and hou semeli, thou most
7 derwrthe in delices. Thi stature is liened
to a palm, and thi tetes to clustris.
8 *Crist of the holi cros seith.* I seide, I
shal ste3en in to a palm tree, and I shal
take the frutis of it. *The vois of Crist*
to the Chirche. And thi tetes shul ben
as the clustris of a vyne; and the smel

owned. Y knew not; my soule dis-11
turbide me^r, for the charis of Amyna-
dab. ^sTurne a3en, turne a3en, thou Su-12
namyte; turne a3en, turne a3en, that we
biholde thee. ^tWhat schalt thou se in
the Sunamyte, no^u but cumpenytes of
oostis?

CAP. VII.

^vDou3tir of the prince*, thi goyngis 1
ben ful faire in schoon; the ioyncturis
of thi heppis *ben* as brochis, that ben
maad bi^w the hond of a crafti man. Thi 2
nawle^x *is* as^y a round cuppe, and wel
formed, that hath neuere nede to drynkis;
thi wombe *is* as an hep of whete, biset
aboute with lilies. Thi twei teetis[†] *ben* 3
as twei kidis, twynnes of a capret. Thi 4
necke *is* as a tour of yuer; thin 3en
ben as cisternes in Esebon, that ben in
the 3ate of the dou3ter of multitude; thi
nose *is* as the tour of Liban, that bihold-
ith a3ens Damask. Thin heed *is* as Car- 5
mele; and the heeres of thin heed *ben* as
the kyngis purpur, ioyned to trow3is^z.
Dereworthe^a *spousesse*, thou art ful fair[†], 6
and ful schappli in delices. Thi stature is 7
liened to a palm tree, and thi tetis to
clustris of grapis. ^bI seide, Y schal 8
stie^c in to a palm tree||, and Y schal take
the fruytis therof. ^dAnd thi tetis schulen
be as the clustris of grapis of a vyner;
and the odour of thi mouth as the odour
of pumgranatis; thi throte *schal be* as 9
beste wyn. ^eWorthi to my derlyng for
to drynke, and to hise lippis and teeth to

Y knew not; here is set the state aftir the tyme of Salomon, til to the caityte of Babiloyne. *Y knew not;* that is, Y koude not biholde Goddis benefices 3ouun to me in tymes passid. *my soule disturbide me, etc.;* that is, Jeroboam induside the ten lynagis to idolatrie, for drede of leeing of the rewme, if the puple 3ede to Jerusalem, leste it wolde turne a3en to the rewme of Juda, signefied bi Amynadab. Ebreis seien, this is the veri letre, *My soule hath set me the cartis of the puple having prinshed,* that is, my wille, that brougt me in to do idolatrie, for whiche Y was conquerid, made me the cartis of Assiriens and of Babiloyne, that ledde the sones of Israel in to caityte, and leiden on hem, as cartis chargid, grenouse birthuns to here in the weye. *turne a3en;* that is, fro caityte, in to the hool staat of thi feith. *Sunamyte;* ether Sulamyte, bi Ebreu letre, that signefieth hool ether perfit. *Live here.* c.

* *Dou3tir of the prince;* here is descryued the loue of the spouse and of the spousesse for the staat of the newe testament. *Dou3ter of the prince;* that is, hooli chirche, which is the spousesse and dou3ter of Crist. *thi goingis;* bi the counceles of the gospel. *in schoon;* that is, in the myndis of Crist and martris. *the ioyncturis of thyn hipis;* that is, the ioynnyng togidere of Jewis and of hethen men in o chirche of Crist, maad bi the hond of Crist. Bi *nawle* and *wombe* is vnderstondu the plenteouse childbering of the chirche, to bringe forth the children of Crist goostly, not fleisly; therfor it sueth, *biset with lilies* of charite. *a round cuppe;* in Ebreu it is, as a cleer basin. *Live here. c.* [†] *twei tetis;* ben twei testamentis, of whiche mylk is sokun, wherynne children, gendren in Crist, ben nurschid and encressid. *thi necke;* that is, feith formed with charite. *the 3en;* ben Cristis vertu of knowing, bi which he biholdith hise sones bi appreyng. *as cisternes;* for the 3en ben full of watris of mersy. *the nose;* is doom of discrecioun. *the heed;* is Crist; the hi3nesse of his hed is Cristis Godhed. *the heeris;* ben apostlis. *as purpur;* for thei weren maad reed in her blood, for the loue of Crist. *ioyned to trow3is;* that is, put in trou3is to be waischid, aftir dryngis. *Live here. c.* [‡] *ful fair;* bi feith and oneste of conuersacioun. *a palme tree;* in streitnesse of rijtfulnesse, and in hei3the of deuout contemplacioun. *clustris of grapis;* for abundaunce of goostly mylk, ether doctryn. *Live here. c.* || *Y schal stie in to a palm tre, etc.;* that is, seith the spouse, Y schal make parfit men in the chirche, to stie in to the hi3nesse of contemplacioun, and make hem to take swetnesse and deliting, which is feelid in the hi3nesse of contemplacioun. *thi tetis schulen be, etc.;* that is, bi abundaunce of mylk of hooli doctryn. *odour of thi mouth;* that is, the fame of teching. *Live here. c.*

^q to AEGH. ^r lippis A. ^s fishpondis E pr. m.

^r Om. i. ^a *The vois of the Chirche, to the feith of the natyuite. x marg.* ^t *The vois of Crist to the Chirche, of the synagoge. x marg.* ^u Om. i. ^v *The vois of Crist to the Chirche. x marg.* ^w with i. ^x lippis A pr. m. nable E. naule GRQ. nauele rca. naucl s. ^y Om. a ^z to be bathid ynne F marg. sec. m. ^a Most dere i. ^b *Crist of the hooli crosse seith. x marg.* ^c stie up i. ^d *The vois of Crist to the Chirche. x marg.* ^e *The Chirche seith of Crist. x marg.*

9 of thi mouth as the smel of appellis, and
thi throte as best wyn. *The Chirche
seith of Crist.* Wrthi to my leef to
drinken, to the lippes and to the teth of
10 hym to chewen. 'I to^t my leef, and to
me the turnyng of hym. *The vois of
11 the Chirche to Crist.* Cum, my leef, go
wee out in to the feeld; dwelle wee to-
12 gidere in tounes. Erli rise wee to the
vyne; see wee, if the vyne flourede, if
the floures frutes bringe forth, if the
poumgarnetes floureden; there I shal
13 3iue to thee my tetes. The mandrages
3euen ther smel in oure 3ates; alle
appellis, newe and olde, my leef, I kepte
to thee.

CAP. VIII.

1 *The vois of patriarkis, of Crist.* Who
to me 3yueth thee, my brother, soukende
the tetes of my moder, that I finde thee
alone withoute forth, and kisse thee,
2 and now me no man dispise? I shal
take thee, and leden in to the hous of
my moder, and in to the bed place of hir
that gat me; there thou shalt teche me,
and I shal 3yue to thee drinken^u of spiced
3 win, and of the must of my poumgar-
netes. The lift hond of hym vnder myn
hed, and the rizt hond of hym shal clippe
me. *The vois of Crist, of the Chirche.*
4 I adiure 3ou, 3ee doztris of Jerusalem, ne
rere 3ee, ne maketh^{uu} to waken my leef,
to the time that she wile. *The vois of
5 the sinagoge, of the Chirche.* What is
she this, that ste3zeth vp fro desert, flow-

chewe^z. *Y schal cleue by loue* to my der-10
lyng, and his turnyng *schal be* to me.
^aCome thou, my derlyng, go we out in to 11
the feeld*; dwelle we togidere in townes.
Ryse we eerli to the vyner; se we, if the 12
vyner hath flourid, if the^{aa} flouris bryngen
forth fruytis^b, if pumgranatis han flourid;
there I schal 3yue to thee my tetis.
Mandrogoris han 3oue her odour in oure^c 13
3atis; my derlyng, Y haue kept to thee
alle applis, new and elde.

CAP. VIII.

^dWho 'mai grantef to me^{dd} thee^e, my 1
brother, soukyng the tetis of my modir,
that Y fynde thee aloone without forth,
and^f that Y kisse thee, and no man dis-
pise me thanne? Y schal take thee, and 2
Y schal lede *thee* in to the hous of my
modir, and in to the closet of my modir;
there thou schalt teche me, and Y schal
3yue to thee drink of wyn maad swete,
and of the must of my pumgranatis.
His lefthond vndur^g myn heed, and his 3
rizthond schal biclippe me. ^h3e dou3tris 4
of Jerusalem, Y charge 3ou greetli, that
3e reise not, nether make the dereworthe
spousesse to awake, til sche wole^{hh}. ⁱWho 5
is this *spousesse*, that stieth^j fro desert,
and flowith in delices, and restith on hir
derlyng? ^kY reise thee vndur a pum-

takun. *soukinge the tetis of my modir*; that is, of the Virgyn Marie, whiche is seid modir, bothe of Crist and of al hooli chirche. *Y fynde thee aloone*; onourid with onour, that perteyneth oneli to God; bi this word *thee alone*, the Fadir and the Hooli Goost ben not excludid, but the seruyce of idols is excludid herbi. *without forth*; that is, opiny, with out the drede of vnfeithful men. *Y schal take thee*; bi deuocioun of feith. *schal lede*; that is, bi preyeris Y schal make thee to come, bi condescending of thi goodnesse. *in to the hous of my modir*; that is, in to chirchis halewid to the blesid Virgyn and othere seyntis. *there thou schalt teche me*; in schewinge priuy mysteries to the mynystris of the chirche. *of wyn*; that is, of deuocioun of feithful men. *must*; that is, deuocioun of men newly conuertid. *his left hond, etc.*; thanne he schal schewe frenschip to me, as a spouse doith to a ful dereworthe spousesse. *nether make the derworthe to awake*; that is, whanne the spouse bath gete reste and pees, 3e do not ony thing wherbi the spouse be offendid, and the reste of the spousesse be brokun. *that stieth fro desert*; that is, fro the scharpnesse of persecucioun fro tirauntis. *Y reise thee vndur a pumgranate tre*; thus it is in Ebreu, tho summe doctours taken

^t And to *AH pr. m.* ^u drinke *A.* ^{uu} make *A.*

^z schewe *A pr. m. MRU.* ^a *The vois of the Chirche to Crist. x marg.* ^{aa} Om. *cv.* ^b fruyzt *AS.*
^c 3oure *CEFGHIKMNQRSUXAÇ.* ^d *The vois of patriarkis, of Crist. x marg.* ^{dd} shal 3eue to *E.* schal 3iue
HPUV. ^e Om. *CFGHIKMNQRSXAÇ.* ^f Om. *c.* ^g *shal be vnder i.* ^h *The vois of Crist, of the Chirche. x marg.*
^{hh} wile *I.* ⁱ *The vois of the sinagoge, of the Chirche. x marg.* ^j stieth up *I.* ^k *The vois of Crist to the
sinagoge, of the hooli crosse. x marg.*

* go we out in to the feeld; bi spreiding abroad of feith in to the world. *dwelle we togidere, etc.*; in bildinge chirchis in citees and townes. *Rise we erly, etc.*; that is, to conuerte hethen puple. *if the vyner hath flourid*; that is, for hethen puple hath flourid in resseyunge ioyfulli Goddis word. *if pumgranatis, etc.*; that is, the fulnesse of martris in the firste chirche. *Y schal 3eue to thee my tetis*; that is, Y schal ordeyne the teching of euer ether testament to thi glorie. *Mandrogoris han 3oue, etc.*; that is, excellent men in Cristis chirche han 3oue the odour of good fame, bi hooli liyf and hoolsum techyng in the chirche of God. *alleappls, newe and elde*; that is, Y haue ordeynd to thyn onour the witnessings of the elde and newe testament. *Lire here. c.* [†] Hooli chirche axith here to be delyuerid fro schenschepis and dispitis doon therto, in the bigynnyng therof, aftir Cristis ascencioun. *my brother*; for the resoun of manhed

ende delices, faste cleuende vpon^v hir leef? *The vois of Crist to the sinagoge^{vv}, of the holi cros.* Vndir an apil tree I rerede^w thee; there shent is thi moder, there defoulid is she that gat thee. Put me as a brooche vpon thin herte, as a brooche vpon thin arm; for strong is as deth looue, hard as helle ielousnesse^x; the laumpis of it the laumpes of fir, and of flaumes. Manye watris shul not moun quenchen out charite, ne flodis shul not throwen it down. If a man zeue al the substaunce of his hous for looue, as nozt he dispisith it. *The vois of Crist to the sinagoge^v, of the holi^z Chirche.* Oure^a sister a litil child, and tetes she hath not; what shul wee do to oure sister, in the dai whan she is to ben spoken to? If a wal she is, bilde wee vp 'on it^b siluerene pynaclis; if a dore she is, ioayne wee it with ceder tables. *The vois of the Chirche answerende.* I a wal, and my tetes as a tour; sithen I am mad befor thee as pes resceyuende. *The sinagoge of the Chirche seith.* A vyne she was to the pesible; in hir that hath puples, she toc it to the keperes; a man taketh awei for^c the frut of it a thousand siluer^d plates. *Crist to the*

granate tre; there thi modir was corrupt, there thi modir was defoulid. Set thou me as a signet on thin herte, as a signet on thin arm; for loue is strong as deth^{*}, enuy is hard as helle; the laumpis thierof *ben* laumpis of fier, and of flawmes. Many watris moun not quenche charite,⁷ nether floodis schulen oppresse it. Thouz a man zyueth^k al the catel of his hous for loue, he schal dispise^l that *catel^m* as nouzt. ⁿOure sistir is litil, and hath no⁸ tetys; what schulen we do to oure sistir, in the dai whanne sche schal be spokun to? If it is a wal, bilde we theronne⁹ siluerne tourisⁿⁿ; if it is a dore, ioayne we it togidere with tablis of cedre. ^oI¹⁰ am a wal, and my tetis *ben* as a tour; sithen Y am maad as fyndyng pees[†] bifore hym. ^pA vyner was to the pesi-¹¹ ble; in that *citee*, that hath puplis, he bitook it to keperis; a man bryngith a thousynde platis of siluer for the fruyt therof. ^qThe vyner is bifore me; a¹² thousynde *ben* of thee pesible, and two hundrid to hem that kepen the fruytis therof. Frendis herkene thee, that dwell-¹³ ist in orchertis; make thou me to here thi vois. ^rMy derlyng, fle thou[‡]; be¹⁴ thou maad lijk a capret, and a calf of

this vnknynngly of the tre forebodun to Adam and Eue; that is, Y clepide thee inwardly, bi the vertu of the hooly cros, and of thi passion. *there thi modir was corrupt*; in Ebreu it is, *there thi modir chuldide thee*; *there*; that is, bisidis the cros. *thi modir chuldide thee*; that is, the blessid Virgyn Marie hadde sorewe for thee, as a woman beringe child hath sorewe; for there sche was persid with the swerd of sorewe for her sone, as Symeon biforseide, in ij. c^o. of Luyk. *there thi modir was defoulid*; that is, the synagoge, seid the modir of Crist, for he took inankynde of the puple of Jewis. *was corrupt there*; for the obseruaunces of Moises lawe ceessiden, as slayn in the passion of Crist. *as a signet on thyn herte*; in louyng me perfidly. *on*

thyn arm; in defendinge me bi the arm of thi power. *Live here. c.* * *loue is strong as deth*; that is, thouz thi loue is so strong in the perfit sones of hooli chirche, that they dreden not to suffice deth for thee, as it is opyn in martris, netheles *enuye*, that is, persecucioun of tirauntis, that cometh forth for enuye and hatrede of Cristen men, *is hard as helle* to feble men; and therfor thei han nede of the help of thi proteccioun, and to the benefice of pees. *the laumpis therof*; that is, of thi loue, in the soulis of perfit men. *of fier*; that is, so strong, that it may not be borun down bi the persecuciouns of tirauntis, but not so in feble men. *many watris*; that is, persecuciouns of tirauntis. *he schal despise that catel as nouzt*; as if he seye, men, zhe, feble men, moun dispise outermere goodis for thii loue, but thei moun not so dispise her owne liyf, in suffringe martirdom. *Oure sister is litil, and hath no tetis*; that is, hooli chirche is meke, and cast out among men of this world, and hath not fredom to schede out the mylk of hooli doctryn, bi preching of Cristen feith. *be spokun to*; of princes, as of Constantyn, and other princes in his tyme, that grauntiden pees to hooli chirche. *siluerne touris*; in Ebreu it is, a siluerne paleis, that is, ioayne we to it the princes of the world, bi resseyuyng of feith to the defence of syke men. *ioayne we it to, etc.*; that is, make we it strong with hooli techeris, clepid *cedris*; for the hignesse of liyf and kunnyng, and for the hoolnesse of feith. *Live here. c.* † *Y am maad as fyndyng pees, etc.*; that is, Y haue fredom to preche Cristis feith opynly, for Constantyn, in the iij. day of his baptyng, puplischide his lawe, that who euer dide wrong to a Cristen man, he schulde lease the half of his goodis. *to keperis*; that is, to Petre and hise successors. *a man, etc.*; that is, Constantyn zaf many costis for the fruyt of chirche. *The vyner is bifore me*; that is, seith Crist, Y stoude nyz bi my presence, to kepe the chirche principaly. *and ij. hundrid, etc.*; that is, myche mo thankings ben due to Crist pesible, for the keping of hooli chirche, than to prelatys, that ben keperis of the chirche vndur him. *to here*; that is, aungels herken thee, spousesse, in chirchis spred abroad bi the world. *thi vois*; that is, the declaring of thi desir. *Live here. c.* ‡ *My derlyng, fle thou*; bi this flijt is not vndurstondu departing of the spouse fro the spousesse, but bi this flijt is vndurstondu swift translating of the spousesse with the spouse to heuenly blis; which the spousesse desirith souereynly; therfor the spousesse seith, *my derlyng, fle thou*, that is, lede thou me with thee, out of wrecchidnesse of present world. *be thou maad lijk a capret, etc.*; that is, do this swiftly. *on the hillis of swete smellyng spices*; that is, in beringe me ouer with thee to heuenys, where is swetteste feeding of chosun men. *Live here. c.*

^v to E pr. m. ^{vv} sinage AII. linage G. ^w herde c. ^x gloriosnes A. ^y sinage AGH. ^z Om. AEGH.
^a My E pr. m. ^b to hir A. ^c fro A. ^d siluerene AEGH.

^k zyueth c et ceteri. ^l dispise, or rette it I. ^m Om. I. ⁿ *The vois of Crist to the synagoge of hooli Chirche.* ^x marg. ⁿⁿ touris, ethir britagis v. ^o *The vois of the Chirche answeryng.* ^x marg. ^p *The synagoge of the Chirche seith.* ^x marg. ^q *Crist to the Chirche seith.* ^x marg. ^r *The vois of the Chirche to Crist.* ^x marg.

- 12 *Chirche seith.* My vine bifor me is; a
thousand thi pesiblis, and two hundrid
to them that kepen the frutis of it.
13 The whiche dwellist in gardynes, frendis
herknen thee^e; mac me to heren thi
vois. *The vois of the Chirche to Crist.*
14 Flee thou, my leef; be thou liced to a
capret, and to an hert calf of hertes, vp
on the mounteynes of swote spices.

hertis, on the hillis of swete smellynge
spices.

*Here endith the Songe of Songis, and
here bigynneth Sapiens^p.*

Here endith the Songis of Songis^f.

^e me A. ^f From A. *Explicit.* E. *Explicit Canticum.* GH. No final rubric in c.

^p Here endith the book of Songis, and here bigynneth the book of Wisdom. CUX. Here endith the book of Songis, and here bygynneth Wisdom. FH. Here endith the book of Songis, and bigynneth a prolog on the book of Wysdom. G. Heere endith the book of Songis, and biginnith the book of Wisdom. IQS. Here endeth the book of Songis; se now the booc of Sapiens or Wisdom. K. Here endith the book of Songis, and here bigynneth the book of Wisdom, which is red in holi cherche in lessouns of the masse; for the mater therof is goostli, and profecie of thingis to comynge. M. Here endith Songis of Songis, and bigynneth Sapiens. N. Here endith the book of Song of Songis, and bigynneth the book of Wysdom or Sapiens. V. Here eendith Cantica Canticorum, and biginneth the prolog on Sapiens. A. No final rubric in EPRY.

W I S D O M.

Heer gynneth^a the prolog in the booc of Wisdam.

THE booc of Wisdam anent^b Ebrues nozher^{bb} is; wherfore and that diting^c the more^d smelleth fair^e Grec speche^f. Thys booc the Jewis afermen to ben of Filon, that therefore Wisdam is nemned^g, for in it the^{gg} comyng^h of Crist, that is the wisdam of the Fader, and the passion, diligentli is opened^{hh}.

Here eendith the prolog, and bigynneth Sapiensⁱ.

A prolog upon Sapience^a.

The book of Wisdom is not hadde among Ebreuys; wherfore the writyng therof sowneth moost in Greke speche. This book the Jewis affermen to be of Philonys, and it is clepid the book of Wisdom, for in it the comyng of Crist, which is the wisdom of the Fader, and his passioun, opinli ben schewid.

Heer gynneth^k the booc^l.

¹ Looue 3ee rijtswisnesse, that demen the erthe; feeleth of the Lord in goodnesse, and in simplenesse of herte secheth hym.

Here biginneth the bok of Sapience or Wysedom^{aa}.

3e that demen the erthe*, loue^b rijtfulnesse; feele 3e of the Lord in goodnesse, and seke 3e hym in the^c symplenesse†

* the erthe; that is, men dwellinge in erthe. c.
† symplenesse; that is, clen-nesse. Austyn and Lire here. c.

^a *begynneth* AEGH. ^b *anentis* AEL. ^{bb} *nowhere* A. ^c *eendinge* L. ^d *Om.* L. ^e *the fair* AEGH. *the* L. ^f *speche the more fair* L. ^g *clepid* L. ^{gg} *Om.* *c pr. m.* ^h *kunnynge* A. ^{hh} *expowned* AGHL. ⁱ *From* L. No final rubric in the other Mss. ^k *begynneth* AE. ^l *book of Wisdam.* A. No initial rubric in GH.

^a This prologue is from R. ^{aa} *From* EGPY. *Heere bigynneth Sapience.* R. No initial rubric in the other Mss. ^b *loueth* I. ^c *Om.* CI.

13 in the werkis of 3oure hondis; for God
made not deth, ne gladeth¹ in the leeing
14 of men 'of line^m. Forsothe God made,
that alle thingus weren; and able to
helthe he made the naciouns of the
roundnesse of londis. Forsothe ther is
not in hem leching of destruccioun, ne
15 the reume of helle is in the erthe. Rizt-
wisnesse forsothe is perpetuel, and vn-
deadli; vnri3twisnesse forsothe purchas-
16 ing of deth. Vnpitous men forsothe with
hondis and wrdis haunteden it, and
eymende it a frend, flowedenⁿ down, and
behestes they putteden to it; for deth
thei ben wrthi, that ben of the part^o
of it.

CAP. II.

1 Forsothe vnpitouse men seiden, thenk-
ende anent^{oo} hemselue not ri3t, Lital and
with no3e is the tyme of oure^p lif; ther
is not refreshing in the ende of a man,
and ther is not, that be knowen turned
2 a3een fro helle. For of no3t wee ben
born, and aftir these thingus wee shul
be, as tho3^q wee hadden not ben; for
smoke and blast is in oure nose therles,
and sermoun of a sparcle to stirn togid-
3 dere oure herte. For quenched ashent^r
shal ben oure bodi, and the spirit shal
be held abroad as 'softe eir^s; and oure lif
shal passe as the step of a cloude, and
as a lital cloude ben vnknýt, that is
dryuen of the bemes of the sunne, and
4 of the hete of it aggreggid. And oure
name for3eting shal take by tyme; and
no man shal han mynde of oure werkis.
5 Forsothe the passing of the^t shadewe is
oure tyme, and ther is not^u turning
a3een of oure ende; for it is al closid,
6 and no man turneth a3een. Cometh

errour of 3oure lijf, nether gete 3e per-
dicioun in the werkis of 3oure hondis;
for God made not deth, nether is^m glad¹³
in the perdicioun of lyuyng men. For¹⁴
whi God made of nou3t alle thingis, that
tho schulden be; and he made the na-
ciouns of the world able to be heelid.
Forwhi medecyn[†] of distriyng is not in
tho men, nether the rewme of hellis is in
erthe[‡]. For ri3tfulnesse is euerlastyng,¹⁵
and vndeedi; but vnri3tfulnesse is getyng
of death. Forsothe wickid men clepiden¹⁶
that *vnri3tfulnesse* bi hondis and wordis,
and thei gessiden it a frendesseⁿ, and flet-
iden awei, and thei puttiden biheestis to
it; for thei ben worthi the deth[§], that
ben of the part therof.

CAP. II.

Forsothe wickid men seiden, thenkyng¹
anentis^o hem silf not ri3tfuli, The tyme
of oure lijf is lital, and with anoye; no
refreisching is in the ende of a man, and
noon is^p, that is knowun, that turnede
a3en fro hellis. For we weren borun of²
nou3t, and aftir this *tyme* we schulen be,
as if we hadden not be; forwhi smoke^{||}
is blowun out in oure nose thirlis, and a
word of sparcle to stire oure herte. For³
oure bodi schal be quenched aische, and
the spirit schal be scaterid abroad as soft
eir; and oure lijf schal passe as the step
of a cloude, and it schal be departid as a
myst, which is dryuun away of the beemys
of the sunne, and is greued of the heete
therof. And oure name schal take for⁴
3eting bi tyme[¶]; and no man schal haue
mynde of oure werkis. Forwhi oure tyme⁵
is the^q passyng of a schadewe, and no
turnyng a3en of oure ende is^r; for it is
aseelid^{**}, and no man turneth a3en. Ther⁶
for come 3e, and vse we the goodis that

[†] medecyn, etc.; that is, remedie
agenus wrecchid-
idnessis is not
bi distriyng of
her owne lyf. c.
[‡] the rewme
of hellis is in
erthe; that is,
in present lyf.
The lawe of
helle is this, that
noon may go
a3en fro synne
and peyne; but
in present lyf
men moun be
heelid fro
synne bi pen-
aunce, and come
to glorie. *ri3t-
fulnesse*; which
is bi grace.
getyng of deth;
that is, of helle,
bi dedly synne.
hondis; that is,
werkis. *fletiden*;
bi dyuerse vices.
*puttiden bi-
heestis to it*;
that is, cleu-
yden to vnri3t-
fulnesse with
out departing,
as a spouse
cleueth to his
spouesse. *Lire
here. c.*
[§] the deth; of
helle. *Lire
here. c.*
^{||} smoke; for
we lyuen bi
brething in
and brething
a3en of the eir.
*a word of spar-
cle*; that is,
kyndly heete is
in oure bodi,
and first and
last in the
herte. *as soft
eir*; that is,
the soule schal
vanysche away,
as the soule of
vnreasonable
beestis. *Lire
here. c.*
[¶] bi tyme;
that is, bi pass-
ing of tyme.
Lire here. c.
^{**} aseelid; bi
a stoon put on
the bodi of the
deed man
buried. *Lire
here. c.*

¹ gladeth not *AE pr. m. GH.* ^m aliue *AGH.* ⁿ foleweden *A.* ^o parti *AEGH.* ^{oo} anentis *A et alii passim.*
^p this *E pr. m.* ^q thof *E passim.* ^r asken *EGH.* ^s neshe wax *E pr. m.* ^t Om. *AEGH.* ^u no *AH.*

^m he is *I.* ⁿ frend *I.* ^o at *I.* ^p ther is *I.* ^q Om. *c.* ^r ther is *I.*

thanne, and vse wee^v the goodis that
 ben, and vse wee creature^w, as in oure
 7 3outhe, swiftli. With precyous win and
 oynemens fille wee vs; and passe not vs
 8 the flour of tyme. Crowne wee vs with
 roses, er thei welewen; no medwe be,
 that oure lecherie passe not thur3.
 9 Noon of vs be withoute lot of oure lec-
 cherie; ouer al lefe wee^x signes of glad-
 nesse; for this is oure part, and this is
 10 lot^y. Oppresse wee the riztwis pore man,
 and spare wee not to the widewe, ne
 wrshipe wee hoere heres of the olde
 11 man of myche time. Be forsothe oure
 strengthe the lawe of vnri3twisnesse;
 forsothe that that is feble, vnprofitable
 12 is founde. Bigile wee thanne the riztwis
 man, for vnprofitable he is to vs, and
 contrarie to oure werkis; and repreuendeli
 puttith to vs the synnes of lawe, and
 defameth a3en vs the synnes of oure
 13 disciplyne. He behoteth hym the kun-
 nyng of God to han, and the sone of
 14 God he nempneth hymself. He is mad
 to vs in to ouerleding of oure tho3tis.
 15 Heuy he is to vs also to seen; for vnlic
 to othere is the lif of hym, and myche
 16 chaungid ben the weies of hym. As
 trifleres wee ben eymed of hym, and he
 absteneth hymself fro oure weies, as fro
 vnclenneses^a; and he tellith biforu the
 laste thingus of riztwis men, and he glo-
 17 rieth hymself to han God to fader. See
 wee thanne, if the wrdis of hym ben
 trewe; and asa3e wee, what ben to comen
 to hym; and wee shul wite, what shul
 18 ben the laste thingis of hym. If for-
 sothe he is verre^b sone of God, he shal
 vndertaken hym, and delyuere hym^c fro
 19 the hondis of the contrariose. With
 wrong vndernymyng and torment aske
 wee hym, that wee wite the reuerence of

ben, and vse we a creature, as in 3ongthe,
 swiftli*. Fille we vs with precioue wyn 7
 and oynementis; and the flour of tyme
 passe not vs. Corowne we vs with roosis, 8
 bifor that tho^s welewen; no medewe be, 'bi
 which^t oure lecherie passe not^u. No man 9
 of vs be^v with out part of oure lecherie;
 euery where leeuwe we the signes of glad-
 nesse; for this is oure part[†], and this is
 oure eritage. Oppresse we a pore iust 10
 man, and spare we not a widewe, nether
 reuerence we hoor heeris of an old man
 of myche tyme. But oure strengthe be 11
 the lawe of riz3tfulnesse[‡]; forwhi that
 that is feble, is foundun vnprofitable.
 Therfor disseyue we a iust man[§], for he 12
 is vnprofitable to vs, and *he is* contrarie
 to oure werkis; and he vpbreidith^w to vs
 the synnes of lawe, and he defameth on vs
 the synnes of oure techyng. He biheet- 13
 ith that he hath the kunnyng of God, and
 he nemeth hym silf the sone of God. He 14
 is maad to us in to schewyng of oure
 thou3tis^{||}. He is greuouse to vs, 3he, to 15
 se; forwhi his lyf is vnli3k to other men,
 and hise weies ben chaungid. We ben 16
 gessid of hym *to be* trifleris[¶], and he
 absteyneth^x hym silf fro oure weies, as
 fro vnclennesis; and he bifore settith^{**} the
 laste thingis of iust men, and he hath
 glorie, that he hath God a^y fadir. Ther- 17
 for se we, if hise wordis ben trewe; and
 asaie we, what thingis schulen come to
 hym; and we schulen wite, what schulen
 be the laste thingis of hym. For if he 18
 is the very sone of God, he schal vp take
 hym, and schal delyuere hym fro the
 hondis of hem that ben contrarie^z. Axe 19
 we hym bi dispisyng and turment, that
 we knowe his reuerence, and that we
 preue his pacience. Bi fouleste^a deth con- 20
 dempne we hym; for whi biholdyng schal

* *swiftli*; that is, as soone as we moun. *Lire here. c.*

† *oure part*; that is, we moun no thing more bere of the goodis of this lyf. *Lire here. c.*

‡ *lawe of riz3tfulnesse*; that is, gesse we leeuful, what euer thing we moun do. *vnprofitable*; bi oure doom. *Lire here. c.*

§ *Therfor disseyue we a iust man, etc.*; this is expownyd specialy of the Jewis, that ymagyneden to sle Crist, thou3 the wise men of Jewis hadden first the knowing of Crist, as it is seid in xxj. c^o. of Math. netheles for he prechide a3enus her vices, thei conseyueden enuye and hatrede a3enus him, bi whiche the knowing, whiche thei hadden of Crist, was maad derk, and thei biguunen to expowne weywardly the profesies of him. *Lire here. c.*

|| *of oure thou3tis*; in repreuynge tho, as many men diden, bi the spirit of profesie. *Lire here. c.*

¶ *trifleris*; that is, men of no vertu. *Lire here. c.*

** *biforsettith*; that is, he settith bifor alle goodis of present liyf the goodis abedun of iust men. *Lire here. c.*

^v Om. AGH. ^w a creature A. ^x Om. AGH. ^y oure lot A. ^a vnclennes AGH. ^b the verrei A.
^c Om. c pr. m.

^s thei I. ^t that I. ^u not bi I. ^v be ther I. ^w vpbreidith, *ether edwiteth c et ceteri*. ^x withholdith I.
^y his I. ^z contrarie to him I. ^a most foul I.

hym, and proue the pacience of hym.
 20 Bi most foul deth condempne wee hym;
 forsothe respit shal be of the wrdis of
 21 hym. These thingus thei tho3ten, and
 erreden; and the malice of hem blendede
 22 them. And thei knewen not the sacra-
 mens of God, ne hopeden the meede of
 ritzwisnesse, ne demeden the wrshepe of
 23 holi soules. For God made man^d vn-
 deadli, and to the ymage of his licnesse
 24 made hyn. Forsothe thur3 the enuye
 of the deuel deth cam in in to the round-
 25 nesse of erthis; forsothe thei folewen
 hym, that ben of the part of hym.

CAP. III.

1 The soules of ritzwis men ben in the
 hond of God; and torment of deth shal
 2 not^{dd} touche them. Thei ben seen to the^e
 e3en of vnwise^f men to dien; tormenting
 3 is eymed the issue of hem. And fro a
 ritzwis weie thei wenten in to destruc-
 4 cioun; and that of vs ys weie of destruc-
 if-befor men thei suffreden tormentis, the
 5 hope of hem is ful of vndeadlynesse. In
 fewe thingus trauailid, in manye thingus
 thei shul be weel disposid; for God
 6 temptede them, and fond hem wrthi
 hymself. As gold in furneis he prouede
 them, and as brent sacrificise of ost he
 7 louwede^g them; and in time shal ben
 the biholding of hem. Thei shul shyne
 ritzwis, and as sparles in reeddy places
 8 thei shuln renne hider and thider. Thei
 shul deme naciouns, and lordshipen to
 puples; and the Lord of hem shal regne
 9 in to withoute ende. Who trosten in
 hym, shuln vnderstonde treuthe; and
 feithful in loue thei shul assente to
 10 hym; for free 3ifte and pes is to the
 chosen men of hym. Vnpitous men for-
 sothe, aftir that thei tho3ten, vndernym-

men that dien, ben distried outirli. *Live here. c.*

^{**} 3ifte; of grace in present tyme. and pees; in tyme to comynge. *Live here. c.*

^d a man *E pr. m.* ^{dd} no c. ^e Om. *AGH.* ^f wijs *AG pr. m.* ^g alouwid *A.*

^b Om. c. ^c and thei r.

be of hise wordis*. Thei thou3ten these 21
 thingis, and thei erriden; for whi her
 malice blyndide hem. And thei knewen 22
 not the sacramentis of God†, nethir thei
 hopiden the meede of ritzfulnesse, nether
 thei demyden the onour of hooli soulis.
 For whi God made man vnable to be dis- 23
 tried, and *God* made man to the ymage
 of his licnesse. But bi enuye of the 24
 deuel‡ deth entride in to the world; for 25
 sothe thei suen hym, that ben of his part.

* of his wordis; for the Jewis bileuyden, that whanne Crist was deed, hise wordis bifor goinge schulden be arettid fals, but the contrarie bifelde. *Live here. c.*

† the sacramentis of God; that is, priuy goodis, whiche he made redi to hem that louen him. *undistriable*; that is, vndedly as to the soule, and to be distried a3enus the corrupcioun of the bodi, for it is maad of contrarie elementis; he 3af the 3ifte of original ritzfulnesse, bi whiche the soule myzte kepe his bodi fro corrupcioun. *to the ymage of his licnesse*; for he made man able to take God, bi knowing and loue. *Live here. c.*

‡ bi enuye of the deuel; for bi his temptacioun the firste fadir and modir braken Goddis comaundement, and losten original ritzfulnesse, and entriden into nede to die. *c.*

§ of deth; that is, of helle. *Live here. c.*

|| And fro iust weie, etc.; that is, fro the weie of ritzfulnesse, that they helden truly in this world. *in to distriying*; bi the error of vnwise men. *Live here. c.*

¶ wey of distriying; that is, bi the error, that seith, that

ynges^h shuln han; that dispisiden the
 11 rīztwis, and fro the Lord wenten awei.
 Wisdam forsothe and discipline who
 casteth awei, is vnsele; and voide is the
 hope of hem, and trauailes withoute frut,
 12 and vnprofitable the werkis of them, and
 vnable to dwelle in. The wymmen of
 them ben vnwise, and most wicke the
 13 sonus of hem. Cursid the creature of
 them; for seli is the bareyn, and the
 vndefoulid, that kneȝ not the bed in tres-
 pas, shal han frut in beholding of holi
 14 soulis. And the gelding, that wroȝte not
 bi his hondis wickidnesse, ne thoȝte aȝen
 the Lord most wicke thingus; forsothe
 ther shal ben ȝiue to hym the chosen
 fre ȝifte of the beleue, and lot in the
 15 temple of God most aloowid. Forsothe
 of goode trauailes glorious is the frut,
 and the whiche the roote of wisdam al
 16 to-stereth not. The sonus forsothe of
 auoutreres in ending shul ben, and fro
 the wicke bed the seed shal ben out-
 17 lawid. And if forsothe of long lif thei
 shul be, in noȝt thei shul be countid; and
 withoute wrshipe shal be the laste eelde
 18 of hem. And if swiftliere thei shul ben
 dead, thei shul not han hope, ne in the
 19 dai of knoueching speche. Forsothe
 wicke naciouns ben of hard ending.

CAP. IV.

1 O! hou fair is chast ieneracioun with
 clerte; vndeadi forsothe is the mynde of
 it, for anent God it is knowe, and anent
 2 men. Whan present it is, thei folewe;
 and desiren it, whan 'it hath^k lad out
 itself^l, and it crowned in to withoute
 ende berth the victorie, takende bi vic-
 torie the meede of the vndefoulid striues.
 3 Forsothe the manyfold goten multitude
 of vnpitouse men shal not ben profitable;
 and anoutrie plauntingis shul not ȝiue
 heeȝe rootis, ne stable stedefastnesse set-

that thei thouȝten, schulen haue punysch-
 yng; whiche dispisiden* iust thing, and
 zeden awei fro the Lord. For he that 11
 castith awei wisdom and lore, is cursid;
 and the hope of wickid men is voide, and
 her trauels *ben* without fruyt, and her
 werkis *ben* vnhabitable^d, and vnprofit-
 able. The wymmen of hem ben vnwitti,¹²
 and the sonus of hem *ben* ful weiward.
 The creature of hem *is* cursid; for whi *a*^e 13
womman bareyn and vndefoulid is blessid,
 that 'knew not^f bed in trespas; sche schal
 haue frut in the biholding of holy soulis.
 And a man vnmyȝti to gendre^g *is* *blessid*,¹⁴
 that 'wrouȝte not^h wickidnesse bi hise
 hondis, nether thouȝte moost weiward
 thingis aȝens the Lord; for whi a chosun
 ȝifte of feith schal be ȝouun to hym, and
 a most acceptable eritage in the temple of
 God. For whi the frut of good trauels 15
 is gloriouse, and the roote of wisdom that
 fallith not down. But the sonus of avow- 16
 treris schulen be in distriyng, and the seed
 of a wickid bed schal be destried. And 17
 sotheli thouȝ thei schulen be of long lijf,
 thei schulen be arettid in to nouȝt; and
 the laste eelde of hem schal be withouten
 onour. And if thei ben deed swiftliere,¹⁸
 thei schulen not haue hope, nether allow-
 yng in the dai of knowyng. Forsothe 19
 wickide naciouns ben of hard ending.

CAP. IV.

A! hou fair is chast^k generacioun[†] 1
 with clerenesse; for the mynde therof
 is vndeedi, for it is knowun^l, both
 anentis God, and anentis men. Whanne 2
 it is present, thei suen it; and thei desiren
 it, whanne it hath led out[‡] it silf, and it
 ouercomyng getith bi victorie the mede
 of batels vndefoulid, and is corowned with
 outen ende. But the many fold gendrid³
 multitude of wickid men schal not be
 profitable; and plauntynge of auoutrie[§]
 schulen^m not ȝyue deepe rootis, nether

* *dispisiden*,
etc.; that is,
 nolden do iust
 werkis.
vnhabitable;
 that is, vnable
 to dwelle yune.
allowing;
 that is, excus-
 ing of her
 yuels.
in the dai
of knowing;
 that is, of gen-
 eral doom.
of hard end-
ing; that is,
 of hard dampn-
 yng to the
 peyne of helle.
Lire here. c.

† *chast gene-*
racioun; that is,
 the multitude of
 iust men, which
 is chast in bodi,
 in refreyng
 vnleful
 lustis of fleisch,
 and also chast
 in soule, in
 eschewyng the
 synne of vn-
 feithfulnesse
 and of idolatrie.
with clerenesse;
 of wisdom,
 which is ȝouun
 to iust men.
it is knowun;
 bi knowing of
 appreyng;
 sotheli no for-
 geting fallith in
 God. *Lire here.*
c.

‡ *led out*;
 that is, fro pre-
 sent bi kyndly
 deth.
ouercom-
ynge; the
 flesch, and the
 world, and the
 deuel, that ben
 ouercomun per-
 fitli of iust men
 in her deth.
Lire here. c.
 § *of auoutrie*;
 that is, alle
 wickid men,
 that ben the
 fendis sonus bi
 goostly auou-
 trie. *Lire here.*
c.

^h correccionus *E pr. m.* ⁱ Om. *ACGH.* ^k thei han *E pr. m.* ^l himself *E pr. m.*

^d vnable for to dwelle *l.* ^e *the l.* ^f hath not knowen the *l.* ^g gete *l.* ^h hath not wrouȝt *l.*
ⁱ Om. *1a.* ^k a chaast *1a.* ^l vnknowun *A.* ^m thei schal *l.*

4 ten. And if in the braunchis in the tyme
 buriounen, vnstabi set of the wind thei^l
 shul ben al to-stirid, and of the mychil-
 nesse of windis pullid vp bi the rootis.
 5 Forsothe braunchis vnendid shul be to-
 broken; and the frutis of them vnprofit-
 able, and soure to ete, and to no thing
 6 able. Forsothe alle the sonus, that shul
 ben born of wicke^m men, witnesses ben
 of shreudenesses a3en fader and moder,
 7 in ther asking. The rijtwis forsothe, if
 he were befor occupied bi deth, in re-
 8 freshing shal ben. The laste age for-
 sothe wrshipeful isⁿ not longe durende,
 ne in noumbre of 3eres countid; hoere^o
 9 ben the wittis of man, and the age of
 10 eelde lijf vndefoulid. The plesing to God
 mad looued, and lyuyng among syn-
 11 neres is translaid; he is raueshid, lest
 malice shulde chaunge the vnderstanding
 of hym, or lest feynyng shulde begile
 12 the soule of hym. Forsothe priue de-
 sceyuyng of trifling derkneth goode
 thingus, and vnstabilnesse of coueiting
 13 ouerturneth wit withoute malice. The
 ful endid in short fulfild manye tymes;
 14 plesid forsothe to God was the soule of
 hym; for that he wente to bringen hym
 out fro the myddel of shreudenesses^{oo};
 puples forsothe seende and not vnder-
 stondende, nouthen ben puttende in ther
 15 hertes suche thingis. For grace of God
 and mercy is 'in to^p his seyntis, and fer-
 thermor respit in to the chosyn of hym.
 16 Forsothe the rijtwis dead condempneth
 the vnpiuous men on liue; and 3outhen
 swiftliere endid, the longe lif of the^q
 17 vnrijtwis. Forsothe thei shul see the
 ende of the wise man, and thei shul not
 vnderstonde, what God hath tho3t of

schulen sette stable stidfastnesse. Thou3⁴
 thei buriounen* in bowis inⁿ time, thei
 set vnstidfastli schuln be moued of the
 wynd, and^o schuln be drawun out[†] bi
 the roote of the greetnesse of wyndys.
 For whi bowis vnperfit schuln be brokun⁵
 togidere; and the fruytis of hem *ben* vn-
 profitable, and soure to ete, and couenable
 to no thing. For whi alle sonus, that ben⁶
 borun of wickid men, ben witnessis[‡] of
 wickidnesse a3ens faders and modris, in
 her axyng. But a iust man, thou3 he be⁷
 before occupied[§] bi deth, schal be in re-
 freischyng||. For whi worschipeful eelde⁸
 is not of long tyme, nether is^p rikened bi
 the noumbre of 3eris; the wittis of a
 man ben hoore, and the age of eelde is⁹
 lijf withouten wem. He pleside God,¹⁰
 and was maad dereworth, and he lyu-
 ynge among synneris was 'borun ouer[¶]¶;
 he was rausychid, lest malice schulde¹¹
 chaunge his vnderstondyng, ethir lest
 feynyng schulde disseyue his soule.
 For whi disseyuyng of trifelyng makith¹²
 derk goode thingis, and the^r vnstabil-
 nesse of coueitise turneth ouer the wit
 without malice. He was endid in schort¹³
 tyme, and fillid many tymes; for whi his¹⁴
 soule was plesant to God; for this thing
God hastide to lede hym out fro the
 myddis of wickidnesses; but pupilis**
 sien and vndurstoden not, nether settiden
 siche thingis in^s 'the inwardnesses^t. For¹⁵
 whi^v the grace and merci^w of God is on
 hise seyntis, and biholdyng of 'Goddis
coumfort^x is on hise chosun men. For-¹⁶
 sothe a iust man deed^{††} condempneth
 quyke wickid men; and 3ongthe endid
 swiftliere *condempneth* long^y lijf of an
 vniust man. For thei schuln se the ende¹⁷

* *buriounen*; that is, han prosperite in temporal gooddis. *Lire here. c.*
 † *schuln be drawun out, etc.*; that is, bi Goddis sentence, fallinge on hem, thei schuln be drawun out fro goodis of present liyf, in whiche thei hadden set roote. *Lire here. c.*
 ‡ *ben witnessis, etc.*; for bi this that thei suen the trespassis of faders, thei witnessen her malice. *Lire here. c.*
 § *bifor occupied, etc.*; that is, bifore that he come to ende. *Lire here. c.*
 || *shal be in refreischyng*; that is, in reste fro wrecchidnesse of present liyf; and so a iust man that lyueth litil tyme, is of betere condicion than a wickid man, that lyueth longe, and that fallith in tribulaciouns of bodi and of soule.
 ¶ *worschipeful*; that is, worthi to be worschipeful, is not in multitude of 3eris, but in ripenesse of vertues, which a iust man getith, thou3 he be 3ong in age.
 ¶ *the wittis of a man*; iust. *ben hoore*; for tho ben ripe and oneste. *and the age of eelde*; worthi to be worschipeful.
 ¶ *is liyf without wem*; whether

it be schort ether long. *Lire here. c.* ¶ *was borun ouer*; that is, fro present liyf, and fro the felouschipe of wickid men, of whiche he my3te be peirid. *lest malice*; that is, apertly yuele men. *schulde chaunge*; bi violence of turmentis. *feynyng*; that is, ipocritis. *schulde disseyue*; bi apperyng of good. *of trifelyng*; that is, of jangling of many wordis, ourned ether faire endid. *makith derke goode thingis*; for ofte it makith tho to appere yuels. *contynuaunce of coueitise, etc.*; for whi the greetnesse of lust mysturneth the doom of resoun, and most in simple men, in whiche resoun is lesse strong. *Lire here. c.* ** *but pupilis*; that is, vnwise men. *in the entrailis*; that is, in the yunere thingis of soule. *Lire here. c.*
 †† *a iust man deed*; for the mynde of his rijtfulnesse schewith, that wickid men ben worthi to be dampned. *Lire here. c.*

^l Om. c sec. m. ^m wickid AGH. ⁿ shul ben E pr. m. ^o olde E pr. m. ^{oo} shrewidnes A. P to A.
 q Om. AGH.

ⁿ for a I. in a KSA. ^o and thei I. P it is I. q translaid, or born ouer I. r Om. I. s Om. a.
 t the entrailis EHPVY. her hertis I. u Om. aq. v Om. I. while ç. w the merci sa. x God I.
 y the long I.

hym, and whi the Lord mynushte, 'or
 18 *made lytil*^r hym. Thei shul seen, and
 dispisen hym; hem forsothe the Lord
 19 shal scorne. And thei shul ben after
 these thingus falling down with oute
 wrshipe, and in wrong blamyng among
 the deade in to withoute ende. For
 them inwardli blowen he shal to-breke
 withoute vois, and stern hem fro the
 foundemens; and vnto the hezest thei
 shul ben desolat. And thei shul be
 weilende, and the mynde of hem shal
 20 pershen. Thei shul comen in the thenk-
 ing of ther synnes dredful; and shuln
 ouerleden hem forn azen the wickidnesses
 of hem.

CAP. V.

1 Thanne shul stonde rijt^rwis men in gret
 stedefastnesse azen hem that anguyssh-
 eden hem, and that token^s awei the tra-
 2 uailes of hem. Seende thei shul ben dis-
 turbid^t with horrible drede, and shul
 merueilen in the sodeynesse of the vn-
 hopid helthe^u, weilende for anguysh of
 3 a spirit, seiende, withinne themself pen-
 aunce doende, and for anguysh of spirit
 weilende, These ben, whom wee hadden
 'sum tyme^v in to scorn, and in to licnesse
 4 of reprof. Wee vnwise eymeden the lif
 of hem wodnesse, and the ende of them
 5 without wrshipe; hou thanne ben thei
 countid among the sonus of God, and
 6 among seyntis the lot of hem is? Ther-
 fore wee erreden fro^w the weie of treuthe,
 and the lizt of rijt^rwisnesse liztede not to
 vs, and the sunne off vnderstanding is
 7 not sprunge to vs. Weri wee ben in the
 weie of wickidnesse, and of perdicioun;
 8 and wee han gon harde weies. The
 wei forsothe of the Lord wee knewen
 not; what profitede to vs pride, or bost

seyuen tho stringis, and othere men putten away tho; and so tho ben not maad to hem, that is, to her profit, but more to her dampnacioun.
Lire here. c.

^r Om. *c et E pr. m.* ^s taken *A.* ^t disturbid *EGH.* ^u helpe *C.* ^v Om. *C.* ^w forsothe fro *A.*

^z anguischen *sa.* ^a hem *r.* ^b the whiche *r.* ^c Om. *r.* ^d her heelthe *r.* ^e Om. *r.* ^f Om. *x.*
^g vpbreiding, *ether edwityng c et ceteri.* ^h ony honour *C sec. m.* ⁱ knowen *CHN.*

of a wise man*, and thei schulen not vn-
 durstonde, what thing God thouzte of
 hym, and whi the Lord made hym lesse.
 For thei schulen se, and schulen dispise¹⁸
 hym; but the Lord schal scorne hem.
 And aftir these thingis thei schulen be¹⁹
 fallynge down withouten onour, and in
 dispisyng among deed men with outen
 ende. For he schal al to-breke hem
 bolnyd with out vois, and he schal moue
 hem fro the foundementis; and thei
 schulen be desolat til to the laste thing.
 And thei schulen be weilynge, and the
 mynde of hem schal perische. Thei²⁰
 schulen come ferdful in the thouzt of her
 synnes; and her wickidnessis on the con-
 trarie side schulen lede hem ouer †.

CAP. V.

1 Thanne † iust men schulen stonde in
 greet stidfastnesse azen hem that an-
 gwischiden^z 'iust men^a, and whiche^b token
 awei her trauelis. Thei schulen se, and²
 schulen^c be disturblyd with horrible drede,
 and thei schulen wondre in the sudeynte
 of heelthe^d vnhopid; and thei schulen
 weile for angwisch of spirit, and thei³
 schulen seie, doynge penaunce || withynne
 hem silf, and weilyng for the^e angwysch
 of spirit, These men it ben, whiche we
 hadden sum tyme in to^f scorn, and in to
 licnesse of vpbreiding^g. We woode men⁴
 gessiden her lijf woodnesse, and the ende
 of hem with oute onour^h; hou therfor ben⁵
 thei rekened among the sones of God, and
 her part is among seyntis? Therfor we⁶
 erriden fro the weie of treuthe, and the
 lizt of rijtfulnesse schynede not to us ¶,
 and the sunne of vndurstondyng roos not
 vp to us. We weren maad weri in the⁷
 weie of wickidnesse and of perdicioun;
 and we zeden harde weies. But we⁸
 knewenⁱ not the weie of the Lord; what

* a wise man; that is, bifor takun with deth. *made him lesse*; in making schort his liyf. *schal scorne hem*; that is, schal schewe hem worthi to be scorned in deth, for thei aretten iust men foolis and woode, that putten forth hem silf to deth for rijtfulnesse. *aftir these*; that is, aftir delices and onours of this liyf. *with outen onour*; in the power of fendis. *with out vois*; for thei schulen not mowe defende hem silf, nether excuse. *fro foundementis*; that is, fro fleisli frendis, and ertheli goodis, in whiche thei trisiden. *Lire here. c.*

† schal lede hem ouer; that is, fro temporal prosperite in to euerlastinge wrecchidnesse. *Lire here. c.* § *thane*; that is, in the tyme of doom. *Lire here. c.*

|| penaunce; vnfrytful, for thei schulen be out of the staat of merit, and for the penaunce schal not be for the offence of God, but for the hardnesse of turment. *Lire here. c.*

¶ schynede not to vs; thouz it schyneth to alle men, as myche as is of it silf, for whi Goddis stringis to good, ben maad comynly to alle men, but summen res-

9 of^x riches what ȝaf it to vs? Alle
 tho thingus passeden as shadewe, and as
 10 a messenger rennende biforn. And as a
 ship, that passeth thurȝ the flowende
 water, of the whiche whan it is passid,
 a step is not to finde, ne a path of his
 11 botme in the flodis. Or as a brid, that
 ouerfleth in the eir, of the whiche noon
 euydence is founden of his weie, but onli
 the soun of weengis betende the list
 wind, and kuttende bi fors the eir of the
 weie, and togidere stirid the weenges
 ouerfleth^y, and aftir that no signe is
 12 founden of his weie. Or as an arwe
 sent out in to the ordeyned place, the
 eir deuydid contynueli is reclosid in it,
 13 that the passing of it be vnknowen. So
 and wee born contynueli lefen to ben, and
 of vertue noon forsothe signe wee myȝten
 shewe; in oure wariedhed forsothe wee
 14 ben wastid. Such thingus seyden in helle
 15 these that synned. For the hope of
 the vnþitous is as a wille^y loke, 'or thistil-
 down^z that of the wind is taken awei,
 and as a smal fome^a that^b of tempest^c is
 sprengd awei, and as smoke that of the
 wind is held abrod, and as the mynde of
 16 a geste of o dai, passende biside. Riȝt-
 wise men forsothe in to withoute ende
 shul lyue, and anent^d the Lord is the
 meede of hem; and the thoȝt of hem
 17 anent the heȝest. Therefore thei shul
 take the reume of wrshipe, and the dia-
 deme of fairnesse of the hond of the
 Lord; for with his riȝt hond he shal
 couere them, and with his holi arm de-
 18 fenden hem. And the ielouste of hym
 shal taken armure, and armen creature
 19 to the veniȝng of enemys. He shal
 clothen for the brest plate riȝtwisnesse,
 and he shal take to for the helm certein
 20 dom; he shal take the sheeld vnuenkus-
 21 able equite; he shal sharpe forsothe
 hard wrathe in to a spere, and the round-

profitide pride to vs, ethir what brouȝte^k
 the boost of richessis to vs? All tho⁹
 thingis passiden as schadewe, and as a
 messenger bifore rennyȝge. And as a 10
 schip, that passith thorou the flowyȝge
 watir, of which whanne it hath passid, it
 is not to fynde a step, nethir the path of
 the botme therof in wawys. Ethir as a 11
 bryd, that flieth ouer in the eir, of which^l
 no preef is foundun of the weic therof,
 but oneli the soun of wengis betyȝge list
 wynde, and keruyȝge the eir by the^m
 myȝt of weie, and with wyȝgis moued
 togidere it flei ouer, and aftir this no
 signe is foundun of the weie therof. Ethir 12
 as an arowe shotⁿ out in to a place or-
 deyned, the eir is^o departid, and^p is^q closid
 aȝen anoon, that the passyȝg therof be
 not knowun. 'So and^r we borun ceessiden 13
 anoon to be, and sotheli we myȝten schewe
 no signe of vertu; but we weren wastid
 in oure malice^s *. Thei that synned, 14
 seiden sicke thingis in helle. For the hope 15
 of a wickid man is as the flour of a brere
 which is takun awei of the wynd, and as
 smal froth which is scaterid^t of a tempest,
 and as smoke which^u is spred abroad of
 wynd, and as the mynde of 'an herborid
 man^v of o dai, that passith forth. But 16
 iust men schulen lyue withouten ende,
 and the meede of hem is anentis the
 Lord; and the thoȝt of hem is anentis
 the hiȝeste. Therfor thei schulen take 17
 of the hond of the Lord the rewme of
 fairnesse, and the^w diademe of comely-
 nesse; for he schal gouerne hem with his
 riȝthond, and he schal defende hem with
 his hooli arm. And his feruent loue[†] 18
 schal take armure, and he schal arne the
 creature to the venieaunce of enemys.
 He schal clothe riȝtfulnesse for an ha- 19
 burioun, and he schal take certeyn doom
 for a^x basynet; he schal take a scheeld 20
 that may not be ouercomun, equyte^y;

* we weren
 wastid in oure
 malice, ether
 yuel willid-
 nesse; is seid
 yuel firyȝg.
 that stondith
 in the bren-
 nyȝng of co-
 ueytise, wher
 ynne wickid
 men ben wast-
 id; for whi
 lecherouse men
 ben wastid bi
 the fier of fleisly
 coueitise, co-
 ueytouse men
 ben wastid bi
 the fier of co-
 ueitise, and
 proude men
 ben wastid bi
 the fier of
 worldly hiȝ-
 nesse.

iust men
 schulen liue;
 in lyf glorie.
 anentis the
 Lord; of whom
 thei hopen to
 be rewardid,
 not of the
 world.
 anentis the
 hiȝeste; to
 whose onour
 thei ordeynen
 her dedis.
 the rewme of
 fairnesse; that
 is, of henenly
 glorie, wher
 no vile thing is.
 with his riȝt
 hond; in kep-
 ping hem in blis,
 that is signefied
 bi the riȝthond.
 with his hooli
 arm; in this is
 signefied the
 sikirnesse of
 blis, that may
 not be takun
 away bi ony
 creature. Lire
 here. c.

† feruent loue;
 for bi feruent
 loue of riȝtful-
 nesse he goith
 forth, to the
 punysching of
 yuele men. c.

^x or c. ^y ouerfleȝ AEGH. ^{yy} Om. c et E pr. m. ^z Om. c et E pr. m. or thistles doune GH.
^a thorn E pr. m. ^b Om. AGH. ^c the tempest AE sec. m. GH. ^d anentis A et E passim.

^k hath brouȝt I. ^l whos wey I. ^m Om. I. ⁿ sent ceteri. ^o Om. cv. ^p Om. cv. ^q it is I. ^r Riȝt
so I. ^s malice, ether yuel willidnesse CEFHGKMQSUVYAÇ. ^t scaterid abrod I. ^u the which I. ^v a geste I.
^w a I. ^x the I. ^y equyte, ether euenesse CEFHGKMNQSUVAÇ. equyte, ether euenchede EFX.

nesse of erthis shal fize with hym azen
 22 the vnwise. The sendingus out of leitiss
 shul gon euene rize, and as at the teising
 the bowe of cloudis bent, thei shul
 ben outlawid; and to a certeyn place thei
 23 shul lepen in. And fro the stony wrathe-
 ful hailes shul ben sent, and water of the
 se shal teenden in to them, and floodis
 24 shul renne togidere hard. Azen hem the
 spirit of vertue shal stonde, and as a
 whirle puff of wind deuyden^e hem; and
 to wilderness he shal fulli bringen al
 the lond of the wickidnesse^f of hem, and
 variedhed shal turne awei the setis of
 1 myzti men. Betere is wisdom than
 strengthis, and a man prudent more than
 a strong man.

CAP. VI.

2 Hereth^g thanne, 3ee^h kingis, and vnder-
 stondith; lerneth, 3ee domes men of the
 3 coestes of the erthe. 3iue^h eres, 3ee
 that holden togidere multitudis, and
 plesen to 3ou in cumpanyes of naciouns;
 4 for ther is 3ouen of the Lord power to
 3ou, and vertue of the heizeste, that shal
 aske 3oure werkis, and thoztis serchen.
 5 For whan 3ee weren mynestres of his
 reume, not riztli 3ee demeden, ne kepten
 the lawe of riztwisnesse, ne aftir the wil
 6 of God 3ee wenten. Orribleli and soone
 he shal apere to 3ou; for most hard dom
 shal ben don in hem, that ben biforn.
 7 Forsothe 'to theⁱ litle^k is grauntid mercy;
 myzty men forsothe myztili tormentis
 8 shul suffre. Forsothe he shal not with-
 drawe the persone of any man, the Lord,
 that is lordshipere of alle thingus, and
 he shal not drede the mykilnesse^l of any
 man; for lital and gret he made, and
 9 euenli cure is to hym of^m alle. To the
 strengere forsothe strengere stantⁿ in
 10 tormenting. To 3ou thanne, kingus, ben
 these my wrdis, that 3ee lerne wisdom,
 11 and^o that 3ee falle^p not of^q. Who for-

^e deuydeth *A.* ^f wickenesse *E.* ^g Here 3ee *AEGLH.* ^h Om. *AEGLH.* ⁱ Om. *E pr. m.* ^k a litle while
E pr. m. ^l mykil *AGH.* ^m Om. *C sec. m. E sec. m.* ⁿ stondith *A.* ^o Om. *A.* ^p passe *E pr. m.*
^q Om. *E pr. m.*

forsothe he schal whette hard wraththe*²¹
 in to a spere, and the world schal fize
 with him azens vnwitti men. Streizte²²
 sendyngis out of leyttis schulen go, and as
 the sidis of a reynbouwe, whanne the
 bouwe of cloudis is crokid, thei schulen
 be destried; and thei schulen skippe in
 to a certeyn place. And fulle hailstones²³
 schulen be sent fro a stony wreththe†,
 and the watir of the see schal wexe
 whijt azens hem, and floodis schulen
 renne togider harde. The spirit of vertu²⁴
 schal stonde azens hem, and as the whirl-
 yng of wind it schal departe hem; and
 the wickidnesse of hem schal brynge al
 the lond to desert, and malice schal distrye
 the seetis of myzti men.

CAP. VI.

Wisdom is beter than strengthis, and a
 prudent man *doith* more than a strong
 man. Therfor, 3e kyngis, here, and vn-
 2 durstonde^z; and 3e iugis of the coostis of
 erthe, lerne^a. 3e that holden togidere³
 multitudis, and plesen 3ou† in the cum-
 penyes of naciouns, 3yue^b eeris; forwhi⁴
 power is 3ouun of the Lord to 3ou, and
 vertu *is 3ouun* of the heizeste, that schal
 axe 3oure werkis, and schal serche thouztis.
 For whanne 3e weren mynystris of his⁵
 rewme, 3e demeden not riztfuli, nether 3e
 kepten the lawe of riztfulnesse, nether 3e
 3eden bi the wille of God. Hidousli⁶
 and soone‡ he schal appere to 3ou; for-
 whi hardeste doom schal be maad in
 hem, that ben souereyns. Forsothe merci⁷
 is grauntid to a lital man; but mizti
 men schulen suffre turmentis miztili.
 For the Lord, which is lord of alle⁸
 thingis, schal not withdrawe the per-
 soone of ony man, nether he schal
 drede the greetnesse of ony man; for he
 made the^c lital man and the greet man,
 and charge|| is to hym euenli of alle men.
 But strongere turment neizeth to strongere⁹

* *hard*
wraththe; that
 is, his ven-
 iance, which
 noon mai with-
 stonde. *Lire*
here. c.
 † *a stony*
wraththe; that
 is, of Goddis
 ire, that makith
 heye hail
 stones.
 ‡ *wexe whijt*;
 that semeth
 whijt, whanne
 the see is tro-
 blid.
 The spirit of
 vertu; that is,
 strong wynd.
 Lire here. c.
 † plesen 3ou;
 that is, deliten
 in the gouernail
 of hem.
 of the Lord;
 whose vikaris
 3e ben in this.
 Lire here. c.
 § and soone;
 in deth, that
 tarieth not. c.
 hardeste
 doom; that is,
 greuouseste
 peyn.
 to a lital man;
 that is, to a
 man of lital
 staat, and of
 lital kunnyng,
 for sich a man
 synneth com-
 mynly bi igno-
 rance.
 myzty men;
 bi dignete of
 staat, and bi
 greetnesse of
 kunnyng.
 turmentis
 myztily; that
 is, greuouseste
 turmentis; for
 in as myche as
 the staat is
 hezere, in so
 myche the fal
 is greuousere,
 and worthi of
 more peyne.
 withdrawe
 the persone;
 fro good to him,
 be he nener so
 pore.
 the greetnesse
 of ony man;
 that ne he pun-
 yschild him
 duly. *Lire here.*
 c.
 || charge, etc.;
 that is, puruy-
 aunce, for he
 purueyeth for
 ech creature,
 bi the couena-
 ble of his
 kynde. *Lire*
here. c.

^z vnderstondeth *I.* ^a lerneth *I.* ^b 3iue^h to 3oure *I.* ^c bothe the *I.*

sothe shul kepe ríztwísnesse, ríztly shul be demed; and that shul lerne rízt thingus, shul finde, what thei answerē.
 12 Coueiteth thanne my wrdys, and looueth hem; and see shuln han disciplýne.
 13 Wisdam is cler, and that neuere welewith; and líztli is seen of hem that loouen it, and is founde of hem that
 14 sechen it. It beforn ocupieth that coueyteth it, that to them rathere he shewe
 15 hymself. Who fro lízt shal wake to it, shal not trauailen; forsothe he shal finde
 16 it sittende in his zates. Thanne to thenken of it is ful endid wit, and he that shal wake for it, soone shal be sikir.
 17 For it goth aboute sechende the wrthi itself; and in his weis it shal shewe itself to them, and gladsumli in alle prouydence *'or bifore ordeynnyng'* it shal azen
 18 come to them. The bigynnyng forsothe of it is most verre coueityng of disciplýne. Thanne cure of disciplýne is loouyng; and loouyng is keping of his lawis. Keping forsothe of lawes is ful
 20 ending of vncorupcioun; vncorupcioun forsothe makith next to God to ben.
 21 And so coueiting of wisdam shal lede forth to the euerlastende kingdam. If thanne see deliten in setes, and in kingus dignetees, O! see kingis of the puple, looueth wisdam, that in to withoute ende
 23 see regne. Looueth the lízt of wisdam, alle see, that ben toforn to puplis. What is forsothe wisdam, and hou it be mad, I shal telle; and I shal not hide fro
 30u the sacramentis of God; but fro the bigynnyng of birthe I shal enserche, and putten in to lízt the kunnyng of it, and
 25 I shal not passe beside the treuthe. Ne with the quyterende enuye weie I shal han; for such a man shal not ben parcener of wisdam. The multitude forsothe of wise men^s helthe is of the roundnesse of erthis; and a wis king is the
 27 stablete of the puple. Thanne takith

men. Therfor, see kyngis, these my wordis 10 ben to you, that see lerne wisdom, and that see falle not down. For thei that kepen 11 ríztfulnesse, schulen be deemed ríztfuli; and thei, that lernen iust thingis, schulen fynde, what thei schulen answerē. Ther- 12 for coueite see my wordis, and loue see tho; and see schulen haue techyng. Wisdom 13 is cleer, and that schal neuer fade; and it is seyn líztli of hem that loouen it, and it is foundun of hem that seken it. It bi- 14 fore ocupieth hem that coueyten it, that it schewe it silf the formere to hem. He 15 that wakith bi lízt to it, schal not trauele; forsothe he schal fynde it sittynge nyz hise zatis. Therfor to thenke* on^d wis- 16 dom^e is parfit wit, and he that wakith for it, schal soone be sikir. For whi it goith 17 aboute, and sekith men worthi to it; and in her^f weies it schal schewe it silf gladli to hem, and in al puruyaunce[†] it schal meete hem. For whi the bigynnyng of 18 wisdom is the verieste coueytise of lernyng. Therfor the bisynesse of lernyng is 19 loue; and loue is the keypyng of lawis therof. Sotheli the keypyng of lawis is perfeccioun of vncorupcioun[‡]; forsothe 20 vncorupcioun makith to be next to God. Therfor the coueitise of wisdom schal 21 brynge to euerlastynge rewme. Therfor 22 if see, kyngis of the puple, deliten in seetis, and in kyngis zerdis, *'ether regaltees'*,[§] loue see wisdom, that see regne with outen ende. Alle see, that ben souereyns to pu- 23 plis, loue^{¶¶} the lízt of wisdom. Sotheli 24 what is wisdom[§], and hou it is maad, Y schal telle; and Y schal not hide fro 30u the^h sacramentis^{||} of God; but fro the bigynnyng of birthe Y schal seke, and Y schal sette in to the lízt the kunnyng therof, and Y schal not passe treuthe. And Y schal not haue weye with enuye 25 wexynge rotun; for siche a man schal not be parcener of wisdom. Forsothe the 26 multitude of wise men is the helthe of

* to thenke; bi hoodly thouztis.

† puruyaunce;

‡ that is, in rulinge hem in alle thingis of man, that ben worthi to be doon. *Lire here. c.*

§ vncorupcioun; that is, of goostly vncorupcioun, bi eschewing of synne. *uncorupcioun;* is clenness fro synne. *Lire here. c.*

¶ what is wisdom; here the

entour of this book spekith in the persone of Salomon, that hadde double kunnyng; the firste was

knowing of creaturis of this world, that may be getun bi sek-

ing of resoun, and bi trauele of studie, ne-

theles in party, and vuperfili, and with er-

rouris, as Aristotele, fa-

mouere among othere filos-

ofis, erride in many thingis,

as of the euerlastingenesse of the world, with

out bigynnyng, and of the

noumbre of vncorupcioun,

and of the blis of tho, as

it is opyn, in xij. of Meta-

fisikis; but Salomon hadde this wisdom, bi

the gifte of God, perfytly, and

sodeynly, and with out er-

rour; and he hadde also kun-

nyng of profesie. *Lire here. c.*

|| sacramentis; that is, hise priuytees

schewid to me. *Lire here.*

r Om. c et E pr. m. s Om. A.

d of CGHIKMNQRUVXZC. e it s. f his s. g or regalties I. gg loueth I. h tho, I.

discipline bi my^t wrdis, and it shal profite to 3ou.

CAP. VII.

1 I am forsothe and a deadli man, lic to men, and of 'the erthi^u kinde of hym that rathere is mad, and in the wombe
2 of the modir figured I am flesh. In time of ten monethis cruddid I am in to blod, of the sed of man, and of couena-
3 ble^{uu} deliting of slep. And I born toc comun eir, and lic maner fel down in to the mad erthe; and the firste vois, lic
4 alle, I putte out weping. I was nurshid in swathing clothis, and in grete besy-
5 nesses; no man forsothe of kingis other hath bigynnyng of birthe. Oon entre
6 is to alle to lif, and lijc issue. For that I desirede, and there is 3iue to me wit;
7 and I inwardli clepide, and there cam in^v me the spirit of wisdam. And I putte it
8 biforn to reumes, and setes; and richesses I seide no thing to ben in comparisoun of it, ne I comparisounede to
9 it a precious ston; for alle gold in comparisoun of it is a litil grauel, and as clei siluer shal ben eymed in the sizte
10 of it. Ouer helthe and fairnesse I loouede it; and I purposide for lijzt to han it,
11 for vnquencheable is the lyzt of it. Forsothe there camen to me alle goodis togidere with it; and vnnoumbrable honeste
12 by the hondis of it. And I gladede in alle thingus; for this wisdam wente befor me, and I kne3 not, for of alle goodis
13 it is moder. For withoute feynnyng I lernede, and withoute enuye I comune; and the oneste of it I hidde not. For-
14 sothe tresor it is withoute ende to men, the whiche who useden, parcener ben mad of the frenshipe of God, com-
15 mendid for the 3iftis^w of discipline. To me forsothe God 3af to seyn of sentence, and to take bifore the wrthi thingis of these that ben 3iue to me; for he is duk

the world; and a wijs kyng* is the stablishyng of the puple. Therfor take 3e²⁷ techyng bi my wordis, and it schal profite to 3ou.

CAP. VII.

Forsothe and Yⁱ am a deedli man, lijk^k 1 men, and of erthli kynde of hym that was maad first, and in the wombe of the^l modir Y was fourmed fleische. In the² time of ten monethis Y was cruddid togidere in blood, of the seed of man, and bi acordyng delit of sleep. And Y was³ borun, and^m took comyn eir, and in lijk maner Y felle down in to the erthe maad; and Y wepyng[†] sente out the firste vois, lijk alle men. Y was nurschid in wrap-⁴ pyngis, and in greet bisynesses; for whi no⁵ man of kyngis[‡] hadde othere bigynnyng of birthe. Therfor oon entryng to lijf is⁶ to alle men, and lijk goyng out. Her-⁷ for Y desiride, and wit was 3ouun to me; and Y inwardli clepide, and the spirit of wisdom cam in to me. And Y settide⁸ wisdom bifore rewmes, and seetis; and Y seide, that richessis ben nouzt in comparisoun therof, and Y comparisonede not⁹ a preciose stoon to it; forwhi al gold in comparisoun therof is a litil grauel, and siluer schal be arettid as cley in the sizt therof. Y louyde wisdom more than¹⁰ helthe and fairnesse; and Y purposide to haue it for lijzt, for the lijzt therof may not be quenched. Forsothe alle goodis¹¹ camen togidere to me with it; and vnnoumbrable oneste is by the werkys therof. And Y was glad in alle thingis; ¹² for this wisdom 3ede bifore me, and Y knew not, for it is the modir of alle goodis. Whichⁿ wisdom Y lernyde with¹³ out feynnyng, and Y comyne^o without enuye; and Y hide not the oneste therof. For it is tresour with out noubre to¹⁴ men, and thei, that vsiden that tresour, weren maad parceneris of Goddis frenschip, and weren preisid for the 3iftis of kunnyng. Forsothe God 3af to me to seie¹⁵

* a wijs kyng; for as an heed wel disposid 3yueth wit, and stiring wel ordeyned to the membris, so a wijs king rulith hise sugetis to comyn good. Lire here. c.
† weping; for a knaue child borun seith in weilinge! and a maide child seith E! as pleyninge of the trespas of Adam and of Eue, for which thei ben borun the sones and dou3tris of veniaunce, and of wrechidnesse. Lire here. c.
‡ of kyngis; for thei ben borun vnmysty in bodi, and vnkunnyng in the soule, and also othere men.
oou entryng; as to noun power and vnkunnyng.
lijk goyng out; as to angwische and nakidnesse of alle temporal thingis.
Herfor; that is, for Y was borun al vnkunnyng.
Y desiride; the 3ifte of wisdom. and wit, that is, the 3ifte of wisdom and of vnderstanding.
was 3ouun; the spirit of wisdom, that is, the Hooli Goost, that 3yueth wisdom.
siluer schal be arettid as cley; that is, alle temporal thingis that ben comyn to goode men and yuele, and ben oftener grauntid to yuele men than to goode men, schulen be arettid of no val, in comparisoun of wisdom, with charite, that is 3ouun to goode men onely. Lire here. c.

^t manye A. ^u that lond E pr. m. ^{uu} the couenable C pr. m. ^v to A. ^w 3ift A.

ⁱ Om. ia pr. m. ^k lijk othere i. ^l my i. ^m and I i. ⁿ The which i. ^o comyne it i.

of wisdom, and the mendere of wise men.
 16 In the hond forsothe of hym and wee,
 and oure wrdis, and alle wisdom, and
 disciplyne of the kunnyng of werkes.
 17 He forsothe 3af to me verre kunnyng of
 these that ben, that I wite the disposi-
 cioun of the roundnesse of erthis, and
 18 the vertues of elemens; the begynnyng,
 and the^w ende, and the myddil of tymes;
 the chaungingus^x of whilemelis, and the
 endingus of times; the chaungingus^y of
 19 maneris, and deuyseouns^z of times; the
 coursis of the 3eer, and the disposicioun
 20 of sterres; the kindis of bestes, and the
 wrathis of noȝous bestis^a; the strengthe
 of windis, and the thoȝtis of men; the
 differences of 3unge trees, and vertues^b of
 21 rootis. And what euere thing be hid and
 vnpurueid, I lernede; forsothe the craftus
 man of alle thingus tauȝte me bi wisdom.
 22 Forsothe ther is in it the spirit of vnder-
 standing, hoeli, many fold, onli, sotile,
 manerli, faire spekende, mouable, vnde-
 foulid, certeyn, sweete, loouende good
 dede, that no thing forfendith^c to do
 23 weel; manli, benygne, stable, sikir, alle
 hauende vertue, alle thingus beholdende,
 and that taketh alle intelligible spiritis,
 24 clene, sotile. Thanne^{cc} alle forsothe mou-
 able thingis mor mouable is wisdom;
 forsothe it ateyneth ouer al, for his clen-
 25 nesse. Forsothe the humour of the vertu
 of God it is, and the maner going out is
 a clene clernesse of the Almyȝti God;
 26 and therefore no thing defoulid renneth
 in to it. Forsothe whitnesse it is of the
 euerlastende list, and a merour withoute
 wem of the maieste of God, and an
 27 ymage of the goodnesse of hym. And
 sithen it is oon, alle thingus it mai; and
 abidende stille in itself^d, alle thingus it^e
 neweth, and bi naciouns to hoeli soules

of sentence*, and to bifore take worthi
 thingis of these thingis that ben 3ouun to
 me; for he is the ledere of wisdom, and
 amendere of wise men. For wli bothe 16
 we, and oure wordis, and al wisdom, and
 lernyng of kunnyng of werkis *ben* in his
 hond. Forsothe he 3af to me the veri 17
 kunnyng of these thingis that ben, that
 Y knowe the disposicioun of the world,
 and the vertues of elementis; the bigyn- 18
 nyng, and the endyng, and the myddil of
 tymes; the chaungyngis of whilis, and
 the endyngis of tymes; the chaungyngis
 of maneres, and departyngis of tymes;
 the coursis of the 3eer, and the disposi- 19
 ciouns of sterres; the kyndis of beestis, 20
 and the wraththis of wielde beestis; the
 strengthe of wyndis, and the thoȝtis of
 men[†]; the differences of trees, and the
 vertues of rootis. And Y lernede what 21
 euere thingis ben hid and vnpurueyed; for
 whi wisdom, the crafti maker of alle
 thingis, tauȝte me. For in that *wisdom* 22
vnmaad is the spirit of vndurstanding,
 hooli, many fold[‡], oon aloone, sutil,
 temperat, wijs, mouable, vndefoulid, cer-
 teyn, swete, louyng a good dede, which[¶]
spirit forbedith no thing to do wel; cur- 23
 teis[¶], benygne, stable, sikir, hauyng al
 vertu, biholdyng alle thingis, and which[†]
 takith alle spiritis able to vndurstonde,
 and *he is* clene, and sutil. For whi wis- 24
 dom is more mouable than alle mouable
 thingis; forsothe it stretchith forth euery
 where, for his clenness. For it is a 25
 brething[§] of Goddis vertu, and it is sum
 cleene comyngforth of the clerenesse of
 Almyȝti God; and therfor no defoulid 26
 thing renneth in to it. For it is brizt-
 nesse of euerlastyng list, and *it is* a
 myrrour with out wem of Goddis ma-
 ieste, and *it is* an ymage of his goodnesse.

* of sentence; that is, to speke to the onour of God, and to the edifying of neibore, bi grace 3ouun of God to me. and amendere of wise men; in encreasing hise jiftis to hem, for her good vss. *ben* in his hond; for nether we mou do, nether speke, nether thenke ony good, with out him. *Live here. c.*
 † the thoȝtis of men; mennus thoȝtis monn be knowun certeyn onely bi Goddis reuelacioun, but wise men knowen the thoȝtis of othere men bi coniecting, ether supposing of outer-mere signes; and of this knowing spekith Salomon here. *Live here. c.*
 ‡ hooly, many fold; that is, in jiftis. oon aloone; in him silf; therfor Poul seith, Oon in the same spirit worchith alle these thingis, and departith to ecli man as he wole. *sutil*; that is, persinge alle thingis bi his vertu. *mouable*; in worching, for he makith men mouable and swift to sue his good stiring. *manly ether curteis*; in hauyng com-
 passiou on oure defantis. *benygne*; that is, wel louyng, in enflawmyng vs to Goddis loue. *more mouable, etc.*; this mou-
 here. *Live here. c.*

nyng is seid bi licnesse, in as myche as Goddis wisdom streechith forth to dispose alle the werkis of God, til to the leste thingis. *Live here. c.*
 § For it is a brething, ether vapour; vapour is a thing reysid vp, and cometh forth of water, and is of the kynde of water; so Goddis Sone, which is seid the wisdom of the Fadir, cometh forth of him, and is of the same kynde with him. *briztnesse of euerlastyng list*; for Goddis Sone is list of list. *a myrrour*; in which alle thingis schynen most clerely. and *ymage of his goodnesse*; for it is propir of Goddis Sone, that he is the ymage of the Fadir, for whi aungels and men ben seid to ben his ymage. *Live here. c.*

^w Om. c pr. m. ^x chaungyng AH. ^y chaungis A. ^z the deuysiouns AH. ^a bestis, and of helpely bestis E pr. m. ^b the vertues AEGH. ^c shone E pr. m. ^{cc} Om. c pr. m. ^d hymself AEGH. ^e Om. A.

^p the which I. ^q manli, ether curteis c et ceteri. *it is* manli, ether curteis I. ^r the which I.

it berth ouer itself; the frendis of God
 28 and profetes it ordeyneth. No man for-
 sothe God looueth, but hym that dwellith
 29 with wisdom. Forsothe this is fairere
 than the sunne, and ouer al disposicioun
 of sterres; to lizt comparysouned, it is
 30 founde rathere. To it forsothe nyzt goth
 doun; wisdom forsothe malice ouercom-
 eth not.

CAP. VIII.

1 Therefore it ateyneth from ende vnto
 ende strongli, and disposeth alle thingus
 2 sweeteli. This I loouede, and sozte it out
 fro my zouth; and I sozte to taken it a
 spouse to me, and louere I am mad of
 3 the foorme of it. It hauende the cum-
 panye of God, glorifieth the ientilnesse
 of it; but and of alle thingis^e the Lord
 4 loouede it. Forsothe the techeresse it is
 of the discipline of God, and^f the cheser-
 5 esse of the werkis of hym. And if rich-
 esses ben desirid in the^{ff} lif, what richere
 than wisdom, that wercheth alle thingis?
 6 If forsothe wit wercheth, who of these
 that ben, more is crafti man than it?
 7 And if riztwisnesse a man looueth, the
 trauailes of this^g han grete vertues; so-
 brenesse forsothe and prudence it techeth,
 and riztwisnesse, and vertue; than the
 whiche more profitable no thing is in lif
 8 to men^h. And if multitude of kunnyng
 desireth a man, it knowith the passid
 thingus, and of the to comen it eymeth;
 it knowith the felnesseⁱ of wrdis, and the
 soilingis off argumentis; the toknes and
 wndris it knowith, er thei ben don; and
 the chaunsis of tymes and of worldis.
 9 Thanne I purposide this to bringe to me,
 to festeye^k with me; witende for with me
 it shal comune of goodis, and ther shal
 be togidere speche of thenking, and of
 10 myn anoze. I haue for this to cump-
 anyes clernesse, and wrshipe anent the
 11 elderes; zung and sharp I shal be founde
 in dom, and in the sizte of myzti men

^e Om. c *pr. m.* ^f Om. A. ^{ff} Om. c *pr. m.* ^g hym A. ^h me A. ⁱ felnesses E. ^k ete E *pr. m.* c *pr. m.* festene A.

^s Om. I. ^{ss} Om. I. ^t spouse c. ^u chesister I. techeresse s *sup. ras.* chesere v. ^w the multitude I. ^x alle A *pr. m.* ^y felnesse CKRÇ. falsnessis HEPY. falsnesse MV. ^z thei N. ^a Om. cç.

And whanne it is oon, it may alle thingis; 27
 and it dwellith in it silf, and renulith alle
 thingis, and bi naciouns it berith ouer it
 silf in to hooli soulis; it makith the frendis
 of God* and profetes. For God loueth 28
 no man, no^s but hym that dwellith with
 wisdom. Forwhi this *wisdom* is fairere 29
 than the sunne, and *is* aboue al the^{ss} dis-
 posicioun of sterres; wisdom comparisound
 to lizt, is foundun the formere. Forwhi 30
 niyt cometh aftir that lizt; but wysdom
 ouercometh malice. Therfor wisdom 1
 stretchith forth fro the ende til to the
 ende strongli, and disposith alle thingis
 swetly.

CAP. VIII.

I loouede this *wisdom maad*, and Y 2
 souzte it out fro my zongthe; and Y souzte
 to take it a spousesse[†] to me, and Y am
 maad a louyere of the fairnesse therof.
 He that hath the felouschip[‡] of God, glo- 3
 rifieth the gentilnesse therof; but also
 the Lord of alle thingis loouede it. For it 4
 is the techeresse of the lernyng of God,
 and cheseresse^u of hise werkis. And if 5
 richnessis ben coueitid in lijf, what *is*
 richere than wisdom, that worchith alle
 thingis? Sotheli if wit worchith, who is 6
 a crafti maker more than wisdom, of these
 thingis that ben? And if a man loueth 7
 riztfulnesse, the trauels of this *wisdom*
 han grete vertues; for it techith sobre-
 nesse[§], and prudence, and riztfulnesse, and
 vertu; and no thing is profitablere than
 these in lijf to men. And if a man de- 8
 sirith multitude^w of kunnyng, wisdom
 knowith thingis passid, and gessith of^x
 thingis to comynge; it kan the felnessis^y
 of wordis, and asoilyngis of argumentis;
 it kan signes and schewyngis of thingis to
 comynge, bifore that tho^z ben maad; and
 the bifallyngis of tymes and^a of worldus.
 Therfor Y purposide to brynge to me this 9
wisdom, to lyue togidere; witynge that it
 schal comyne with me of goodis, and
 spekyng^{||} togidere of my thouzt, and of

* *frendis of God*; bi feith formed with charite.

[†] *profetis*; bi knowing aboue kynde.

[‡] *that dwellith with wisdom*;

that is, no but he be in charite, for thanne God dwellith with him, and he with God.

[§] *the formere*; this letre semeth to speke of wisdom vn-

maad, without bigynnyng and ende; wisdom maad is formere

thau list bi dignete, not bi during. *Live here. c.*

[†] *a spouse*;

that is, to cleue in the thouztis therof, with out departing. *Live here. c.*

[‡] *felouschip*;

bi charite. *glorifieth*; that is, knowlech-

ith and preisith it gloriouse. *Live here. c.*

[§] *sobrenesse*;

that is, temperance. *vertu*;

that is, goodly strengthe. *Live here. c.*

^{||} *spekyng*,

etc.; for siche thouztis ben the wordis of soule.

merueilous I shal be, and the faces of
 12 princes shul merueilen me. Thei shul
 sustene me, beende stille, and me spe-
 ende, beholden; and me sermounende
 manye thingis, hondis to ther mouth thei
 13 shul putte. Ferthermor I haue bi this
 vndeadlynesse; and euere lastende mynde
 to them, that after me ben to come, I
 14 shal lefe. I shal dispose puples; and
 15 naciouns to me shul ben soget. Ferful
 kingus herende me shul dreden; and in
 multitude good I shal be seen, and in
 16 bataile stronge. Entrende in to myn
 hous, I shal reste with it; forsothe the
 conuersacioun of it hath not bitternesse,
 ne noȝe the¹ with luyng of it, but
 17 gladnesse and ioȝe. These thingus thenk-
 ende anent me, and togidere membrende
 in myn herte; for vndeadli is wisdam in
 18 thenking, and in the frenshipe of it good
 delitende; and in the werkus of the hondis
 of it honeste with oute failing, and in the
 strif of the speche of it wisdam; and
 'gret openyng in comunycacioun^m ofⁿ theⁿⁿ
 19 wrdis of it; I wente aboute, sechende
 that to me it I shulde take. A child
 forsothe I was witti, and bi lot hauende
 20 a good soule. And whan I was more
 21 good, I cam to a bodi vndefoulid. And as
 I wiste, for other wise I mai not ben con-
 tentent^o, but God ȝeue, and that selue was
 wisdam, to knowen of whom was that
 ȝifte; I wente to the Lord, and preȝede^{oo}
 hym, and seide, of alle the entrailis of
 myn herte.

CAP. IX.

1 God of my^p fadris, and Lord of mercy,
 that madest alle thingus with thi^q wrd,
 2 and with thi wisdam ordeynedest man,
 that^r he shulde lordshepen of creature^s,

¹ thou *A sec. m.* ^m greet openyng and comunycacioun *A.* noblenesse in the chaungyng *E pr. m.*
ⁿ Om. *C pr. m.* ⁿⁿ Om. *A.* ^o conteyned *A.* ^{oo} I preȝede *AE GH.* ^p oure *E pr. m.* ^q Om. *A.* ^r in that
 that *A.* in that *GH.* ^s the creature *C pr. m.*

^b comyng *ç.* ^c Om. *C.* ^d took *I.* ^e contyent, *ether chast c et ceteri.* ^f but if *I.* ^g ȝeue *it I.*
^h that *I.*

myn anoi schal be. For this *wisdom* Y¹⁰ anoi; to be
 schal haue clerenesse at cumpenyas, and excludid, for
 onour at eldre men; Y schal be foundun¹¹ siche thouȝtis
 3ong and scharp in doom, and in the siȝt excluden al
 of myȝti men Y schal be wondurful, and anoye. *Lire*
 the faces of princes schulen worschipe me. *here. c.*
 Thei schulen abide me, beyng stille, and¹² ** selle hondis,*
 thei schulen biholde me, spekyng; and *etc.; that is,*
 the while I speke many thingis, thei schulen herkne
 sette hondis* on her mouth. Ferther-¹³ *hou myche ener*
 more bi this *wisdom* Y schal haue vnded- *Y drawe along*
 lynesse; and Y schal leeu euerlastyng *a sermoun, thei*
 mynde to hem, that schulen come aftir *schulen herkne*
 me. I schal dispose pupilis; and naciouns¹⁴ *with reuerence.*
 schulen be suget to me. Hidouse kyngis¹⁵ *Lire here. c.*
 heryng me schulen drede; and in mul- *† myn hous;*
 titude Y schal be seyn good, and strong *that is, con-*
 in batel. Y schal entre in to myn hous[†],¹⁶ *science. Lire*
 and Y schal reste with wisdom; for the *here. c.*
 conuersacioun[‡] therof hath no bitternesse, *‡ conuersa-*
 and the dwellyng togidere therof hath *cioun; that is,*
 noon anoye, but gladnesse and ioȝe. *thouȝt, that*
 Y thouȝte these thingis at me, and Y re-¹⁷ *cometh forth*
 membride in myn herte; forwhi wisdom *of vnderstand-*
 is vndeedli in thouȝt, and good delityng¹⁸ *ing, and cus-*
 is in the frendshipe therof; and onestee *tom of wisdom.*
 without defaute is in the werkis of hondis *werkis of*
 therof; and wisdom is in the strijf of *hondis; that*
 speche therof; and greet clerenesse is in *is, in werkis*
 the comyng^b of wordis therof; Y ȝede *comyng forth*
 aboute, sckinge to take *wisdom* to me. *of wisdom.*
 Forsothe Y was a witti child, and Y^c gat^d¹⁹ *Y gat a good*
 a good soule. And whanne Y was more²⁰ *soule; bi clen-*
 good, Y cam to a bodi vndefoulid. And²¹ *nesse of loue.*
 as Y knew, that ellis Y mai not be chaste^e, *more good;*
 no but^f God ȝeue^g, and this same thing *that is, encre-*
 was wisdom, to wite whos this ȝifte was; *sing in vertues.*
 Y ȝede to the Lord, and Y bisouȝte hym, *a bodi vnde-*
 and Y seide, of alle myn entrailis^g. *foulid; that is,*
kept bi con-
tynece of ma-
trimonye. Lire
here. c.
§ myn en-
trailis; that
is, of al myn
vnderstanding
and loue. Lire
here. c.
|| God of my
fadris; which
thou chesidist
mercifully, as
Abraham,
Isaac, and Ja-
cob, and spe-
cialy Dauyth,
my fadir, whom
thou chesidist
to the rewme.
Lord of mer-
si; that hast
forȝone to my
fadir the synne
of the deth [of]
Vrie. that he
schulde be
lord; for if
man hadde
stonde in the
staat of kynde
maad, he
schulde haue
had ful lord-
schip on crea-
turis lowere
than him silf.

CAP. IX.

God of my fadris^{||}, and Lord of merci,¹
 that madist alle thingis bi thi word, and²
 ordeynedist man bi thi wisdom, that he
 schulde be lord of creature, which^b is

3 that of thee is mad, that he dispose
the roundnesse of londis in equyte and
ri3twisnesse, and in ri3t reuling of herte
4 he deme dom; 3if to me wisdam, the
nee3h stondere of thi setis; and wile
5 thou not me repreuen of thi childer. For
I am thi seruaunt, and the sone of thin
hand woman; a feble man, and of litil
time, and lasse to the vndirstonding of
6 dom and of lawes. And if any man shul
ben ful endid of the sonus of men, if fro
hym flee wisdam, in to no3t he shal be
7 countid. Thou forsothe chose me king
to thi puple, and domysman of thi sonus
8 and do3tris; and thou seidist, me to
bilden a temple in thin holi hil, and in
the cite of thi dwelling an auter; the
licnesse of thin holi tabernacle, that thou
9 greithedist fro the begynnyng. And with
thee thi wisdam, that kne3 thi werkis,
the whiche and was at thanne, whan the
roundnesse of erthis thou shuldist make,
and he wist that, that was plesaunt to
'thin e3en', and that, that is ri3t in thin
10 hestis. Send fro thin holi heuenes it,
and fro the sete of thi mychilnesse, that
with me it be, and with me trauaile;
and I wite what be aloouwid anent thee.
11 Forsothe it wot alle thingus, and vndir-
standith; and shal leden me forth in my
werkes sobrelly^u, and kepen me in his
12 power. And my werkys shul ben aloou-
wid, and I^v shal disposen thi puple ri3t-
wisly, and I shal ben wrthi the setes of
13 my fader. Who forsothe of men shal
moun wite the counseil of God? or who
14 shal moun thenke, what God wile? The
tho3tis forsothe of deadli men dredful,
15 and vncerteyn oure purueauncis^w. For-
sothe the body that is corumpid, gree-
ueth the soule; and ertheli indwelling
presseth down the wit, manye thingus
16 thenkende. And of hard wee eyemen,
that ben in the erthe; and that in ferr
17 si3te ben, we finden with trauaile. That
forsothe in heuenus ben, who shal en-

maad of thee, that he dispose the world³
in equite and ri3tfulnesse, and deme doom
in ri3t reulyng of herte; 3yue thou to me⁴
wisdom, that stondith ny3 thi seetis; and
nyle thou repreue me fro thi children.
For Y am thi seruaunt, and the sone of⁵
thin hand mayde; *Y am* a sijk man, and
of litil tyme, and lesse* to the vndur-
stondyng of doom and of lawis. And if⁶
ony man is perfit among the sonus of men,
if thi wisdom fleeth awei fro hym, he
schal be rikenyd in to nou3t. Forsothe⁷
thou hast chose me kyng to thi puple,
and a iuge of thi sonus and dou3tris; and⁸
thou seidist, that Y schulde bilde a tem-
ple in thin holi hil, and an auter in the
citee of thi dwellyng place; the licnesse
of thin hooli tabernacle, which thou madist
redi at the bigynnyng[†]. And thi wisdom⁹
is with thee, that knowith thi werkis,
which¹ also was present thanne, whanne
thou madist the world, and wiste what
was plesaunt to thin i3en, and what was
dressid in thi comaundementis. Sende¹⁰
thou that *wisdom* fro thin hooli heuenes,
and fro the seete of thi greetnesse, that it
be with me, and trauele with me; and that
Y wyte what is acceptable anentis thee.
Forwhi thilke *wisdom* knowith and vndir-¹¹
stondith alle thingis; and it schal lede me
forth in my werkis sobrelly, and it schal
kepe me in his power. And my werkis¹²
schulen be acceptable, and Y schal dispose
thi puple iustli, and Y schal be worthi of
the seetis of my fadir. For who of men¹³
mai knowe the counsel of God[‡]? ether
who mai thenke, what wole God? For¹⁴
whi the tho3tis of deedli men *ben* dredful,
and oure puruyaunces *ben* vncerteyn.
For whi the bodi that is corrupt, greueth¹⁵
the soule; and ertheli dwellyng pressith
doun the wit, thenkyng manye thingis.
And of hard we gessen *tho thingis*, that¹⁶
ben in erthe; and we fynden with trauel
tho thingis, that ben in biholdyng. But¹⁷
who schal serche[§] *tho thingis*, that ben in

in equite; in disposing crea-
turis to that, that tho ben
maad. of thi
seetis; Salomon
spekith of God,
as of an hijeste
iuge; aboute
whom stonden
wise men, and
fro whom wis-
dom is teld
forth to lowere
iugis; and in
this maner Sa-
lomon, as a
lowere iuge,
axith, that God
3yue wisdom
to him. *Live*
here. c.
* and lesse;
that is, vnsuf-
ficient. *Live*
here. c.

† at the begyn-
nyng; of the
goyng out of
Egipt. *Live*
here. c.

‡ may knowe
the counsel of
God; as if he
seye, noon, no
but bi wisdom
3ouun of God
to him. *Live*
here. c.

§ But who schal
serche; as if he
seye, no man,
no but bi wis-
dom 3ouun of
thee. *Live here.*
c.

^t the e3en of hym *E pr. m.* ^u Om. *AGH.* ^v Om. *AH.* ^w purueaunce *A.*

ⁱ the which *I.*

serche? Thi wit forsothe who shal knowe, but if thou shul 3yue wisdom, and sende thin Holi Spirit fro he3est thingus? And so^v amendid ben the pathis of hem, that ben in erthis^z, and that to^a thee pleseden^b, men lerneden. For whi bi wisdom thei ben helid, who so euer pleseden^c to thee, Lord, fro the bygynnyng.

CAP. X.

1 This hym, that first is foormed of God, the^{cc} fader of the roundnesse of erthis, 2 whan alone he was foormed, kepte. And ladde hym out fro his gilte, and bro3te hym out of the slym of erthe^d, and 3af to hym vertue of hauynge alle thingus. 3 Fro this as the vnri3twise wente awei in his wrathe, bi the^{dd} wrathe of manslazer pershede fraternyte. For the whiche whan water shulde don awei the erthe, he helede eftsoone bi wisdom; bi the dispisable^e tree gouernende the ri3twis man. 5 This and in^f the^{ff} consenting of pride, whan naciouns rereden hemself, knew the ri3twis, and kepte withoute blame to God; 6 and in^g the sones gret^h merci kepte. This the ri3twis fro the pershende vnpitous men deliuerede fleende, fijr descendende 7 in to the region of fyue citees. To the whiche, in to theⁱ witnessing of shreudnesse, the desert erthe is knowen ful of smoking, and in certeyn time the trees hauende frutes; and of the mysbeleued soule the mynde stondende is the foormyng of salt. Forsothe passende biside wisdom, not onli in that ben slyden, that thei vnknowen gode thingis, but and of ther vnwisdam thei han laft to men mynde, that in tho^j thingus, that thei synneden, thei my3ten not lurken. Wisdom forsothe them, that it kepen, al aboute 10 fro sorewes shal delyuere. This forsothe the ferr fugitif, or *fleynge*^k ri3twis fro the^l wrathe of the brother, ladde awei bi

^y 3if *E pr. m.* ^z the erthis *A E H.* the erth *G.* ^a Om. *A.* ^b plesen *A E G H.* ^c plese *E pr. m.*
^{cc} Om. *C pr. m.* ^d the erthe *A E G H.* ^{dd} Om. *C pr. m.* ^e disseyable *A.* ^f Om. *AC.* ^{ff} Om. *G.* ^g Om. *A.*
^h of gret *A G H.* ⁱ Om. *A.* ^j the *G.* ^k Om. *C et E pr. m.* ^l Om. *A.*

^k but if *I.* ^l Om. *I.* ^m *it I.* ⁿ the erthe *S.* ^o thorew *S.* ^p the watir *S.* ^q the *I.* ^{qq} And it *I.*
^r the whiche *I.* ^s Om. *I.* ^{ss} felden *I pass.*

heuenes? But who schal knowe thi wit, 'no but^k thou 3yue wisdom, and sende thin Hooli Spirit fro hizeste thingis? And 18 if the pathis* of hem, that ben in londis, ben amendid, and if men han lernyd *tho thingis*, that plesen thee. For whi, Lord, 19 whiche euer plesiden thee fro the bigynnyng, weren maad hool bi wisdom.

* if the pathis; vnderstonde thou, no man may wite, no but bi thi wisdom and spirit schewinge. *Lire here. c.*

CAP. X.

This *wisdom* 'of God^l kepte hym, that 1 was formed first of God, the fadir of the world[†], whanne he aloone was maad of nou3t. And 'this *wisdom*^m ledde hym out 2 of his trespas, and ledde hym out of the slym of ertheⁿ, and 3af to hym vertu to holde togider alle thingis[‡]. As the vn- 3 just man in his ire 3ede awei fro this *wisdom*, brotherhed perischide bi^o the ire of manquellyng. For which thing whanne 4 watir^p dide awei the erthe[§], wisdom heelide eft; gouernynge a^q iust man bi a dispisable tre. This *wisdom* also in the con- 5 sent of pride, whanne naciouns hadden reisid hem silf, knew^{||} a iust man, and kept with out playnt to God; and *this wisdom* kepte strong merci in sones. 'This 6 *wisdom*^{qq} deliuerede a iust man fleynge fro wickid men perischinge, whanne fier cam down in to the place of fyue cytees. For 7 whiche^r *wickid*^s men the lond smokyng is maad deseert, in to witnessyng of weewardnesse[¶], and trees hauynge fruytis in vncerteyn tyme; and the mynde of an vnbileueful soule stondynge an ymage of salt. For whi men passynge wisdom, not 8 oneli fellen^{ss} in this, that thei knewen not goodis, but also thei leften to men the mynde of her vnwisdom, that in these synnes, whiche thei diden, thei mi3ten not be hid. Forsothe wisdom delyuerede hem 9 fro sorewis, that kepen it^{**}. Sotheli this 10 *wisdom* ledde forth a iust man bi ri3tful weies, that fledde fro the ire of his bro-

† of the world that is, of alle men. *Lire here. c.*
[‡] alle thingis; for it 3af to him the lordschip ouer alle lowere thingis. *Lire here. c.*
[§] the erthe; that is, alle men dwellinge in erthe. *c.*
^{||} knew, etc.; that is, Abraham, whom it made to be known bi appreuyng.
^a iust man; that is, Loth. *Lire here. c.*
[¶] witnessing of weewardnesse; that is, of synne a3enus kynde.
^{¶¶} in vncerteyn tyme; that is, out of comyn cours of kynde, in to witnessing, that the dwelleris of that lond synneden a3enus kynde.
^{¶¶¶} vnbileueful soule, etc.; that is, of Lothis wyf, that bileuyde not to the aungel, comaundinge that sche schulde not loke bihynde hir bak. *Lire here. c.*
^{**} that kepen it; bi hooly lyuyng and deuoute preyer. *ledde forth a iust man; that is, Jacob, that was iust, and 3ede into Mesopotamy, and fledde the ire of Isau, his brother.*

riht weies; and shewede to hym the king-
dam of God, and ȝaf to hym the kun-
nyng of seyntis; it honestede hym in
trauailis, and fulfide the trauailis of
11 hym. In the gile of the men comende
aboute to hym, it was nyȝ, and honest
12 made hym. It kepte hym fro enemys,
and fro desceyueres defendide hym; and
a strong strif it ȝaf to hym, that he
shulde ouercome, and wite, for of alle
13 thingis^m the myȝtiere is wisdam. This
this olde rihtwis man forsoc not, but fro
synneres deliuerede hym; and it descend-
14 ide with hym in to the dich; and in
bondis forsoc not hym, to the time that
it shulde bringe to hym the dignete of
the reume, and myȝt aȝen hem that hymⁿ
thresteden down; and lieres he shewide,
that defouleden hym, and he ȝaf to hym
15 euere lastende clernesse. This the riht-
wis puple, and hoely withoute blame,
delyuerede fro naciouns, that itⁿⁿ oppress-
16 eden^o. It entride in to the soule of the
seruaunt of God, and stod aȝen grisful
17 kingus, in grete wndris and signes. And
it ȝeeld to the^{oo} rihtwis men the meede of
ther^p trauailis, and broȝte them thennes
in a merueylous weie; and it was to
them in the coueryng of the day, and in
18 liȝt of sterres bi the nyȝt. And he bar
them ouer thurȝ the rede se; and he
ouercariede them thurȝ ful myche water.
19 The enemys forsothe of hem he drench-
ide in the se; and fro the^{pp} depnesse^q of
helle he ladde them out. Therefore riht-
wis men token awei the spoiles of vnpi-
20 tous men; and heeȝli sungen, Lord, thin
holi name, and thin hond ouercomere thei
21 preiseden togidere. For wisdam openede
the mouth of doumbe men, and the

ther; and it schewide to hym the rewme
of God, and ȝaf to hym the kunnyng of
seyntis; it made hym onest in trauels,
and fillide^t hise trauelis. It helpide¹¹
hym in the fraude of disseyueris, and
made hym onest. It kepte hym fro¹²
enemys, and defendide hym fro dis-
seyueris; and it ȝaf to him a strong ba-
tel, that he shulde ouercome, and wite,
that wisdom is the myȝtieste of alle. This¹³
wisdom forsook not a^u iust man seeld*,
but delyuerede hym fro synneris; and it¹⁴
ȝede down with hym in to a diche; and
it forsook not hym in boondis, til it
brouȝte to hym the ceptre^v of the rewme,
and power aȝens hem that oppressiden
hym; and it schewide hem lieris, that
defouleden hym[†], and it ȝaf to hym euer-
lastyng clernesse. This *wisdom* dely-¹⁵
uerede a iust puple, and hooliȝ without
pleynt, fro naciouns that oppressiden it.
Wisdom^w entride in to the soule of Goddis¹⁶
seruaunt, and he stood aȝens hidouse
kyngis, in grete wondris and myraclis.
And it ȝeldide to iust men the meede of¹⁷
her trauelis, and ledde hem forth in a
wondurful weie; and it was to hem in
hilyng of the dai, and in the liȝt of sterres
bi nyȝt. And it^x ledde ouer^x hem thorouȝ¹⁸
the reede see; and bar^y hem ouer thorouȝ
ful myche watir. But it drenchide down¹⁹
the enemys of hem in to the see; and
ledde hem out fro the depthe of hellis[§].
Therfor iust men taken awei the spuylis
of wickid men; and, Lord, thei magne-²⁰
fiden in song thin hooli name, and preys-
eden togidere thin hond ouercomer. For-²¹
whi wisdom openyde the mouth of doumbe
men, and made the tungis of ȝonge chil-
dren not spekyng to be wise. He dress-¹

the rewme of God; whanne he sij the laddre, whos hisnesse touchide heuene, and the Lord fastned to the laddre, in xxviii. c. of Genesis, for thanne he hadde reuelacioun of heuenuely Jerusalem.
the kunnyng of seyntis; that is, knowing of hooly aungels, whiche he sij, stiynge and goyng down bi that laddre.
made hym onest in trauels; that is, made hym riche and noble, for hise trauelis, in kepinge the scheep of Laban.
fillide hise trauels; whanne bi God defendinge hym, he ȝede away fro Mesopotamye, with hise wyues, children, and riches.
helpide hym; in multipliynge flockis, that ouȝten come in to the meede of Jacob bi couenaunt.
of disseyueris; that is, of Laban and of hise sones, that ymagyneden to disseyne him, in chaunginge ofte his meed.
made him onest; in makinge riche, in temporal and goostly riches.
fro enemyes; that is, Laban and hise sones, pursuyng Jacob, goyng away to robbe

him. *a stronge batel to him; wrastlinge with the aungel. ouercome; Esau, his aduersarie. Lire here. c.* * *a iust man seeld; that is, Joseph, whanne hise bretheren seelden to men of Ismael. a diche; that is, to the prisoun of the king of Egypt. Lire here. c.* † *that defouleden him; in puttinge auowtrie to him. Lire here. c.* ‡ *a iust puple and hooly; that is, the puple of Israel worshippinge God. fro naciouns; of Egipcians, that oppressiden it ouer grenously. Goddis wisdom entride in to the soule of Goddis seruaunt; that is, Moises. aȝenus hidouse kyngis; that is, Farao and hise princes. the meede of her trauelis; for bi Goddis comaundement the sones of Israel goyng away spuylyden Egypt, and axiden, bi horewing of neiȝboris, vessels of gold and of siluer, in xij. c. of Exodi; and this in quyting of trauels, in whiche the men of Egypt bigiliden hem vnjustly. Lire here. c.* § *depthe of hellis; that is, fro the botme of the see. the spuylis, etc.; that is, of Egipcians, drenchid, and cast up to the brinke of the see. Lire here. c.*

^m Om. c pr. m. ⁿ Om. c pr. m. ⁿⁿ hym AEGH. ^o ouer presside AGH. ^{oo} Om. c pr. m. ^p the A. thi H. ^{pp} Om. A. ^q heȝte E pr. m. c pr. m.

^t fulfillide I. ^u the I. ^v ceptre, ether the kyngis ȝerde c et ceteri. ^w It I. ^x translatid, ether ledde ouer CEFHGKMNPRQSUUVXYAÇ. translatide I. ^y it bar I.

tunges of vnspekende childer made faire
1 spekende. It riȝt reulede the werkis of
hem, in the hondus of the holi profete.

CAP. XI.

2 Weie thei maden bi desertis, that ben
not dwellid in; and in desert^r places thei
3 maden lilit^{rr} cotes. Thei stoden aȝen ene-
mys, and of the enemys thei venieden
4 hemself. Thei thristeden, and inwardli
clepeden thee; and ther is ȝoue to them
water of the heȝest ston, and reste of
5 thirst of the harde ston. Bi tho thingis
forsothe that the enemys of hem suf-
freden peynes, fro the^s defaulting of ther
drinc, and whan the sones of Irael had-
6 den plente, gladenen; bi these thingus,
whan to them hadden failid, wel with
7 them is don. Forwhi forsothe for the
welle of the^t euerlastende flod, manny
8 blod thou ȝeue to vnriȝtwis men. The
whiche whan thei weren mynusht, in the
ouerleding of the slayne litle childer, thou
ȝeue to them abundende water in maner
9 not hopid; shewende bi the thrist, that
thanne was, hou thine thou schuldest en-
hauncen, and the aduersaries of hem slen.
10 Whan forsothe thei weren temptid, for-
sothe and with mercy disciplyne thei
token; thei wisten, hou with wrathe vn-
pitous^u men demed, tormentis schulden
11 suffre. These forsothe as a fader warn-
ende, thou prouedest; hem forsothe as an
hard king askende, thou condempnedist.
12 Forsothe the absent men and the present
13 lic maner weren tormentid. Forsothe
double noȝe hadde taken hem, and weil-
ing with the mynde of the passid thingis.
14 Whan forsothe thei herden, bi ther tor-
mentis wel with them to ben do, thei
membreden the Lord, merueilende in to
15 the ende of the going out. Whom for-
sothe in a shreude putting out thei
scorneden cast aferr, in^v to the ende of
that that fel, merueileden^w; not lic maner

^r the desert *AH*. ^{rr} *Om. c pr. m.* ^s *Om. A.*
^w thei merueileden *E pr. m.*

^z housis, *ether hulkis CEFGHKMNQRSUVXYA.* housis, or *cotis x sec. m. marg.* housis, *either helkis ç.*
^a this c. ^b thilke l. ^c monestyngre *CGHKMQSVVXAç.*

ide the werkis of hem, in the hondis of an
hooli profete.

CAP. XI.

Thei maden iourney bi desertis, that²
weren not enhabitid; and thei maden litle
housis^z in desert places. Thei stoden³
aȝens kyngis, and vengiden hem of ene-
myes. Thei thirstiden, and thei inwardli⁴
clepiden thee; and watir of a ful hiȝ stoon
was ȝouun to hem, and reste of thirst *was*
ȝouun to hem of an hard stoon. For bi⁵
whiche thingis the enemyes of hem suf-
friden peynes, for defaute of her drink,
and the sones of Israel weren glad,
whanne thei hadden plentee; bi these⁶
thingis, whanne these^a failiden to tho^b
enemyes, it was don wel with hem*. For⁷
sotheli for the welle of euerlastyngre flood,
thou ȝauest manny blood to vniust men.
And whanne thei weren maad lesse, in the⁸
leding awei of ȝonge children slayn, thou
ȝauest sudeynli plenteuouse watir to hem;
and schewidist bi the thirst, that was⁹
thanne, hou thou woldist enhaunse thi
seruauntis, and woldist sle the aduersa-
ries of hem. For whanne thei weren¹⁰
asaied, sotheli thei token chastisyng with
merci; thei wisten, hou wickid men demed
with ire, schulden suffre turmentis. So-¹¹
theli thou anonestyngre^c as a fadir, pre-
uedist[†] these men; but thou as an hard
kyng axyngre condempnedist hem. For¹²
whi men absent and *men* present weren
turmentid in lijk maner. For whi double¹³
anoye hadde take hem, and weilyng with
the mynde of thingis passid. Sotheli¹⁴
whanne thei herden, that it was don wel
with hem silf bi her turmentis, thei bi-
thouȝten on the Lord, and wondriden on
the ende of the out goyng. For at the¹⁵
ende of the bifallyng, thei worschipiden
him, whom thei scorneden cast out in
schrewid puttyng forth; and thou didist

* *with hem;*
that is, with
the children of
Israel. *c.*

[†] *preuedist,*
etc.; that is,
thi trewe ser-
uauntis.
condempned-
ist; that is,
thyn aduer-
saries hardid in
her synne. *c.*

16 to rijt^{wis} men doende. For vn^{wis}^x tho³tis
 forsothe^y the wickidnessis^z of hem, that
 summe crrende herieden doumbe edderes,
 and ouer veyne bestes, thou sentist in to
 them a multitude of doumbe bestes, in to
 17 veniaunce; that thei shulden witen, for^a
 bi tho thingus that a man synneth, bi tho
 18 thingus also he shal be tormentid. For-
 sothe not inpossible was thin almy³ti
 hond, that made the roundnesse of erthis
 of mater vnseen, to senden in to them a
 19 multitude of beres, or hardi leouns, or of
 newe kinde vnkuowen^{aa} bestes, and ful of
 wrathe, or spittende brething of fires, or
 bringende forth smel of smoke, or put-
 20 tende out grisful sparkes fro ezen; of
 whiche not onli the hurting^b hadde mou³t
 destroyed them, but and the looking bi
 21 drede slen. But and withoute these with
 o spirit thei my³ten ben slayn, suffrid
 persecucioun of ther deedis self, and
 scatered bi the spirit of hys vertue. But
 and alle thingus in mesure, and noum-
 22 bre, and peis thou disposedist; forsothe
 myche to moun, to thee alone ouer was
 euermore; and to the vertue of thin arm
 23 who shal a³enstonde? For as a poynt
 of a balaunce, so is befor thee the round-
 nesse of erthis; and as a drope of mo-
 rutid dew, that goth down in to the
 24 erthe. And thou hast merci of alle, for
 alle thingus thou maist; and thou for-
 berist the synnes of men, for penaunce.
 25 Forsothe thou loouest alle thingus that
 ben, and no thing thou hatedest of hem,
 that thou madist; ne forsothe hatende any
 26 thing thou ordeynedest, or madist. Hou
 forsothe my³te any thing abide stille, but
 thou haddest wold? or that of thee were
 27 not clepid, shulde ben kept? Thou sparist
 forsothe to alle; for thine thei ben, Lord,
 that loouest soulis.

not in lijk maner to iust men. Forsothe^d 16
 for vnwise thou³tis the wickidnessis of
 hem *weren puuyschid*; for summen err-
 ynge worschipiden doumbe serpentis, and
 superflu beestis, thou sentist in to hem
 a multitude of doumbe beestis, in to ven-
 iaunce; that thei schulden wite, that bi 17
 what thingis a man synneth, he is tur-
 mentid also bi these^e thingis. For whi 18
 thin hond almy³ti, that made the world
 of mater vnseyn, was not vnmy³ti to sende
 in to hem a multitude of beeris, ether
 hardi liouns, ether beestis of newe kynde 19
 ful of ire, and vnknowun beestis, ether
beestis frothinge heete of firis, ethir bryng-
 ynge forth the odour of smoke, ethir send-
 ynge out^f fro the izen hidouse sparclis; of 20
 whiche^g *beestis* not oneli the hirtyng my³te
 distrie hem, but also the si³t my³te sle
 bi drede. For whi and with oute these 21
beestis thei my³ten be slayn bi o spirit,
 and suffre persecucioun of tho^h her owne
 dedis, and be scaterid by the spirit of thi
 vertu. But andⁱ thou hast disposid alle
 thingis in mesure, and in noumbre, and
 in wei³te; for it was left euere to thee 22
 aloone to mow do myche; and who schal
 a³enstonde the vertu of thin arm? For as 23
 the tunge of a balaunce, so is the world
 bifore thee; and as a drope of dew rys-
 ynge bifore the li³t, that cometh down in
 to erthe. And thou hast merci of alle 24
 thingis, for thou maist alle thingis; and
 thou dissymelist^k the synnes of men, for
 penaunce. For thou loouest alle thingis 25
 that ben, and thou hatist no thing of
 tho, that thou madist; for thou not hat-
 ynge ony thing ordeynedist, ether madist.
 But hou my³te ony thing dwelle, 'no but^l 26
 thou woldist? ether hou schulde *a thing*
 be kept, that were not clepid of thee?
 But, Lord, that^m loouest soulis, thou sparist 27
 alle thingis; for tho thingis ben thine.

^x the vnwis *E pr. m.* ^y Om. *A.* ^z wickidnes *A.* ^a that for *AGH.* ^{aa} of vnknownen *c pr. m.*
^b hurtling *A.*

^d Sothly *I.* ^e these same *I.* ^f of *E.* ^g the whiche *I.* ^h thilke *I.* ⁱ also *I.* ^k ether for-
 berist *x sec. m. marg.* ^l but if *I.* ^m thou *I.*

CAP. XII.

1 O! hou good, and hou swete, Lord, is
 2 thi Spirit in vs; therefore them that out
 erren in parties, thou chastisist; and of
 the whiche thingus thei synnen, thou
 warnest, and spekest to, that, the malice
 3 laft, thei leeuē in thee, Lord. Forsothe
 tho^c olde dwelleris of thin holi lond, 'the
 4 which^{cc} thou grisedist; for hateful werkis
 thei diden to thee, bi lechingus, and sacri-
 5 fises vnriȝtwise; and the sleeres of ther
 sonus, withoute mercy, and the eteres of
 the boweles of men, and the^d deuoueres
 of blod; and the fadris and modris^e, au-
 toures of the soules vnholpen^f, leese thou
 6 woldist not fro thi myddel sacrament, bi
 the hondis of ther fadris and modris;
 7 that the wrthi pilgrimaging of the chil-
 der of God thei schulden parceyue, the
 whiche is a lond more cheere^s to thee of
 8 alle. But and to these as to men^{gg} thou
 sparedist, and sentist waspis, befor-
 goeres of thin oost, that 'them litilmel^h thei
 9 schulden destrozē. Not for thou were
 vnmyȝti in bataile to sogeten vnpiȝtous^{hh}
 men to riȝtwis men, or bi cruel hestes,
 10 or bi hard wrd to destrozē togidere; but
 bi parties demende, thou ȝaue place of
 penaunce, not vnknowende, for shreude
 is the nacioun of hem, and kindly the
 malice of them, and for the thoȝt of them
 myȝte not ben chaungid in to euermor.
 11 The sed forsothe was cursid fro the bi-
 gynnynng. Ne dredende any man, forȝyue-
 nesse thou ȝeue to the synnes of them.
 12 Who forsothe shal sey to thee, What
 madist thou? or who shal stonde aȝen
 thi dom? or who in thi siȝte shal comen,
 veniere of wicke men? or who shal wijte
 to thee, if naciouns pershen, that thou
 13 hast mad? Forsothe there is noon other

CAP. XII.

Lord, hou good, and hou swete is thi
 Spirit in alle thingis; and therfor* thou²
 chastisist bi partis these men that erren;
 and thou monestist, of whiche thingis thei
 synnen, and thou spekist to *hem*, that
 whanne thei han forsake malice, thei bi-
 leue in thee, Lord. For *thou woldist leese*³
 thilke elde dwelleris of thin hooli lond,
 whiche thou wlatidist; for thei diden⁴
 werkis hateful to thee, bi medicynes[†],
 and vniust sacrifices; and the slears of⁵
 her sones, with out merci, and eteris of
 entrailis of men, and^e deuowreris of blood;
 and bi the hondis of oure fadris thou
 woldist leese fro thi myddil sacrament[‡]
 fadris and modris, autours of soulis[§] vn-⁶
 helpid; that oure fadris schulden take⁷
 the worthi pilgrymage of Goddis children,
 which is to thee the derewortheⁿⁿ lond
 of alle. But also thou sparidist these as⁸
 men, and thou sentist waspis, the bifore
 goeris of thin oost, that tho schulden de-
 strie hem lital and lital. Not for thou⁹
 were vnmyȝti to make wickid men suget
 to iust men in batel^o; but thou demydist^{oo} ¹⁰
 bi partis, and ȝauest place^p to penaunce,
 and wistist, that the nacioun of hem was
 weiward, and her malice *was* kyndli^{||}, and
 that her thouȝt myȝte not be chaungid[¶]
 with outen ende. For it was a cursid¹¹
 seed at the bigynnynng. And thou not
 dredynge ony man, ȝauest forȝyuenesse to
 the synnes of hem^q. For whi who schal¹²
 seie to thee, What hast thou do? ether
 who schal stonde aȝens thi doom? ethir
 who schal come in thi siȝt, to be auen-
 gere of wickid men? ether who schal
 arette to thee, if naciouns perischen,
 whiche thou madist? For whi noon other¹³
 than thou is God, to whom is charge of

* and therfor; that is, for thi goodness.
 chastisidist bi partis; that is, punyschist curteisly, and bi dyuerse tymes, and not togidere in takinge hem away fro lyf, that they haue tyme to do penaunce.
 spekist to hem; sumtyme bi ynward ster- ing, sumtyme bi tranel of bodi, that ȝyueth vnderstanding.
 of thyn hooli lond; that is, of Judee, which is seid hooly, for Goddis wor- schipping throof there in the tyme of the elde testa- ment; and the mysterie of Crist was fillid there in the tyme of the newe testa- ment.
 hateful; that is, orible synnes.
 Lire here. c.
 † bi medicynes, etc.; that is, bi wichecraftis, and false dy- uynnyngis, and sacrifices offrid to fendis. Lire here. c.
 ‡ myddil sacra- ment; that is, fro Judee. Lire here. c.
 § of soulis, etc.; that is, of her children, desti- tute of du help. Lire here. c.
 || was kyndeli; that is, maad hard bi long custum, which is a maner kynde. Lire here. c.
 ¶ myȝte not be chaungid; this is not outirli noun- power; but in party, for as longe as a man lyueth, he may

turne aȝen to good; but this nounpower is in parti, for siche men moun turne aȝen with hardnesse, for the custom of synne enclynnyng bi maner of kynde: wherfor in v. book of Metafisikis, a thing is seid impossible in o maner, which thing is hard, as it is seid also in cornyn speche of a man, seynge yuele, that he may not se. at the bigynnynng; in ix. c^o. of Genesis, Cursid be Canaan; he schal be seruaunt of seruauntis. Lire here. c.

^c the A. ^{cc} that c pr. m. ^d Om. A. ^e the modris AGH. ^f vnhelpid AGH. ^g cleer A. ^{gg} man A.
^h them men litilmelum c pr. m. ^{hh} vnriȝtwis E pr. m.

ⁿ fordo i. ⁿⁿ dereworste c. ^o ether to distrie at oony, bi cruel beestis, ether bi an hard word A sec. m.
 marg. ^{oo} dyuydist c. ^p places s. ^q men s.

God than thou, to whom is cure of alle,
 that thou shewe, for not vnri3twisly thou
 14 demest dom. Ne^l forsothe king ne tiraunt
 in thi sizte shul enserche of these
 15 thingus^k, that thou hast destroyed. Sithen
 thanne thou art ri3twis, alle thingis ri3twisly
 thou disposist; hym also, O! fader, that
 owith not to be punshid, condempnende,
 and straunge thou eymest fro thi
 16 vertue. Forsothe thi vertue is the bigynnyng
 of ri3twisnesse; and for that, that of alle
 thou art lord, to alle thou
 17 makest thee to sparen. Forsothe vertue
 shewist thou, that art not beleued to
 ben in vertue ful endid; and hem that
 knowen not thee, in hardynesse thou
 18 ouerledist. Thou forsothe, lordshipere
 of vertue, with pesiblenesse demest, and
 with gret reuerence disposist vs; forsothe
 ther vnderlith to thee, whan thou wilt,
 19 to moun. Forsothe thou taztist thi puple
 bi suche werkis, for it behoueth to ben
 ri3twis, and manly; and thou madist thi
 sones of^l good hope, for demende thou
 20 3yuest place of penaunce in synnes. If
 forsothe the enemys of thi seruauens, and
 due to deth, with so myche tentifnesse^m
 thou tormentedist, and deliueredest, 3i-
 uende time and place, bi theⁿ whiche thei
 21 my3ten be chaungid fro malice; with hou
 myche diligence demest thou thi sones,
 to whos fadris and modris, othis and
 couenauntis thou 3eue of goode behestes?
 22 Thanne whan thou 3iuest to vs discipline,
 oure enemys manyfold thou scourgist,
 that thi goodnesse demende, wee
 thenken; and whan of vs is demed, wee
 23 hope thi merci. Wherefore and to^o them,
 that in ther lif vnwisly and vnri3tfulli
 lyueden, bi tho thingus, that thei heri-
 24 eden, thou 3eue grettest tormentis. For-
 sothe in the weie of errour lengere thei
 erreden, eymende goddis tho thingis that
 in bestes ben ouer veyne, liuende bi ma-
 25 ner of vnwise 3unge childer. For that

alle thingis, that thou schewe, that thou
 demest doom not vniustli. Nether king 14
 nether tiraunt in thi sizt schulen enquere
 of these men, whiche thou hast lost. Ther- 15
 for sithen thou art iust, thou disposist
 iustli alle thingis; also, fadir, thou con-
 dempnest* hym, that owith not to be
 punyschid, and thou gessist hym a
 straunger fro thi vertu. For whi thi 16
 vertu is the bigynnyng of ri3tfulnesse;
 and for this, that thou art lord of alle
 men, thou makist thee to spare alle men.
 For thou, that art not bileued to be per- 17
 fit in vertu, schewist^r vertu; and thou
 ledist ouer[†] these^s men, that knowen^t not
 thee, in hardynesse. But thou, lord of 18
 vertu, demest with pesiblenesse, and dis-
 posist vs with gret reuerence; for it is
 suget to thee to mow, whanne thou wolt.
 Forsothe thou hast tau3t thi puple bi siche 19
 werkis, that it bihoueth *a iuge* to be iust,
 and benygne^u; and thou madist thi sones
 of good hope, for thou demest, and 3yuest
 place to penaunce in synnes. For if thou 20
 turmentidist the enemyes of thi seruauentis,
 and men due to deth with so gret perse-
 seyung^v, and delyueridist, and 3auest
 tyme and place, bi which thei my3ten
 be chaungid fro malice; with hou greet 21
 diligence demest thou thi sones, to whos
 fadris thou 3auest othis and couenauntis
 of good biheestis? Therfor whanne thou 22
 3yuest chastising[‡] to vs, thou betist many
 fold oure enemyes, that we demyng
 thi goodnesse[§]; and whanne it is demyd
 of vs, that we hope thi merci. Wher- 23
 for and to hem, that lyueden vnwiseli,
 and vniustli in her lijf, thou 3auest souereyn
 turmentis, bi these thingis whiche thei
 worschipiden. For thei erriden ful longe 24
 in the weie of errour, and gessiden goddis^w
 these thingis that ben superflu in beestis||,
 and lyueden bi custom of 3onge children
 vnwitti. For this thing thou 3auest doom, 25
 in to scorn, as to children vnwitti; but 26

* thou condempnest; that is, punyschist sum tyme, to preuyng of his pacience, it is oppn of seynt Job.

owith not to be punyschid; in biholdinge his innocence.

gessist; that is, suffrist to be gessid.

thi vertu; that is, thi power.

Lire here. c.

† thou ledist ouer; that is, suffrist to be led ouer fro synne in to synne.

in hardynesse; for by this that they knowen not God, they synnen hardili.

reuerence; not punyschunge synnes anon, but abidinge to penaunce.

to mow; that is, punysche synnes.

Lire here. c.

‡ chastising; that is, betist vs, to oure amending.

Lire here. c.

§ thenke thi goodnesse; that is, whanne we punyschen othere men, that we do this myldely, bi saumple of thi goodnesse.

demed of vs; that is, peyne is 3ounn to vs.

thi mercy; turnnyng a3en to thee, bi penaunce.

Lire here. c.

|| superflu in beestis; that is, vnprofitable to men, but more noyeful.

Lire here. c.

^l Nether A. ^k Om. AGH. ^l of men of E pr. m. ^m ententifnes A. ⁿ Om. C pr. m. ^o Om. A.

^r thou shewedist s. ^s Om. s. ^t knewen CEGHKNPXYAÇ. ^u benygne, ether merciful c et ceteri. ^v ethir tentifnesse X sec. m. marg. ^w to be goddis I.

as to vnwise childer thou zeue dom, in to
 26 scorn; who forsothe with repreues and
 blamyngus^p ben not mendid^q, the wrthi
 dom of God ben expert *'or feliden*^r.
 27 In these thingus forsothe that thei suf-
 freden, heuyli thei beeren, in the whiche
 suffring thei endeyned; bi tho^s thingis
 that thei wenden goddis, in hem whan
 thei weren distrojid, seende hym, whom
 sum tyme thei denyeden hem to han
 knowen, verre God thei knewen; for the
 whiche and the ende of the condempnyng
 of hem shal come on^t hem.

CAP. XIII.

1 Veyne forsothe ben alle men, in whiche
 vnderlith not the kunnyng of God; and
 of tho that ben seen goode thingus, thei
 myzten not vndirstonde hym, that is, ne
 to the werkis takende heed, knewen who
 2 was craftis man; but or fyr, or spirit, or
 swift eir, or cumpas of sterres, or ful
 myche watir, or sunne, or moone, the^t
 gouernoures of the roundnesse of londis
 3 goddis wenden; in whos fairnesse delitid,
 if thei wenden^u goddis, wite they, hou
 myche *'than these*^v the lordshipere of
 hem is the^w fairere^x; the getere forsothe
 of fairnesse alle these thingus ordeynede.
 4 Or if the^y vertue and werkis^z of them
 thei wndreden, vnderstonde they of tho
 thingis, for he that made these thingis,
 5 is strengere than tho; forsothe of the
 mykilnesse of fairnesse, and of crea-
 ture^a, knowendeli shal moun the creatour
 6 of these ben seen. But *'ner the latere*^{aa}
 3it in these lasse pleynt is; and these
 forsothe parauenture erren, sechende God,
 7 and willende to finden. And forsothe in
 the werkys of hym whan thei ben often
 turnende, and sechen^b, and ful shewid
 han, for goode thingis ben, that ben seen.
 8 Eft forsoothe ne to these owith to be for-
 9 3ouen. If forsothe so myche thei myzten

thei, that weren not amendid bi scorn-
 yngis and blamyngis, feeliden the worthi
 doom* of God. For thei baren heuyli 27
 in these thingis, whiche thei suffriden, in
 whiche thingis thei suffrynge hadden in-
 dignacioun; thei seyng hym, whom thei
 denyeden sum tyme hem to knowe, knewen
hym veri God, bi these thingis whiche
 thei gessiden goddis among hem, whanne
 tho weren destried; for which thing and
 the ende of her condempnacioun† schal
 come on hem.

CAP. XIII.

Forsothe alle men ben veyn‡, in whiche 1
 the kunnyng of God is not; and of these
 thingis that ben seyn goode, thei myzten
 not vndurstonde him, that is, and thei
 perseuyng the werkis knewen not, who
 was the worchere; but thei gessiden 2
 goddis§ gouernours of the world, ethir
 the fier, ether the wynd, ethir the eir
 maad swift, ether the cumpas of sterres,
 ether ful myche watir, ethir the sunne
 and moone; and if thei delitiden in the 3
 fairnesse of tho thingis, and gessiden *tho*^x
 goddis, wite thei||, hou myche the lord
 of tho^y is fairere than tho; for whi the
 gendrerere of fairnesse made alle these
 thingis. Ethir if thei wondriden on the 4
 vertu and werkis of tho thingis, vndur-
 stonde thei¶ of tho, that he that made
 these thingis, is strengere than tho; for 5
 bi the greetnesse of fairnesse and of crea-
 ture the creatour of these thingis myzte
 be seyn knowyngli^z. But netheles 3it in 6
 these men** is lesse pleynt; for thei erren,
 in hap sekyng God, and willyng to
 fynde. For whanne thei lyuen in hise 7
 werkis, thei seken, and holden for a soth,
 that tho thingis ben goode, that hen seyn.
 Eft sotheli it owith not to^a be for3ouun 8
 to these men. For if thei myzten wite 9

* *worthi doom*; that is, euer-
 lasting peyne.
 † *heuyly*; that is, vnpatiently.
 ‡ *Live here. c.*
 § *condempnacioun, etc.*; that is, euer-
 lasting peyne schal come on
 hem in the final doom,
 whanne thei schulen be tur-
 mentid in body and soule, in
 the peyne of helle. *Live
 here. c.*
 ¶ *ben veyn*; that is, voide
 of trithe.
 || *the kunnyng of
 God*; these ben
 idolatroures, that wanten the
 kunyng of veri
 God.
 || *him that is*;
 good, ether bi
 kynde ether
 beyng. *Live
 here. c.*
 § *gessiden
 goddis*; that
 is, thei bileu-
 yden, that tho
 weren goddis,
 gouernynge the
 world. *Live
 here. c.*
 || *wite thei*; as
 if he seide, thei
 ouzten wite
 this anon.
 ¶ *fairere*; for
 his fairnesse
 passith with
 outen ende.
 || *for the gen-
 drere of fair-
 nesse*; that is,
 God, antour of
 al fairnesse.
 ¶ *made alle these
 thingis*; and bi
 suyng of re-
 soun the fair-
 nesse of tho
 thingis is bifore
 in him, more
 excelently with
 out noumbre.
 ¶ *Live here. c.*
 ¶ *vndurstonde
 thei*; that is,
 thei owen to
 vndurstonde.
 ¶ *Live here. c.*
 ** *in these men*;
 that worship-
 iden excelent
 creaturis, as
 the sunne and
 moone, for
 goddis.

is lesse pleynt; than in hem that worschipiden serpentis, and vile beestis. *Live here. c.*

^p blamyng *A.* ^q amendid *A.* ^r *Om. c pr. m. E pr. m.* ^s thee *A.* the *GH.* ^t upon *AEGH.* ^{tt} *Om. c pr. m.*
^u weneden *E.* ^v than tho *c pr. m.* more *E pr. m.* ^w *Om. A.* ^x fairere of them *E pr. m.* ^y *Om. AEGH.*
^z the werkis *AGH.* ^a the creature *c pr. m.* ^{aa} neuer the latere *AEG.* ^b sechyng *A.*

^x *hem I.* ^y *thilke thingis I.* ^z *knowyngli, ether myzte be knowun bi hise werkis v.* ^a *Om. I.*

kunne, that the world thei myzten eyen,
 hou the lord of this liztliere thei founden
 10 not? Vnseli forsothe thei ben, and among
 the deade the hope of them is, that^c cle-
 peden^d goddis the werkis of the hondis
 of men, gold, and siluer, the finding of
 craft, and the licnesses of bestes, or vn-
 profitable ston, the werc of the olde hond.
 11 Or if any crafti man, forgere, hewe of
 the wode an euene tree, and of this
 taztli pare awei al the rinde, and, vsid
 his craft diligentli, forge a vessel vnpro-
 12 fitable in to conuersacioun of lif; the
 tother forsothe of his werk to the mak-
 13 ing of mete vse; and the tother of these
 thingis, that to noon vse, a crokid tree,
 and ful of knarres, he maketh, that he
 graue diligentli bi his voidenesse, and bi
 the kunnyng of his craft figure it, and
 14 licne it to an ymage of man, or to sum
 of bestes it he comparisoune, thur; draw-
 ende with a reuler, and make the colour
 of it with red, and broun, and eche spot,
 15 that is in it, ful^e `daubende with erthe^f,
 and make it a wrthi dwelling, puttende
 it in a wal, and fastnende^g with iren,
 16 lest paraenture it falle; beholdende to
 it, witende, for it mai not helpen the-
 self^h; forsothe an ymage it is, and nede
 17 is to it helpe. And of his substaunce,
 and of his sones, and of sposailes, mak-
 ende auow, ensercheth; he shameth not
 to speke with it, that withoute soule is;
 18 and for helthe forsothe the feble he be-
 secheth, and for lif he prezeth the deade,
 and in to helpe he inwardli clepeth the
 19 vnprofitable. And for theⁱ going asketh
 of it^k, that may not go; and of purchas-
 ing, and of werching, and of the chauns
 of alle thingus he asketh of it, that in
 alle thingys ys vnprofitable.

so myche, that thei mizten gesse the
 world*, hou founden thei not liztliere the
 lord therof? forsothe thei ben cursid, 10
 and the hope of hem[†] is among deed men,
 that clepiden goddis the werkis of mennus
 hondis, gold, and siluer, the fyndyng of
 craft, and licnessis of beestis, ether a stoon
 vnprofitable, the werk of an eld hond.
 Ethir if ony crafti man, a carpenter, hew- 11
 ith doun of the wode a streizt tre, and
 rasith awei perfitli al the riynde therof,
 and vsith his craft diligentli, and makith
 a vessel ful profitable in to conuersacioun
 of lijf[‡]; sotheli he vsith the relifs of 12
 this werk to the making redi of mete;
 and the residue^b of these thingis, which 13
 he makith to no werk, a crokid tre, and
 ful of knottis, he graueth diligentli bi his
 voidnesse[§], and bi the kunnyng of his
 craft he figurith it, and licneth it to the
 ymage of a man, ether makith it lijk to 14
 sum of beestis, and anoyntith with reed
 colour, and makith the colour therof rodi
 with peynture, and anoyntith eche spotte
 which^c is in it, and makith to it a worthi 15
 dwellyng place, and settith it in the wal,
 and he fastneth it with irun, lest per- 16
 aenture it falle doun; and he purueyeth
 for it, and woot, that it may not helpe it
 silf; for it is an ymage, and help is nede-
 ful therto. And he makith auowe^{||}, and 17
 enquerith of his catel, and of hise sones,
 and of weddyngis; he is not aschamed to
 speke with hym, that is with out soule;
 and sotheli for helthe he bisechith a thing 18
 vnumyzi, and for lijf he preieth a thing
 with out lijf, and he clepith an vnpro-
 fitable thing in to help. And for iourney 19
 he axith of that thing, that mai not go;
 and of getyng, and of worchyng, and of
 bifallyng of alle thingis he axith of hym,
 which is vnprofitable in alle thingis.

* *gesse the world; that is, knowe the ordre of creaturis. Live here. c.*

† *the hope of hem, etc.; for noon hope is of her helthe, as long as thei ben siche. werkis of mennus hondis; for whi idols as to the figure, ether schap, ben maad bi craft, but the mater is thing of kynde; as gold, and siluer, and othere thingis, wherof tho ben maad.*

‡ *the werk of an eld hond; for whi idols maad of eld tyme weren had in more reuerence; wherfor and summe symple Cristen men doen more reuerence to summe elde ymagis of the crucifix, that ben seid maad of Nycomedem.*

§ *Live here. c. to conuersacioun of lijf; that is, to mannus profit, to whos lijf many vessels of tre ben nedeful.*

|| *with the relifs; that is, the hewingis of this werk, to get mete.*

Live here. c. § *bi his voidnesse; that is, maad of hym bi his grauyng.*

Live here. c. || *makith auow; to the idol, that it here him.*

and enquerith; that is, axith of the idol richessis, and sones, and weddingis of sones. Live here. c.

^c thei A. ^d clepen AGH. ^e ful of A. ^f peynting E pr. m. ^g fastne it A. ^h it self A.
ⁱ Om. AE sec. m. GH. ^k Om. C pr. m.

^b residue, or the leuing 1. ^c that 1.

CAP. XIV.

1 Eft] an other thenkende to seilen, bi
hidous flodis bigynnende to make weie,
the tree berende hym, inwardli^k clepeth
2 a more frele tree. That forsothe co-
ueitise of wynnyng^l tho^zte^m out; and a
3 craftsman forgede bi his wisdam. Thou
forsothe, fader, governest bi prouyden-
ce, for thou hast ³oue in the se weie, and
4 among flodis mostⁿ stedefast path; shew-
ende, for thou art my^zti of alle thingus
to helen, also if withoute ship a man go
5 to^o the se; but that the werkis of thi
wisdam weren not voide, for that also
men takende ther lues to a litil tree,
and passende the se, bi a ship ben deli-
6 uered. But fro the bygynnyng, whan
proude ieauntis persheden, the hope of
the roundnesse of erthis to a ship fleende,
7 that bi thin hond was gouerned. Blissid
forsothe is the tree, bi the^p whiche is do
8 ri^ztwisnesse. The maumet forsothe, that
is maad bi hondys, is cursid, and it, and
he that made it, for he forsothe wro^zte
vnleefnesse; that forsothe, whan it was
9 britil, is nempned God. Lic maner for-
sothe to^a hate ben^r to God the vnpytouse,
10 and the vnpytousnesse of hym. Forsothe
that is mad, with hym that made, tor-
11 mentus shal suffre. For that and to the
maumetis of naciouns shal not ben re-
ward; for the creaturis of God in to hate
ben mad, and tempting to the soule of
men, and in to a mouscacche to the feet
12 of vnwise men. The bigynnyng forsothe
of fornycacioun is the outseching of mau-
13 metis, and the finding of hem is corrup-
cioun of lyf. Forsothe thei weren not

CAP. XIV.

Eft an other man thenkyng to seile in
1 schip^d, and bigynnyng to make iournei
thorou^z ferse wawis^e, inwardli clepith^f a
tre* frelere^g than the tre that herith hym.
For whi couetise to gete money foond that
2 idol; and a crafti man made it bi his
wisdom. But thou, fadir, gouernest bi
3 puruyance, for thou ³auest weie in the
see, and a most stidfast path among
wawis; schewyng that thou art mi^zti to
4 make hool of alle thingis, ³he, if a man
goith to the see with out schip; but that
5 the werkis of thi wisdom[†] schulden not
be voide, for this thing men bitaken her
lyues, ³he, to a litil tre, and thei passen
the see, and ben delyuered bi a schip.
But at the bigynnyng, whanne proude
6 giauntis perischiden, the hope of the
world fledde to a schip, and sente este
seed of birthe to the world, which[‡] was
gouerned bi thin hond. For whi blessid
7 is the tree, bi which ri^ztwisnesse was
maad. But the idol which is maad bi
8 hond is cursid, bothe it, and he that
made it, for sotheli he wrou^zte grete
trespas; sotheli that idol, whanne it was
freel, was nemyd God. Forsothe in lijk
9 maner the wickid man[§] and his wickid-
nesse ben hateful to God. For whi that
10 that is maad schal suffre turmentis, with
hym that made it^h. For this thing and
11 to the idols of naciouns schal not be
biholdyng; for the creaturis of God ben
maad in to hatrede, and in to tempta-
cioun to the soule of men, and in to a
trappe to the feet of vnwise men. For
12 the bigynnyng of fornycacioun|| is the sek-
yng out of idols, and the fynding of tho

* a tre; that is, an idol of tre. *frelere than the tre*; that is, the schip. *thou fadir*; of heuene. *gouernest*; the seiling of men, but thilke idol doith not this. *Live here. c.*
† *werkis of thi wisdom, etc.*; God made lowere creaturis for man, and therfor if tho seruede not to the nedis of man, tho schulden seme to be reyn as to this, in hise profitis; sothely these profitis ben maad bi seiling, bi which mar-chauntis carien tho thingis, that ben plenteouse in o lond, to an other, where is scarsite of sicke thingis; and thus the nedyness of londis ben releenyd.
But at the bigynnyng; that is, in the firste age of the world, that duride fro Adam til to the grete flood. *the hope of the world*; that is, Noe, and his wyf, and hise sones, and her wyues.
seed of birthe; for whi mankynde was multiplied bi him and hise sones, aftir the greet flood.
Live here. c.
‡ *which*; schip. *the tre*; that is, thilke schip maad of trees.
Live here. c.

§ *the wickid man*; that is, the maker of an idol, and the idol maad of him. *that is maad*; that is, the deuel, that was worschipid in the idol, and ³af answeris there sum tyme. *to the idolis of naciouns*; that is, to fendis dwelling in idolis. *not be biholding*; that is, of Goddis merci, for whi the synne of fendis may not be for^zoun. *the creaturis of God*; that is, fendis maad of God, as to the kynde. *ben maad in to hatrede*; for her synne, which is not of God autour, but of defaute of fre wille. *and in to temptacioun*; for thei that ben caste down fro heuene, studien to lette men fro her helthe. *and in to a trappe to the feet of vnwise men*; that ben ouercomun bi temptaciouns of fendis, but to wise men, that ³enstonden manly; sicke temptaciouns ben not in to a trappe, but more in to victorie and in to a coroun. *Live here. c.* || *of fornycacioun*; that is, idolatrie, which is goostly fornicacioun.

l Also A. k he inwardli AEGH. l purchasyng E pr. m. m so^zte c. n a most c pr. m. o in to AGH. p Om. AEGH. q thei ben to E pr. m. r thei ben E pr. m.

d a ship s. e wawis c. f he clepith i. g more freel i. h Om. CEF pr. m. GHMNPQRSUVXYAÇ.

fro the bigynnyng, ne shul ben in to
 14 with oute ende. The oueruoidenesse for-
 sothe of men these thingis fond in to the
 roundnesse of erthis; and therfore short
 15 the ende of hem is founden. Forsothe
 with bitter weiling the fader sorewende,
 soone^s of the raueshid sone made an
 ymage; and hym, that thanne as a man
 was dead, now as god^t he begynneth to
 herien; and ordeynede^u among his ser-
 16 uauns templis^v and sacrificises. Aftirward
 in the mene comende time waxende
 shreude custum, this errour as lawe^w is
 kept, and bi maundemens of tirauntis
 17 false werkis ben heried. These whom
 in opene men myzten not wrshipen, for
 that aferr thei weren, from aferr the
 figure of them is brozt; the euydent
 ymage of the king, whom wrshipen thei
 wolden, thei maden; that hym that was
 aferr, as present thei schulden herien with
 18 ther^x bisynesse. Forsothe the grete dili-
 gence of the^y craftis man dro3 to the
 heriung of hem and hem, that vnknewen.
 19 He forsothe wilnende more to plesen to
 hym, that hym toc, trauailede out bi his
 craft, that the licnesse in to betere he
 20 schulde figuren. Forsothe the multitude
 of men, disceyued bi the fairnesse of the
 werk, hym that bifor time as a man was
 21 wrshipid, now god thei eymeden. And
 this was disceyuyng of mannys lif; for
 to afecioun, or to kingus men deseruyng,
 the vncomunycable name to stoness and
 22 trees thei putten^z. And it suffisede not,
 them to han erred aboute the kunnyng
 of God; but and in gret bataile of vnkun-
 nyng^a liuende, so fele and so grete eueles
 23 pes thei clepen. Or forsothe ther soness
 sacrificiende, or derke sacrificises makende,
 24 or hauende ful wacchis of wodnesse, ne
 lif, ne clene sposailis now thei kepen;
 but an other an other bi enuye sleth, or
 25 auoutrende sorewith. And alle thingus

idols is the corrupcioun of lijf. Forsothe¹³
 tho weren not at the bigynnyng, nethir
 tho schulen be with out ende. For whi¹⁴
 the voidnesse of men foond these *idols* in
 to the world; and therfor the ende of tho
 is foundun schort¹. For whi the fadir¹⁵
 makege sorewe with bittir morenyng,
 made soone to hym an ymage* of the sone
 'that was^k rauyschid; and bigan to wor-
 schipe hym now as a god, that was deed
 thanne as a man; and he ordeynede hooli
 thingis and sacrificises among hise seru-
 auntis. Aftirward in tyme comynge bi-¹⁶
 twixe^l, whanne the wickid custom was
 strong, this errour was kept as a lawe,
 and ymagis weren worschapid bi lordschip
 of tirauntis. The figure of hem was¹⁷
 brouzt fro fer, whiche the men myzten not
 onoure in opyn, for thei weren fer; and
 thei maden an opyn ymage of the kyng,
 whom thei wolden onoure; that bi her
 bisynesse thei schulden worschipe hym as
 present, that was absent. Forsothe the¹⁸
 noble diligence of a crafti man brouzte in
 also hem, that knewen not, to the wor-
 schipyng^m of thes *kyngis*ⁿ. For he will-¹⁹
 ynge more to plesse that^o *kyng*, that took
 hym[†], trauelide perfitli^p bi his craft, to
 make a^q licnesse in to betere. Sotheli²⁰
 the multitude of men, disceyued bi the
 fairnesse of werk, gessiden hym now a
 god, that was onourid as a man bifore
 that tyme. And this was the disseit of²¹
 mannys lijf; for whi men seruyng
 greetli, ethir to affecioun, ethir to kyngis,
 puttiden to stoonys and trees the name
 that mai not be comynyd. And it suffiside²²
 not, that thei erriden aboute the kunnyng
 of God; but also thei lyuyng in greet
 batel of vnkunnyng, clepen so many and
 so grete yuels pees. For ethir thei sle-²³
 ynge her soness in sacrifice, ethir makege
 derk sacrificises, ethir hauynge wakynge
 ful of wodnesse, kepen now nether cleene²⁴

corrupcioun of lijf; that is, of goostli lijf, that stondith in onyng to God, which onyng is brokun bi idolatrie.
the voidnesse of men; that is, defaute of her wisdom.
Live here. c.
** an ymage; that is, bifor the dedh of the fadir.*
hooli thingis; to be 3ouun to the ymage.
Live here. c.

† took him; that is, chees him to make an ymage to the king.
a licnesse; that is, ymage in to betere; in makinge the king fairere.
Live here. c.

‡ may not be comynyd; that is, the name of Godhed, that may not be 3ouun bi truthe and kynde, no but to God aloone; netheles it is comynyd bi name and licnesse to hooli men.
Live here. c.

^s the soone AGH. ^t a God A. ^u ordeyne AGH. ^v behestis E pr. m. ^w a lawe AGH. ^x Om. A.
^y Om. A. ^z puttiden AGH. ^a vnkunnyng of God A.

ⁱ in schort c. ^k Om. FIKSA. ^l bitwene I. ^m wurship s. ⁿ thingis I. ^o the a. ^p more perfitli
 A pr. m. ^q Om. s.

ben mengd togidere, blod, manslāzter, thefte, and feynyng, corrupcioun, vnfeithfulnesse, disturbing, and forswering, strif, 26 the vnmynding of the goodes of the Lord, the defouling of soules, the mischaunging of birthe, the vnstableness of bridales, the vnordeynyng of leccherie 27 and of vnclennesse. Forsothe the hering of cursid maumetis is the cause of 28 alle^e euel, and bigynnyng, and ende. Or forsothe, whil thei gladen, thei waxen wod; or certis thei profecien false thingus, or liuen vnri3twisly, or forswern 29 soone. Whil forsothe thei trosten in maumetus, that ben withoute soule, euele swerende, thei hopen not themself to 30 ben no3ed. Eithir thanne to them comen wrthili; for euele thei feleden of God, takende heed to maumetis, and sworn vnri3twisly in the maumet, dispisende 31 ri3twisnesse. Forsothe of men swerend^f is not vertue, but the peyne of synneres thur3 goth euerinor, in to the lawe breking of ri3twis thingus.

CAP. XV.

1 Thou forsothe, oure God, sweete, and verre, and pacient, and in mercy disposende alle thingis. Forsothe if wee synnen, thine wee ben, witende thi mykilnesse; and if wee synnen not, wee witen, 3 for anent thee wee ben countid. Forsothe to han knowen thee, is ful endid ri3twisnesse; and to witen ri3twisnesse and thi vertu, roote is of vndeadlynesse. 4 Forsothe not in to errour inladde vs the oute thenking of the euele craft of men, ne the shadewe of peyntyng trauaile withoute frut, the grauen licnesse bi dyuers coloures; whos sizte to the vnwise

lijf, nether cleene weddyngis; but also o man sleeth another man bi enuye, ethir doynge auowtrie makith sory *his neizbore*. And alle thingis ben medlid* togidere, 25 blood†, mansleyng, thefte, and feynyng, corrupcioun, vnfeithfulnesse, disturbinglyng, and forsweryng, noise, for3etyng of goodis 26 of the Lord, defoulyng of soulis, chaunging of birthe, vnstidfastnesse of weddyngis, vnordeyning of letcherie and of vnchastite. For whi the worschipyng of 27 cursid idols is the cause, and the bigynnyng, and the ende of al yuel. For whi 28 ethir thei wexen woode, while thei ben glad; ether certis thei profecien false thingis, ethir thei lyuen vniustli, ethir thei forsweren soone. For the^r while thei 29 tristen in idols, that ben with out soule, thei sweren yuele, and hopen not, that thei schulen be anoyed. Therfor euer 30 eithir‡ schulen come to hem worthili; for thei demeden yuele of God, and 3auen tent to idols, and thei sworn vniustli in an idol, and thei^s dispisiden ri3tfulnesse. For whi an ooth is not vertu[§], but the 31 peyne of synneris goith forth euere, in to the breking of iust thingis.

CAP. XV.

Forsothe thou, oure God, *art* swete, 1 and trewe, and pacient, and disposist alle thingis in merci. For if we synnen, we 2 ben thin, and knowen thi greetnesse; and if we synnen not||, we witen, that we ben accountid at thee. For whi to knowe 3 thee, is parfit ri3tfulnesse; and to kunne thi ri3tfulnesse and vertu, is the root of vndedlynesse. Forsothe the thenkyng out 4 of yuel craft of men brou3te not vs in to errour, nether the schadewe of peynture trauel without fruyt, an ymage gravun bi dyuerse coloures; whos biholdyng 3yueth 5 coueytise to an vnwise man, and he lou-

* *medlid*; that is, schent, and put out of ordre of resoun. *Lire here. c.*
 † *blood*; in wounding of the neizbore. *feynyng*; that is, ipocrisie.
 ‡ *corrupcioun*; that is, defouling of virgyns. *noyse*; in stiring of dissencioun. *chaunging of birthe*; that is, synne of Sodom. *vnstidfastnesse of weddyngis*; bi which summen chaungiden togidere her owne wyues. *Lire here. c.*
 § *Therfor euer eithir*; that is, it is iust, that thei ben punischid for euer eithir synne, that is for idolatrie, and for swering. *Lire here. c.*
 ¶ *an ooth is not vertu*; that is, an ooth owith not to be desirid as good bi it self, but it is to vse it onely in nede; to the stidefastnesse of truthe and of feithfulnesse among men. *going forth euere*; that is, wexith and is encreessid. *in to the breking of iust thingis*; that is, of Goddis heestis, that ben iust; for no thing no but iust may come forth of God. *Lire here. c.*
 || *synnen not*; dedly, for whi venyal synne may not be eschewid hoolliche. *ben accountid*; that is, bothe in noumbre and merit, with chosun men, for whi venyal synne doith not away grace. *to knowe thee*; bi feith, formed

with charite. *and vertu*; that is, bi parformyng in werk. *in to errour*; of idolatrie, and Philo, autour of this book, spekith here for his tyme; for bifor the caitifte of Babiloyne, the Jewis dide nmyche idolatrie. *3yueth couetise, etc.*; that is, drawith his soule to do reuerence to the idol.

^e Om. A. ^f sweringe the oth *E pr. m.*

^r Om. 1. ^s Om. cv.

3yueth coueiting, and looueth the licnesse
 6 of the deade ymage withoute soule. The
 looueres of euelis ben wrthi deth, that
 hope han in suche thingus; and that don
 hem, and that loouen, and that herien.
 7 But and the crockere, the nesshe erthe
 threstende, trauallysly maketh to oure
 vses eche vessel; and of the same clei
 he made that ben clene vesselis in to vse,
 and also that to them ben contrarious;
 forsothe of these vesselis what is the vse,
 8 domesman is the crockere. And with
 veyn trauaile god he maketh of the same
 cley, he that a litil biforn of erthe was
 mad; and aftir a litil he ledith hym-
 selfe whennes he is taken, a3een askid
 the dette of the soule that he hadde.
 9 But and ther is cure to hym, not for
 he is to trauailen, ne for his lif is short,
 but that me spute^g with gold smythis,
 and siluer smythis; but and metal ma-
 keres he folewith, and glorie he berth
 biforn; for thingus oueruoide he mak-
 10 eth^h. Asken^l forsothe is the herte of
 hym, and erthe oueruoide the hope of
 hym, and foulere than cley the lif of
 11 hym. For he kne3 not that made hym,
 and that enspired to hym a soule; and
 looueth that he wro3te; and that^k ble3
 12 in to hym a lifli spirit. But thei eym-
 eden a pleiyng place to ben the lif of
 hem, and the conuersacioun of lif mad
 to wynnyng, and to bihouen also on eche
 13 side, of euel to purchasen. This forsothe
 wot hymself ouer alle men to trespassen,
 that of the mater of erthe britel vesselis
 14 and grauen maketh. Forsothe alle the
 vnwise men and vnsely ouer maner of
 ther soule ben proude, enemys of thi
 15 puple, and mysseiende to it; for alle the
 maumetis of naciouns godis thei eym-
 eden, to the whiche nouthur sijte of e3en
 is to seen, ne nose therlis to parceyue

eth the licnesse of a deed ymage with out
 soule. The louyers of yuels ben worthi⁶
 the deeth, that han hope in siche; and
 thei that maken tho, and thei that louen,
 and thei that worschipen *ben worthi the*
deth. But also a pottere, thristyng⁷
 neische erthe, bi greet trauel makith ech
 vessel to oure vsis; and of the same clei
 he makith vessels that ben clene to vss,
 and in lijk maner tho that ben contrarie
 to these; forsothe what vss is of these
 vessels, the pottere is iuge. And he that⁸
 was maad of erthe a litil bifore^t, makith
 a god of the same clei with veyn trauel;
 and the pottere, axid to 3elde the dette of
 soule^u which he hadde, ledith hym silf
 aftir a litil tyme to *the erthe*, fro whennus
 he was takun. But he hath care, not for⁹
 he schal trauele, nether for his lijf is schort,
 but he stryueth with gold smythis and sil-
 uer^v smythis; but also he sueth* worcheris
 of bras, and settith bifore glorie; for he
 makith superflu thingis. For the herte¹⁰
 of hym[†] is aische, and superflu erthe is
 his hope, and his lijf is vilere than clei.
 For he knew not *God*, that made him,¹¹
 and that enspiride a soule to hym; and
 he loueth tho thingis whiche he bath
 wrou3t[‡]; and *he knew not God*, that
 blowide in hym a spirit of lijf. But thei¹²
 gessiden fleischli delityng to be oure lijf,
 and the conuersacioun of lijf to be maad
 to wynnyng^w, and that it bihoueth to gete
 on ech side, 3he, of yuel. Forsothe this¹³
 man that makith freele vessels, and graun
 ymagis of the mater of erthe, woot[§] that
 he trespassith aboue alle men. Forsothe,¹⁴
Lord, alle vnwise men and cursid ben
 proude ouer the mesure of her soule, and
ben enemys of thi puple, and vpbreyden^x
 it; for thei gessiden alle the idols of¹⁵
 naciouns to be goddis, that han nethir
 sijt of i3en to se, nethir nose thirlis to

louyeris of yuels; that is, of idols.
tho that ben contrarie; that is, vessels to serne to vnonest vsis.
he that was maad; that is, the pottere.
Lire here. c.
** he sueth*; in makinge idols of erthe lijk tho of bras.
settith bifore glorie; of his craft, for the multitude of men renneth to him to haue idols.
superflu thingis; that is, idols of no prijs, ether litil, in comparisoun of othere. *Lire here. c.*
† the herte of him; that is, of the pottere.
is aische; bi loue, for Austyn seith, If thou louest erthe, thou art erthe; but this pottere settith al his bisynesse to the forming of erthe; and if the erthe were priued for medding of water, it schulde be dryun in to dust, ether in to aische; wherfor the herte of a pottere is seid aische.
superflu erthe; wher he makith idols.
is his hope; for he hopith to lyue herof.
and his lijf is vilere than cley; which lijf is ordeyned to the wynnyng of cley, as to the ende, and to the ende betere; than these thingis, that ben to the ende
Lire here. c.
‡ hath wrou3t; that is, idols.
 || *But thei*; that is, the for-seid idolatouris.
Lire here. c.
 ¶ *woot*; that is,

owith to wite. *aboue alle*; makeris of idols. *vnwise men*; that ben idolatouris, and erren fro veri blis. *proude, etc.*; that is, presumen of hem silf, more than they moun do. *Lire here. c.*

g togidere spute E pr. m. h made E pr. m. l Asshen A. k Om. c pr. m.

t bifore to CEFHKMNPQRSUVXYAç. u the soule I. v siluerne c. w wynnyng, ether coueitise c et ceteri.
 x edwiten CFGHIMNOPQRSUVXYA. comaunden, ether edwiten K.

spirit, ne eres to heren, ne fingris of hondis to gopen, but and¹ the feet of hem slowe to gon. A man forsothe made them, and that the spirit borewide, he feynede them; no man forsothe mai maken a god lic to hym. Whan forsothe he be deadli, the deade he makith with wicke hondis; betere forsothe is he than these, that he herieth; for he forsothe liuede, whan he was deadli, thei forsothe neuere. But and thei most wrecchid herien bestes; witles forsothe, comparisouned to these, ben wers than tho. But neither with sizte any thing of these bestes mai beholden goode thyngis; forsothe they fledden the preisyng of God, and the blessing of hym.

CAP. XVI.

1 For these, and lic thingus to these, wrthily thei suffreden tormentis, and bi multitude of bestes thei ben destrozid.
 2 For whyche^m tormentis thou disposidist wel thi puple, bi whiche thou zeue coueiting of ther delit a newe sauour,
 3 greithende curleew mete to them. That thei forsothe coueitende mete, for tho thingus that to them ben shewid, and sent, also fro nedeful coueiting thei shulden be turned awei; these forsothe nedi mad in short, tasteden newe mete.
 4 Forsothe it bihouede to them, hauntende tiraundise, deth toⁿ comen on with oute excusacioun; to them forsothe onli to shewen, hou the enemys of them weren
 5 destrozid. Forsothe whan to them cam on the cruel wraathe of bestis, bi the bityngisⁿⁿ of shreude shadewe edderes thei
 6 weren distrozid. But not in to euermor thi wraathe abod stille; but to the correccioun in short thei ben disturbid, tocne hauende of helthe, to the remembring of the maundement of thi lawe.
 7 Who forsothe is turned, not bi that that he sa3, he was heled, but bi thee^o, saueour
 8 of alle^p. In that forsothe thou shewdist

perseyue a spirit, *ethir wynd*, nether eeris to here, nethir fyngris of hondis to touche, but also her feet *ben* slowe to go. For¹⁶ whi a man made tho, and he that borewide a spirit, made tho; forwhi no man mai make a god lijk hym silf. For sithen he¹⁷ is deedli, bi wickid hondis he makith a deed *idol*; for he is betere than these *goddis*, whiche he worschiphith; for sotheli he liuyde, whanne he was deedli, but thei *lyueden* neuere. But also moost¹⁸ wretchid men worschipen beestis; for whi vnresonable *beestis*, comparisound to these men, ben worse than thei. But nether bi¹⁹ sizt ony man mai of these beestis biholde goodis; forsothe thei han dryue awei the heriyng* of God, and his blessyng.

CAP. XVI.

For these thingis[†], and thingis lijk¹ these, thei suffriden turmentis worthili, and thei weren destried bi multitude of beestis. For whiche^z turmentis[‡] thou disposidist wel thi puple, to whiche thou 3auest coueitise of her delityng a new sauour, makyng redi mete to hem a curlew[§]. That sotheli thei coueityng mete,³ weren turned awei, 3he, fro nedeful coueityng, for tho thingis that weren schewid, and sent to hem; but these men^{||} maad pore in schort tyme, tastiden newe mete. For sotheli it bihofte perischyng to come⁴ on hem with outen excusyng[¶], vsyng tirauntri; but to schewe oneli to^a these *Ebries*, hou her enemyes weren destried. Forsothe whanne the feers ire of beestis⁵ cam on hem, thei weren destried bi the bityngis of weiward serpentis. But, *Lord*,⁶ thin ire dwellide not with outen ende; but thei weren troblid in schort time to amending, and hadden a signe of helthe, to remembryng^{**} of the comaundement of thi lawe. For he that was conuertid, was⁷ heelid not bi that that he siz3, but bi thee, sauyour of alle men. Forsothe in this⁸ thou schewidist to oure enemyes, that thou

* dryue awei the heriyng, etc.; and 3aue it to vnresonable beestis. his blessing; that is, the gifte of his grace. Live here. c.
 † these thingis; that is, the forseid idolatries. thei; that is, Egipcians, idolatrouis. Live here. c.
 ‡ For which turmentis; that is, in the stide of turmentis doon to Egipcians. coueytise of her delityng; that is, delitable men coueitid of hem, in xj. c^o. of Numery. thei coueitinge mete; that is, Egipcians, coueityng mete to her nursching, turned away fro nedeful coueiting; that is, of nedeful mete, hauynge hidousnesse to ete metis defoulid and venemyd. sent to hem; that is, for paddokis and venemouseflies, defoulinge and venemyng the metis of Egipcians. Live here. c.
 § a curlew; that is, a multitude of curlewis. Live here. c.
 || these men; that is, Ebreys. Live here. c.
 ¶ excusing; that is, with outen remedy. on hem; that is, Ebreis, bitun of serpentis, in xxj. c^o. of Numery. Live here. c.
 ** to remembryng; that is, that thei smytun and heelid, schulden be myndeful of thyn heestis, and do tho. Live here. c.

¹ Om. A. ^m the whyche c pr. m. ⁿ forsothe to c. ⁿⁿ bites c pr. m. ^o the AGH. ^p alle thingis E pr. m.

^z the whiche I.

^a Om. A pr. m. c.

to oure enemys, for thou art, that delynerest fro alle euel. Hem forsothe the bityngis of flejes and of locustis slown, and ther is not founden helthe to the soule of hem; for wrthi thei weren of
 10 suche thingus to ben destroyed. This sonus forsothe, nouthur the teth of dragounes, ne of venymed thingus ouercamen; forsothe thi mercy comende to,
 11 helede them. In the mynde forsothe of thi wrdis thei weren distrozid, and swiftli thei weren saued; lest in to hee³ forzeting fallende, thei my³ten not vse thin
 12 helpe. Forsothe neither erbe, ne plastre helde⁹ them; but thi wrd, Lord, that
 13 heleth alle thingus. Thou art, Lord, that of lif and deth hast power; and bringest down to the ³atis of deth, and
 14 a³een bringest. A man forsothe^r sleth bi malice forsothe^s his soule; and whan the spirit goth out, he schal not turne
 15 a³een, ne the soule, that is resceyued, shal a³een clepen; but thyn hond to
 16 fleen is^t vnpossible. Vnpitous men forsothe, denyng^u to han knowen thee, bi the strengthe of thin arm ben scourgid; with newe watris, and hailis, and reynes, they suffreden persecucioun, and bi f^{ij}r
 17 ben wastid. That forsothe was merueylous, in water, that alle thingis quencheth, more the fir my³te; the world forsothe is veniere of r^{iz}twis men.
 18 Forsothe sum tyme the fyr was tained, that the bestes, that weren sent to vn-
 pitous men, weren not brent; but that thei seende shulden witen, for bi the dom of God thei suffren^v persecucioun.
 19 And sum tyme in water, aboue vertue, fyr brende out on either side, that the wicke nacioun of the lond it shulde de-
 20 strozen. For the whiche with the mete of aungelis thou nurshedist thi puple, and thou ³eue to them bred mad redi

it art, that delyuerist fro al yuel. For-
 sothe the bityngis of locustis and of flies
 killiden hem*, and heelthe of her lijf was
 not foundun; for thei weren worthi to be
 destried of siche thingis. But nether the
 10 teeth of dragouns, nethir of venemouse
 beestis ouercamen thi children; for whi
 thi merci cam, and heelide hem. For thei
 11 weren turmentid in mynde[†] of thi wordis,
 and thei weren heelid swiftli; lest thei
 fallynge in to deep forzetyng of God,
 mi³ten not vse thin help. For nethir eerbe,
 12 nethir plastre heelide hem; but, Lord,
 thi word, that heelith alle thingis. Lord,
 13 thou art, that hast power of lijf and of
 deth; and ledist forth to the ³atis of deth[‡],
 and ledist a³en. But sotheli a man sleeth
 14 his soule bi malice; and whanne the spirit
 is goen out, it schal not turne a³en,
 nether the *bodi* schal a³en clepe the soule,
 which is resseyued; but it is vnpossible^b
 15 to ascape thin hond. Forwhi wickid
 16 men, denying to knowe thee, weren tur-
 mentid bi strengthe^c of thin arm; thei
 suffriden persecucioun bi newe watris, and
 hailis, and reines, and weren wastid bi
 fier. For whi that was wondrousful, the
 17 fier hadde more mi³t in the watir, that
 quenchith alle thingis; for whi the world
 was veniere[§] of iust men. For whi sum
 18 tyme the fier was mylde, lest the beestis
 schulden be brent, that weren sent to
 wickid men^{||}; but that thei seyng[¶]
 schulden wite, that thei suffren persecu-
 cioun bi the doom of God. And sum
 19 tyme the fier brente an hij on ech side
 in the water, aboue the vertu of fier, to
 destrie the wickid nacioun of the lond.
 For whiche thingis** thou nurischidist
 20 thi puple with mete of aungels, and thou
³auest fro heuene breed maad redi to hem,
 with out trauel; hauyng^e al delityng in
 it silf, and the swetnesse of al sauour.

* killiden hem; that is, Egipcians. *Live here. c.*

† in mynde; that is, that they schulden be myndeful of thyn heestis. *Live here. c.*

‡ ³atis of deth; that is, of bodili deth; but he ledith not to the ³atis of goostly deth, for he is not atour of synne, but man, bi defaute of his fre wille, is atour of synne. *sleeth his soule bi malice; of dedly synne; the soule is vndedly bi deth of kynde.*

§ gon out; of the bodi. *it schal not turne a³en; bi weye of kynde. resseyued;*

|| impossible to ascape thyn hond; for whi the soulis of iust men ben resseyued in the hond of Goddis mersi, but the soulis of synneris ben resseyued in the hond of his r^{iz}tfulnesse, ether iust punysching. *Live here. c.*

¶ the world was veniere, etc.; that is, creature of the world. *of iust men; that is, of E-breys turmentid of Egipcians vniustly. Live here. c.*

** For wickid men; that is, Egipcians. *Live here. c.*

¶ thei seyng; that beestis noyful to hem weren not brent, and that beestis profitable to hem, as weren oxis and werk beestis, weren wastid with the same fier.

of God; to whom the creature obeyeth at his wille. *with mete of aungels; that is, that cam down bi the seruyce of aungels, that eten not bodily mete. hauyng^e al delityng; for it saueride to goode men, as eche man wolde. thi catel; that is, the richessis of thi goodness. Live here. c.*

whiche thingis; that is, for the forseid turmentis of Egipcians. *Live here. c.*

⁹ helide AGH. ^r Om. G sec. m. ^a Om. A. ^t it is A. ^u demyng^e AGH. ^v suffreden CE pr. m.

^b impossible r. ^c the strengthe r.

fro heuene, with oute trauaile; hauende alle deliting in itself, and swetnesse of
 21 alle sauour. Forsothe thi substaunce, and thi swetnesse, that in to sones thou hast, thou shewedist; and deseruende to the wil of echone, to what eche wolde,
 22 it was conuertid. Sno³ forsothe and ijs suffreden the strengthe of fyr, and floweden not; that thei shulden witen, for brennende fyr, leiting in hail and reyn, destrojede the frutes of the enemys.
 23 That forsothe eft, that the rijt³wis man shulde ben nurshid, the fyr also for³at his vertue. Forsothe the creature to thee makere deseruende, brenneth out in to torment a³en vnrijt³wis men, and softere^w is mad to weel don, for them
 25 that trosten in thee. For that and thanne thi graces deserueden in to alle thingus, transfigured to the vertue of alle, at the wil of them, that of thee ben de-
 26 sired; that thi sones, whom thou loouedyst, Lord, shulden wite, for not the frut of birthe fedde men, but thi wrd
 27 kepte them, that in thee leueden. That forsothe that of fjr my³te not ben destrojed, anoon of a litil hem of sunne
 28 chaufid, flowede; that it were knowen to alle, for it byhoueth to comen befor the sunne to thi^x blessing, and at the
 29 springing of lizt to honoure thee. Forsothe the hope of the vnkinde as cold ijs shal flowen, and dispershen as watir ouer voide.

CAP. XVII.

1 Forsothe grete ben thi domes, Lord, and vntellable^y thi wrdis; for these the
 2 vndisciplyned soulis erreden. Whil forsothe wicke men han ful preued, to moun lordshipen to the holy nacioun, in bondis of dercnesses, and of long ny³t gyued, enclosid vnder rooues, fugitif to perpetuel
 3 prouydence, pleseden. And whil thei wenen them to lurken in derk synnes, bi the derc veil of for³jeting thei ben sca-

For thou schewidist thi catel, and thi²¹ swetnesse, which thou hast, to sones; and *the breed* sernyng to the wille of eche man*, was turned to that, that ech man wolde. Forsothe snow and iys suffriden²² the mi³t of fier, and meltiden not; that thei schulden wite, that fier brennyng, in hail and reyn leytyng, destryede the fruytis of enemyes. Sotheli eft this was²³ *wondirful*, also fier for³at his vertu[†], that iust men schulden be nurschid. For whi²⁴ the creature seruyng to thee the makere, wexith whijt in to turment a³ens vniust men, and is maad liztere to do wel, for hem that tristen in thee. For this thing²⁵ and alle thingis transfigurid[‡] thanne^{dd} seruyden to thi grace, nurischere of alle thingis, to the wille of hem, that ben desirid of thee; that, Lord, thi sones²⁶ schulden wite, whiche thou louedist, that not the fruytis of birthe[§] feeden men, but thi word kepeth hem, that bileuen in thee. For whi that that mi³te not^{||} be distried²⁷ of fier, meltide anoon *as it was* maad hoot of a litil beam of the sunne; that it were²⁸ knowun to alle men, that it bihoueth to come before the sunne to thi blessing, and to worschipe thee at the risyng of the lizt^e. Forsothe the hope of an vnkynde²⁹ man schal melte awei as iys of wyntir, and^f schal perische as superflu watir.

* to the wille of ech man; be-nyng of the noumbre of goode men, for it was vnsauery mete to wickid men. *Lire here. c.*

† fier for³at his vertu; in the chymeny of thre children, in iij. c°. of Danyel, and fier hurtide not the beestis of Ebreys, in the lond of Gessen. *Lire here. c.*
 ‡ transfigurid; that is, chaungid fro the properte of her kynde. *Lire here. c.*

§ fruytis of birthe; that is, not onely fruytis comyng forth of erthe. *Lire here. c.*
 || that that mi³te not, etc.; that is, manna that was hardid at the fire, and meltide at the heete of the sunne. *thi blessyng; that is, to gaderere manna. Lire here. c.*

CAP. XVII.

Forsothe, Lord, thi domes ben greet,¹ and thi wordis[¶] moun not be fulli told out; vnlearned soulis erriden for these. For the while wickid men holden for stid-² fast, that thei moun be lordis of hooli nacioun, thei weren feterid with boondis of derknessis, and of long ni³t, and weren closid vnder rooues; and thei fugityues weren suget^g to euerlastinge puruyaunce. And the while thei gessen hem to be hid³

¶ *thi wordis; that is, dedis maad bi thi word.*
 vnlearned soulis; that is, men not louyng truth. *Lire here. c.*

^w liztere *E pr. m.* ^x the *A.* ^y vnwlatabe *A.*

^{dd} thanne, that is, chaungid fro the properte of her kynde *v.* ^e lizt, that is, sunne *v.* ^f and it *I.*
^g sugetis *A sec. m.*

tered, dredende grisfulli, and with ful
 4 myche wndring disturbid. Ne forsothe
 the den that heeld^z hem, with oute drede
 kepte; for descendende soun disturbide^a
 them, and dreri persones aperende to
 5 them, 3euen inward^b fere to them. And
 no strengthe forsothe of the^{bb} fijr myzte
 to them 3yuen lizt, ne the cleer flaumes
 of sterres^c myzten lizten that grisful nyzt.
 6 Forsothe ther aperede to them sodeyn
 fyr, ful of drede^{cc}; and smyten with the
 drede of that face, that was not seen,
 thei eymeden wese to ben, that weren
 7 seen. And of deuyning craft the scornes
 weren leid to, and the glorie of wisdam
 8 correccioun with strif. Thei forsothe,
 that bihizten dredes and perturbaciouns
 them to putten out fro the languysshende
 soule, these with scorn ful, of drede lan-
 9 guyssheden. For and if no thing hem
 of the wndris disturbide, bi passing of
 bestis, and hissing of edderes stirid, fer-
 ful thei persheden^d; and the eir, that bi
 no resoun a man myzte flee, denyende
 themself seezen; ofte forsothe they be-
 foren occupien werst thingis, the concience
 10 vndernemende. Whan forsothe ther is
 ferful shreudenesse, it is 3ouen in to the
 condepnacioun of alle thingus; euermor
 presumeth cruel thingis a conscience dis-
 11 turbid. No thing forsothe is drede^e, but
 helpe of presumpcioun, betra3yng^f of
 12 the helpis of tho3t. And whil fro with-
 inne lasse is the abiding, the more it
 weneth the power of his cause, of the
 13 whiche torment it 3yueth. Thei for-
 sothe, that verreli the vnmyzti nyzt, and
 slepde the same slep, ouercomende from
 14 the lowest, and fro the he3est, othervhile
 thei weren stirid hider and thider, bi
 the drede of the wndris, othervhile the
 lyues faileden bi ouerleding; forsothe to

in derk synnes, thei weren scaterid bi
 derk hidyng of for3etyng, dredyng hid-
 ousli, and disturblid with ful greet won-
 dryng. For the denne that withhelde hem,⁴
 kepte not with out drede; for whi soun
 comyng doun disturblide hem, and soreu-
 ful persoones apperyng to hem, 3auen
 drede to hem. And sotheli no myzt of⁵
 fier myzte 3yue lizt to hem, and the cleer
 flawmes of sterris myzten not liztne that
 hidouse nyzt. Sotheli sodeyn fier* ful of⁶
 drede apperide to hem; and thei weren
 smytun with the drede of that face, that
 was not seyn, and gessiden tho thingis to
 be worse, that weren seyn. And scornes[†]⁷
 of whitche craft weren leid to, and the
 glorie of wisdom was chastisyng with
 dispisyng. For thei, that bihizten hem⁸
 silf to putte awei dredis and disturb-
 lyngis fro a sijk soule, weren ful with
 scorn, and weren sijk for drede. For whi⁹
 thou3 no thing of the wondris azens kynde
 disturblide hem, thei weren mouyd bi
 the passyng of beestis, and bi the hiss-
 yng of eddris, and^h trembliden, and pe-
 rischiden; and denyeden, that thei sien the
 eyr, which a man myzte not ascape bi
 ony resoun; for whi worste thingis bifore
 occupien ofte, while the conscience repreu-
 eth. For sithen wickidnesse is dreedful[‡],¹⁰
 it is 3ouun in to condepnacioun of alle
 men; for whi a conscience disturblid pre-
 sumeth[§] euere wickid thingis. For whi¹¹
 drede is no thing, noⁱ but help of pre-
 sumpcioun, and schewyng of thou3t of
 helpis. And the while lesse abydyng is¹²
 fro with ynne, it gessith gretter power
 of that cause, of which it 3yueth turment.
 Forsothe thei, that camen in to a myzti ni3t^{||},¹³
 and comyng aboue fro loweste thingis,
 and fro hizeste thingis, thei slepyng the
 same sleep, weren hurlid sum tyme bi¹⁴

* *sudeyn fier*; that is, apperyng at a moment, not to coumfort of hem, but more to discoumfort.
 † *And scornes*; that is, scorn of the wicchis of Farao, nei3ede to the for-seid yuels.
 ‡ *and the glorie of wisdom, etc.*; that is, wisdom, of which the wicchis hadden glorie, was chastisid with dispit, for they weren smytun with othere men, so that they myzten not helpe hem silf, nether othere men.
 § *of wondris azenus kynde*; for thei weren customable to siche wondris.
 ¶ *passyng of beestis, etc.*; for whi drede makith to forme ymage of ferful thingis bi a litil noyse, as he that dredith myche, bileueth that enemyes comen, bi the sowne of leuys, ether ony sich thing. *Lire here. c.*
 † *wickidnesse is dreedful*; for it makith men dreedful. *Lire here. c.*
 § *presumeth*; that is, bi for-gessing grete yuels to comyng on it silf.
 ¶ *of presumpcioun*; that is, encressing of gessing of peyne nei3yng.
 ¶ *abidyng*; that is, lesse hope of help is in the soule of him that dredith.
 ¶ *grettere*; for he bileueth, that more yuels schulen come. *Lire here. c.*
 ¶ *in to a myzti nyzt*; that is,

in to thicke derknessis, that ben seid a myzty nyzt bi long duryng, that is, of thre dayes, and bi thicknesse, for which thei myzten not stire hem silf fro her place. *fro loweste*; that is, fro erthe and water, fro whiche stieden smokis, makinge greet the eir. *fro hizeste*; that is, fro thicknesse of cloudis, lettynge the liztning of the eir. *slepyng*; Egipcians, that slepten sum deel in the thre dayes, suffriden anoon ferful drems, in so myche that summe of hem dieden. *bi ledyng ouer*; that is, bi departing of the soule fro the body. *Lire here. c.*

^z hilyde *A.* ^a disturblid *G.* ^b inwardli *A.* ^{bb} Om. *c pr. m.* ^c the sterres *A.* ^{cc} dreden *C.*
^d perishen *AGH.* ^e dreedful *A.* ^f betra3yngis *AC.*

^h and thei *I.* ⁱ Om. *I.*

them sodeyn and vnhopid drede ouer-
 15 cam. Theraftir if any of hem hadde
 falle down, he was kept in prisoun, with
 16 oute iren, reclosid; if forsothe a cherl
 who were, or a shepperde, or a werch-
 ere of feeldis, were befor occupied,
 vnscapable, 'or that myzt not be fled^g,
 17 nede he suffrede. With oon forsothe
 cheyne of dercnesses alle thei weren
 bounde togidere; or^b puffende wind, or
 sweet soun of briddes among thickeⁱ
 braunchis of tres, or^k strengthe of ful
 18 myche rennende doun water, or strong
 soun of stonnes fallid doun, or the vnseen
 cours of pleiende bestes, or the stronge
 vois of loowende bestes, or the azen
 sounende rebounding of soun fro^l the
 hejest hillis, maden them failende for
 19 drede. Forsothe al the roundnesse of
 erthis was liztid with cler lizt, and con-
 20 tened in werkis not lettid. Forsothe
 only to them was ouerset a greuouse nyzt,
 ymage of dercnesses, that was to come
 'on to^m them; thanne thei to themself
 weren mor greuouse than the dercnessis.

CAP. XVIII.

1 To thi seyntes forsothe was most lizt,
 and the vois forsothe of these the enemys
 herden, but the figure thei sezen not;
 andⁿ for not and thei bi the same thingus
 hadden suffrid, thei magniefeden thee.
 2 And for biforn hurt thei weren, for thei
 weren not hurt, graces thei diden to
 thee; and that ther were difference,
 3 thee, God, thei askeden. For the whiche
 thei hadden to the vnknowe lif ledere, a
 brennende piler of fyr; and thou zeue
 the sunne, withoute hurting of good her-
 4 berewe. Wrthi forsothe thei^o to^p lacken
 lizt, and to^p suffrin prisoun of dercnesses,
 that enclosid kepten thin holi sonnes; bi
 whom the vncorrupt lizt of lawe bigan to
 5 ben zouen to the world. Whan thei

drede of wondris azens kynde, sum tyme
 the soulis failiden bi ledyng ouer; for
 why sudeyn drede and vnhopid, cam on
 hem. Afterward if ony of hem hadde fel¹⁵
 doun, he was kept closid in prisoun, with
 out yrun; for if ony cheerl^{*} was, ethir¹⁸
 scheepherd, ethir a^k werk man of feeldis,
 and was bifore occupied, he suffride nede
 that mizte not be ascapid. For whi alle¹⁷
 men weren boundun togidere bi o chayne
 of derknnessis; ether a wynd hissyngge,
 ether swete soun of briddis bitwixe the
 thicke bowis of trees, ethir the feersnesse
 of watir rennyngge doun greetli, ethir a¹⁸
 strong soun of stoonys cast doun, ethir
 the rennyng vnseyn of beestis pleiynge,
 ethir the strong vois of beestis lowynge,
 ethir ecco[†] sownyngge azen fro hijeste
 hillis, maden hem failyngge for drede.
 Forsothe al the world[‡] was liztned with¹⁹
 cleer lizt, and was^l not^m withholdun in
 werkis lettid. But a greuouse nyzt, the²⁰
 ymage of derknnessis, that was to comyng
 on hem, was set on hem aloone; therfor
 thei weren greuouse to hem silf than the
 derknnessis.

CAP. XVIII.

But ful greet lizt wasⁿ to thin hooli
seruauntis, and sotheli enemyes herden
 the vois[§] of hem, but thei sien not the
 figure, *ethir schap*; and for also thei^o
 suffriden not bi the same thingis, thei
 magniefeden thee. And for thei weren²
 hirt bifore^{||}, thei diden thankyngis to thee,
 for thei weren not hirt; and that dif-
 ference schulde be *bitwixe hem and Egip-*
cians, thei axiden thee, God. For which³
 thing thei[¶] hadden a brennyngge piler of
 fier, the ledere of vnknowun weie; and
 thou zauest the sunne, with out hirtyng of
 good herbore. Forsothe thei *weren wor-*
 4 thi to wante lizt, and to suffre the prisoun
 of derknnessis, whiche helden thi sonnes
 enclosid^{**}; bi whiche *sonnes* the vncorrupt

* *ony cheerl*; where euere ony man was occupied in feeld, ether in hows, whanne the derknnessis camen on hem, he dwellide there thre dayes. *Lire here. c.*

† *ether ecco*; that is, a soun foldid azen. *Lire here. c.* that is, a vois reboundyngge azen. v. that is, a soun sownyng azen. k.

‡ *at the world, etc.*; out of the place of Egipcians. *liztned*; in so myche, that no man was lettid fro hise werkis.

ymage, etc.; for it fyguride the derknnessis of helle, in to which thei diserueden to go, for her synnes. *Lire here. c.*

§ *the vois*; that is, of Ebreys. *Lire here. c.*

|| *hirt bifor*; that is, of Egipcians, bi harde trauelis, in i. c°. of Exodi.

not hirt; in x. veniaunces, as Egipcians weren. *Lire here. c.*

¶ *thei*; that is, Egipcians. *Lire here. c.*

** *enclosid*; and suffriden not hem go out of Egypt, to make sacrifice to the Lord. *Lire here. c.*

^g Om. c et E pr. m. ^h outhor AEGH. ⁱ thoo E pr. m. ^k a A. bi E pr. m. ^l of A. ^m vnto AG. ⁿ Om. A. ^o thei ben A. ^p Om. E sec. m.

^k Om. I. ^l it was I. ^m Om. I. ⁿ ther was I. ^o thei, that is, Ebreis v.

thozten to slen the fauntis of rijtwis men; and oon sone leid out, and deliuered, and in to the ouerleding of them, thou tooke awei the multitude of sonen, and togidere them thou spildist in strong water. That forsothe nyzt is knowen biforn of^q oure fadris, that verreli witende bi what othis thei leeuened, thei 7 shulden ben mor stedefast. Forsothe ther is taken of thi puple helthe, forsothe of rijtwis men; of vnrijtwis men 8 forsothe destrozing. Forsothe as thou hurtedest oure aduersaries, so and vs 9 sterende, thou magnifiedist. Hidendely forsothe the rijtwis childer of goode men sacrificeden, and the lawe of ryztwisenesse thei disposeden to^r acord; lic maner rijtwis men goodes and eueles to resceyuen, noble preisingus to the fader of^s alle 10 singende. Forsothe the vncouenable vois of enemyes sounede, and wepful weiling 11 of bewepte zunge childer was herd. Lic peyne forsothe the seruaunt with the lord is tormentid; and a man of the puple to the king lic thyngis suffrede. 12 Thanne lic maner alle with o name of deth hadden vnnoumbrable deade men, ne the quyke forsothe suffiseden to birien; for o moment the nacioun of hem, that 13 was mor cler, is distrozjed. Of alle forsothe they not leeuende for the benefetes, thanne whan first was the deth of the first goten, thei bihizten hemself the 14 puple of God to ben. Whan forsothe quyete silence contenede alle thingus, and the nyzt in his cours hadde the mene 15 weie, thin almyzti wrd, Lord, goende out fro heuene, fro the kingus setes cam; 16 an hard ouercomere it is, in to the myddel lond of deth; leep forth a sharp swerd berende in to thi licned empire; and stondende fulfilde alle thingus with deth,

lijt of lawe bigan to be zounn to the world. Whanne thei thouzten to sle the 5 zonge children of iust men; and whanne o sone was put forth, and delyuered, thou tokist* awei the multitude of sonen^p†, for the ledyng ouer of hem^q, and thou lost- 6 ist hem togidere in strong watir. For- 7 sothe thilke nyzt was knowun bifore of oure fadris, that thei witynge verili to whiche othis thei bileuyden, schulden be more paciente. Forsothe helthe of iust 7 8 men was resseyued verili of thi puple, and also^r distriyng of vniust men. For as 8 thou hirtidist^s oure aduersaries, so thou excitidist also vs, and magnifiedist vs. For whi iust children of goode men† 9 maden sacrifice priueli, and disposiden the lawe of rijtfulnesse in to acordyng; thei *disposiden* iust men to resseyue goodis and yuels in lijk maner, and sungen heriyngis to the fadir of alle 10 men. But vnsemeli vois of enemyes 10 sownede, and wepful weilyng of biweperis of zonge children was herd. For- 11 sothe the seruaunt was turmentid bi lijk peyne with the lord; and a man of the puple suffride thingis lijk the kyng. Therfor in lijk maner alle men bi o name 12 of deth hadden deed men vnnoumbrable, for nether quyke men suffiseden to birie; for whi the nacioun of hem, that was clerere *than othere*, was destried in o moment. Forsothe of alle *Egipcians* men 13 not bileuynges for benefices, bihizten hem thanne to be Goddis puple, whanne the distriyng of the firste gendryd thingis was first. Forsothe whanne alle thingis helden 14 restful silence, and the nyzt hadde the myddil weie in his cours, Lord, thi word 15 almyzti|| comynge swiftli fro heuene, cam fro the kyngis seetis; a scharp swerd ber- 16 ynge thi comaundement not feyned, cam

* *tokist*; fro present liyf. *Lire here. c.*
† of sonen; that is, of the firste gendride of Egipt.
ledyng ouer; that is, in the ledyng of Ebreys out of Egipt.
lostist hem; that is, Egipcians, fadris of the children slayn.
whiche othis; that is, to Goddis affermyngis maad to hem and to her fadris. *Lire here. c.*
‡ *iust children of goode men, etc.*; that is, Ebreys, the sones of patriarkis.
disposiden, etc.; that is, resseyueden acordingly.
the lawe of rijtfulnesse; zounn in the hil of Synay.
to resseyue goodis and yuels; that is, disposide to resseyue paciently, for the lone of God, prosperites and aduersites sent, and to be sent, bi Goddis wille.
heriyngis; in prosperites and aduersites.
to the fadir of alle; that is, to God.
weilyng of biweperis; that is, which wepten for the sleying of zonge children. *Lire here. c.*
§ *men not bileuyng*; to God and to Moyses.
|| *for benefices*; zounn in the doing awei of veniaunces; for whanne the veniaunces weren doon awey, they turneden agen to her hardnesse in synne.
bihizten hem; ether Egipcians || *Lord, Lire here. c.*

that is, knowlechen Moises and Ebreys. *to be the puple of God*; for thanne thei leeten hem go, as the seruauntis of God; *bihizten hem self to be Goddis puple*; bi this, that thei obeyeden to Goddis heeste, of the sendyng out of Ebreys. *Lire here. c.*
thi word almyzti; that is, thi comaundement of the sleying of the first gendrid thingis. *swerd beringe*; that is, fillinge. *Lire here. c.*

.^q Om. A. ^r into AGH. ^s Om. A.

^p sonen, *the firste gendrid v.* ^q hem, *that is, Ebreys out of Egipt v.* ^r but c et ceteri. ^s hurtist s.

and vnto heuene ateynede, stonde in
 17 the erthe. Thanne anoon the sizte of
 euele sweuenes disturbide them, and
 18 dredes oncamen vnhopid. And an other
 elleswher cast forth half on lyue, for
 what^t cause of deth he diede, he shewede.
 19 Forsothe the viseouns that disturbeden
 hem, these thingus biforn warneden, that
 thei schulden not pershen vnkunynge,
 20 whi thei suffreden eueles. Thanne for-
 sothe touchede and riztwismen the tempt-
 acioun of deth, and ther is mad of the
 multitude a stiring in wilderness; but
 21 not longe abod stille thi wrathe. A man
 forsothe goende withoute blame to prezen
 for puples, bringende forth of hys seruyse
 the sheeld an^u orisoun, and bi encens
 prezing aleggyng, withstod to the wrathe,
 and ende putte to the nede, shewende for
 22 thi seruaunt he is. Forsothe he ouer-
 cam cumpanyes, not in vertue of body, ne
 in^v armure of power; but in wrd hym
 that ouertrauailed hym, he vndircaste^w,
 remembrede the othis of fadris, and tes-
 23 tament. Whan forsothe now hipyllmelum
 thei hadden fallen dead, either vp on
 other, he stod betwen, and kutte awei
 the bure, and deuydede that^x weie, that
 24 to the men on lyue ladde. Forsothe in
 the clothing of the preest coepe, that he
 hadde, was al the roundnesse of erthis;
 and the grete thingus of fadris weren
 grauen in foure ordres of stones; and
 thi grete doying in the^{xx} dyademe of hys
 25 hed was writen. To these^v forsothe 'he
 3af stede^z, that distrojede^{zz}, and these
 thingus he ful out dredde; forsothe ther
 was alone suffycyent temptyng of wrathe.

forth, ouercomere in to the myddil of the
 lond of destriyng; and it stood, and fillide
 alle thingis with deeth, and it stood in
 erthe, and stretchide forth til to heuene.
 Thanne anoon* the siztis of yuel dremes 17
 disturbliden hem, and dredis not hopid
 camen aboue. And another man cast forth 18
 half quyk in an other place, schewide for
 what cause of deth he diede. For whi 19
 siztis that disturbliden hem, bifore warn-
 eden these thingis, that thei schulden
 perische not vnwityngli, why thei suf-
 friden yuels. Forsothe temptacioun of 20
 deth† touchide thanne also iust men, and
 mouyng togidere of multitude was maad
 in desert; but thin ire dwellide not longe.
 For a man without pleynt hastide to 21
 biseche for puplis, and he brouzte forth
 preier the scheld of his seruyce, and he
 aleggide preier bi encence, and a3en stood
 ire; and he settide an ende to the nede†,
 and schewide that he was thi seruaunt.
 Forsothe he ouercam cumpanyes, not bi 22
 vertu of bodi, nether bi armure of power;
 but he remembrede the othis, and the tes-
 tament of fadris, and bi word § he made
 hym suget, that trauelide hym silf. For 23
 whanne deed men fellen doun bi heepis,
 ech on other, he stood bitwixe 'deed men
 and lyuyng^e, and kittide^{tt} awei the feers-
 nesse of brennyng, and departide that
 weie, that ledde to quyke men. For whi 24
 al the world was|| in the cloth lastyng to
 the heelis, which he hadde; and the
 grete thingis of fadris weren grauun in
 foure ordres of stoonys; and, *Lord*, thi
 magnyficence^u was writun in the dia-
 deme of his heed. Forsothe he that dis- 25
 triede, 3af stide to these thingis, and dredde
 these thingis; for whi the temptacioun
 aloone was sufficient to ire ¶].

* *Thanne unoon*; that is, next bifore. *yuele dremes*; to bifore figure the forseid sleing of the firste gen-drid children. *Live here. c.*

† *temptacioun of deth*; that is, punyschid bi deth. *and*; is set here for that is. *mouyng togidere of dissencioun*, reid by Choree and his felowis. *a man without pleynt*; that is, Aaron lyuyng feith-fuli anentis God, and iustly anentis the neibore. *for the puplis*; diynge. *a3en stood ire*; in plesinge God bi his preyer. *ouercam cumpanyes*; that is, witnessis of disturblinge the puple. *Live here. c.*

‡ *to the nede*; that is, to deth. *Live here. c.* § *and bi word*; of dyuout preyer. *him that trauelide him silf*; that is, the brennyng brennyng the puple, of whos brennyng Aaron was trauelid. *Live here. c.*

|| *the world was*; bi signefi-ying ether figure. *grete thingis of fadris*; that is, the names of xij. lynagis. *magnyficence*; that is, thyn hi3 name tetragramaton. *Live here. c.*

¶ *was sufficient to ire*; that is, temptacioun of dissencioun monyd, was sufficient cause of Goddis

veniaunce a3enus al the puple; nobut the bischop hadde plesid. *Live here. c.*

^t the what *E pr. m.* ^u of an *C pr. m. II.* ^v Om. *C.* ^w ouercaste *C.* ^x it that *E pr. m.* ^{xx} Om. *G.*
^y this *E pr. m.* ^z wente awei *E pr. m.* ^{zz} distrojeden *C.*

^t the deede and the quyke *I.* ^{tt} kitte *I.* ^u magnyficence, that is, thin hi3 name tetragramaton *V.*

CAP. XIX.

1 To the vnþitouse forsothe and to the
 laste withoute mercy wrathe cam vpon ;
 forsothe he knew biforn and the thingis
 2 to comen of hem. For whan thei weren
 turned, and hadden suffrid, that thei
 shulden lede them, and with gret bisyn-
 nesse thei hadden sent them^a befor, ther
 folewede forsothe them the deede of pe-
 3 nounce. 3it forsothe among the hondys
 hauende weiling, and weping at the mo-
 numentes of the deade, an other thyng-
 ing of vnkunnyng thei^{aa} token to them ;
 and whom preþende thei hadden throwen
 awei, them as fugitifes thei pursueden.
 4 Forsothe ther ladde them to that ende
 wrthi necessite, and of these thingis that
 hadden fallen, the mynde thei losten, that
 that lackeden of tormentis, punshyng
 5 schulde fulfillen, and thi puple forsothe
 merueylously schulde passe ; thei forsothe
 6 newe deth shulden fynde. Eche creature
 forsothe to his kinde fro the bigynnyng
 was aþeen figured, deseruend to thin
 hestes, that thi childer shulden be kept
 7 vnhurt. For a cloude shadewede the
 tentes of hem, and in the water that was
 biforn, the erthe aperede drie ; and in the
 rede se weie with oute lettyng, and a
 8 buriounende feeld of ful gret depthe ; bi
 the whiche alle nacioun passede, that was
 couered with thin hond ; seende forsothe
 9 thi merueiles and wndris. As hors for-
 sothe thei gnouwen mete, and as lombis
 thei ful out ioþeden, magnefiende thee,
 10 Lord, for thou delyueredest hem. For-
 sothe myndeful they weren 3it^b of tho
 thingus, that were don in the comeling
 wonyng of hem ; as for the nacioun of
 bestes, the erthe broþte out fleeces, and for
 the^{bb} fisshes, the flod bolkede^c out mul-
 11 titude^{cc} of frogges. At the laste forsothe

CAP. XIX.

Forsothe ire with out merci cam on
 wickid men til^v in to the laste* ; forwhi
 God bifore knew also the thingis to com-
 ynge of hem. For whanne thei weren²
 turned, and hadden suffrid, that thei
 schulden lede out hem[†], and hadden bifor
 sent hem with greet bysynesse, the dedis
 of repentyng sueden hem. For thei hau-³
 ynge 3it morenyng bitwixe the hondis,
 and thei biwepyng at the sepulcris of
 deed men, token to hem anothir thouþt
 of vnkunnyng[‡] ; and thei pursueden tho
 Ebreis, as fleeris awei, whiche thei prei-
 ynge hadden sent forth. For whi worthi⁴
 nede ledde hem to this ende, and thei
 losten remembryng of these thingis, that
 hadden bifeld^w, that punyschyng schulde
 fille tho thingis, that failiden of tur-
 mentis, and that sotheli thi puple schulde⁵
 passe wondurfuli ; forsothe that thei
 schulden fynde a newe deth. For whi⁶
 ech creature seruyng to thin heestis, was
 reformed[§] to his kynde at the bigyn-
 nyng, that thi children schulden be kept
 vnhurt. For whi a cloude bischadewide⁷
 the castels of hem, and drie erthe apperide
 in watir that was bifore ; and a weie with
 out letting apperide in the reed see, and
 a feeld buriownyng fro ful greet depthe^{||} ;
 bi which feeld al the nacioun passide, that⁸
 was hilid with thin hond ; forsothe thei
 sien thi merueilis and wondris. For thei⁹
 as horsis deuouriden mete[¶], and as lam-
 bren thei maden ful out ioye, magnefyng
 thee, Lord, that delyueredist hem. For¹⁰
 thei weren myndeful 3it of tho thingis,
 that weren don in the dwellyng of hem
 among Egipcians ; hou the lond brouþte
 forth flies, for the nacioun of beestis, and
 the flood brouþte forth multitude of pad-
 dokis, for fisshis. Forsothe at the last¹¹

* to the laste ;
 that is, til to
 the drenching
 of hem. Lire
 here. c.

† lede out hem ;
 that is, Ebreys
 that Egipcians
 wolden sende
 the sones of
 Israel out of
 Egypt.
 repentyng,
 etc. ; that is,
 Egipcians re-
 pentide of the
 sending out of
 the puple of
 Israel. Lire
 here. c.

‡ vnkunnyng ;
 that is, of led-
 ing aþen of
 Ebreys.
 worthi nede ;
 that is, deth,
 that schulde be
 youun to hem
 iustly in the
 reed see. Lire
 here. c.

§ was reform-
 ed ; that is, to
 obeye to God,
 of whom ech
 creature is
 maad. Lire
 here. c.

|| greet depthe ;
 that is, the
 botme of the
 see was dried,
 at the maner
 of a feeld
 buriownyng.
 Lire here. c.
 ¶ deuouriden
 mete ; that is,
 token the ar-
 muris of Egip-
 cians, whiche
 thei sien deed
 on the brinke
 of the see.
 Lire here. c.

^a Om. c pr. m. ^{aa} the ac. ^b Om. c pr. m. ^{bb} Om. c pr. m. ^c bowede GH. ^{cc} the multitude A.

^v Om. A sec. m. ^w bifalle I.

they sezen a newe creature of briddes,
 whan, lad bi lust, thei askeden metes of
 12 delicious eting. In the speche forsothe
 of the desir, stezede vp to them fro the
 se a curlu; and trauales to synneres
 camen vp on, not withoute tho euydences,
 that weren mad bi the fors of flodis.
 Ri3twisly forsothe thei suffreden, aftir
 13 their shreudenesses; forsothe in to abho-
 minable hospitalite thei stoden in. Othere
 forsothe vnknowen comelingus resecey-
 ueden not; othere forsothe goode gestes
 14 in to seruage token. And not onli these
 thingus, but an other forsothe respit of
 hem was, for maugre theires thei re-
 sceyueden straungeres. Who forsothe
 with gladnesse reseceyueden them, that
 hadden vsid the same enformyngus, with
 most cruel sorewes thei tormenteden.
 16 Smyte forsothe thei ben with blindnesse,
 as thei in the^e 3ates of the ri3twise, with
 sodeyn dercnesses, whan thei ben couered;
 eche oon^{ee} so3te the passing out of his
 17 dore. In to them self forsothe whil the
 elemens ben turned, as in an orgne of
 qualite the soun is chaungid, and alle
 kepen ther soun; wherfore of that ser-
 18 teyn si3te it may be eymed. Feeldi wilde
 thingus in to watri^f ben turned; what-
 euere weren swymmende, in the erthe
 19 passeden. Fyr in the watir hadde
 strengthe ouer his vertue; and water
 20 for3at^g his quenchende kinde. Flaumes
 a3eenward traualeden not the flesh of
 the coruptible bestes goende togidere; ne
 dissoluede it, that li3tli was dissolued as
 ijs, good mete. In alle thingus forsothe
 thou magnefiedist thi puple, Lord, and
 wrshepedist; and dispisedist not, in alle

thei sien a newe creature of briddis,
 whanne thei weren led bi coneitise, and
 axiden metis of feeste. For in the spek-
 12 ynge to* of her desir, a^x curlew stiede
 to hem fro the see; and diseesis camen
 on synneris, and not with out preuyngis
 of tho thingis, that weren don bifor bi the^y
 feersnesse of floodis. For thei suffriden iust-
 li, bi^z her wickidnessis; for thei ordeyneden 13
 more abhomynable vnhospitalite. Sotheli
 summe reseceyueden not vnknowun come-
 lyngis; sotheli othere token good men her-
 borid in to thraldom. And not oneli thei 14
 diden these thingis, but sotheli also an-
 other biholding of hem was, that thei
 a3ens her wille[†] reseceyueden straungeris.
 Forsothe thei that vsiden the same or- 15
 dynaunces[‡], turmentiden with cruelest
 sorewis hem, that reseceyueden with glad-
 nesse. Forsothe thei weren smytun with 16
 blyndnesse, as thei in the 3atis of the iust
 man, whanne thei weren hilid with su-
 deyne derknnessis; ech man sou3te the
 passyng of his dore. Forsothe while ele- 17
 mentis ben turned in to hem silf, as the
 sown of maner is chaungid in orgun, and
 alle thingis kepen her sown[§]; wherfor it
 mai be gessid of that certeyn si3t. Beestis 18
 of the feeld^{||} weren turned in to beestis
 of watir; what euer weren swymmynge
 thingis[¶], 3eden in the lond. Fier in watir 19
 hadde power aboue his vertu; and water
 for3at the kynde quenchyng. A3enward 20
 flawmes of corruptible beestis disesiden
 not the fleischis of *Ebreis* goynge togi-
 dere; nethir departiden that good mete,
 that was departid li3tly as iys. Forsothe,
 Lord, thou magnefiedist thi puple in alle
 thingis, and onouridist; and dispisidist

* in the spek-
 ing to, etc.;
 that is, at the
 axing of hem,
 bi her desir.
 a curlu; that
 is, a greet mul-
 titude of cur-
 lewis. *Live*
here. c.
 † a3enus her
 wille; that is,
 with hardnesse
 of cheer and of
 wordis.
 reseceyueden
 straungeris;
 to herbore, as
 it bifallith sum-
 tyme, that thei
 that 3yuen
 almes, seyen
 so many dis-
 pisingis to the
 axeris, that
 thei sillen to
 dere to hem.
Live here. c.
 ‡ thei that
 vsiden the same
 ordenaunces;
 that is, Egip-
 cians, that
 vsiden orde-
 naunces a3enus
 the good of
 ospitalite.
 that resecey-
 ueden with glad-
 nesse; that is,
 Ebreys resecey-
 ynge straun-
 geris gladly.
 with blynd-
 nesse; thre
 dayes in derk-
 nnessis, that
 my3ten be
 gropid.
 as they; that
 is, Sodomytis.
 in the 3atis of
 the iust man;
 that is, of Loth.
Live here. c.
 § kepen her
 sown; that is,
 bi the dispo-
 scioun of him
 that makith
 melodie, so
 the doynge of
 creature was
 chaungid, in
 the punysch-
 yng of Egip-
 cians, bi dispo-
 scioun of the
 creatour. *Live*
here. c.
 || beestis of the
 feeld; that is,
 beestis with her
 beestis 3eden thoru the depthe of the see, which is the dwelling of fischis. *Live here. c.*
 ¶ swymmynge thingis; as it is opyn of paddokis,
 entringe in to the housis of Egipcians. fier and water hadden power; in brennyng strongly, aboue his kyndly vertu. flawmes of corruptible
 beestis; that is, of eddris and draguns, brethinge out fier. disesiden not the fleischis, of the sones of Israel. goynge togidere; bi desert, wher ynne
 was a serpent brennyng bi blast, in viij. c°. of Deutronome, that is, many siche serpentis weren there. *Live here. c.*

e Om. E. ee Om. c pr. m. f watir CG. g for3at of AEGH.

x the i. y Om. i. z aftir i.

tyme and in alle place stondende ny³ to them.

not, and helpidist hem in ech tyme and in ech place^a.

Here endith the book of Sapiens, and now bigynneth the prolog of Ecclesiasticus^b.

^b From *A. Explicit CEH.* No final rubric in *G.*

^a *Here endith the book of Wisdom, and here bigynneth the book of Ecclesiastici. CFHSXA. Here endith the book of Wysdom, and bigynneth a prolog on Ecclesiastici. G. Here endith the book of Wisdom, and bigynneth Ecclesiasticus. HV. Heere endith the book of Wisdom, and bigynnith the book of Ecclesiasticus. INQ. Here endith the booc of Sapiens or Wisdom; se now the prolog of the booc of Ecclesiastici. K. Here endith the book of Wisdom, and here bigynneth the book of Ecclesiastici, that tretith also of wisdom and prudence in many degrees of the world. M. Heere eendith Sapience, and bigynneth the prolog upon the book of Ecclesiastici. R. Here endith Sapiens, and bigyn[neth] the book of Ecclesiasticus. V. No final rubric in AEPY.*

ECCLESIASTICUS.

Heer gynneth^a the prologe in the booc of Ecclesiastici^b.

[*Prologue to Ecclesiasticus.*]

OFF manye and grete bi the lawe, and profetes, and othere, that foleweden hem, wisdam to vs is shewed. In the whiche it behoueth to preisen Irael, bi cause of doctrine and of^c wisdam; for not onli hem spekende, nedful it is to be wis, but also straungeres to moun, and seiende and writende, to be mad most wis. Myn elde-fader Jhesus, aftir that hymself he 3af more to besynesse of lessoun of lawe, and of profetes, and of othere bokis, that to vs of oure fadris ben taken, and he wolde write sum what of these, that to wisdam and doctrine pertenen, that men desirende to lerne, and to be mad wise men, of hem more and more thei taken heed in inwit, and ben confermed to the lawful lif. Also I moneste^d 3ou to comen with wel^e willingnesse, and with mor bisy studi to do lessoun, and to han for3yuenesse in tho^f thingus, in whiche wee ben seen folewende the ymage of wisdam, and to defauten^g in the making togidere of wrdys. For Ebru wrdis failen^h, whan thei weren translaticid toⁱ an other tunge. Forsothe not oneli this, but and that lawe, and profetes, and othire thingis of bokes, han not a litil difference, whan betwen^k hemself thei ben seid. For in the eijte and threttithe^l 3er, in the tymes of king

WISDOM is schewid to us of fele and greet bi the lawe, and prophetis, whiche folewide hem. In which thingis it bihoueth to preise Israel, bi cause of doctrine and wisdom; for not which it is necessarie thilke spekers to be wise, but also straungers mou3e, and reders and writers, be also imade best itau3te. My graunfadir Jhesus, bisiloker to diligence of redyng of the lawe, and prophetis, and of othir bokes, that beth of oure fadris itake to us, thanne wolde he write sum thing here of, which that perteynid to doctrine and wisdom, as desires to lerne and of hem to be made wijs, more and more in biholdyng in inwitt, and to be confermed to laweful lyf. Therefore I warne 3ou to come with goode wille with the more bisili stodie the lesson to make, and haue in hem for3euenesse, in which as semeth folwyng the ymage of wisdom, and lackide compassioun of wordis. For Ebrewe wordis lackide, whanne thei weren translaticid to an alien tunge. Not oonli thei, but also the self lawe, and the prophetis, and othre thingis of bokis, haueth not a litil difference, whanne thei ben isproken bitwixe hemself. For the eijte and the thrittenthe 3eer of the tyme of Tolomeye Euergete king, aftir that he came in to Egipt, and I hadde there abide longe

^a bygynith H.
^d amoneste AEGHI.
^l the threttithe E.

^b From EH. Prologus c. No initial rubric in the other Mss.
^c Om. c. ^f thes AGHI. ^g faille I. ^h failiden I. ⁱ in to AGHI. ^k bitwixe I.

^c Om. c pr. m.
^k bitwixe I.

Ptholome Euergeet^m, aftir that I cam in to Egipt, and whan myche of tyme I hadde ben there, I fond there bokes laft, not of litil doctrine, ne to ben dispisid. And soo good and necessarie trowede and I myself to adden sum diligence and trauaile ofⁿ remenyng^o this bok, and with myche waking I leide to^p 'besynesse of^q doctrine, in space of tyme to 3yue this boc to tho thingus that leden to an ende, and to them that wiln the inwit bisiyn, and lernen, hou it behoueth to enformen maneres, that after the lawe of the Lord purposen lif^r to leden.

Here endith the prolog, and now begynneth the book of Ecclesiasticus^s.

Here begynnith the boke of Ecclesiastici^a.

CAP. I.

1 Alle wisdam of the Lord God is, and with hym was euermor, and is biforn
2 aungelis during. The grauel of the se, and the dropis of reyn, and the dazes of the world, who distinctli hath^b noumbrede? The heizte of heuene^c, and the brede of^d erthe, and the depthe of the
3 se, who distinctli mesurede? The wisdam of God goende beforn alle thingus,
4 who enserchede? First of alle formed is wisdam, and the vnderstanding of prudence, fro the during of aungelis. The welle of wisdam the wrd of God in heiztes; and the ingoyng of it euere
5 lastende maundemens. The roote of wisdam to whom is it shewyd? and the 'sutil
7 wittis^e of it who knez? The discyplene of wisdam, to whom is it shewid, and

tyme, I fonde there bokes ilefte not of schrewid, neithir of dispiseable doctrine. So I thouzte good and necessarie to putte therto diligence and labour to expowne these bokes, and with grete wakyng I brouzte the doctrine, in the space of tyme to thilke thingis that ledeth to the eend to zeue this boke, to hem that wolen zeue her inwitt, and lerne hou it bihoueth to lerne vertues, the which purposide to lede her lyf aftir the Lordis lawe^a.

Here bigynneth the book of Ecclesiastici^b.

CAP. I.

Al wisdom* is of the Lord God, and 1 was euere with hym, and is bifore the world. Who noumbrede the grauel of the 2 see, and the dropis of reyn, and the daies of the world? Who mesuride the hiznesse of heuene, and the breed of erthe, and the depthe of the see? Who enserch- 3 ide^c the wisdom of God, that goith bifore alle thingis? Wisdom was formed[†] firste 4 of alle thingis, and the vnderstanding of prudence, fro the world^d†. The welle of 5 wisdom[§] is the sone of God in hiz thingis; and the entryng of that wisdom is euerlastynge comaundementis||. To whom was 6 the roote of wisdom schewid? and who knewe the sutilites therof? To whom 7 was the lore of wisdom shewid, and maad opyn? and who vnderstood the multi-

* wisdom; that is, Goddis Sone, that conteyneth ful hizli alle maneris of wisdom maad, is of the Fadir, and cometh forth of him, with out bigynnyng. *Lire here. c.*

† was formyd; that is, brouzt forth bi euerlastinge generacioun. *Lire here. c.*

‡ fro the world; that is, fro without bigynnyng. *Lire here. c.*

§ The welle of wisdom; that is, wherof the werk of wisdom is spred forth as streemes.

|| in hize thingis; for it flowith to hooli aungels, and aftirward to othere creaturis. *the entryng; the entryngis of wisdom to men ben seid reuelaciounis therof. Lire here. c.*

the roote of wisdom schewid; that is, knowun perfity, as if he seye, to no creature. *schewid and maad opyn; that is, perfity knowun, as if he seye, to no creature. Lire here. c.*

^m eueri 3eer I. ⁿ in A. ^o renewing I. ^p Om. I. ^q Om. E sec. m. ^r her lijf A. ^s From A. *Here endeth the prolog; se now the booc. I.* No final rubric in the other Mss. ^a From A. *Heer gynneth the booc. E.* No initial rubric in the other Mss. ^b Om. c pr. m. ^c heuene c pr. m. ^d of the c pr. m. ^e sutil wittynesses E pr. m. AGH. witnesses c pr. m.

^a This prologue is taken from R. ^b From EGYPT. *Ecclesiasticus. R.* No initial rubric in the other Mss. ^c deth enserchide c pr. m. HV. hath enserchide A sup. ras. doth encerche EV. doth encerchede P. ^d world withouten ende V.

opened? and the multeplyng of the
 8 incomyng^f of it who vnderstod? Oon
 is the heigest makere of nozt of alle
 thingus, al myzti, and a myzti king, and
 wrthi to be drad ful myche, sittende vp
 on the trone of hym, and Godd lord-
 9 shipende. He formede it in the Hoeli
 Goest, and sa3, and distinctli noumbrede,
 10 and mesurede; and helde out it vpon alle
 his werkes, and vp on alle flesh aftir his
 zifte; he zyueth it to men loouende itself.
 11 The drede of the Lord glorie, and iozyng,
 and gladnesse, and coroun of outward
 12 iozyng. The drede of the Lord shal de-
 lyten the herte; and shal zyue gladnesse
 13 and ioze in to the lengthe of dazes. To
 the dredende God, wel shal be in the
 laste endys; and in the dai of his diyng
 14 he shal be blissid. To whom forsothe it
 shal aperen in sizt, thei loouen it in see-
 yng, and in the knowing of his grete
 15 thingus^g. The loouyng of God wrshepe-
 16 ful wisdam. The bigynnyng of wisdam
 drede of the Lord; and with feithful men
 in the wombe he is togidere formed, and
 with chosen wymmen he goth, and with
 riztwis and feithful men he is knowen.
 17 The drede of the Lord religiosite of kun-
 18 nyng. Religiosite shal kepen, and iuste-
 fien the herte; ful myrthe and ioze it
 19 shal zyue. To the dredende God wel
 shal be; and in the dazes of endyng^h
 20 of hymⁱ he shal be blissid. Plente of
 wisdam to dreden God; and plente of
 21 the frutes of it. Eche hous of hym it
 shal fulfille fro ieneraciouns, and the
 resceyuyng places fro^k the tresores of
 22 hym. The crowne of wisdam drede of
 the Lord, fulfillende pes, and the frut of
 23 helthe. And it sa3, and distinctli noum-
 brede it; bothe^l forsothe ben the ziftis
 24 of God. Kunnyng and vnderstanding of

plyng of the entryng therof*? Oon is the
 8 hizeste creatour of alle thingis, almyzti,
 and a myzti kyng, and worthi to be dred
 ful miche, sittynge on the trone of that
 wisdom, and God hauynge lordschipe. He
 9 fourmyde† that wisdom^e in the Hooli
 Ghost, and he siz, and noumbride, and he
 mesuride. And he schedde out it on alle
 10 hise werkis, and on ech fleisch^f bi his
 zifte; he zyueth it to hem that louen hym.
 The drede of the Lord is glorie‡, and
 11 gloriyng, and gladnesse, and a coroun of
 ful out ioiying. The^s drede of the Lord
 12 schal delite the herte; and schal^h zyue
 gladnesse and ioie in to lengthe of daies^g.
 To hym that dredith God, it schal be wel
 13 in the laste thingisⁱ; and he schal be
 blessid in the dai of his deth. Forsothe
 14 thei to whiche^k wisdom apperith in sizt||,
 louen^l it in sizt, and in knowyng of hise
 grete thingis. The loue of God is onour-
 15 able wisdom. The bigynnyng of wisdom
 16 is the^m drede of the Lord; and it is formyd
 togidere in the wombe¶ with feithful men,
 and it goith with chosun wymmen, and isⁿ
 knowun with iust men and feithful. The^o
 17 drede of the Lord is religiosite** of kun-
 nyng. Religiosite schal kepe, and schal^p
 18 iustifie the herte; and schal zyue myrthe
 and ioie. It schal be wel to hym that
 19 dredith God; and he schal be blessid in
 the daies of his coumfort. The fulnesse
 20 of wisdom is for to drede God; and ful-
 nesse is of the fruytis therof. It schal
 21 fille ech zifte†† of hym of generaciouns,
 and reseitis of the tresouris therof. The
 22 coroun of wisdom is the drede of the
 Lord, and fillith pees, and the fruyt of
 23 helthe. And he siz, and noumbride it;‡
 forsothe euer eithir†† ben^q the ziftis of
 God. Wisdom schal departe the kunnyng
 24 and vndurstandyng of prudence; and it en-

* of the entryng
 therof; that is,
 of the werk
 therof. *Live*
here. c.

† He fourmyde;
 he, that is, the
 Fadir mesuride.
 on ech fleisch;
 that is, on ech
 man. *Live*
here. c.

‡ The drede of
 Lord is glorie;
 for bi it a man
 disseruyth glo-
 rie. *Live here. c.*
 § lengthe of
 dayes; that is,
 with outen
 ende. *Live*
here. c.

|| apperith in
 sizt; that is, bi
 reuelacioun of
 profesie. *Live*
here. c.

¶ in the wombe;
 that is, in bap-
 tym, which is
 goostly gener-
 acioun, in
 whiche the
 grace of the
 Hooly Goost is
 zounn. *Live*
here. c.

** The drede of
 the Lord is
 religiosite;
 that is, bynd-
 yng of kun-
 nyng about
 God, lest it
 flete down, for
 to loue vnduly
 delitable thingis
 of the world.
 myrthe; in pre-
 sent tyme, bi
 clenness of
 conscience.

and ioie; in
 tyme to com-
 ynge, bi the
 geting of glorie.
 schal be wel;
 for in heuene
 schal be noon
 yuel.

schal be blissid;
 of God and
 aungels.

of his coum-
 fort; that is,
 of blisful vsing
 in heuene. The
 fulnesse of wis-
 dom is for to
 drede God; for
 it ledith to glo-
 rie, wheryne
 is fulnesse of
 wisdom in
 blisful sizt.
Live here. c.

†† schal fille ech zifte; for whi the ziftis of God ben fillid in heuenly cuntrey, to which the drede of God bryngith. and reseitis; that is, myzitis of the soule, that schulen be fillid with souereyn perfeccioun in heuene. *Live here. c.* ‡‡ euer eithir; that is, wisdom and drede. *Live here. c.*

^f inwit *E pr. m.* comyng *E sec. m.* ^g habile thingis *E pr. m.* ^h the coumforting *c et E pr. m.* ^l it *E pr. m.*
^k of *A.* ^l either *c et E pr. m.*

^e it *I.* ^f fleisch *ether man v.* ^g Om. *I.* ^h it schal *I.* ⁱ daies *I.* ^k whom *I.* ^l that is louen *v.*
^m Om. *I.* ⁿ it is *I.* ^o Om. *I.* ^p Om. *I.* ^q that is, *wijsdom and drede* ben *v.*

prudence wisdam shal with departen; and the glorie of men holdende itself it en-
 25 haunceth. The roote of wisdam is 'to
 dreden^m God; the braunches forsotheⁿ
 26 of it long lyuyng. In the tresores of
 wisdam vnderstanding, and religiosite of
 kunnyng; kursyng forsothe to synneres
 27 wisdam^o. The drede of the Lord putteth
 28 awey synne, for^p who withoute drede is,
 shal not moun be iustefied; wraethefulnesse
 forsothe of^q wilfulnesse 'or hardynesse^r of
 29 hym is his turnyng vp so down. Vn to
 tyme^s the pacient shal suffre; and aftir-
 30 ward is^t zeldyng^u aseen of ful myrthe.
 Good wit vnto time shal hide his wrdis;
 and the lippis of manye shuln tellen out
 31 the wit of hym. In the tresores of wis-
 32 dam is tocyng of discyplene; cursing
 forsothe to the synnere is the^v heriyng of
 33 God. Sone, coueitende wisdam, kep rijt-
 wysnesse, and God shal 3yue it to thee.
 34 Wisdam forsothe and discyplene the drede
 of the Lord, and that weel plesid is to
 35 hym, feith and debonernesse; and it shal
 36 fulfille the tresores of hym. Be thou
 not rebel, and 'mys leeful^w to the dred
 of the Lord; and ne nezhe thou to hym
 37 with double herte. Ne be thou an ipo-
 crite in the sijte of men; and be thou not
 38 sclaudred in thi lippes. Tac heed in tho
 thingus, lest paraenture thou falle, and
 39 bringe to thi soule vnwrshaping; and
 God openeth in hid thingus, and^x in the
 myddel of the synagoge^y he hurtle thee;
 40 for thou nezhedist maliciously to the
 Lord, and thin herte is ful of treccherie
 and desceyt.

CAP. II.

1 Sone, nezhende to the seruage of God,
 stonde in rijtwisnesse, and drede; and
 2 greithe thou thi soule to tempting. Ber
 down thin herte, and suffre, and bowe

|| the synagoge; that is, of gadering togidere of faithful men. Lire here. c.
 vnpatience. Lire here. c.

^m the dreed of A. ⁿ Om. c. ^o is wisdam A. ^p and A. for whi G. ^q of the c pr. m. ^r Om. c et E pr. m.
^s the tyme E pr. m. ^t Om. AGH. ^u turnyng c et E pr. m. ^v Om. c pr. m. ^w mysbileueful AG. ^x Om. c.
^y lynage G.

^r Om. K. ^s braunchis, that is, vertues v. ^t Om. I. ^u ther schal I. ^v Om. I.

haunsith the glorie of hem, that holden
 it. The roote of wisdom is for to drede²⁵
 God; forsothe the^r braunchis^s therof * *ben*
 longe duryng. Vnderstanding, and re-²⁶
 ligiouste of kunnyng *ben* in the tresouris
 of wisdom; but wisdom *is* abhomynacioun
 to synners. The^t drede of the Lord put-²⁷
 tith awey synne, for he that is with out²⁸
 drede[†], mai not be iustified; for whi the
 wrathfulnesse of his pride is the destriyng
 of hym. A pacient man schal suffre[‡] til²⁹
 in to tyme; and aftirward schal^u be zeld-
 ing of mirthe. Good wit schal hide the³⁰
 wordis of hym til in to a tyme; and the
 lippis of many men schulen telle out the
 wit of hym. In the tresouris of wisdom³¹
 is signefyng of kunnyng; but the wor-³²
 schipyng of God is abhomynacioun to
 a synnere. A! sone, coueitynge wisdom,³³
 kepe thou rijtfulnesse, and God schal 3yue
 it to thee. For whi the^v drede of the³⁴
 Lord *is* wisdom, and kunnyng, and that
 that is wel plesaunt to hym *is* feith and³⁵
 myldenesse; and *God* schal fille the tres-
 36 sours of hym[§]. Be thou not rebel, and
 vnbileueful to the drede of the Lord; and
 neize thou not to hym in double herte.
 Be thou not an ypocrite in the sijt of³⁷
 men; and be thou not sclaudrid in thi
 lippis. Take thou kepe to tho, lest thou³⁸
 falle, and bryng disonour to thi soule;
 and lest God schewe thi priuytees, and³⁹
 hurtle thee down in the myddis of the
 synagoge^{||}; for thou neizidist wickidli to⁴⁰
 the Lord, and thin herte was ful of gile
 and of falsnesse.

CAP. II.

Sone, neizyng to the seruyce of God,¹
 stonde thou in rijtfulnesse, and drede;
 and make redi thi soule to temptacioun.
 Bere down thin herte[¶], and suffre, and²

¶ bere down thyn herte; in refreyng the stiringis of

* the braunchis therof; that is, vertues, that comen forth of wisdom. Lire here. c.
 † with out drede; of God. Lire here. c.
 ‡ a pacient man schal suffre; the disesis of a proud man. of myrthe; for the mede of glorie schal be zoldun to a pacient man, and the peyne of helle to a proude man.
 § good wit; that is, a man of good discrecioun. schal hide the wordis of him; that is, of a proud man and overthwert, in beyng stille patiently til in to a conenable tyme.
 || the wit of him; that suffrih patiently, as it is opyn of Dauith, whos wit many men comenden, for he herd patiently the wordis of Semey doynge overthwertly azenus hym.
 ¶ In the tresours of wisdom; that is, among preciose thingis therof.
 § signefyng of kunnyng; bi which a man suffrich patiently disesis, as the scourgis of God, as of a fadir chastisinge. worschiping of God; which is worschipid bi feith, hope, and charite, as Austyn seith in Encheridion. Lire here. c.

in thyn ere, and vndertac the wrdis of vndirstonding, and heeꝛe thou not in 3 tyme of opressing. Sustene the sustenyngus of God; be thou with ioyned to God, and suffre, that thi lif waxe in the 4 laste. Alle^z that^a to thee shul ben leid to, tac, and in sorewe sustene, and in thi 5 mecnesse haue pacience. For in fyr is preued gold and siluer; men forsothe resceyuable in the chymne of meenesse. 6 Jif feith to God, and he shal rekure^{aa} thee; and dresse thi weye, and hope in to hym. Kep the drede of hym, and in hym wax 7 old. Jee dredende the Lord, susteeneth the mercy^b of hym, and bowith not doun 8 fro hym, lest jee falle. Jee that dreden the Lord, 3yueth feith to hym, and there 9 shal not be voidid awei 3oure meede. Jee that dreden the Lord, hopeth in to hym, and in to liking shal come to 3ou mercy. 10 Jee that dreden the Lord, looueth hym, 11 and 3oure hertes shul be liztned. Beholdeth, jee sonus, the naciouns of men, and witeth, for no man hopide in the 12 Lord, and is shent; abod^c stille in his hestes, and is forsaken; or who inwardli 13 clepede hym, and he dispisede hym? For pituous, and merciful is God, and he shal for3yue in the day of tribulacioun synnes; and defendere he is to alle men, 14 ful out sechende hym in treuthe. Wo to the double in herte, and to the lippis of the 'hidously giltende^d, and to the hondes euele doende; and to the synnere goende 15 in to the erthe two weies. Wo to the dissolut 'or vnstable^e in herte, that 3yuen not feith to God; and therefore thei 'schul not 16 ben^f defendid of hym. Wo to them that han lost suffring, and that han forsake rijt weies, and han turned aside in to shreude 17 weies. And what shul thei do, whan the Lord shal begynne to inwardli looken? 18 Who dreden the Lord, shul not ben of mysfeith to the wrd of hym; and who

bowe doun thin eere, and take the wordis of vndirstonding, and haaste thou not in to the tyme of deeth*. Suffre thou the 3 susteynyngis of God; be thou ioyned to God, and abide thou, that thi lijf waxe in the last tyme. Take thou alle thing that 4 is set to thee, and suffre thou in sorewe, and haue thou pacience in thi lownesse. For whi gold and siluer is preued in fier; 5 forsothe men worthi to be resseyued *ben preued* in the chymeney of lownesse. Bileue thou to God, and he schal rekeuere 6 thee; and dresse thou thi weie, and hope thou in to hym. Kepe thou his drede, and waxe thou eld ther ynne. Jee that dreden 7 the Lord, abide^w his merci, and boowe 3e not awei fro hym, lest 3e falle doun. Jee 8 that dreden the Lord, bileue to hym, and 3oure meede schal not be auoidid. Jee that 9 dreden the Lord, hope^x into hym, and merci^y schal come to 3ou into delityng. Jee that dreden the Lord, loue^z hym, and 10 3oure hertis schulen be liztned. Sones, 11 biholde 3e the naciouns[†] of men, and wite 3e, that no man hopide in the Lord, and was schent; *noon* dwellide in hise heestis, 12 and was forsakun; ether who inwardli clepede hym, and he despiside hym 'that clepide^a? For whi God is pitouse, and 13 merciful, and he schal for3yue synnes in the dai of tribulacioun; and he is defendere to alle men, that seken hym in treuthe. Woo to the 'man with^b double^c 14 herte, and with cursid lippis, and misdoyunge hondys; and to a synnere entrynge in to the lond bi twei^{cc} weies. Wo 15 to hem that ben dissolute[‡] of herte, that bileuen not to God; and therfor thei schulen not be defendid of him. Wo to hem 16 that han lost pacience, and that han forsake rijtful weies, and han turned awei in to schrewid weies. And what schulen 17 thei do, whanne the Lord schal bigynne to biholde[§]? Thei that dreden the Lord, 18

* haste thou not in to the tyme of deeth; that is, be thou not brokun for the lengthe of aduersite, and desire deth. Suffre thou the susteynyngis of God; that is, suffre patiently aduersites, in whiche God schal susteyne thee. haue thou pacience in thi lownesse; that is, temporal casting doun. he schal rekyuere thee; fro temporal turment to euerlastinge coumfort. Lire here. c.

† biholde 3e the naciouns, etc.; biholding of hooly bokis, in whiche the dedis of fadris, that is, of Abraham, of Isaac, and of Jacob, and other men ben writun. Lire here. c.

‡ that ben dissolute; that is, whos herte is vnboundun and departid fro God, bi vnfeithfulnesse. Lire here. c. § to biholde; that is, to punysche; the Lord is seid to biholde synnes, whanne he punyschith tho. Lire here. c.

^z And alle c et E pr. m. ^a that is, E pr. m. ^{aa} resceyuen c pr. m. ^b drede E pr. m. ^c or abod A.
 ^d hidous gilter AGH. ^e Om. c et E pr. m. ^f ben not c et E pr. m.

^w abideth I. ^x hopeth I. ^y his merci c. ^z loueth I. ^a Om. I. ^b Om. I. ^c double in I.
 ^{cc} two I passim.

loouen hym, shuln holli kepe the weie
 19 of hym. Who dreden the Lord, shuln
 inwardli sechen, that ben wel plesid
 thingus to hym; and that loouen hym,
 shul be fulfid with the lawe of hym.
 20 Who dreden the Lord, shul greithe ther
 hertes, and in the sijte of hym thei shul
 21 halewen ther soules. Who dreden the
 Lord, shul kepen the hestis of hym, and
 pacience shuln han vnto the inwardly
 22 looking of hym; seiende, If penaunce wee
 shul not do, wee shul falle in to the
 hondus of the Lord, and not into the
 23 hondis of men. Forsothe aftir the my-
 kilnesse of hym, so and his mercy is^e
 with hym.

CAP. III.

1 The sonus of wisdam the chirche of
 rijtwis men, and the nacioun of hem
 2 obeisaunce and loouyng. The dom of
 the fader hereth, 3ee looued sonus; and
 3 so doth, that 3ee be saf. God forsothe
 wrshepede the fader in sonus, and the
 dom of the moder ful out sechende he
 4 fastnede in to the sonus. Who looueth
 God, shal full out prezen for synnes, and
 shal withholden hym fro them, and in
 the orisoun of daies he shal be ful out
 5 herd. And as he that tresoreth, so and
 6 he that wrshepith his moder. Who
 wrshepith his fader, shal be mad merie
 in sonus, and in the dai of his orisoun
 7 he shal be full out herd. Who wrshipith
 his fader, with lengere lif shal lyue; and
 who obesheth to the fadir, shal refreshe
 8 the moder. Who dredeth the Lord,
 wrshepith fader and moder; and as to
 lordis he shal serue to them that geeten
 9 hym, in werre, and wrd, and in alle pa-
 10 cience. Wrshipe thou thi fader, that
 ther come vpon to thee blissing fro God;
 and the blessing of hym in the laste
 11 dwelleth. The blissing of the fadir fast-
 neth the houses of sonus; the cursing

schulen not be vnbileueful to his word;
 and thei that louen hym, schuln kepe his
 weie. Thei that dreden the Lord, schuln
 19 enquere tho thingis, that ben wel plesaunt
 to hym; and thei that louen him, schuln
 be fillid with his lawe. Thei that dreden
 20 the Lord, schuln make redi her hertis,
 and schuln halewe her soulis in his sijt.
 Thei that dreden the Lord, schuln kepe
 21 his comaundementis, and^d schuln haue
 pacience til to the biholdyng* of hym; and
 22 schuln seie, If we doon not penaunce,
 we schuln falle in to the hondis of the
 Lord, and not in to the hondis of men.
 For bi the greetnesse of hym, so and his
 23 merci is^e with hym.

CAP. III.

The sonus of wisdom *ben* the chirche
 1 of iust men, and the^f nacioun of hem *is*
 obedience and loue. Dereworthe sonus,
 2 here 3e the^g doom of the fadir; and do 3e
 so, that 3e be saaf. For whi God onouride
 3 the fadir[†] in sonus, and he sekith, and
 hath maad stidfast the doom of the^h
 modir in to sonus. He that loueth God,
 4 schal preie for synnes, and he schal ab-
 steyne hym silf fro tho, and he schal be
 herd in the preier of daies. And as he
 5 that tresourith, so andⁱ he that onourith
 his modir. He that onourith his fadir,
 6 schal be maad myrie in sonus, and he
 schal be herd in the dai of his preier.
 He that onourith his fadir, schal lyue bi
 7 lengere lijf; and he that obeieith to the
 fader, schal refreische the modir^k†. He
 8 that dredith the Lord, onourith fadir and
 modir; and he schal serue in werk, and word,
 and al^l pacience to hem that gendriden^m
 9 hym as to lordis. Onoure thi fadir, that
 10 the blessing of God come to thee; and his
 blessing dwellithⁿ in the laste. The bless-
 11 yng of the fadir makith stidfast the housis
 of sonus; but the cursyng of the modir
 drawith out the^o foundementis. Haue
 12

* *have pacience
 til to the bihold-
 ing; thanne
 God biholdith
 pacient men,
 whanne he de-
 lyuerith hem,
 and makith
 hem ioyeful.*

*If we doen not
 penaunce; for
 synnes, fro
 whiche a man
 may not be
 al vngilti in
 present tyme.
 in to the hondis
 of the Lord;
 that is, in to
 Goddis pun-
 nysching ful
 greuouse. bi
 the greetnesse
 of hym; that
 is, his power to
 punysch hem,
 that ben ob-
 stynat in synue.*

*his merci; in
 sparinge hem,
 that doen pe-
 naunce. with
 him; for whi
 ever either is
 the same thing
 with Goddis
 being. of wis-
 dom; that is,
 of God, which
 is wisdom,
 thorou beyng
 ether kynde.
 obedience and
 loue; as a man
 liberal excel-
 ently is seid
 not onely li-
 beral, but also
 liberalte. Live
 here. c.*

† *God onouride
 the fadir; that
 is, comaundide,
 that the fadir
 be onourid bi
 sonus. sekith;
 for he sekith
 stidefastly the
 keperis of this
 heest, to re-
 warde hem,
 and the tres-
 passours, to
 punyse hem.
 Live here. c.
 † the modir;
 that is, schal
 coumforte hir.
 Live here. c.*

^g Om. c.

^d and thei i. ^e Om. N. ^f Om. c. ^g Om. i. ^h Om. ceteri. ⁱ Om. i. ^k modir, that is, schal coumforte
 hir v. ^l in al E. ^m bigaten i. ⁿ dwelle ca. ^o Om. i.

forsothe of the moder drawith out foun-
 12 demens bi the roote. Ne glorie thou in
 the wrong of thi fader; forsothe it is not
 13 to thee glorie, but shenshepe. The glorie
 forsothe of a man, of the wrshepe of his
 fadir; and the vylenye of the sone, the
 14 fader withoute wrshepe. Sone, mekeli
 tac the laste age of thi fader, and ne
 15 sorewe thou hym in his lif; and if he faile
 in wit, 3if for3yuenesse, and dispyse thou
 not hym in thi^h vertue; forsothe the
 almesse deede of the fader shal not be
 16 in for3etyng. For whi for the synne of
 the moder shal be restored to thee good,
 17 and in ri3twisnesse it shal ben bild vp to
 thee; and in the dai of tribulacioun it
 shal be remembrid of thee, and as iys in
 18 cleer, thi synnes shul ben loosed. Of hou
 euel loos is he, that forsaketh the fader;
 and he is cursid of God, that terreth to
 19 wrathe the moder. Sone, in debonernesse
 thi werkes parforme, and ouer the glorie
 20 of men thou shalt be looued. Hou myche
 thou art gret, meeke thee in alle thyngus,
 and byforn God thou shalt fynde grace;
 21 for gret my3t is of God alone, and of
 22 meeke men he is wrshipid. He3ere
 thyngus than thiself seche thou not, and
 strengere thingus than thiself ne serche
 thou; but the thingus that God comaund-
 ide to thee, thenk hem euermor; and in
 manye werkes of hym 'ne be thou^l kuri-
 23 ous. Forsothe it is not nedeful to thee,
 tho thingus that ben hid, to seen with
 24 thin ezen. In oueruoide thingus wile
 thou not enserchen manyefold; and in
 manye werkes of hym thou shalt not be
 25 curious; manye forsothe thyngus ouer
 the wit of men ben shewid to thee.
 26 Manye forsothe supplauntede the suspi-
 cioun of hem, and in vanytee heeld down
 27 the wittis of hem. The harde herte
 shal han euel in the laste; and that
 28 looueth perile, in it shal pershen. The

thou not glorie in the dispisyng of thi
 fadir; for it is not glorie to thee, but con-
 fusioun. For whi the glorie of a man is 13
 of the onour of his fadir; and the schen-
 schip of the sone is a fadir with out onour.
 Sone, resseyue the elde of thi fadir, and 14
 make thou not hym sori in his lijf; and 15
 if he failith in wit*, 3yue thou for3yue-
 nesse, and dispise thou not hym in thi
 vertu; for whi the almes of the fadir
 schal not be for3etyng. For whi good 16
 schal be restorid to thee for the synne of
 the moder, and bildyng schal be maad to 17
 thee in ri3tfulnesse; and it schal remembre
 of thee in dai^p of tribulacioun, and thi
 synnes schulen be releessid, as iys in clere-
 nesse^q of the sunne. He is of ful yuel 18
 fame, that forsakith the fadir; and he
 that wraththith^r the^s modir, is cursid of
 God. Sone, performe thi werkis in mylde- 19
 nesse, and thou schalt be loued ouer the
 glorie of men. In as myche as thou art 20
 greet[†], make thee meke in alle thingis,
 and thou schalt fynde grace bifore God;
 for whi the power of God aloon is greet, 21
 and he is onourid of meke men. Seke 22
 thou not hizere thingis than thou, and
 enquere thou not strongere thingis than
 thou; but euere thenke thou tho thingis,
 whiche God comaundide to thee; and be
 thou not curiouse[‡] in ful many werkis of
 hym. For it is not nedeful to thee to se 23
 with thin izen tho thingis, that ben hid.
 In superflu thingis nyle thou seke many- 24
 fold; and be thou not curiouse in many
 werkis of hym; for whi ful many thingis 25
 aboute the wit of men|| ben schewid to
 thee. For the suspeciou of many men 26
 hath disseyued hem, and withhelde her
 wittis in vanytee. An hard herte schal 27
 haue yuel in the laste tyme; and he that
 loueth perel, schal perische ther ynne. An 28
 herte that entrith bi tweie weies[§], schal
 not haue prosperitees, *ether reste*; and a

* if he failith in wit; for it is not his synne, but kyndeli defeaute.
 almes of the fadir; that is, 3ouun for the soule of the fadir.
 synne of the modir; that is, almes 3ouun in to remys-sioun of her synne. *Liue here. c.*
 † art greet; in power, kan-nyng, ether vertu.
 Seke thou not, etc.; as ben the priuytes of Godhed. *Liue here. c.*
 ‡ be thou not curiouse, etc.; for in siche is more vanyte than profit. *Liue here. c.*
 || many thingis aboute the wit of men; that is, tho that weren schewid to the hooly profetis, to the helthe of men, to whiche it is to assente mekely or stidefastly.
 suspicioun; for they that presumen of her wit, supposen that they moun come to the knowing of alle hize thingis. in vanyte; for bi this thei felden in to errours, and eresies.
 An herd herte; that azenstondith Goddis stir-ving to good. in the laste tyme; for, as Austyn seith, in a sermoun of the Innocentis, a synnere is smytun bi this punysching, that whanne he dieth, he for-3ete him silf, which the while he luyede, for3at God. loueth perel; that is, occa-siouns of synnes. *Liue*

here. c. § bi tweie weyes; that is, that hath the knowing of good in vnderstanding, and malice in wille. *Liue here. c.*

^h Om. A. i be thou not *AGIT.*

^p the dai A *pr. m.* ^q clerenesse, *ether heete* CEFGHIMNPQRSUVXYÇ. ^r or whettith I *marg.* ^s his 1.

herte goende in to two weies, shal not
han welsum chaunces; and the shrewde
29 herte in them shal be sclaudred. A
wicke^k herte shal ben greued in so-
rewes; and the synnere shal lei to to
30 synnen. To the synagoge of proude
men shal not be helthe; forsothe the
thicke^l bush of synne in hem shal ben
taken vp bi the^m roote, and it shal not
31 be vnderstonde. The herte of the wise
man is vnderstonde in wisdom, and the
goode ere shal heren with alle coueitende
32 wisdom. The wis herte and vnderstand-
able shal abstenen hymself from synnes,
and in werkes of riȝtwisnesse welsum
33 aftercomyngus shal han. Brennende fyr
water shal quenche, and almes deede
34 aȝenstandeth to synnes. And God is
the forlookereⁿ of hym that ȝeldeth
grace; he hath mynde in to afterward,
and in time of his falling he shal finde
fastnyng.

CAP. IV.

1 Sone, the almesse deede of the pore man
ne begile thou, and ouerturme thou not
2 thin eȝen fro the pore. The hungrende
soule ne dispise thou, and terre thou not
out to wrathe the pore in his myseise.
3 The herte of the helpeles ne tormente
thou, and drawe thou not a long ȝifte to
4 the man^o put in streit. The preȝing of
the troblid ne caste thou awei, and turme
thou not awei thi face fro the nedi. Fro
5 the helpeles ne turme thou awei eȝen^p for
wrathe, and 'leeue thou not, 'or ȝif thou
not cause^q, to men sechende to curse bi-
6 hynde to thee. Forsothe of the man
cursende to thee in bitterness of soule,
ful out herd shal be the preȝere of hym;
forsothe he shall here hym, that made
7 hym. To the congregacioun of pore men
mac thou thee homli to speken, and to the

man of schrewid herte schal be sclaudrid
in tho. A wickid herte schal be greuyd 29
in sorewis; and a synnere schal 'hepe to
do^t synne. Helthe schal not be* to the 30
synagoge^u of proude men; for whi the
thicke wode of synne schal be drawun
out bi the roote in hem, and it schal not
be vndurstondu[†]. The herte of a wise 31
man is vndurstonduⁿ in wisdom, and a
good eere schal here wisdom with al co-
ueitise. A wijs herte and able to vndur- 32
stonde schal absteyne it silf fro synnes,
and schal^v haue prosperitees in the werkis
of riȝtfulnesse. Watir quencheth fier bren- 33
nyng, and almes aȝenstonduth synnes. And 34
God, the biholdere of hym that ȝeldith
grace[‡], hath mynde aftirward; and he
schal fynde stidefastnesse in the^w tyme of
his fal.

CAP. IV.

Sone, defraude thou not the almes of a 1
pore man, and turme not ouere thin iȝen[§]
fro a pore man. Dispise thou not an 2
hungri man, and wratheth thou not a
pore man in his nedynesse. Turmente³
thou not the herte of a nedi man, and
tarie thou not the ȝifte to a man *that is*
set in angwisch. Caste thou not awei the 4
preiying of a man set in tribulacioun, and
turme not awei thi face fro a nedi man.
Turme not awei thin iȝen fro a pore man 5
for ire^{||}, and ȝyue not *ocasioun* to men
axyng to curse thee byhynde. For the 6
preyer of hym that cursith thee in the^x
bitternesse of soule, schal be herd; for-
sothe he that made hym, schal here hym.
Make thee eesi to speke to the congrega- 7
cioun of pore men, and make meke thi
soule to a preest[¶], and make meke thin

* Helthe schal
not be; that is,
goostly helthe,
that stonduth
in good dispo-
sicioun of ver-
tues. wode;
that is, al excu-
sacioun lous-
ing synne. *Live*
here. c.

† it schal not be
vndurstonduⁿ:
of synneris that
nylen thenke
on Goddis
domes. *Live*
here. c.

‡ that ȝeldith
grace; that is,
doith almes,
of the goodis
ȝouun of God
to hise mem-
bris. *hath*
mynde; in en-
creesinge his
good. *in the*
tyme of his fal;
that is, of his
deth, for as
Austyn seith,
mersi aloone is
the felow of
deed men.

§ defraude thou
not the almes
of a pore man;
in wichholdinge
to thee that,
that is bitakun
to ȝyue to pore
men, ether in
denyinge of
thyn owne
good in the
tyme of nede,
in which it is
due to a pore
man. *Live*
here. c.

¶ turme not
ouer thyn iȝen;
that is, that
thouȝ thou
maist not ȝyue
almes bi the
hond, thou ȝyue
namely the
wille, and be-
nygne lokyng.
Live here. c.

|| Turme not
aweⁱ thin iȝen
fro a pore man
for ire; that
is, thouȝ he
wrathtide
thee bifore,
leeue thou not
herfore to do
good to him.
cursith; that
is, wischith to
thee yuel of
peyne, that

ȝyue^t vndurstonduⁿ to him to whom it is wischid, that so bi his owne turment he be stirid to haue compassioun of othere men. *Live here. c.*
¶ to a preest; that is, do thou du reuerence to an eld man. *Live here. cv.*

^k wicked *A.* ^l Om. *c pr. m.* ^m Om. *A.* ⁿ forth loker *ÆGH.* ^o anguyssh *E pr. m.* ^p thin eȝen *A.*
^q Om. *c et E pr. m.*

^t adde to to *I.* ^u synage *I.* ^v it schal *I.* ^w Om. *I.* ^x Om. *I.*

prest meeke thou thi soule, and to the
 8 mad gret meeke thou thin hed. Bowe
 down to the pore thin ere^r withoute
 drerynesse, and zeld thi dette, and an-
 9 swere pesibli in debonernesse. Delyuere
 hym that wrong suffreth fro the hond of
 the proude man, and egreli, ^{or} *heuyly*^s,
 10 bere thou not in thi soule. In demende
 be thou to the^t fadirles childer merciful as
 a fadir, and for a man, ^{or} *husbonde*^u, to
 11 the moder of hem; and thou shal be as an
 obeisaunt sone of the heigest, and he shal
 han merci of thee more than a moder.
 12 Wisdam to his sonus inbrethede lif, and
 receyueth the men out sechende him, and
 he shal go befor in the weie of riztwis-
 13 nesse; and he that looueth it, looueth lif,
 and that waken to it, shul clippe togidere
 the^v *gladnesse, or pesiblenesse*^w, of it.
 14 Who holden it, shuln eritagen lif; and
 whider it shal gon in, God shal blissen^x.
 15 Who seruen to it, obeshende shul ben to
 the hoeli man; and hem that loouen it,
 16 God looueth. Who hereth it, demeth
 folkis of kinde; and who biholdeth it, shal
 17 abide stille trostende. If he schal^y zye
 feith to it, he shal abide stille, and erit-
 agen it; and the creatures of hem shul
 18 be in fastnyng togidere. For in tempta-
 cioun it goth with hym, and in the first
 19 thyngus it chees hym^z. Drede, and ferd,
 and prouyng it shal bringe in vp on
 hym, and schal^a tormenten hym in tribu-
 lacioun of his techyng, to the tyme that
 it tempte hym in his tho^ztis, and he leue
 20 to his soule. And it shal fastne hym,
 and a rizt euene weie bringe to hym,
 21 and gladen hym; and nakenen his hidde
 thingus to hym, and tresoren vp on hym
 kunnyng, and vnderstanding of riztwis-
 22 nesse. If forsothe he schal^b ful^c erre,
 it shal forsaken hym, and it shall taken

heed to a greet man. Boowe down with⁸
 out sorewe thin eere to a pore man, and
 zelde thi debt, and answeere thou pesibli
 in myldenesse. Delyuere thou hym that⁹
 suffrith wrong fro the hond of a proude
 man, and bere thou not heuyli in thi soule.
 In demyng be thou merciful as a fadir¹⁰
 to fadirles children, and *be thou* for an
 hosebonde to the modir of hem; and thou¹¹
 schalt be as an obedient sone of the hiz-
 este, and he schal haue merci on thee
 more than a modir *hath merci on hir*
child. Wisdom* enspirith lijf to hise sonus,¹²
 and resseyueth men sekinge hym, and
 schal^z go bfore in the wei of riztfulnesse;
 and he that loueth that *wisdom*, loueth¹³
 lijf, and thei that waken to it[†], schulen
 biclipe the pesiblenesse, *ether swetnesse*^a,
 therof. Thei that holden it, schulen en-¹⁴
 herite lijf; and whidir it schal entre, God
 schal blesse. Thei that seruen it, schulen¹⁵
 be obeiyng to the hooli; and God loueth
 hem, that louen it. He that herith it,¹⁶
 demeth folkis; and he that biholdith it^b,
 schal dwelle tristili. If a man bileueth to¹⁷
 it, he schal dwelle, and enherite it; and the
 creaturis of hem schulen be in conferm-
 yng[†]. For in temptacioun it goith with¹⁸
 hym, and among the firste it chesith
 hym[§]. It schal brynge in on hym drede,¹⁹
 and feer, and preuyng, and it schal tur-
 mente hym in the tribulacioun of his doc-
 tryn, til it tempte hym in hise thou^ztis,
 and bileue to his soule||. And it schal²⁰
 make hym stidefast, and schal brynge rizt
 weie to hym, and it schal make hym glad;
 and schal^c make nakid hise priuytees to²¹
 hym, and schal tresore on hym kunnyng,
 and vnderstanding of riztfulnesse. For-²²
 sothe if he errith, *God* schal forsake hym,
 and schal bitake hym in to^{cc} the hondis
 of his enemy. Sone, kepe thou tyme, and²³

* *Wisdom*; vnmaad, that is, Goddis Sone. *enspirith lijf*; that is, purpos and desir of betere lyif, bi his teching. *and resseyueth men sekinge him*; in encreessinge to hem the jifte of wisdom. *go bfore in the weye*; of riztfulnesse, in schewyng it. *Lire here. c.* [†] *thei that waken to it*; bi studie of reding, and of preyer. *holden it*; bi bert and werk. *lijf*; of grace and of glorie. *that biholdith*; that is, bi hooli meditacioun. *Lire here. c.* [‡] *in confermyng*; that is, the werkis of hem schulen be confermed in good. *Lire here. c.* [§] *it chesith hym*; that is, aretith him with chosun men, that ben the firste and beste aentis God. *drede*; of offence, and feer of helle. *brynge in*; that is, schal suffre to be brougt in for his good. *tempte him*; that is, make knowun to othere men the goodnesse of his soule. *Lire here. c.* || *and bileue to his soule*; that is, make that credence be zounn to hise wordis; that comen forth of the conseit of soule. *and schal bringe, etc.*; that is, schal bringe him to rizt weie. *schal make nakid, etc.*; that is, schal scheve

the priuytes of his kunnyng. *kunnyng and vnderstanding of riztfulnesse*; that he kunne dresse him silf and othere men in to the weye of riztfulnesse.

^r eeze H. eye AG. ^s Om. C et E pr. m. ^t Om. AEGH. ^u Om. C et E pr. m. ^v in A. ^w gladnesse C pr. m. E pr. m. pesiblenesse E sec. m. marg. AGH. ^x ben blessed E pr. m. AGH. ^y Om. C pr. m. ^z Om. C pr. m. ^a Om. C pr. m. ^b Om. C pr. m. ^c ful out C pr. m.

^y Om. I. ^z it schal I. ^a the swetnesse G. ^b it bi hooli meditacioun V. ^c it schal I. ^{cc} Om. I.

23 hym in the hond of his enemy. Sone,
waite tyme, and shone awei fro euel.
24 For thi soule, 'or *lijf*^d, be thou not con-
foundid^e to seyn soth; ther is forsothe
25 confusioun 'bringende to^f synne, and ther
is confusioun bringende to glorie and
26 grace. Ne take thou to face azen thi face,
27 ne azen thi soule lesing. Ne shame thou
28 thi ne3hebore in his falling, ne azen holde
thou a woord in time^g of helthe. Hide
thou not thi wisdam in the fairnes of
29 hit; in the tunge forsothe wisdam is
knowen, and wit, and kunnyng, and
techyng, in the wrd of the weel feel-
ende; and fastnyng in the werkis^h of
30 rijtwisnesse. Azensey thou not to the
wrđ of treuthe any maner; and of lesingⁱ
of thi myslernyng be thou confoundid.
31 Be thou not confoundid to koulechen
thi synnes; and^j ne sochete thou thee to
32 eche man for synne. Wile thou not with-
stonde^k azen the face of the myzti, ne
enforce thou azen the stroc of the flood.
33 For rijtwisnesse f3zt for thi soule, and
vnto deth strif for rijtwisnesse; and God
shal outf3zten, 'or ouer come^l, for thee
34 thin enemys. Wile thou not be swift in
thi tunge, and vnprofitable and slo3 in thi
35 werkis. Wile thou not ben as a leoun
in thin hous, turnende awei thin homli
men, and oppressende to men soget to
36 thee. Be not thin hond put forth to
taken, and to 3yuen^m drawn togidere.

CAP. V.

1 Wile thou not taken heed to wickideⁿ
possessiouns, and ne seye thou, Ther is to
me suffisaunt lif; no thing forsothe it shal
profiten in the tyme of veniaunce, and
2 of oppressing, 'or deth^o. Ne folewe thou in
thi strengthe the coueiting of thin herte,
3 and ne sey thou, What maner myzte I,
or who me shal subiecten for my deedis?
4 God forsothe veniende shal venien. Ne

vnonestly. *Live here. c.*

Y myzte; vndurstonde thou, so Y schal be myzty aftirward. *Live here. c.*

^d Om. c et E pr. m. ^e offendid A. ^f Om. c pr. m. ^g the time E pr. m. ^h wrdis c pr. m. ⁱ the
lesynge AGH. ^j Om. AGH. ^k stonde AGH. ^l Om. c et E pr. m. ^m 3yue thingis E pr. m. ⁿ wicke GH.
^o Om. c et E pr. m.

^d ethchewe I. ^e suget CNV. ^f of deth G.

eschewe^d thou fro yuel. Be thou not²⁴ *schame that*
aschamed for thi lijf^{*} to seie treuthe; for *bringith synne;*
whi ther is schame that bryngith synne, *that is, schame*
and ther is schame that bryngith glorie²⁵ *bi which a*
and grace. Take thou not a face azens²⁶ *techere cess-*
thi face†, nethir a leesyng azen thi soule. *ith to seye*
Schame thou not thi ne3bore in his fal,²⁷ *truthe, lest he*
nether withholde thou a word in the tyme²⁸ *suffre schame*
of helthe. Hide not thi wisdom‡ in the *of grettere pre-*
fairnesse therof; for whi wisdom is knowun²⁹ *latis in the sixt*
in tunge, and wit, and kunnyng, and tech- *of men. schame*
yng in the word of a wijs man; and stid- *that bryngith*
fastnesse is in the werkis of rijtfulnesse. *glorie and*
Azensey thou not the word of treuthe in³⁰ *grace; that is,*
ony maner; and be thou aschamed of the *schame, which*
leesyng of thi mislernyng. Be thou not³¹ *is suffrid pa-*
aschamed to kouleche thi synnes§; and *ciently for*
make thee not suget to ech man for synne. *truthe. Live*
Nyle thou stonde azen the face of the³² *here. c.*
myzti, nethir enforce thou azen the stroc ** Be thou not*
of the flood. For rijtfulnesse f3zte thou³³ *aschamed for*
for thi soule||, and til to the deth stryue *thi lijf;* to be
thou for rijtfulnesse; and God schal ouer- *set forth to*
come thin enemyes for thee. Nyle thou³⁴ *deth. Live*
be swift in thi tunge, and vnprofitable *here. c.*
and slak in thi werkis. Nyle thou be as³⁵ *† azenus thi*
a lioun in thin hous, turnyng vpsedoun *face; that is,*
thi meneals, and oppressyng hem that *azenus thi soule.*
ben sugetis^e to thee. Thin hond be not³⁶ *Live here. c.*
redi to take¶, and closid togidere to 3yue. *‡ Hide not thi*
wisdom; in
makinge derk
the truthe bi
curious wordis.
Live here. c.
§ thi synnes;
to him that can
and may 3yue
remedy. to ech
man for synne;
to be curid, but
onely to him
that kan and
may sette re-
medy. of the
myzti; that is,
of God. of the
flood; that is,
of Goddis rijt-
fulnesse, azenus
which they
withstonden,
that ben ob-
stynat in
synnes. Live
here. c.
|| for thi soule;
that is, for the
helthe of thi
soule. til to
deth; for good
deth is worthi
to be chosun
more than the
trespassing of
rijtfulnesse.
swift in thi
tunge; that is,
heedly to bringe
forth sentence.
slak in thi
werkis; that
is, in parfoum-
nyng the senten-
ce 3ounn
iuistly. Live
here. c.
¶ to take; 3iftis
vniustly, ether
†† As

CAP. V.

Nile thou take heed to wickid posses-
siouns, and seie thou not, Sufficient lijf^{**}
is to me; for it schal no thing profite in
the tyme of veniaunce, and of failynge,
ether deth^f. Sue thou not the coueitise of²
thin herte in thi strengthe, and seie thou³
not, As Y myzte††, ether who schal make
me suget for my dedis? For whi God veng-
yng schal venge. Seie thou not, Y haue 4

vnonestly. *Live here. c.*

Y myzte; vndurstonde thou, so Y schal be myzty aftirward. *Live here. c.*

^d Om. c et E pr. m. ^e offendid A. ^f Om. c pr. m. ^g the time E pr. m. ^h wrdis c pr. m. ⁱ the
lesynge AGH. ^j Om. AGH. ^k stonde AGH. ^l Om. c et E pr. m. ^m 3yue thingis E pr. m. ⁿ wicke GH.
^o Om. c et E pr. m.

^d ethchewe I. ^e suget CNV. ^f of deth G.

sey thou, I synnede, and what to me falleth sorewy^p? Forsothe the heizeste is a pacient zeldere. Of the forzyuenesse of synnes, wile thou not^q be withoute drede, ne ley thou to synne vp on synne. And sey thou not, The merci of God is gret; of the multitude of my synnes he shal han mercy. Mercy forsothe and wrathe fro hym soone nezheth, and in to synneres beholdeth the wrathe of hym. Ne tarie thou to be conuertid to the Lord, and ne putte^r thou it of fro dai in to day. Sodeynli forsothe shal come the wrathe of hym, and in time of veniaunce he shal distroze thee. Wile thou not ben anguyshyt in vnrizt riches; forsothe thei shul not profiten in the dai of deth and of veniaunces. Ne throwe thou^s thee out in to eche wynd, and go thou not in to eche wei; so forsothe a synnere is proued in double tunge. Be thou stedefast in the weie of the Lord, and in the^{ss} treuthe of thi wit and kunnyng; and parfitli folewe thee the wrd of pes and of ryztwisnesse. Be thou debonere to here^t the wrd of God, that thou vnderstonde, and with wysdam thou schalt^u bringe forth 'a soth^v answer. If ther is to thee vnderstanding, answer to thi nezhobore; elles forsothe thin hond be vp on thi mouth, lest thou be take in an vndisciplined wrd, and thou be confoundid. Wrshipe and glorie in the wrd of the weel felende; the tunge forsothe of the vnprudent is the turnyng vp so doun of hym. Be thou not clepid a twisil tunge^w, 'or a priue bacbiter^{ww}, in thi lif, and be thou not take in thi tunge, and confoundid. Forsothe vp on a theef is confusioun, and peyne taking, and werst repref vp on the twisel tunge. To the priue grucchere forsothe^x hate, and enemyte, and strif. Iustefie thou lic maner the^y litle and the^y grete.

synned, and what sorewful thing bifelle to me? For the hizeste is a pacient zeldere. Of the forzyuenesse of synnes, nyle thou⁵ be without drede*, nether heepe thou synne on^s synne. And seie thou not, The⁶ merciful doying of God is greet; he schal haue merci on the multitude of my synnes. For whi merci and ire neizeth soone fro⁷ hym, and his ire biholdith on synneris. Tarie thou not to be conuertid to the⁸ Lord, and dilaie thou not fro dai in to dai. For whi his ire schal come sodeynli, and⁹ he schal leese thee in the time of veniaunce. Nyle thou be angwischid in vn-¹⁰ iust richessit; for tho schulen not profite in the dai of failing, ether of^h dethⁱ, and of veniaunce. Wyndewe[†] thee not in to ech¹¹ wynd, and go thou not in to ech weie; for so a synnere is preued in double tunge. Be thou stidfast in the weie of the Lord,¹² and in treuthe and kunnyng of thi wit; and the word of pees and of ryztfulnesse sue thee perfitli. Be thou mylde to here¹³ the word of God[‡], that thou vnderstonde, and with wisdom brynge thou forth a trewe answer. If thou hast vndirstond-¹⁴ yng, answer thi neizbore; ellis thin hond be on thi mouth, lest thou be takun in a word vnwiseli tauzt, and be aschamed. Onour and glorie is in the word of a wijs¹⁵ man; but the tunge of an vnprudent man is his distriyng. Be thou not clepid a¹⁶ preuy yuel spekere in thi lijf, and be thou not takun in thi tunge, and be aschamed. Schame and penaunce is on a theef, and¹⁷ worst^k schenschip^l is on a man of double tunge. Forsothe hatrede and enemytee and dispisyng is to a preuy bacbitere. Iustifie thou a lital man and a greet man¹⁸ in lijk maner.

* nyle thou be without drede; for thou woost not wher the penaunce is sufficient, and thou; it is sufficient to remouyng of synne, netheles not of al peyne. *Lire here. c.*

† richessis; to be getun yuele, ether to withholdun yuele. *Lire here. c.*
‡ Wyndewe, etc.; in teching boostfully and presumptuously. *in to ech weie; that is, in rehersyng eche opynyoun, and cleuyng now to this, now to another. in double tunge; in techinge now the truthe, and now affirmyng the contrarie of truthe, whiche thing techeris doubtynge ether vnstidfast in feith, ben wont to do. in the weye of the Lord; as to feith. in the truthe, and kunnyng of thi wit; that is, in the stiring of kyndly reason as to vertues. Lire here. c.*

§ to here the word of God; in heringe swetly an axing of feith, ether of vertues, set forth to thee. that thou vnderstonde; the entent of the axere. *Lire here. c.*

^p sorew *A sec. m. EG.* ^q Om. *A.* ^r here *E pr. m.* ^s Om. *A.* ^{ss} Om. *c pr. m.* ^t Om *c pr. m.*
^u Om. *c pr. m.* ^v Om. *AGH.* ^w tungid *A.* ^{ww} Om. *c et E pr. m.* ^x Om. *A.* ^y to *A.*

^g vpon *1.* ^h Om. *s.* ^l deed *v.* ^k ful yuel *1.* ^l schenschip, ether cursyng *c et ceteri.*

CAP. VI.

1 Wile thou not be mad for a frend
 enemy to thi neȝhebre; reprof forsothe
 and strif the euel man shal eritagen,
 and eche synnere enuyous and twisil
 2 tungid. Ne enhaunce thou thee in the
 thenking of thi soule, as a boole; lest
 perauenture be hurtlid awei thi strengthe
 3 bi folie, and thi lefes it ete, and thi
 frutes it leese, and thou be laft as a drie
 4 tree in wildernesse. A shreude forsothe
 soule shal destroyed hym that hath it,
 and in to ioȝe of his enemy it ȝyneth
 hym, and shal bringe down in to the lot
 5 of vnpitous men. A sweete wrd mul-
 plieth frendis, and swagith enemys; and
 a gracious tunge in a good man shal
 6 abounde. Manye pesible ben to thee, and
 counsellour be to thee oon of a thousand.
 7 If thou weldist a frend, in temptacioun
 weld hym, and ne listli opene, *'or trowe^a*,
 8 thou thiself to hym. Ther is forsothe a
 frend aftir his tyme, and *'schal not abide^b*
 9 stille in the dai of tribulacioun. And ther
 is a frend that is turned to enemyte; and
 ther is a frend, that hate, and strif, and
 10 reprofes shal discoveren. Ther is for-
 sothe a frend, felawe of the bord, and
 11 abidith not stille in the dai of nede. A
 frend if he^c abide stille stablid, he shal
 be to thee as euene with, and in thin
 12 homli thingus trostli he shal do. If he
 shal meeken hymself aȝen thee, and hiden
 hymself fro thi face, thou shalt han good
 13 frenshepe of o wil. Fro thin enemys be
 thou seuered, and of thi frendis tac heed.
 14 A feithful frend a strong^d proteccioun;
 who forsothe fyndeth hym, fyndith tresor.
 15 To a feithful frend is no comparisoun;
 ther is not wrthi peising of gold and of
 siluer aȝen the goodnesse of the feith of
 16 hym. A feithful frend^e leching of lif,
 and of vndealdynesse; and who dreden^f

CAP. VI.

Nile thou for a freend be maad enemye
 to the^m neȝbore; for whi an yuele man
 schal enherite vpbreidyngⁿ and dispisyng,
 and ech synnere enuyouse and double
 tungid. Enhaunce thee not in the^o thouȝt²
 of thi soule, as a bole *doith*; lest thi vertu^{*}
 be hurtlid down bi foli, and it ete thi³
 leeuves, and leese thi fruytis, and thou be
 left as a drye tree in deseert. Forsothe⁴
 a wickid soule schal leese hym that hath
 it, and it ȝyueth hym in to the^p ioie of the
 enemye, and it schal leede forth in to the
 part of wickid men[†]. A swete word mul-⁵
 tiplieth frendis, and swagith enemyes; and
 a tunge wel graciose schal be plenteuouse
 in a good man. Many pesible men be to⁶
 thee, and oon of a thousynde be a coun-
 sellour to thee. If thou hast a frend, haue⁷
 hym in temptacioun[‡], and bitake not listli
 thi silf to hym. For ther is a frend bi his⁸
 time, and he schal not dwelle in the dai of
 tribulacioun. And ther is a frend which⁹
 is turned to enemytee; and ther is a
 frend, that schal schewe opynli hatrede,
 and chiding, and dispisyngis. Forsothe¹⁰
 ther is a frend, felowe^o of table, and dwell-
 ith not in the dai of nede. If a frend¹¹
 dwellith stidfast[§], he schal be as a man
 euene with thee, and he schal do tristili
 in thi meyneal^r thingis. If he mekith hym¹²
 silf bifore thee, and hidith hym^{rr} fro thi
 face, thou schalt haue good frendship of
 oon acord. Be thou departid fro thin¹³
 enemyes, and take heede of thi frendis.
 A feithful frend *is* a strong defendyng;¹⁴
 forsothe he that fyndith him, fyndith tresor.
 No comparisoun is to a feithful¹⁵
 frend; weiyng of gold and of siluer is not
 worthi aȝens the goodnesse of his feithful-
 nesse. A feithful frend *is* medicyn of¹⁶
 lijf^{||}, and of vndealdynesse; and thei that
 dreden the Lord, schulen fynde hym. He¹⁷

* *thi vertu*;
 that is, sutilte
 of thi wit. *bi*
foli; that is,
 bi mysusing of
 thi kunnyng;
 and this foli
ete thi leeuves;
 that is, distrie
 thi faire wordis.
Lire here. c.
 † *in to the part*
of wickid men;
 that is, in to
 helle, which is
 the eritage of
 wickid men. c.

‡ *haue him in*
temptacioun;
 that is, preue
 thou him in
 thyn aduersite.
bitake, etc.; in
 schewinge thi
 priuytes to him,
 bifor that thou
 haue preued
 him. *bi his*
tyme; that is,
 tyme of pros-
 perite, coue-
 nable to his
 wyunnyng. *Lire*
here. c.

§ *If a frend*
dwellith stide-
fast; with thee
 in frendship to
 God. *mekith*
him; that is,
 consentith with
 thee in alle
 goodis. *hidith*
hym; in pro-
 curinge thi
 good more in
 thyn absence
 than in pre-
 sence. *Lire*
here. c.

|| *is medicyn of*
lijf; for he
 loueth bi cha-
 rite, and pro-
 curith to his
 frend the goodis
 of grace, that
 quykeneth
 goostly, and
 bryngith to
 vndealdynesse
 of glorie. c.

^a Om. c et E pr. m. ^b abidith not c pr. m. E pr. m. ^c Om. c pr. m. ^d frend a strong feithful c pr. m.
 frend is a stroong feithful A. stronge frende and a feithful G. ^e freend is A. ^f dredith A.

^m *thi* I. ⁿ edwityng c et ceteri. ^o Om. c. ^p Om. 1. ^q to felowe c. ^r memoreal c. ^{rr} hym
 silf A pr. m.

17 the Lord, shul finden hym. Who dredeth
the Lord, euenly shal han good fren-
shipe; for after hym shal ben his frend.
18 Sone, fro thi 3outhe tac doctrine, and
vn to hoore^g heris thou shalt finde wis-
19 dam. As he that ereth, and that sowith,
ne3he thou to it, and sustene the goode
20 frutes of it. In the werk forsothe of it
a litil thou shal trauailen, and soone thou
21 shalt ete of^h the getingus of it. Hou
sharp ful myche is wisdam to vnwise men,
and ther shal not abide stille in it the
22 herteles. As the vertue of a ston, prou-
yng shal be in them; and thei shul not
23 abide to throwe it afer. The wisdam
forsothe of doctrine isⁱ after the name of
it, and not to manye it is opened; to
whom forsothe it is knowen, it abit^j
24 stille, vnto the sizte of God. Here, sone,
and tac counseil of vnderstandyng, and
25 caste thou not awei my counseil. Thro3
in thi feet in to the gyues of it, and in to
26 the coleris of it thi necke. Vnderlei thi
shulder, and ber it, and ne bere thou
27 heuysumli in^k the bondis of it. In al
thin inwit ne3he to it, and in al thi ver-
28 tue kep the weies of it. Enserche it, and
it shal be mad open to thee; and thou^l
mad withholding, ne forsake thou^m it.
29 In the laste thingus forsothe thou shalt
finde reste in it, and it shal be turned to
30 thee in to liking. And the gyues of it
shul be to thee 'in toⁿ proteccioun of
strengthe, and the feet of vertue, and the
31 coleris of it in a stoele of glorie. The
fairnesse forsothe of lif is in it, and the
32 bondis of it holsum binding. Stoele off
glorie thou shalt clothen it, and a crowne
of thanking thou shalt putte aboue to
33 thee. Sone, if thou schalt^o take heed to me,
thou shalt lerne it; and if thou lenest to,
'or dressist^p, thin inwit, thou shalt be wis.
34 If thou bowest in thin ere, thou shalt
take doctrine; and if thou looue to heren,

that dredith the Lord, schal haue euenli
good frendschip; for whi his frend schal
be at the licnesse of hym. Sone, fro thi¹⁸
3ongthe take thou doctryn, and til to hoor
heeris thou schalt fynde wisdom. As he¹⁹
that erith, and that sowith, neize thou to
it, and abide thou the goode fruytis therof.
For thou schalt trauele a litil in the werk²⁰
therof, and thou schalt ete soone of the
generaciouns therof. Wisdom is ouer²¹
scharp to vntauzt men, and an hertles
man* schal not dwelle there ynne. As the²²
vertu of a ston, preuyng schal be in hem;
and thei schulen not tarie to caste awei it.
Forsothe the wisdom of techyng is bi the²³
name therof, and it is not opyn to many
men; but it dwellith with hem, of whiche^t
it is knowun, til to the sizt of God. Sone,²⁴
here thou, and take the counsel of vndur-
standyng[†], and caste thou not awei my
counsel. Set in thi foot in to the stockis²⁵
therof, and thi necke in to the bies therof.
Make suget thi schuldir, and bere it, and²⁶
be thou not anoied iu the boondis therof.
In al thi wille go to it, and in al thi vertu²⁷
kepe the weies therof. Enquere thou it,²⁸
and it schal be maad opyn to thee; and
thou made holdinge *wisdom* forsake not
it. For in the laste thingis thou schalt²⁹
fynde reste ther ynne, and it schal turne
to thee in to deliting. And the stockis³⁰
therof schulen be to thee in defence of
strengthe, and the fundamentis of vertu,
and the bie therof in a stoele of glorie[‡].
For whi the fairnesse of lijf is in wisdom,³¹
and the boondis therof *ben* heelful^u bynd-
yng. Thou schalt were it as a^v stoele of³²
glorie, and thou schalt sette on thee a
coroun of thankyng. Sone, if thou takist³³
heede to me, thou schalt lerne wisdom;
and if thou 3yuest thi wille, thou schalt
be wijs. If thou bowist down thin eere,³⁴
thou schalt take teching; and if thou louest
for to here, thou schalt be wijs. Stonde³⁵

* *an hertles man, etc.*; that is, a man with outen herte, which is neglilent in the geting of wisdom. *the vertu of a ston*; that is, weizte. *to the sizt of God*; in ledinge hem to the staat of glorie. *Live here. c.*

† *of vndurstanding*; that is, bi which thou schalt rede with ynne thee, good to sue it, and yuel to fle it. *thi foot*; that is, affectioun, ether desir. *in to the stockis therof*; that is, of wisdom, in cleuyng to it without departing.

‡ *and thi necke*; that is, bere gladly, and without anoy, trauel in the geting of wisdom. *in al thi soule*; in appliunge al thyn vnderstanding and loue to wisdom. *in al thi vertu*; that is, good werk.

the stockis therof, etc.; that is, vnseparable cleuyng with wisdom. *in defence of strengthe*; for he that stonndith on wisdom, is not brokun bi aduersite. *the bie therof*; that is, the teching of wisdom, which is formed in the throote. *Live here. c.*

§ *a stoele of glorie*; for whi, double glorie of bodi and of soule is getun bi wisdom. *Live here. c.*

^g thyn hoore *E pr. m.* ^h Om. *A.* ⁱ Om. *C pr. m.* that *AG.* that thou *H.* ^m Om. *C sec. m. E sec. m.* leuest *dressist AGH.*

^j abideth *AEGH.* ^k to *AGH.* ^l and *C pr. m. E pr. m.* ⁿ in *AGH.* ^o Om. *C pr. m.* ^p Om. *C et E pr. m.*

^q ful *C et ceteri.* ^t whom *I.* ^u heltheful *C.* ^v clothe it in a *C pr. m. E.* clothe it a *HPVY.* clothe, *ether weere* it in a *C sec. m. GKMNQRSXAC.* clothe it as a *I text. or were I marg.* were it a *F.*

35 thou shalt be wis. In the multitude of prudent prestis stond thou, and to the wisdom of hem of herte be thou ioyned; that al the telling of God thou mowe heren, and the prouerbis of preisyng
36 ascape not fro^q thee. And if thou see the wel felende man, wake out to hym, and thi foot ofte trede the grees ^vof the
37 dores of hym^r. Thenking haue thou in the hestes of God, and in the maundemens of hym most bisi be thou; and he schal 3yue to thee an herte, and coueyt-inge of wisdom shal ben 3oue to thee.

CAP. VII.

1 Wile thou not don eueles, and thei
2 shul not cacche thee. Go awei fro the wicke, and ther shul failen eueles fro
3 thee. Sowe thou not eueles in foorewes of vnri3twisnesse^s, and thou shalt not repen^t them in to the seuethe^u fold.
4 Wile thou not sechen of a man the dignete of a ledere, ne of a king the chazer
5 of wrshepe. Iustefie thou not thee bifor God, for he ys knowere of the herte^v; and anent the king wile thou not wilne to
6 ben seen wys. Wile thou not sechen to be mad a domes man, but if thou mowe bi vertue breken wickidnesses; lest par-
aenture thou out drede the face of the my3ti, and putte sclauder in thin hider
7 and thider deliuernesse. Synne thou not in the multitude of the cite, ne poote
8 thee in to the puple; ne bynde thou to double synnes, ne forsothe thou shalt be
9 in oon gilteles. Wile thou not ben a
10 couward in thi soule, to prezen; and to
11 don almesse deede, ne dispise thou. Ne sei thou, In the multitude of my 3iftis
God shal beholde; and me offrende to the
12 he3est God, my 3iftis he schal take. Scorne

it in the tyme of nede, as Austin seith. *Lire here. c.*

thee, etc.; in consentinge to it in yuel. *Lire here. c.*

thou schalt be punyschid for euer either, for a iuge is holdun to lette the dede of the puple in siche thingis.

Nyle thou be coward, etc.; as if he seye,

my 3iftis; in so myche, that he schal not punysche my synnes; for whi this is fals.

Greg. seith, he that 3yueh mete ether clothis to a pore man,

and is netheles defouild bi wickidnesse of soule, ether of bodi, 3yueh hise goodis to God, and him silf to the deuel. *Lire here. c.*

^q Om. *c pr. m.*

^u seuenthe *ceteri.*

^r Om. *A.* of the house of him *GH.*

^v hertes *c pr. m.*

^s vnri3twijs *AGH.*

^t gedere *c pr. m. E pr. m.*

^{vv} grees *I.* ^w Om. *I.* ^x Om. *I.* ^{xx} to *I.*

thou in the multitude of prudent* preestis, and be thou ioyned of herte to the wisdom of hem; that thou maist here ech telling of God, and the prouerbis of preisyng fle not away fro thee. And if thou seest a
36 wijs man, wake thou to hym, and thi foot trede on the greeces^{vv} of his doris. Haue
37 thou thou3t in the comaundementis of God, and be thou most bisi in his heestis; and he schal 3yue to thee herte[†], and coueitise of wisdom schal be 3ouun to thee.

CAP. VII.

Nile thou do yuels, and tho schulen not
1 take thee. Departe thou fro wickidnesse,
2 and yuels schulen faile fro thee. Sowe
3 thou not yuels in the forewis[‡] of vnri3t-fulnessse, and thou schalt not repe tho in
seuene fold. Nyle thou seke of a man
4 ledyng, nethir of a kyng the chaier of onour. Iustifie thou not thee bifore God,
5 for he is the^w knowere of the herte; and nyle thou wilne to be seyn wijs anentis
the king. Nile thou seke to be maad a
6 iuge, no^x but thou maist breke wickid-nessis bi vertu; lest thou drede the face of
a my3ti man, and sette sclaudre[§] in^{xx} thi swiftnesse. Do thou not synne in the
7 multitude of a cytee, nether sende thee in to the puple; nether bynde thou double
8 synnes^{||}, for thou schalt not be giltles in oon. Nyle thou be a coward in thi soule,
9 to preie; and dispise thou not to do almes. ¹⁰ Seie thou not, God schal biholde in the
11 multitude of my 3iftis; and whanne Y schal offre to God alther hizeste, he schal
take my 3iftis. Scorne thou not a man in
12 the bitternesse of soule; for whi God is the biholdere, that makith meke, and en-

* of prudent; bi this ben excludid vnwise elde men and faylinge in vertues; for whi othere vertues ben knyht to prudence.

[†] prestis; that is, elde men; and this may be expowned of good prestis, that ben holdun to kunne Goddis lawe, and teche it.

Lire here. c. [‡] 3yue to thee herte; to vnderstonde and worche tho.

Lire here. c. [§] in the forewis; that is,

3yue thou not ensauple of yuel doing to men enclynant herto. *not*

repe tho; in peyne to be 3ouun to thee

seuenfold, that is, manyfold; for whi to hou

many men a man is cause of synne, bi so

many peynes he schal be punyschid, bi

the ordre of ri3tfulnessse. *Nyle thou seke*

of a man ledyng; that is, that thou be maad ledere

of othere men in goostly thingis, ether

temporal thingis; for whi vertues owen to be

more excelent in souereyns; but it is pre-

sumptuose thing, that a man arette

him silf to be more vertuose than othere,

and therfor it is viciouse to coueite, ether

to seke prinshed outirly; netheles it is

leueful and good to take

nether sende thee, etc.; of peyne, but

gilteles; as if he seye, *in the multitude of*

my 3iftis to a pore man,

and is netheles defouild bi wickidnesse of soule, ether of bodi, 3yueh hise goodis to God, and him silf to the deuel. *Lire here. c.*

thou not a man in the bitterness of soule; God forsothe the lokere aboute is, 13 that enhaunceth and meketh. Wile thou not looue lesing azen thi brother; and in 14 to a frend lic maner do thou not. Wile thou not wilne to lien eche lesing; the besynesse forsothe of hem is not good. 15 Wile thou not be ful of wrdis in the multitude of prestus; and reherse thou not 16 a wrd in thin orisoun. Hate thou not trauailous werkes, and cherlish doing 17 foormed of the heigest. Ne acounte thou thee in the multitude of men withoute 18 discipline. Haue mynde of wrathe, for 19 it shall not tarie. Meeke gretli thi spirit, for veniaunce of the flesh of the vnpi- 20 touse man *is* fier, and worn. Nyle thou trespasse azen thi frend dilaiynge monei; nether dispise thou a ful dereworth bro- 21 ther for gold. Nyle thou departe fro a wijs womman, and good, whom thou hast gete in the drede of the Lord; for whi the grace of hir schamefastnesse *is* aboue gold. Hirte thou not a seruaunt worch- 22 ynge in treuthe, nether an hirid man 3yn- ynge his lijf †. A witti seruaunt be dere- 23 worthe to thee as thi soule; defraude thou not hym of fredom, nether forsake thou hym nedi. Beestis ben to thee? take 24 thou heede to tho; and if tho ben pro- fitable, dwelle tho stille at thee. Sones 25 ben to thee? teche thou hem, and bowe thou ‡ hem fro her childheed. Dou3tris 26 ben to thee? kepe thou the bodi of hem, and schewe thou not glad face to hem. 3yne thi dou3ter *to marriage*, and thou 27 doist a greet werk; and 3yue thou hir to a wijs man. If a womman is to thee aftir 28 thi soule, caste hir not awei; and bitake thou not thee in alle thin herte to an hate- 29 ful *womman*. Onoure thi fadir; and for- zete thou not the weilyngis^{zz} of thi modir. Haue thou mynde that thou haddist not 30 be, no^a but bi hem, and 3elde thou to hem as and^b thei *diden* to thee. In al thi soule 31 drede thou God, and halewe thou hise preestis. In al thi vertu loue thou him 32 that made thee; and forsake thou not hise

haunsith. Nyle thou loue a leesyng azens 13 thi brother; nether do thou in lijk maner azens a frend. Nyle thou wilne to lie ony 14 leeing; for whi the contynuaunce therof is not good. Nyle thou be a ianglere in 15 the multitude of preestis; and reherse thou not a word in thi preier*. Haate thou not 16 trauelouse werkis, and erthetilthe maad of the hijeste. Arette thou^y not thee in 17 the multitude of vnlernyd men. Haue 18 thou mynde on ire, for it schal not tarie. Make thou meke greetli thi spirit, for whi 19 the veniaunce of the fleisch of an vnpi- touse man *is* fier, and worn. Nyle thou 20 trespasse azen thi frend dilaiynge monei; nether dispise thou a ful dereworth bro- 21 ther for gold. Nyle thou departe fro a 22 wijs womman, and good, whom thou hast gete in the drede of the Lord; for whi the grace of hir schamefastnesse *is* aboue gold. Hirte thou not a seruaunt worch- 22 ynge in treuthe, nether an hirid man 3yn- ynge his lijf †. A witti seruaunt be dere- 23 worthe to thee as thi soule; defraude thou not hym of fredom, nether forsake thou hym nedi. Beestis ben to thee? take 24 thou heede to tho; and if tho ben pro- fitable, dwelle tho stille at thee. Sones 25 ben to thee? teche thou hem, and bowe thou ‡ hem fro her childheed. Dou3tris 26 ben to thee? kepe thou the bodi of hem, and schewe thou not glad face to hem. 3yne thi dou3ter *to marriage*, and thou 27 doist a greet werk; and 3yue thou hir to a wijs man. If a womman is to thee aftir 28 thi soule, caste hir not awei; and bitake thou not thee in alle thin herte to an hate- 29 ful *womman*. Onoure thi fadir; and for- zete thou not the weilyngis^{zz} of thi modir. Haue thou mynde that thou haddist not 30 be, no^a but bi hem, and 3elde thou to hem as and^b thei *diden* to thee. In al thi soule 31 drede thou God, and halewe thou hise preestis. In al thi vertu loue thou him 32 that made thee; and forsake thou not hise

* *in thi preyer;* preier may be takun here for an axing maad to wise men, and this owith to be set forth so distinctly and reasonably, that it bihoueth not it to be rehersid; ether thus, preier owith not to be maad to God in myche speche, in bi- leuyng that it is herd herbi. Arette not thee, etc.; in suynge the felouschipe and maneris of hem. *Live here. c.*

† *3yuyng his lijf;* that is, spendyng his lijf in thi seruyce. *Live here. c.*

‡ *boue thou;* vndur chastising. *the bodi of hem;* that thei renne not aboute, and so be corrupt. *glad face;* lest thei be wantoun bi sich flatering. *Live here. c.* § *aftir thi soule;* that is, if thou hast a wijf consentinge to thi resonable wille. *an hateful;* in schewyng to hir the priuyte of thyn herte, as Samsou dide to Dalida. *Live here. c.*

^w to c *pr. m.* ^x for delaying *E pr. m.* ^y derworthist *E sec. m. AGH.* ^z Om. c *pr. m.* ^a bi *AGH.*
^b If beestis *A.* ^e If sones *A.* ^d If dou3tris *A.* ^c Tac *c pr. m.* ^f thou shalt 3yue *A.*

^y Om. *plures.* ^z Om. *1.* ^{zz} weilyng *A pr. m.* ^a Om. *1.* ^b Om. *ci.*

32 the prestes of hym halewe. In al thi
vertue looue hym that made thee; and
the seruauns of hym forsac thou not.
33 Wrshepe thou God of al thi soule; and
wrshipe prestus, and purge thee forth
34 with armes. 3if to them part, as and
maundement is^s to thee, of first frutes,
and of purging; and of thi^h negligenc
35 purge thee with fewe. The 3ifteⁱ of thin
armes, and the sacrificise of halewing, thou
shalt offre to the Lord, the bigynnyngus
36 of hoeli thingus. And to the pore put
forth thin hond, that plesing be parform-
37 ed, and thi blessing. Grace of 3ifte in
the sizte of alle luyng; and to the deade
38 forfende thou not grace. Fayle thou not
to wepende men to ben in coumforting;
39 and with weilende men go thou. No3e
it not thee to visiten the sike; of these
thingus forsothe in louyng^k thou shalt
40 be fastned. In alle thi werkes haue in
mynde thi laste thyngus; and withoute
ende thou shalt not synne.

CAP. VIII.

1 Stryue thou not with a my3ti man,
lest paraenture thou falle in the hondys
2 of hym. Striue thou not with a riche
man, lest paraenture a3enward he sette
3 strif to thee. Manye men forsothe gold
and siluer hath lost; and vnto the herte^l
4 of kingus it streccheth, and turneth.
Striue thou not with a tungy man, and^{ll} ne
greithe thou in to the fir of hym wode.
5 Comune thou not to a man vnta3t, lest
6 he speke euele^m of thi progenye. Dis-
pise thou not a man turnende awei hym-
self fro synne, ne putte thou repret to
hym; haue mynde, for alle in corrup-
7 cioun wee ben. Ne dispise thou a man
in his elde; forsothe of vs thei waxen
8 olde. Wile thou not of thin enemy dead
io3en, witende for alle wee dien, and in
9 to io3e wee wiln come. Dyspise thou
not the telling of wise prestis, and in the
prouerbis of hem togidere dwelle thou;

g it is A. h the C. i first A. k looue C pr. m. l hertis A. ll Om. A. m eueles C pr. m.

c Om. I. d partis C. e ende, that is, neuere v. f turneth doom v. g edwite ceteri.

mynstris. Onoure thou God of al thi³³
soule; and onoure thou preestis, and clense
thee with armes*. 3yue thou to hem the^c
34 part^d of the firste fruytis, and of purgyng,
as also it is comaundid to thee; and of
thi negligenc purge thou thee with fewe
men. Thou schalt offre to the Lord the³⁵
3yfte of thin armes, and the sacrifice of
halewyng, the bigynnyngis[†] of hooli men.
And dresse thin hond to a pore man, that³⁶
thi merci and blessing be performyd.
Grace is 3ouun in the sizt of ech that³⁷
lyueth; and forbede thou not grace to a
deed man. Faile thou not in coumfort to³⁸
hem that wepen; and go thou with hem
that morenen. Be thou not slow to visite³⁹
a sijk man; for bi these thingis thou
schalt be maad stidfast in loue. In alle⁴⁰
thi werkis haue thou mynde on thi laste
thingis; and thou schalt not do synne
withouten ende^e.

CAP. VIII.

Chide thou not with a mi3ti man, leste¹
thou falle in to hise hondis. Stryue thou²
not with a riche man, lest paraenture he
make ple a3enward to thee. For whi gold³
and siluer[‡] hath lost many men; and it
stretchith forth til to the herte of kyngis,
and turneth^f§. Chide thou not with a⁴
man, a ianglere, and leie thou not trees in
to his fier. Comyne thou not with an⁵
vntau3t man, lest he speke yuele of thi
kynrede. Dispise thou not a man turn-⁶
yng awei hym silf fro synne, nether vp-
breide^g thou hym; haue thou mynde, that
alle we ben in corrupcioun. Dispise thou⁷
not a man in his eelde; for whi of vs men
wexen eld. Nyle thou make ioie of thin⁸
enemy deed, wityng that alle we dien,
and wolen not come in to ioie of oure
enemys. Dispise thou not the tellyng of⁹
wise preestes, and be thou conuersaunt in
the prouerbis of hem^{||}; for of hem thou¹⁰

* with armes; that is, bi of-
fringis getun
with thi trauel.
of purging;
that is, of
tithe, that was
due to dekenes,
in xvij. c. of
Numeri. with
fewe men; for
thyn owne de-
faute owth not
to be schewid
to many men.
Live here. c.
† the bigyn-
nyngis, etc.;
that is, the
firste fruytis
and dymes
and siche of-
fringis be the
bigynnyngis of
halewyng of
men.
be parformyd;
that is, the re-
myssioun of thi
synnes, and the
3ifte of benefi-
ces. grace is
3ouun; that is,
schal he 3ouun
in the general
doom, for it
schal be seid
thanne for the
werkis of pitee,
Come 3e the
blessid of my
fadir, etc. Live
here. c.
‡ gold and sil-
uer, etc.; that
is, coueitse of
gold and of
siluer. Live
here. c.
§ and turneth;
that is, doom
fro truthe into
falsnesse, and
so ful many
inocent men
ben damned in
thingis and bod-
ies bi money
of riche men.
leie thou not
trees, etc.; that
is, mater to
kyndle his
woodnesse bi
thi striuyng.
in corrupcioun;
that is, goen to
corrupcioun,
ether deth; for
we ben maad
of contrarie
elementis. Live
here. c.
|| prouerbis of
hem; that is,
notable wordis
of hem. of el-
dere men; in
whiche is wis-
dom and exper-
ience of long
tyme. Live
here. c.

10 of hem forsothe thou shalt lerne wisdam,
and doctrine of vndirstonding, and fruc-
tuously vse grete men withoute pleynt.
11 Passe not biside thee the telling of el-
deres; thei forsothe lerneden of ther fa-
12 dris. For of hem thou shalt lerne vnder-
standing; and in tyme of nede thou shalt
13 3yue an answer. Teende thou not colis
of synneres, vndirnymende hem; and lest
thou be tend with the flaume of theⁿ fyr
14 of the synnes of hem. Stonde thou not
a3en the face of the strifful; lest he sitte
15 as a spiere to thi mouth. Wile thou not
leenen to a man strengere than thiself;
16 that if thou leenest, haue it as lost. Be-
hote thou not ouer thi vertue; that if
17 thou behote, as 3elding bethenk. Deme
thou not a3en the iuge; for after that ys
18 riztwis, he demeth. With a fool hardy
man go thou not in the weie, lest par
aenture he gregge his eueles in thee;
he forsothe aftir his wil goth, and togid-
19 dere with the folie of hym thou shalt
persheu. With the wrauthful man make
thou not ianglyng, and with the fool^o
hardy go thou not in to desert; for as
no3t is^p anent hym blod, and where is
not helpe, he schal hurtle thee down.
20 With fooles haue thou not conseil; for-
sothe they shul not moun loouen, but
21 tho thingus that plesen to them. Beforn
a straunger make thou not conseil; for-
sothe thou wost not, what he bere out.
To alle men thin herte opene thou not;
lest par aenture it bringe in to thee fals
grace, and yt poote reproof to thee.

CAP. IX.

1 Be thou not gelouse to the womman
of thi bosum; lest she shewe vp on thee
2 the malice of shreude doctrine. 3yue
thou not to a womman power of thi
soule; lest she go in to thi vertue, and

vnduly. *the malice of yuel doctryn*; in ymaginyng the deth, as siche wymmen ben tau3t of yuele elde wymmen. *power of thi soule*; that is, that
sche be lord of thee. *entre in thi vertu*; that is, mystake to hir that that is propir to the hosebonde. *Lire here. c.*

ⁿ Om. c pr. m. ^o Om. c pr. m. ^p Om. AGH.

^h Om. 1. ⁱ Bihote 1. ^k vertu EGHKMN PQRSUVXYAÇ. ^l Om. 1. ^m woost not 1.

T 2

schalt lerne wisdom, and techyng of vn-
durstondyng, and to serue without pleynt
to grete men. The tellyng of eldere men 11
passe not thee; for thei han lerned of her
fadris. For of hem thou schalt lerne vn- 12
durstondyng; and in the^h tyme of nede
thou schalt 3yue answer. Kyndle thou 13
not* the coolis of synneris, and repreue
hem; and be thou not brent with the
flawme of fier of her synnes. Stonde thou 14
not a3ens the face of a man ful of dispis-
yng; lest he sitte as a spiere to thi mouth.
Nyle thou leene† to a man strongere than 15
thou; that if thou hast lent, haue thou
it as lost. Biheeteⁱ thou not aboute thi 16
power^k; that if thou hast bihi3t, bithenke
thou as 3eldyngge‡. Deme thou not a3ens 17
a iuge; for he demeth vp that, that is iust.
Go thou not in the weie with an hardi 18
man§, lest perauenture he agregge hise
yuels in thee; for he goith aftir his wille,
and thou schalt perische togidere with
his foli. Make thou not chidyng with a 19
wrauthful man, and go thou not in to de-
sert with an hardi man; for whi blood||
is as nou3t bifore hym, and where noon
help is, he schal hurtle thee down. Haue 20
thou not councel with foolis; for thei moun
not loue, no^l but tho thingis that plesen
hem. Make thou not a counsel bifore a 21
straunger; for thou noost^m, what he schal
bringe forth. Make not thin herte knowun
to ech man¶; lest perauenture he brynge
to thee fals grace, and dispise thee.

* *Kyndle thou not, etc.*; whanne thei ben obstynat, ether ben set in wrauththe out of mesure, for thanne thei ben not amendid, but ben maad worse; nethes this schal be vndurstondun of brotheris repreuyng, which is ordeyned to the amending of him that is repreuyd, but not of repreuyng maad bi a iuge, for that repreuyng is ordeyned to the good of multitude; sothely a multitude is amendid bi the scharp blamyng and punysching of him that is obstynat and wrooth. *Lire here. c.*
† *Nyle thou leene, etc.*; that sueth the fersnesse of his strengthe. *Lire here. c.*
‡ *as 3eldyngge*; for thou art holdun to do thi my3t. *Lire here. c.*
§ *hardi man*; that is, stirid heedly bi the fersnesse of ire. *Lire here. c.*
|| *blood*; that is, schedinge out of innocent blood. *Lire here. c.*
¶ *to ech man*; but onely to a very frend and preued. *fals grace*; that is, feyned frenschipe. *Lire here. c.*
** *Loue thou not gelously, etc.*; that is, be thou not suspiciouse ouer myche of the chastite of thyn owne wiyf, and arte hir, ether make hir streit herfor

3 thou be confoundid. Behold not a wom-
 man myche wilnende; lest par aenture
 4 thou falle in to the snares of hir. With a
 leperesse, *'or tumbler*^q, be thou not besy,
 ne here hir; lest par aenture thou pershe
 5 in the delyuere doying of hir. A maiden
 beholde thou not; lest par aenture thou
 6 be sclaudred in the fairnesse of hir. 3yue
 thou not to^r lecchoures^s thi soule in any
 thing; lest thou leese thee, and thi soule,
 7 and thin eritage. Wile thou not beholden
 aboute in the weies of the cite; ne erre
 8 thou aboute in the stretis of it. Turne
 awei thi face fro a gai womman; and be-
 holde thou not aboute straunge fairnesse.
 9 For the fairnesse of a womman manye
 men persheden; and of it lust as fyr
 10 brenneth out. Eche womman that is
 leccherous, as a thost in the weie shal
 11 ben *'to-treden*^t. The fairnesse of an alien
 womman many men wndrid ben mad
 repreuable; forsothe the togidere speche
 12 of hir as fyr brenneth out. With an
 alien womman outerli sitte thou not, ne
 13 ly thou with hir vp on the arm; and
 striue thou not with hir in wyn, lest
 par aenture she bowe down thin herte in
 to hir, and bi thi blod thou slyde in to
 14 perdicioun. Forsake thou not an old
 frend; forsothe the newe shal not be lic
 15 to hym. Newe wyn a newe frend; it
 shal waxen old, and with swetnesse thou
 16 shalt drinke it. Looue thou not the glo-
 rie and the richessis of the synnere; for-
 sothe thou wost not, what be to come
 17 the turnyng vp so doun of hym. Plesse
 not to thee the wrong of vnri3twis men,
 witende for vnto helle the vnpitous shal
 18 not plesen. Aferr^u be thou awei fro a
 man hauende power of sleyng, and not
 of rering, and thou shalt not ouertrowen
 19 the dred of deth; and if thou ne3hest to
 hym, wile thou not any thing don amys,
 lest par aenture he take awei thi lif.

men thei dreden to be poisoned in ech mete and drynke, and that tresouns ben set to hem in ech place. *Lire here. c.*
 be in dwellinge with a tiraunt. *Lire here. c.*

Biholde thou not a womman of many 3
 willis^{*}; lest perauenture thou falle in to
 the snaris of hir. Be thou not customable 4
 with a daunseresseⁿ, nethir here thou hir;
 lest perauenture thou perische in the spedi
 werk of hir. Biholde thou not a virgyn; 5
 lest perauenture thou be sclaudrid in the
 feirnesse of hir. 3yue not thi soule[†] to 6
 hooris in ony thing; lest thou leese thee,
 and thi soule, and thin eritage. Nyle thou 7
 biholde aboute in the lanys of the cytee;
 nethir erre thou in the large streetis ther-
 of. Turne awei thi face fro a womman 8
'wel arayed^{o†}; and biholde thou not aboute
 the fairnesse of othere^p. Many men han 9
 perischid for the fairnesse of a womman;
 and *'herbi couetise*^q brenneth *'an hij*^r as
 fier. Ech womman which is an hoore, 10
ethir customable to fornyacioun, schal be
 defoulid[§] as a fen^s in the weie. Many 11
 men wondrynge on the fairnesse of an^t
 alien womman^u weren maad repreuable,
 for whi the speche of hir brenneth an hij
 as fier. Sitte thou not in ony maner with 12
 an alien womman, nether reste thou with
 hir on a bed; and iangle thou not with 13
 hir in wyn, lest perauenture thin herte
 boowe in to hir, and thou falle in to per-
 dicioun bi thi blood. Forsake thou not an 14
 eld frend; for a newe frend^{||} schal not be
 lijk hym. Newe wijn *is* a newe frend; it 15
 schal wexe eld, and thou schalt drinke it
 with swetnesse. Coueyte thou not the 16
 glorie and richessis of a synnere; for thou
 noost^v, what distriyng of hym schal come.
 The wrong of vniust men plesse not thee, 17
 and wite thou that a wickid man schal
 not plesse til to hellis[¶]. Be thou fer fro 18
 a man that hath power to sle^{**}, and thou
 schalt not haue suspicioun of the drede of
 deth; and if thou nei3est to hym, nyle 19
 thou do ony trespasse, lest perauenture
 he take awei thi lijf. Knowe thou the 20
 comynyng of deth^{††}; for thou schalt entre

* a womman
 of many willis;
 that coueitith
 now this man,
 now that man.
 a daunseresse;
 for sich strech-
 ing forth of
 wommans
 membrs ex-
 citith the desir
 of lecherie.
Lire here. c.
 † thi soule;
 that is, thi con-
 sent. *Lire*
here. c.
 ‡ *wel arayed*;
 for sich arai is
 a snare, to take
 men. *and herbi*;
 that is hi vn-
 chast lokingis
 and spechis
 and signes.
Lire here. c.
 § *defoulid*; of
 alle men, for
 selue is ful
 myche suget to
 lechery. *Lire*
here. c.
 || a newe frend;
 as me noot of
 newe wyn, what
 maner wyn it
 schal be in the
 ende; so of a
 newe frend, me
 noot what feith-
 fulnesse he
 schal haue.
Lire here. c.
 ¶ *til to hellis*;
 for thanne and
 not bifore he
 in peyne schal
 plesse seyntis,
 as he displeside
 hem in synne.
Lire here. c.
 ** *fer fro a man*
 that hath power
 to sle; that is,
 fro a cruel ty-
 rant. *drede of*
 deth; that is,
 in makinge thee
 fer fro him,
 thou schalt do
 away fro thee
 the drede of
 deth. *of snaris*;
 for whi ti-
 rauntis euere
 setten forth
 snaris to su-
 getis, that they
 haue occasioun
 to rauysche
 her goodis
 of hem that
 sorewe; that
 is, of tirauntis
 that ben euere
 in sorewe, for
 whi for the
 yuels that thei
 diden to othere
 †† of deth; that is, to

^q Om. c et E pr. m. ^r Om. G. ^s lecherous AH. ^t troden AGH. ^u Ferr c pr. m.

ⁿ daunstere I. ^o gay I. ^p an oother *mannus wiff* I. ^q herof concupiscence I. ^r out I. ^s toord *ceteri*.
^t Om. A pr. m. et plures. ^u wommen GSV. ^v wost not I.

20 The comunyoun of deth wite thou; for in
the myddil of grenes thou shalt gon in,
and vp on the armes of men sorewende
21 thou shalt gon. Aftir thi vertue war thee
fro thi `nexte, or ney3bore^u; and with wise
22 men and prudent men^v trete thou. Ryz-
wis men be thei^w to thee metefelawes^x;
and in the drede of God be to thee glori-
23 yng. And in the^y wit be to thee thenk-
ing of God; and al thi telling out in the
24 hestes of the he3est. In the hond of
'craftis men^z werkes shul ben preisid,
and the prince of a puple in wisdam off
his sermoun; in the wit forsothe of el-
25 deres a wrd. Ferful is in his cite a
tungy man; and the fool hardy in hys
woord hateful shal ben.

CAP. X.

1 A wis domesman shal demen his puple;
and the princehod of the `wel felende, `or
2 witti^a, shal ben stable. Aftir the domesman
of the puple, so and the seruauntis of hym;
and whiche maner^b is the gouernour of
the cyte, suche and the dwelleris in^c it.
3 An vnwis king shal leesen his puple; and
cites shul ben enhabitid bi the wit of
4 prudent men. In the hond of God the
power of the erthe, and abhominable alle
wickidnesses of the^d Jentiles; and a pro-
fitable gouernour in tyme he shal reren vp
5 on it. In the hond of God is^e the power of
man; and vp on the face of the `scribe, or
man of lawe^f, he shal putte vp on his
6 wrshiþe. Of alle the wrong of thi ne3he-
bore haue thou not mynde; and no thing
7 do thou in the werkes of wrong. Hate-
ful biforn God and men is pride; and
cursful alle wickidnessis^g of Jentiles.
8 Rewme^h fro folc in to folc is born ouer,
for vnry3twisnesses, and wrongus, and
9 striues, and dyuers treccheries. Forsothe
than the auerous man no thing isⁱ more

in to the myddis of snaris, and thou schalt
go on the armuris of hem that sorewen.
Bi^w thi vertu kepe thee fro thi ney3bore^{*}; 21
and trete thou with wise men and pru-
dent men. Just men be gestis, ethir^x 22
mete feris, to thee; and^{xx} gloryng be `to
thee^y in the dreed of God. And the thou3t 23
of God be to thee in wit[†]; and al thi tell-
yng be in the heestis^z of the hizeste.
Werkis schulen be preisid in the hond of 24
crafti men, and the prince of the puple in
the wisdom of his word; forsothe in the^a
wit of eldere men a word^{b†}. A man, a 25
ianglere, is dredeful in his citee; and a fool
hardi man in his word schal be hateful.

CAP. X.

A wijs iuge schal deme his puple; and 1
the prinshed of a witti man schal be stid-
fast[‡]. Aftir the iuge of the puple, so and 2
hise mynystris; and what maner man is
the gouernour of the citee, siehe *ben* also
men dwellinge ther ynne. An vnwijs king 3
schal leese his puple; and citees schulen be
enhabitid bi the wit of prudent men. The 4
power of erthe *is* in the hond of God, and
al the wickidnesse^{||} of hethene men *is* abho-
mynable; and he schal reise a profitable
gouernour at a tyme on it. The power of 5
man *is* in the hond of God; and he schal
sette his onour on the face of a wijs man
in the lawe. Haue thou not mynde on al 6
the wrong of the ney3bore; and do thou no
thing[¶] in the werkis of wrong. Pride is 7
hateful bifore God and men; and al the
wickidnesse of hethene men *is* abhomynable.
A rewme is translatid^c fro a folk in 8
to folk, for vnry3tfulnessis, and wrongis,
and dispisyngis, and dyuerse gilis. No 9
thing is cursidere than an auerouse man^{**}.
What art thou proude, thou erthe and

* ney3bore; that may speke azenus thee to a tiraunt. *Live here. c.*

† in wit; that is, applie thi wit to thenke on God. *Live here. c.*

‡ a word; that is, a schort word, seid of a wise man, schal be preisid more than a greet telling seid of an other man. *Live here. c.*

§ *be stidfast; summe bokis han ferdful; that is, to yuele men. Live here. c.*

|| *wickidnesse; that is, the felonye of idolatrie. Live here. c.*

¶ *do thou no thing, etc.; that is, do thou no wrong to no man for thi power. Live here. c.*

** *auerouse man; not that auarice is greuouse synne than other, but for riches gaderid bi auerice 3yuen nursching to alle vices. c.*

^u nexte *c et e pr. m. AH.* nexte ney3bore *G.* ^v *Om. c pr. m.* ^w *Om. c pr. m.* ^x wacchis *E pr. m.*
^y *Om. c pr. m.* ^z crafti men *A.* ^a *Om. c et e pr. m.* ^b *Om. c pr. m.* ^c of *A.* ^d *Om. AGH.*
^e *Om. AEGH.* ^f scribe *c pr. m. E pr. m. GH.* scribe or maister of lawe *A.* ^g the wickidnes *A.* wicke-
nesse *E.* wickidnes *GH.* ^h A rewme *A.* ⁱ *Om. c pr. m.*

^w Aftir *I.* ^x or *I pass.* ^{xx} and thi *I.* ^y *Om. I.* ^z heest *I.* ^a *Om. A pr. m. EFHNPUVXY.*
^b word schal be preised *I.* ^c translatid, ether takun away *CEFGHKMNPRQSUXYAç.*

ful of hydous gilte. What pridist thou^k,
 10 erthe and asken^l? No thing is more
 wicke, than to loouen moone; this for-
 sothe hath his soule sillable, 'or able to
 be sold^m, 'for inⁿ his lif he thre; awei
 11 his^o inward thingus. Of eche myztihed
 short lif; lengere infyrmyte greueth the
 12 leche. Short sicknesse the leche kut-
 teth of; so and a king to dai is, and to
 13 moru shal die. Whan forsothe a man
 shal dien, he shal eritagen serpentis, and
 14 bestes, and wermes. The bygynnyng of
 the pride of man to go backward fro God;
 15 for fro hym that made hym his herte
 wente away. For the bygynnyng of alle
 synne is pride; who 'schal holde^p it, shal
 be fulfild with cursis, and it shal turne
 16 hym vp so down in to the ende. Ther-
 fore the Lord dispisid^q the couentis of
 euele men, and destroyede them 'in to^r
 17 the ende. The setes of proude dukes
 God destroyede; and made mylde men to
 18 sitte for hem. The rootis of proude folkis^s
 God driede; and plauntide meke men of
 19 tho folkis. The londis of Jentiles the
 Lord turnede awei; and destroyede them
 20 vn to the fundament. He made drie of
 them, and scaterede them; and made to
 cesen the mynde of hem fro the erthe.
 21 God lost^t the mynde of proude men; and
 lafte the mynde of meke men in wit.
 22 There is not shapen^u to men pride; ne
 wraathfulnesse to the nacioun of wym-
 23 men. The sed of men shal be wrshipid,
 that that dredeth God; that sed forsothe
 shall ben put out of wrshipe, that passeth
 24 the maundemens of 'the Lord^v. In the
 myddel off brethern the gouernour of
 them in wrshipe; and that dreden^w God,
 25 shul ben in the ezen of hym. The glorie
 of wrshepid riche men and of pore is the
 26 drede of God. Wile thou not dispisen
 the rihtwis pore man; and not magnefien
 27 the riche synful man. Gret is a iuge,
 and the myzti is in wrshipe; and he is

aische*? No thing is worse, than for to 10
 loue monei; for whi this man hath also^d
 his soule set to sale, for in his lijf he
 hath cast awei hise ynneste thingis. Ech 11
 power is schort lijf; lengere^e siknesse
 greueth the leche. A leche kittith awei[†] 12
 schort siknesse; so and a king is to dai,
 and to morewe he schal die. Forsothe 13
 whanne a man schal die, he schal enherite
 serpentis, and beestis, and wormes. The 14
 bigynnyng of pride of man^f was to be
 apostata[†] fro God; for his herte zede 15
 awei fro hym that made hym. For whi
 pride is the bigynnyng of al synne; he
 that holdith it, schal be fillid with curs-
 yngis, and it schal distrye hym in to the
 ende. Therfor the Lord hath schent the 16
 couentis of yuele men, and hath destried
 hem til 'in to^s the ende. God destriede 17
 the seetis of proude duykis; and made
 mylde men to sitte for hem. God made 18
 drie the rootis of proude folkis; and^h
 plauntide meke men of tho folkis. The 19
 Lord destriede the londis of folkis; and
 loste tho 'til toⁱ the fundament. He made 20
 drie the rootis of hem, and loste^k hem;
 and made the mynde of hem to ceesse fro
 the erthe. God loste the mynde of proude 21
 men; and lefte the mynde of meke men in
 wit. Pride was not maad to men; nether 22
 wraathfulnesse to the nacioun of wym-
 men[§]. This seed of men that dredith God, 23
 schal be onourid; but this seed schal be
 disonourid, that passith^l the comaunde-
 mentis of the Lord. In the myddis of 24
 britheren the gouernour of hem is in
 onour; and thei that dreden God, schulen
 be in hise ijen^{||}. The glorie of riche men 25
 onourid and of pore men is the drede of
 God. Nyle thou dispise a iust pore man; 26
 and nyle thou magnefie a riche synful
 man. The iuge is greet, and is^m mihti in 27
 onour; and he is not grettere than that
 man that dredith God. Fre children 28
 seruen a witti seruaunt; and a prudent

* erthe and
 aische; that
 is, thou man
 schalt be turn-
 ed soone in to
 erthe and
 aschis. his
 soule set to
 sale; and sill-
 ith it to the
 deuil for mo-
 ney. hise yn-
 neste thingis;
 that is, vertues,
 bi vicis con-
 trarie to tho,
 of which vicis
 couetise is the
 roote. whanne
 a man; that
 mysvisch his
 power. schal
 die. he schal
 enherite ser-
 pentis; that is,
 fendis, as to the
 soule. and
 beestis; that is,
 frendis lyuynge
 beestly, as to
 the catel. and
 wormes; as to
 the bodi; and
 this departing
 is maad couena-
 bly, for the
 part of ech
 sufficith to him
 silf; if the
 deuil hath the
 soule, he reck-
 ith not of
 othere thingis.
 Lire here. c.
 † kittith awei;
 that is, heelith
 soone a freisch
 siknesse, so
 synne is curid
 litly bifor that
 it wexith eld
 bi custom, but
 not aftirward.
 Lire here. c.
 ‡ apostata, etc.;
 that is, wilned
 not to be vnder
 the comaunde-
 ment of God.
 Lire here. c.
 § of wymmen;
 that is, to alle
 men borun of
 wymmen. Lire
 here. c.

^k thou thanne E pr. m. ^l ashen A. ^m Om. c et E pr. m. ⁿ and A. ^o Om. A. ^p holdith AC pr. m.
^q enournede out E pr. m. c pr. m. ^r vnto E. ^s folc C. ^t spilde E pr. m. c pr. m. ^u shapid AEGH.
^v God E pr. m. ^w dredith AGH.

^d zhe i. ^e longe i. ^f a man c. ^g vnto i. ^h and he i. ⁱ vnto i. ^k fordide i. ^l ouer passith i.
^m he is i.

28 not more than he that dredeth God. To
the seruaunt wel felende shul seruen fre
men; and a man prudent and lerned shal
not grucchen chastisid, and the vnkun-
29 nende shal not be wrshipid^w. Wile thou
not enhaunce thee in thi werk to be do;
and wile thou not dispeire^x in the time
30 of anguysh. Betere is that wercheth,
and aboundeth in alle thingis, than that
31 glorieth, and nedeth bred. Sone, in de-
bonernesse kep thi soule; and 3if to it
32 wrshepe, aftir his dissert. The synnende
in to his soule, who shal iustifien? and
who shal worschip the puttere his soule
33 out of wrshipe? The pore glorieth bi
disciplyne and his drede; and ther is a
man that is wrshipid for his substaunce.
34 Who forsothe glorieth in porenesse, hou^y
myche more in substaunce? and who glo-
rie^z in substaunce, porenesse 'shame he^a.

CAP. XI.

1 The wisdam of the mekid shal en-
hauncen the hed of hym; and in the
myddel of grete men to sitten shal
2 maken hym. Preise thou not a man in
his fairnesse; ne dispise thou a man in
3 his sijt. Short in foules is a bee; and the
bigynnyng of swetnesse the frut of hym
4 hath. In clothing glorie thou neuermor,
ne in the dai of thi wrshipe be thou en-
hauncid; for merueilous the werkes of
the hezest alone, and glorious, and hid,
5 and vnseen the werkes of hym. Manye
tirauntis seten in trone; and the vn-
6 trouable, 'or of whom was no suspi-
cioun^b, bar the diademe. Manye myzti
ben oppressid gretly; and the glorious ben
taken in 'to the^c hondis of othere men.
7 Beforn that thou aske, ne blame thou
any man; and whan thou shalt asken,
8 chastyse thou riztly. Beforn that thou
here, ne answeere thou a wrd; and in the
myddel of eldere men ne ley thou to to
9 speken. Of that thing that greeueth not
thee, striue thou not; and in the myddel
10 of synneres ne abide thou. Sone, be not
in manye thingis thi deedus; and if thou

^w chastisid c pr. m. ^x abide c pr. m. ^y Om. c pr. m. ^z glorieth AEGH. ^a schameth G. ^b Om. c
et E pr. m. ^c Om. A.

man and lerned schal not grutche, *whanne*
he is blamed, and an vnkunnyng man*
shal not be onourid. Nyle thou enhaunse 29
thee in thi werk to be don; and nyle thou
be slow in the tyme of angwisch. He is 30
betere that worchith, and hath plente in
alle thingis, than he that hath glorie, and
nedith breed. Sone, kepe thi soule in 31
myldenesse†; and 3yue thou onour to it,
aftir his merit. Who schal iustifie hym 32
that synneth azens his soule? and who
schal onoure hym that disonourith his
soule? A pore man hath glorie bi his 33
lernyng and drede; and ther is a man that
is onourid for his catel. Forsothe if a 34
man hath glorie in pouert, hou myche
more in catel? and he that hath glorie
in catel, drede pouerte.

CAP. XI.

The wisdom of a man maad meke schal 1
enhanse his heed; and schal make hym
to sitte in the middis of grete men. Preise 2
thou not a man in his fairnesse; nether
dispise thou a man in his sijt. A bee is 3
litol among briddis; and his fruyt hath
the bigynnyng of swetnesse. Haue thou 4
neuere glorie in clothing, and be thou not
enhausid in the dai of thin onour; for
whi the werkis of the hizeste aloon *ben*
wondurful, and hise werkis *ben* gloriouse,
and hid, and vnseyn. Many tyrauntis 5
han sete in trone; and a man of whom
was no supposyng bar the diademe. Many 6
myzty men ben oppressid strongli; and
gloriouse men ben 3ouun in to the hondis
of othere men. Bifore that thou axe, 7
blame thou not ony man; and whanne
thou hast axid, blame thou iustli. Bifor 8
that thou here, answeere thou not a word;
and in the myddis of eldere men † adde
thou not to speke. Stryue thou not, of 9
that thing that disesith not thee; and
stonde thou not in the dom§ of synnes.
Sone, thi dedis be not in many thingis; 10
and if thou art riche, thou schalt not be

* vnkunnyng
man; that
takith not
blamyng. *that*
worchith; 3he,
cherlis werk.
in alle thingis;
that is, in
liyflode and
clothing suf-
ficient to his
staat. *hath glo-*
rie; in boosting
of his kyn. *Live*
here. c.

† in mylde-
nesse; that
holdith du me-
sure and re-
freyneth exces.
aftir his me-
rit; in mak-
inge suget the
fleisch and des-
sir of wittis, as
it becometh.
that synneth
azenus his
soule; in set-
ting the fleisch
bifor it, no man
schal iustifie
him, for of the
handmayde he
makith a ladi,
and azenward,
and this is most
vnri3tful. *for*
his catel; that
is, for richessis,
and not for
vertu, and this
is fals onour.
Live here. c.

‡ of eldere
men; another
lettre hath, in
the myddis of
wordis, that is,
in hrekinge the
wordis of him
that spekith.
Live here. c.
§ stonde thou
not in the doom,
etc.; that is, of
hem that per-
uertten doom,
apprene thou
not her sen-
tence, nether
consente therto.
thi dedis ben
not in many
thingis; for
oon lettith an-
other, whanne
many thingis
ben bigunnun,
bifor that ony
of tho be endid.
if thou art
riche; that is.

were riche, thou shalt not ben gilteles fro^d trespas. If forsothe thou shalt follewe, thou shalt not ouertaken; and if thou shul renne biforu, thou shalt not
 11 scapen^e. Ther is a man trauailende, and hezende, and sorewende vnпитыous; and so myche more he shal not abounde.
 12 Ther is a man welewid, nedende rekuring, more failende in vertue, and abun-
 13 dende in porenesse; and the eye of God beheld hym in goode, and reredef hym fro his lownesse, and enbauncide his hed; and manye merueileden in hym,
 14 and wrshepiden God. Goodis and eueles, lif and deth, porenesse and honeste, ben
 15 of God. Wisdani, and disciplyne, and kunnyng of the lawe anent the Lord; loouyng and the weies of goode men
 16 anent hym. Errour^{ff} and dercesses to synneres ben foormed; who forsothe ful out iozen in to euell, waxen old togidere
 17 in to euelis. The 3uyng of God abidith stille to rijtwis men; and the profitus of it welsum aftircomyngus shuln han in to
 18 withoute ende. Ther is that is mad riche scarsly doende, and this the part of
 19 the meede of hym, in that that he seith, I fond reste to me, and now I shal eten
 20 of my goodis alone. And he wot not that tyme passe biside hym, and deth ne3heth, and he^s forsaketh alle thingus to
 21 othere men, and die. Stond in thi testament, and in it spec togidere; and in the
 22 werk^h of thin hestis wax old. Abide thou not in the werkes of synneres; troste forsothe in God, and dwel in thi
 23 place. Ligt is forsothe in the e3en of God, sodeynly to honesten the pore. The blissing of God in to the meede of the rijt-
 24 wise heezeth; and in swift wrshipe the forth goyng of hym maketh fruyt. Ne sey thou, What to me is nede? and what
 26 godis schulen be to me her aftirⁱ? Ne

with out part of gilt. For if thou suest, thou schalt not take; and thou schalt not ascape, if thou rennist bifore. Ther is aⁿ 11 man trauelynge, and hastyng, and sorewyng, and vnпитыouse; and bi so myche more^o he schal not haue plentee. Ther 12 is a^p man fade*, nedi of rekyueryng, failyng more in vertu, and plenteuouse in pouert; and the i3e of God bihelde hym 13 in good, and reiseid hym fro his lownesse, and enhaunsid his heed; and many men wondriden in him, and onouriden God. Goodis^{pp} and yuels[†], lijf and deth, pouert 14 and oneste, ben of God. Wisdom, and 15 lernyng, and kunnyng of the lawe *ben* anentis the Lord; loue and the weies of goode men *ben* at him. Errour and derk- 16 nessis ben maad togidere to synneris; forsothe thei that maken ful out ioye in yuel, wexen eld togidere in to yuels. The 3ifte 17 of God dwellith to iust men; and encreessyngis[‡] of hym schulen haue prosperitees without ende. A^q man is^r that is maad 18 riche in doynge scarsli, and this *is* the part of his mede, in that that he seith, 19 Y haue founden reste to me, and now Y aloone schal ete of my goodis. And he 20 noot that tyme passith hym, and deth neizeth, and he schal leue alle thingis to othere men, and schal die. Stonde thou 21 in thi testament[§], and speke thou togidere in it; and wexe thou eld in the werk of thin heestis. Dwelle thou not in the 22 werkis of synneris; but triste thou in God, and dwelle in thi place. For it is 23 esy in the i3en of God, sudeynli to make onest a pore man. The blessing of God 24 haastith in to the meede of a iust man; and the going forth of hym makith fruyt in swift onour. Seie thou not, What is 25 nede to me^{||}? and what goodis schulen be me her aftir? Seie thou not, Y am suf- 26 ficient, and what schal Y be maad worse

coueytouse of richessis vnmesurably. *if thou suest;* in sekinge richessis vnmesurably. *thou schalt not take;* that is, thru schalt not gete sufficiency, for whiche richessis ben souzt; a coueitouse man hath not sufficiency bi richessis, but more nedinesse; for in as myche as he sekith to haue mo thingis coueytously, he thirstith more mo thingis. *thou schalt not ascape;* nedynesse. *if thou rennist bifore;* in takinge richessis of thi fadir and modir; for if thou art coueytouse, thou schalt not be apaid with thingis had, but ouerbisi to haue mo thingis; and if thou art a wastere, thou schalt soone waste thi goodis, and schalt be nedy. *Live here. c.*

* *a man fade;* that is, felle, failinge more than othere. *in vertu;* of bodi. *in pouert;* for whi that litil thing that he hath, suffisith to him. *bihelde him;* goostly, for his patience, and sumtyme also in temporal good. *Live here. c.*

† *Goodis and yuels;* that is, prosperites and aduersites. *pouert and oneste;* that is, sufficiency of goodis. *ben of God;* that is, ben youun to men. *Live here. c.*

‡ *encreessyngis;* that is, in *thi testament;* in consenting to hem. *dwelle in thi place;* that is, bi loue in God, which is a place for to quete the soule. *onest;* a pore man, in translatinge him to glorie. *Live here. c.*

|| What is nede to me; to triste on another man, for Y suffice to me for power, and wisdom, and siche temporal thingis; they that bileuen onely present lijf, doen this moost. *what goodis etc. heraftir;* that is, aftir this lijf, as if he seye, noone. *c.*

^d of A. ^e ascape AEGH. ^f arerede E. ^{ff} Erroures c pr. m. ^g Om. AEGH. ^h werkis E pr. m. c pr. m. ⁱ shuln ben to me of this goodes c pr. m.

ⁿ sum I. ^o the more I. ^p sum I. ^{pp} Good A pr. m. ^q sum I. ^r ther is I.

sey thou, I am suffisaunt, and what of
 27 this I^k shall be mad^l werse? In the day
 of goodis be thou not vnmyndeful of
 eueles, and in the dai of eueles be thou
 28 not vnmyndeful of goodis; for lizt is bi-
 for God in the day of deth to zelden to^m
 29 eche aftir his weies. The malice of oon
 hour maketh forzetyngⁿ of most lecche-
 rie; and in the ende of a man ful nake-
 30 nyng^o of the werkis of hym. Bifor deth
 preise thou not any man; for in his sonus
 31 is^p knowen a man. Not eche man bringe
 thou in to thin hous; manye forsothe
 32 ben the spies of the treccherous. As for-
 sothe the entrailes of stinkende thingus
 bolken^q out, and as the partrich is brozt
 in to the pit falle, and as a capret in to
 the grene, so and the herte of proude
 men; and as the forlookere seende the
 33 falling of his nezhobore. Forsoothe goode
 thingus in to euel^r turnyng he aspieth,
 and in chosen men he leith vp a wem.
 34 Of oo sparcle fyr is eechid, and of oon
 treccherous blood is encresid; a man
 35 forsothe synnere waiteth to blood. Tac
 heed to thee fro the deth berere, forsothe
 he forgeth eueles; lest perauenture he
 bringe vp on thee scornynge in to with
 36 oute ende. Resceyue to thee an alien
 womman, and she schal turne thee vp so
 down in a whirlwynd, and alienen thee
 fro thi propre weies.

CAP. XII.

1 Iff thou shul wel do, wite thou to
 whom thou shalt wel do; and ther shal
 2 be myche grace in thi goodys. Wel do
 to the riztwis, and thou shalt finde gret
 zelding; and if not of hym, certes of the
 3 Lord. It is not^s weel to hym that is besi
 in eueles, and to the not zyuende almes
 deede; for and the heizest to hate hath
 syneres, and hath merci to penaunce doeres.
 4 If to the merciful, and vndertake ^{or}
resseyue^t thou not the synnere; and to

^k Om. AG pr. m. H. ^l tretid E pr. m. ^m Om. AGH. ⁿ to forzeten E pr. m. c pr. m. to forzetyng AGH.
^o openyng E pr. m. ^p shal be E pr. m. c pr. m. ^q bollen G. ^r euels AGH. ^s not forsothe E pr. m.
^t Om. C et E pr. m.

heraftir? In the dai of goodis be thou 27
 not vnmyndeful of yuels, and in the dai
 of yuels be thou not vnmyndeful of goodis;
 for it is esi bifor God to zelde in the dai 28
 of deth to ech man aftir hise weies. The 29
 malice of oon our* makith forzeting of
 moost letcherie; and in the ende of a man
 is makyng nakid of hise werkis. Preise 30
 thou not ony man bifore his deth; for whi
 a man is knowun in hise sones. Brynge 31
 thou not ech man in to thin hous; for
 whi many tresouns ben of a gileful man.
 For whi as the entrailis of stynkyng 32
 thingis breken out, and as a partrich is
 led in to a trap, *ether net*, and as a capret
 is led in to a snare, so and the herte of
 proude men; and as a biholdere seyng
 the fal[†] of his nezhobore. For he turneth 33
 goodis in to yuels, and settith tresouns,
 and puttith a wem on chosun men. Fier 34
 is encressid of a^s sparcle, and blood is
 encressid of a^t gileful man; for whi a
 synful man settith tresoun to blood. Take 35
 heede to thee fro a gileful man, for he
 makith yuels; lest perauenture he bringe
 yn on thee scornynge with outen ende.
 Resseyue[†] thou an alien to thee, and he 36
 schal distrie thee in^u whirlwynd, and he
 schal make thee alien fro thin owne
 weies.

maad worse; that is, schal
 suffre yuels for
 my dedis, as
 he seye, noone.
 They vndur-
 stondun this,
 that bileuen
 that the soule
 dieth with the
 body. in the
 day of goodis;
 that is, tyme of
 prosperite in
 this liyf. vn-
 myndeful of
 yuels; that is,
 of punysching
 in another liyf.
 and in the day
 of yuels; that
 is, of aduersite
 in presente liyf.
*be thou not vn-
 myndeful*; that
 is, of reward-
 ing in heuenly
 blisse, for whi
 this mynde
 makith to suf-
 fre paciendly
 aduersites. c.
 * the malice of
 oon hour; that
 is, schort tur-
 ment soupith
 vp most lust
 passid, and
 myche more
 long turment
 doith this.
preise thou not;
 outirly and
 fynaly. *hise
 sones*; that is,
 werkis. *Lire
 here. c.*
[†] *seinge the
 fal*; that is,
 wakith dili-
 gently to se the
 fal of his neiz-
 bore, to haue
 ioye therof. c.
[‡] *If thou doist
 wel*; in zyu-
 yng thi goodis.
*wite thou to
 whom*; that he
 be worthi to
 resseyue. *Lire
 here. c.*
[§] *zyueth not
 almes*; and
 netheles myzty
 therto. *Lire
 here. c.*
^{||} *resseyue thou
 not a synnere*;
 that is, obstinat
 in synnes, that
 wolde be nurs-
 chid in synnes
 bi thi goodis.
kepinge, etc.;
 that is, reseru-
 yng hem to
 the peyne of
 helle. *Lire
 here. c.*

CAP. XII.

If thou doist wel[‡], wite thou^v to whom 1
 thou doist^w; and miche grace schal be to
 thi goodis. Do thou wel to a iust man, 2
 and thou schalt fynde gret zelding; thou^z
 not of hym, certis of the Lord. It is not 3
 wel to hym that is customable in yuels,
 and to hym that zyueth not almes[§]; for
 whi the hizeste bothe hatith synneris, and
 doith merci to hem that doen penaunce.
 Zyue thou to a merciful man, and resseyue 4
 thou not a synnere^{||}; *God* schal zelde ven-

^o plures. oon E. ^t o plures. ^u in a i. ^v Om. GN. ^w doist wel A sec. m.

vnpitouse and synneres he shal 3elde veniaunce, kepene them in the day of veniaunce. 3if to the goode, and resceyue thou not the synnere. Weel do to the meeke, and 3yue thou not to the vnpitous; forfende^u to 3yuen to hym loeues, lest in hem he be myztiere than thou. 7 For double eueles thou shalt fynde in alle goodus, what euere thou shalt^v do to hym; for and the heizeste to hate hath synneres, and to the vnpitous he shal 8 3elde veniaunce. A frend shal not be knowen in goodis, and an enemy shal 9 not ben hid in eueles. In the goodes of a man the enemys of hym; and in the sorewe and in the malice of hym the 10 frend is knowen. Ne trowe thou to thin enemy vnto withoute ende; forsothe as bras rusteth out the shreudenesse of 11 hym. And if meekid he go crookid, thro3 awei thi wil, and keep thee fro 12 hym. Set not hym biside thee, and sitte he not at thi rizt half, lest turned he stonde in thi place; lest perauenture turned in to thi place he inwardli seche thi chai3er, and in the laste thou knowe my wrdes, and in mi wrdis thou be 13 prickid. Who shal lechen to the enchauntere smyten of the eddere, and to alle that nezhen to bestes, and that folewith with the wicke man, and is aboute 14 wrappid in his synnes? Oon hour with thee he shal abide stille; if forsothe thou 15 bowe down, he shal not vnderbern. In his lippis the enemy putteth^w in swetnesses^x, and^y in his herte he spieth, that he turne thee vp so down in to the dich. 16 In thin e3en the enemy wepith; and if he shul fynde tyme, he shal not be fulfilled with blod. If^z ther shul falle to thee eueles, thou shalt finde hym there rathere, 17 or former^a. In thin e3en the enemy shal wepen, and as helpende he shal vnderdelue thi plantes. His hed he shal moue, and flappe for io3e with the hond; and many thingus grucchendeli whistrende^b shal with change his chere.

iaunce bothe to vnfeithful men and to synneris, keypyng hem in the dai of veniaunce. 3yue thou to a good man, and resceyue thou not a synnere. Do thou good to a meke man, and 3yue thou not to an vnpitouse man; forbede thou to 3yue loeues to hym*, lest in tho he be myztiere than thou. For thou schalt fynde 7 double yuels in alle goodis, whiche euere thou doist to hym; for whi the hizeste bothe hatith synneris, and schal 3elde veniaunce to vnfeithful men. A frend schal 8 not be knowun in goodis, and an enemy schal not be hid in yuels[†]. In the goodis 9 of a man hise enemyes *ben sori*; and a frend is knowun in the sorewe and malice of him[‡]. Bileue thou neuer to thin enemy; for his wickidnesse roustith as irun. Thou3 he be maad meke, and go lowe, 11 caste awei thi soule, and kepe thee fro him. Sette thou not him bisidis thee, 12 nether sitte he at thi rizt side, lest he turne and stonde in thi place; lest perauenture he turne in to thi place, and enquere thi chaier, and in the laste tyme thou know mi wordis, and be prickid in my wordis. Who schal dq medecyn to an enchauntere 13 smytun of a serpent, and to alle men that neizen to beestis, and to *him* that goith with an yuel man, and is wlappid in the synnes of him? In oou our3 he schal 14 dwelle with thee; sotheli if thou bowist awei, he schal not bere vp. The enemy 15 makith swete in hise lippis, and in his herte he settith tresoun to ouerturne^z thee in to the dich. The enemy wepith in hise 16 izen; and if he fyndith tyme, he schal not be fillid of blood. If yuels bifallen to thee, 17 thou schalt fynde hym the formere there. The enemy schal wepe bifore thin izen, 18 and he as helpyng schal vndurmyne thi feet. He schal stire his heed, and he 19 schal beete with hond; and he schal speke priuyli many *yuels* of thee, and schal change his chere.

* loeues to hym; here he spekith of synneris obstynat. double yuels; that is, yuels passid, whiche he dide, and to comyng, which he schal do, susteyned bi thi goodis. Lire here. c. † in yuels; that is, aduersites. Lire here. c. ‡ malice of him; that is, in aduersite of him. neuere to thin enemy; that is, whom thou hast preyed an enemy. roustith; that is, kepith the rust of hatrede, thou3 he schewith the contrarie with out forth. go lowe; in doinge greet reuerence to thee. thi soule; in no maner bileue thou to him. bisidis thee; in makinge him famylyar, ether humely to thee. Lire here. c. § in oon our; that is, while prosperite durith. bowist away; fro prosperite. schal not bere vp; that is, he schal not helpe thee. makith swete; in disseuyng bi swete wordis. in hise lippis; whanne he bileueth, that he schal be releuyd herbi. as helpyng; that is, he schal feyne to helpe thee, and schal ymagyne to thi gretter falling. schal change; fro frenschipe feyned bifore, to opyn enemyte. Lire here. c.

^u forfende thou A. ^v hast C. ^w by puttith E pr. m. ^x swetnes AGH. ^y desseyueth and E pr. m. ^z And if A. ^a Om. C et E pr. m. A. rathere formere GH. ^b whistringe E.

^x yuels ether aduersitees v. ^z vndurturne A pr. m. et ceteri.

CAP. XIII.

1 Who shal touche pich, shal be defoulid
of it; and who shal comunen to the
2 proude man, shal clothin pride. Berthen
vp on hym he taketh, that comuneth to
the honestere than hymself; and to the
richere than thou, thou shalt not ben fe-
3 lawe. What shal comune the caudron
to the pot? whan forsothe thei shuln
hurtle themself, it shal ben to-broken.
4 The riche man vnri3twisly dide, and shal
gnaste; the pore man forsothe hurt shal
5 holde his pes. If thou shul 3yue, he shal
take thee; and if thou haue not, he shal
6 forsake thee. If thou haue, he shal lyue
with thee, and auoide thee out; and he
7 shal not sorewen vpon thee. If thou
were necessarie to hym, he shal bigile
thee; and vnder la3hende hope he shal
3yue, tellende to thee alle goodes; and
8 shal^c seyn, What nede is to thee? And
he shal confounde thee in his metes, to
the tyme he neentishe thee twies or
thries, and in the laste he shal scorne
thee; aftirward seende he shal forsake
9 thee, and hys hed moue^d to thee. Be
thou mekid to God, and abid his hondis.
10 Tac heed, lest deceyued in folie thou be
11 mekid. Wile thou not be meeke in thi
wisdam, and lest lowid in to folie thou
12 be lad aside. Clepid to of the my3tyere,
go away; of that forsothe more he shal
13 clepe thee to. Be thou not ^{to} gredi^e, lest
thou be put a3een; and be thou not fer
14 fro hym, lest thou go in to for3eting. Ne
withholde thou of euene to speken with
hym, and trowe thou not to the manye
wrdis of hym; forsothe of myche speche
he shal tempte thee, and vnder la3hende
the vnmylde inwit of hym shal aske thee

CAP. XIII.

He that touchith pitch, shal be de- 1
foulid of it; and he that comyneth with
a proude man, shal clothe pride*. He 2
reisith a wei3te on hym silf, that comyn-
eth with a more onest man than hym silf;
and be thou not felowe to a man richere
than thou. What schal a cawdroun comyne 3
to a pot? for whaune tho hirtlen hem silf
togidere, *the pot* schal be brokun. A riche 4
man schal do vnjustli, and schal gnaste†;
but a pore man hirt schal be stille. If 5
thou 3yuest, he schal take thee; and if
thou hast not, he schal forsake thee. If 6
thou hast, he schal lyue togidere‡ with
thee, and schal make thee voide; and he
schal not haue sorewe on thee. If thou 7
art nedeful to hym, he schal disseyue
thee; and he schal flatere, and schal 3yue
hope, tellinge to thee alle goodis; and
schal seie, What is nede to thee? And he 8
schal schende thee in hise metis§, til he
anyntische thee twies and thries, and at
the laste he schal scorne thee; aftirward
he schal se, and schal forsake thee, and
he schal moue his heed|| to thee. Be thou 9
maad meke to God, and abide thou hise
hondis. Take heede, lest thou be dis- 10
seyued, and be maad lowe in foli. Nyle 11
thou be lowe in thi wisdom, lest thou be
maad low, and be disseyued in to foli.
Whanne thou art clepid of a mi3tiere man, 12
go thou awei^a¶; for bi this he schal more
clepe thee. Be thou not greetli press- 13
yng^{b**}, lest thou be hurtlid down; and be
thou not fer fro hym, lest thou go in to
for3etyng. Witholde thou not to speke 14
with hym euenli††, and bileue thou not to
hise many wordis; for of myche speche
he schal tempte thee, and he schal lei3e

* *eloth* pride; for whi men ben enclynaunt to vndu desir of her owne excellence, wher-ynne pride stondith, wher-for it cleueth lijly to a man. *with a more onest man*; that is, with a my3tiere man, for he wole euere haue the betere for himsilf, and the tother may not wel a3enstonde him. *a cawdroun*; of bras. *to a pot*; of erthe. *schal be brokun*; that is, the pot, which is freel, schal be brokun. *Lire here. c.*

† *gnaste*; as redie 3it to do worse. *3yuest*; 3ifitis to the riche man. *schal take*; that is, onour and sette thee bisidis him. *Lire here. c.*

‡ *lyue togidere*; in clepinge thee to his table. *make thee voyde*; that is, make thee pore, bi presentis maad to him. *sorewe on thee*; of thi pouert. *Lire here. c.*

§ *schende thee in his metis*; in clepinge thee to his table, to haue presentis of thee. *unyn-tische thee*; that is, brynging to pouert. *tryes and thries*; that is, fyuethis, for in v. maneris pore men ben maad voyde of coueitouse riche men; first, in takinge away violently

to hem, bothe in absence of pore men that tristen in riche men, and in presence of hem that daren not a3enseye. *Lire here. c.* ¶ *moue his heed*; in repreuyng thee of foly. *be maad low*; that is, a coward. *in thi wisdom*; that is, 3ouun of God to thee. *Lire here. c.* ¶ *go thou away*; that is, excuse thee sumdel. *Lire here. c.* ** *pressing*; in preessinge forth thee ouer myche. *hurtlid down*; that is, put away schamefastly. *Lire here. c.*

†† *with hym euenli*; that is, speke thou to him with out reuerence. *Lire here. c.*

the goodis of pore men; the ij., in withholdinge du hire; the thridde, in disseyunge bi double wardis; the iij., in weiyng yuele to hem, bothe in absence of pore men that tristen in riche men, and in presence of hem that daren not a3enseye. *Lire here. c.* ¶ *moue his heed*; in repreuyng thee of foly. *be maad low*; that is, a coward. *in thi wisdom*; that is, 3ouun of God to thee. *Lire here. c.* ¶ *go thou away*; that is, excuse thee sumdel. *Lire here. c.* ** *pressing*; in preessinge forth thee ouer myche. *hurtlid down*; that is, put away schamefastly. *Lire here. c.*

^c Om. CE pr. m. ^d moued A. ^e nedeles C et E pr. m.

^a awei, or excuse y. ^b ethir to gredi x sec. m. marg.

15 of thin hid thingus. And he shal 'to
gedir^f kepe thi wrdis, and not sparen fro
16 malice, and fro^g bondis. War to thee,
and tac heed bisili to thin heering; for
with thy turnyng vpsodoun thou gost.
17 Heerende forsothe tho thingus, as in
18 sweuenes see, and thou shalt waken. In
al thi lif loue God, and inwardli clep
19 hym in thin helthe. Eche beste loueth
lic to hym; so and eche man the nexte
20 to hym. Eche flesh to his lijch shal be
ioyned, and eche man to his lic shal be
21 felashepid. As a wlf shal comune to a
lomb otherwhile, so a synnere to a rjzt-
22 wis. What comunycacioun to an hoeli
man at a dogge? or what good parti to
23 a riche man at a pore? Hunting of a^h
leoun an asse in wilderness; so pore
24 men ben the leswe of riche men. And
as abhominacioun to a proud man is mek-
nesse, so and cursing of the riche is the
25 pore. The riche man stirid is confermed
of his frendis; the meeke forsothe, whan
he shal falle, shal be put out also fro
26 knowen. To the riche desceyued manye
ben rekureresⁱ; he spac proudli, and thei
27 iustefieden hym. The meeke is desceyu-
ed, ferthermor and vndirnomyn; he spac
felendely, 'or wisely^k, weel, and ther is not
28 zoue to hym a place. The riche spac, and
alle heelden ther pes; and the wrd of
29 hym vnto the cloudys thei shul bern. The
pore spac, and thei seyn, Who is this?
and if he schal^l offende, thei shul turne
30 hym vp so down. Good is substaunce, to
whom is not synne in concience; and
most wicke is porennes in the mouth of
31 the vnpitous. The herte of a man
chaungeth the face of hym, or in good
32 or in euel. The step of a good herte,
and a good face, hard thou shalt fynde,
and with trauaile.

priuyli, and schal axe thee of thin hid
thingis*. His cruel soule schal kepe thi
wordis, and he schal not spare of malice,
and of bondis. Be war to thee, and take
heede diligentli to thin beryng; for thou
goist with thi distriyng. But thou heringe
tho thingis, se as in sleep, and thou schalt
wake. In al thi lijf loue thou God, and
inwardli clepe thou him in thin heelt^h.
Ech beeste loueth *a beeste* lijk it silf; so
and ech man *owith to loue* his neizbore.
Ech fleisch schal be ioyned to *fleisch* lijk
it silf, and ech man schal be felouschipid
to *a man* lijk hym silf. As a wulf schal
comyne sum tyme with a lomb, so a syn-
nere with a iust man. What cominge
of^c an hooli man to a dogge[†]? ethir what
good part *is* of a riche man to a pore
man? The huntynge of a lioun *is* a wielde
asse in desert; so the lesewis of riche
men ben pore men. And as mekenesse
abhomynacioun to a proude man, so and
a pore man is abhomynacioun of a riche
man. A riche man moued[§] is confermed
of hise frendis; but a meke man, whanne
he fallith, schal be cast out, 3he, of knowun
men. Many rekyuereris ben to a riche
man disseyued; he spac proudli, and thei
iustefieden hym. A meke man is disseiued,
ferthermore also he is repreuyd; he spac
wiseli, and no place was zouun to hym.
The riche man spac, and alle men weren
stille; and thei schulen brynge his word
til to the cloudis. A pore man spac, and
thei seien, Who is this? and if he of-
fendith, thei schulen destrye hym. Catel
is good *to hym*, to whom is no synne in
conscience; and 'the worste pouert^d is in
the mouth of a wickid man. The herte of
a man chaungith his face, ethir in good
ethir in yuel. Of hard and with trauel
thou schalt fynde the step of a good
herte||, and a good face.

* *hid thingis*; that is, if thou hast take in hid place any thing of his.
† *of malice*; that is, of peyne to be zouun to thee. and thou schalt wake; that is, feyne thee to vndurstonde not tho thingis that ben seid of the riche man, for thi taking; and in this thou schalt haue thee wakingli and diligentli.
Live here. c. † in thyn helthe; that is, for thyn helthe temporal and euerlastinge.
his neizbore; for he is maad in the ymage of God, and is able to take blis. Live here. c.
‡ to a dogge; that is, to a doggische man, and siche is a chidere, and a wrathful man, and a gloutun; as if he seye, no good comyng is there. in desert; wheryne the lyoun pursueth the wielde asse, to deuoure hym. of riche men; coueitouse. ben pore men; whos goodis they rauischen with out cause. Live here. c. § A riche man moued; that is, disturblid ether hurlid. frendis; hopinge to haue part of hise goodis. in conscience; that is, of yuele geting, nether bi himsilf, nether bi hise fadir and modir. of a wickid man; that bi vnpacience blasfemeth God. Live here. c. || the step of a good herte; that

is, thou schalt fynde in fewe men the ynere goodnesse of soule, and of outermere conuersacioun togidere. Live here. c.

^f Om. c pr. m.
^k Om. c et E pr. m.

^g Om. c.
^l Om. c pr. m.

^h Om. AG pr. m. II.

ⁱ rekeueris E. rekuuers A. rekuuerers GH.

^c to A pr. m. et ceteri.

^d pouert worste A sec. m.

CAP. XIV.

1 Blisful the man, that is not sliden in wrd
 fro his mouth, and is not prickid in sorewi
 2 slouthe of gilte. Sely, *'or blessid^m*, that
 hadde not sorewi slouthe of his inwit, and
 3 falleth not awei fro his hope. To the co-
 ueitous man, and hard, withoute resoun
 is substaunce; and to an enuyous man,
 4 wherto gold? Who hepithⁿ of his inwit
 vnri3twisly, to othere men gedereth; and
 in the goodis of hym an other shal don
 5 leccherie. Who to hymself is shreude, to
 what other shal he ben good? and he shal
 6 not ben merie in his goodus. No thing is
 wers, than he that enuyeth to hymself;
 and that is the 3elding^o of his malice.
 7 And if he shul weel don, vnwitendely,
 and not wilnende he doth; and in the
 8 laste he shewith his malice. Shreude is
 the e3e of the pale, and turnende awei
 9 face^p, and dispisende his soule. Vnfill-
 able^q the e3e of the coueitous; in to the
 part of wickidnesse he shal not be fild,
 to the tyme that he fulli ende vnri3twis-
 10 nesse, makende drie his soule. The euele
 e3e to eueles, and nedy shal not ben fild
 with bred; and in^r sorewi slouthe he shal
 11 be vp on his bord. Sone, if thou hast,
 weel do with^s thee, and offre to God wrthi
 12 offringis. Be thou myndeful for deth
 shal not tarien, and the testament of
 helle, that is shewid to thee; the testa-
 ment forsothe of this world bi deth shal
 13 dien. Biforn deth wel do to thi frend,
 and aftir thi strengthis puttende out 3if
 14 to the pore. Be thou not bigilid fro the
 good day, and the parcel of the goode
 15 day passe^t thee not. Whether not to
 othere thou shalt lefe thi sorewis, and
 16 thi trauailes? In departing of lot 3if, and
 17 tac; and iustefie thi soule. Bifor thi deth
 werch ri3twisnesse; for^u to finde mete is

CAP. XIV.

Blessid *is* the man, that stood not bi
 the^e word of his mouth, and was not
 prickid* in the sorewe of trespas. *He is*²
 blessid, that hath not sorewe of his soule†,
 and fallith not down fro his hope. Catel‡³
 is with out resoun to a coueitouse man,
 and hard nygard; and wherto *is* gold to
 an enuyouse man? He that gaderith of⁴
 his wille vniustli, gaderith to othere men;
 and another man schal mak wast in hise
 goodis. To what othere man schal he be⁵
 good, which is wickid to hym silf? and
 he schal not be myrye in hise goodis. No⁶
 thing is worse§, than he that hath enuye
 to hym silf; and this is the 3elding of his
 malice. And if he doith good, he doith⁷
 vnwityngli, and not wilfuli; and at the
 laste he schewith his malice. The i3e of⁸
 an enuyous man is wickid, and turnynge
 awei the face, and dispisyng his soule.
 The i3e of the coueitouse man *is* neuere⁹
 fillid; he schal not be fillid in to the part
 of wickidnesse, til he performe vnri3tful-
 nesse, and make drie his soule. An yuel¹⁰
 i3e to yuels, and the nedi man schal not
 be fillid of breed; and he schal be in
 sorewe on his table. Sone, if thou hast,¹¹
 do wel with thi silf, and offre thou worthi
 offryngis to God. Be thou myndeful that¹²
 deth schal not tarie, and the testament of
 hellis||, which is schewid to thee; for whi
 the testament of this world schal die bi
 deth. Bifore deth do thou good to thi¹³
 frend, and bi thi mi3tis stretche thou forth,
 and 3yue to a pore man. Be thou not dis-¹⁴
 seyued of a good dai, and a litil part of a
 good day passe not¶ thee. Whether^{ec} thou¹⁵
 schalt not leue to othere men thi sorewis,
 and trauels? In the departyng of lot**¹⁶
 3yue thou, and take; and iustifie thi soule.
 Bifore thi deth worche thou ri3tfulnesse; ¹⁷

* was not prickid; bi remors of conscience for vicious stinnesse. *Live here. c.*
 † sorewe of his soule; in good werkis to be fillid. *Live here. c.*
 ‡ Catel; that is, richessis, that profiten not to him, for as wel that that an auarouse hath failith to him silf, as that that he hath not, as Jerom seith, in his pistle to Paulyn. *to a coueitouse man; in getinge yuele. hard nygard; in holdinge yuele, therfor richessis noyen to an auarouse man, botlie to bodi and soule. to an enuyouse man; to his yuel. of his wille; that is, getinge vn- iustly, witingli, and of purpos. gaderith to othere men; for ofte tho ben priued of the vss of richessis, and tho ben wastid yuele of othere men. Live here. c.*
 § No thing is worse; for he turmentith him silf, botlie to bodi and soule. *enuye to him silf; siche is an auarouse man, that with- drawith of his owene neces- saries. Live here. c.*
 || the testament of hellis; that is, the ordenance of God, of the deth of ech man; it is seid the testa- ment of hellis, for whanne this book was maad, iust men

3eden down to helle. *this world schal die bi deth; that is, worldli eritage, hiquethun of fadris to children, schal faile sone. Live here. c.* ¶ *passee not; that is, leene not thee void and idil fro good werkis. Live here. c.* ** *In the departing of lot; for God hath ordeyned that summen be pore, and othere men be riche, that riche men 3yue temporal thingis to pore men, and resseyue enerlastinge thingis for tho.*

^m Om. c et e pr. m. ⁿ kepith AGH. ^o turnyng E pr. m. 3elding a3een sec. m. ^p the face A. ^q Vn- fillable, or that may not be fulfild E sec. m. marg. GH. ^r Om. c pr. m. ^s to A. ^t beside passe E pr. m. ^u Om. c pr. m.

^e Om. s. ^{ee} Wher ceteri fere passim.

18 not anent helle. Eche flesh as heiȝ shal
waxe old, and as a lef beryng frut in a
19 grene tree. Othere ben iendred, and
othere fallen down; so ieneracioun of
flesh and of blod, an other is endid,
20 and an other is born. Eche corruptible
werc in the ende shal faile; and he that
21 wercheth it, shal go with it. And eche
chosen werc shal be iustefied; and he that
22 wercheth it, shal be wrshipid in it. Blis-
ful the man, that shal dwelle in wisdam,
and that in rijtwisnesse sweteli shal
thenke, and in wit shal thenke the look-
23 ing aboute of God. Who thenketh out
the weies of hym in his herte, and in
hid thingus of it vnderstanding shal be;
goende aftir it as enserchere, and in the
24 weies of it beende stille. Who byholdeth
bi the wyndowes of it, and in the ȝatis of
25 it is herende; who resteth biside^v the
hous of it, and in the walles of it pic-
cheth a pale^w. He shal ordeyne his litle
hous at the hondis of it, and ther shuln
reste in the litle houses of it^x goodis, bi
26 aungelis during; he shal setten his sonus
vnder the roof of it, and vnder the
27 braunchis of it he shal wone; he shal
be defendid vnder the roof of it fro bren-
nende hete, and in the glorie of it he
shal reste,

CAP. XV.

1 Who dredeth God, shal do goode
thingus; and who withholding is of rijt-
2 wisnesse, shal taken it. And it shal meete
to hym as a moder wrshipid, and as a
womman fro maidynhed it shal vnder-
3 take hym. It shal feede hym with the
bred of lif, and of vnderstanding; and
with the^v water of holsum wisdam it shal
ȝyue drinke to hym; and it shal be fast-
4 ned in hym, and not ben bowed. And it
shal withholden hym, and he shal not be
confoundid; and it shal enhaunce hym

with grace of the Hooly Goost. *Live here. c.*

^v bisesdes *c pr. m.*
^y Om. *AGH.*

^w he is, piccheth a pale *c sec. m.* he is, picching a pole *ÆGH.*

^x hym *c pr. m.*

for at hellis it is not to fynde mete. Ech 18 *fynde mete;*
man schal wexe eld as hey, and as a leef *that is, place*
bryngynge fruit in a grene tree. Othere 19 *of merit. of*
ben gendrid, and othere ben cast down; *fleisch and*
so the generacioun of fleisch and blood, *blood; that is,*
another is endid, and another is borun. *of men. cor-*
Ech corruptible werk schal faile in the 20 *ruptible; that*
ende; and he that worchith it, schal go *is, ledinge to*
with it. And al chosun werk schal be 21 *corrupcioun,*
iustified; and he that worchith it, schal be *that is, to*
onourid in it. Blessid *is* the man, that 22 *synne. faile;*
schal dwelle in wisdom, and that schal *that is, schal*
bithenke in rijtfulnesse, and schal thenke *make to faile*
in wit the biholding of God. Which^f 23 *of blis. al*
thenkith out, *ether fyndith out*, the weies *chosun werk,*
of hym in his herte, and schal be vndur- *etc.; that is,*
stondynge in the hid thingis of hym; *meritorie werk*
goynge as a serchere aftir it, and stond- *schal be ap-*
ynge in the weies of it. Which biholdith 24 *preed of God,*
bi the wyndowes therof, and herith in the *as iust werk.*
ȝatis therof; which restith nyȝ the hous 25 *thenke in wit;*
therof, and settith a stak in the wallis *that is, wittily.*
therof. He schal sette his litil hous at the *weies; that is,*
hondis of hym, and goodis schulen reste *the werkis*
in his litil hous, bi duryng of the world; *of God, that*
he schal sette hise sonus vnder the hilyng 26 *ben weyes to*
therof, and he schal dwelle vnder the *come in to his*
boowis therof; he schal be kyuerid vnder 27 *knowyng.*
the hilyng therof fro heete, and he schal *ȝatis; that is,*
reste in the glorie therof. *in the fyttinge*
chirche, bi
which is en-
tring to the
chirche hau-
ynge victorie.
biholdith bi the
wyndowes; that
is, bi reuela-
cioun, maad in
the elde and
newe testa-
ment. restith
in the hous;
in bileuynge
stidefastly, and
dwellinge in
contemplacioun
swetely. at the
hondis of him;
that is, of God,
in abidinge
contynnely the
giftis of his
grace. of the
world; an
other lettre
hath bi him,
that is, God.
hise sonus; that
is, hise dissi-
plis. vnder the
hiling therof;
in teching hem
in the forseid
thingis. vnder
the boowis; in
thenkinge and
worchinge vnder
the tech-
ingis therof.
fro the heete;
of vices. Live
here. c.
** take it; that*
is, wisdom.
Live here. c.
† with water
of heelful wis-
dom; that is,
Live here. c.

CAP. XV.

He that dredith God, schal do goode 1
werkis; and he that holdith rijtfulnesse,
schal take it*. And it as a modir onourid 2
schal meete hym, and as a womman fro
virgynyte it schal take hym. It shal feede 3
hym with the breed of lijf, and of vnder-
standing; and it schal ȝyue drynke to
hym with watir of heelful wisdom†; it
schal be maad stidfast in hym, and he
schal not be bowid‡. And it schal holde 4
hym, and he schal not be schent; and it
schal enhaunce hym at his neiȝboris. And 5

‡ bowid; fro the euennesse of rijtfulnesse. *Live here. c.*

^f The which *i.*

5 anent his neȝhebores. And in the myddel of the chirche it shal opene his mouth, and shal fulfille hym with spirit^z of wisdom, and of vnderstanding; and with stoele of glorie it shall clothin hym. 6 Myrthe and ful out iozing it shal tresoren vp on hym; and in euerlastende name it shal eritagen hym. Men foolis shul not take it, and men wel feelende shul meete to it. Men foolis shul not seen it; ferr forsothe it is, ferre awei fro 8 pride, and fro treccherie. Men lieres shul not be myndeful of it, and sothfast men ben^a founden in it; and welsum aftir coming thei shul^b han vnto the looking in 9 of God. Feir^c preising is not in the mouth of the synnere, for he is not sent 10 of the Lord. For gon forth is wisdom of God; forsothe to the wisdom of God preising shal stonden at, and in^d the feithful mouth shal abounde, and the 11 lordshipere shal ȝyuen it to hym. Thou shalt not seyn, Bi God it is awey; tho thingis forsothe that it hateth, thou shalt 12 not do. Ne sey thou, He me^e disceyuede; forsothe vnpitous men ben not nedeful to hym. The Lord hateth al^f cursing of errour, and it shal not ben looueful^g to 14 men dredende hym. God fro the bygynnyng ordeynede man, and lafte hym in 15 the hond of his conseil. He leide to 16 maundemens, and his hestes; if thou wilt the maundemens kepen, thei shul kepe thee, and to kepen plesid feith in to 17 withoute ende. He putte to thee watir and fyr; to what thou wilt, put forth 18 thin hond. Bifor man is lif and deth, good and euel; that plesith to hym, shal 19 be ȝoue^h to hym. For myche is the wisdom of God, and strong in myȝt, and 20 seende alle menⁱ withoute cesing. The eȝen of the Lord to the dredende hym; and he knowith al the besynesse^k of man. 21 To no man he comaundide vnpitously to do; and to no man he ȝaf space of syn-

in the myddis of the chirche he schal opene his mouth; and *God* schal fille hym with the spirit of wisdom*, and of vnderstanding, and schal clothe hym with the stoele of glorie. *God* schal tresore on hym⁶ myrthe, and ful out ioiying; and schal enherite hym with euerlastyng name. Fonned men schulen not take that wis-7 dom, and witti men schulen meete it. Fonned men schulen not se it; for whi it goith away fer fro pride, and gile. Men⁸ leesynghongeris schulen not be myndful therof, and sothfast men ben foundun ther ynne; and schulen haue prosperite 'til to⁸ the biholding of God. Preisyng⁹ is not fair[†] in the mouth of a synnere, for he is not sent of the Lord. For whi¹⁰ wisdom ȝede forth fro God; forsothe heriyng schal stonde ny; the wisdom of God, and it schal be plenteuouse in a feithful mouth, and the Lord schal ȝyue it to him. Seie thou not, It goith awei bi^{††} God; for¹¹ whi do thou not tho thingis, whiche *God* hatith. Seie thou not, He made me for to¹² erre; for whi wickid men ben not nedeful to hym. The Lord hatith al cursidnesse¹³ of errour, and it schal not be amyable to hem, that dreden hym. At the bigynnyng¹⁴ God made man, and lefte him[§] in the hond of his councel. He addide hise co-¹⁵ maundementis, and lawis; if thou wolt¹⁶ kepe the comaundementis, tho schulen kepe thee, and kepe plesaunt feith with outen ende. He hath set to thee watir^{||} and fier; dresse thin hond to that, that thou wolt. Bifor man is lijf and deth,¹⁸ good and yuel; that, that plesith hym, schal be ȝouun to hym. For whi the wis-¹⁹ dom of God is myche, and he is strong in power, and seeth alle men without ceessing. The iȝen[¶] of the Lord *ben* to hem,²⁰ that dreden hym; and he knowith al the trauel of man. He comaundide not to ony²¹ man to do wickidli; and he ȝaf not to ony man space to do synne. For he coueytith²² c.

* of wisdom; to taaste dynyn thingis. and of vnderstanding; to declare tho clereli in the chirche. *Live here. c.*

† is not fair; that is, plesaunt to God. *Live here. c.*

†† It goith awei bi, etc.; that is, vertu to escheve synne is not ȝouun of God to men. *Live here. c.*

§ and lefte him, etc.; not that God withdrew his keeping and ruling fro man, but made him fre in wille, and ȝaf to him power to kepe riȝtfulnesse. *Live here. c.*

|| He hath set to thee water; that is, re-freisching of glorie. and fier; that is, peyne of helle. he bihiȝte glorie, and ma-naasside peyne, that men schulden do good, and fle synne. *lyff; of grace. deth; of synne. good; of merit. and yuel; of yuel disseruyng.*

¶ that that plesith hym; that is, it is in bis power to go to good, and to fle fro yuel. *strong in power; to reward hem that stonden in vertu, and to punysche hem that fallen therfro. Live here. c.*

¶ The iȝen; that is, of his merci. space; that is, licence. to do synne, but euere forbeed. *c.*

^z the spirit *AGH.*

^a shuln ben *c et E pr. m.*

^b Om. *c sec. m.*

^c Semly *c pr. m. E pr. m. AGH.*

^d Om. *c pr. m.*

^e Om. *c pr. m.*

^f alle *c pr. m.*

^g leueful *A.*

^h he ȝyue *A.*

ⁱ Om. *c pr. m.*

^k werk *E pr. m.*

22 nyng. Forsothe he coueiteth not the multitude of vnfeithful sonus and vnprofitable.

CAP. XVI.

1 Mac thou not myrie¹ in vnprofitous sonus, if thei ben multiplid; ne delite thou vp on hem, if ther is not the drede of God
2 in^m hem. Ne 3yue thou feith to the lif of hem, and ne biholde thou in to the
3 trauailes of hem. Betere ys forsothe oon dredende God, than a thousand vnprofitous
4 sonus. And profitable it is to die withoute sonus, than to lefen vnprofitous sonus.
5 Of oon weel felende man shal ben enhabitid the cuntreⁿ; and of thre vnprofitous it
6 shal be forsaken. Manye othere thingis myn e3e sa3, and the strengere thingus
7 of these myn ere herde. In the synagoge of synnende men fyr shal out brenne, and
8 in the vnbileueufol folc of kinde wrathe shal waxe ful out tend. Olde ieauntis
9 that ben destrojid, trostende to ther vertue, fulli pre3eden not for ther synnes;
10 and he sparede not to the pilgrimaging of hem, but smot hem, and wariede hem,
11 for the pride of the word^o of hem. He dide not mercy to them, destrojende al the folc
12 of kinde and enhauncende itself in his synnes. And as sixe hundrid thousand
13 of footmen, that ben gadered in the hardnesse of ther herte; and if oon were
14 rered vp the nol, wnder if he hadde ben harmles. Mercy forsothe and wrathe is
15 with hym; my3ty is the ful out orisoun, and heeldende out wrathe. After his
16 demeth a man aftir his werkes. The synnere shal not scapen out in to raueyn;
and the suffryng of the doynge mercy shal not tary by hynde^p. Eche mercy
shal make place to echon, aftir the desert of his werkis, and after the vnderstand-
ing of the pilgrimaging of hym. Sey thou not, Fro God I shal ben hid; and
fro the he3est, who of me shal han

not the multitude of sonus vnfeithful* and vnprofitable.

CAP. XVI.

Be thou not glad in wickid sonus, if
1 thei ben multiplid; nether delite thou on hem, if the drede of God is not in hem.
2 Bileue thou not to the lijf of hem[†], and
3 biholde thou not in to the trauels of hem. For whi betere is oon dredynge God, than
4 a thousynde wickid sonus. And it is more profitable to die with out sonus, than to
5 leue wickid sonus. A cuntrei shal be enhabitid of o witti man; and it schal be
6 maad desert of thre wickid men. Myn
7 ize si3 many othere thingis, and myn eere herde strongere thingis than these. Fier
8 schal brenne an hi3 in the synagoge of synneris, and yre schal brenne an hi3 in a
9 folk vnbileufol. Elde giauntis that weren distried, tristynge on her vertu, preieden
10 not for her synnes; and *God* sparide not the pilgrymage[‡] of hem, but he killide
11 hem, and curside hem, for the pride of her word. He hadde not merci on hem, and
12 he loste al the folk enhaunsynge hem silf in her synnes. And as *he* killide sixe
13 hundrid thousynde of foot men, that weren gaderid togidere in the hardnesse[§] of her
14 herte; and if oon hadde be hard nollid, wondur if he hadde be giltles. For whi
15 merci and ire is with hym; preier is my3ti^{||}, and schedynge out ire. Bi his
16 merci, so *is* the chastising of ech man; he is demyd bi hise werkis. A synnere
17 in raueyn schal not ascape; and the sufferance of hym that doith merci schal
not tarie. Al merci schal make place to ech man, aftir the merit of his werkis,
and aftir the vnderstanding of his pilgrymage. Seie thou not, Y schal be hid
18 fro God; and fro the hi3este^{||}, who schal haue mynde on me? *Seie thou not*, Y
19 schal not be knowun in a greet puple; for whi which is my soule in so greet a crea-

* vnfeithful; that is, seruinge the fadris in vnfeithfulness. vnprofitable; that is, noyful to nei3boris. *Lire here. c.*

† *Bileue thou not to the lijf of hem*; that is, bileue thou not that thei schulen be amendid in eelde, for whi this is ful seeldene; in xxij. c. of Prouerbis. *Lire here. c.*

‡ *the pilgrymage*; that is, her lijf, which is a pilgrymage on erthe. *Lire here. c.*

§ *in the hardnesse*; that is, rebelte a3enus God. *if oon, etc.*; that is, if oon aloone hadde rebelte God. *giltles*; of peyne. *Lire here. c.*

|| *preier is my3ti*; that is, the preyer of iust men is my3ti anentis God; that relessith peyne, ether nameli temperith

peyne mannaassid. and *schedynge out ire*; that is, makinge to bringe in peyne. *bi his merci*; that is, with

temperure of Goddis merci. *chastising*; that is, punisching of ech man. *is demed*; that is, punyschid.

a synnere in raueyn; that is, a cruel man, vsynge the synne of raueyn. *shal not ascape*; the

punysching of God. *the suffryng*, etc.; that is, the

pacience of a merciful man, that suffrith aduersites, for it is rewardid of God in co-uenable tyme. *of his pilgrymage*; that is, heuene.

age; that is, aftir the entent which he hath in present lijf, which lijf is seid the pilgrymage of man. *Lire here. c.* ¶ *the hi3este*; that is, heuene.

¹ myrthe c. ^m vpon A. ⁿ cite c pr. m. ^o Om. c pr. m. ^p shal not tarie bihynde the suffraunce of the doende mercy c pr. m.

17 mynde? In a gret puple I shal not be knowen; what forsothe is my soule in so gret a creature^q with oute mesure? Loo! 18 heuene, and heuenus of heuenus, the se,^r or *depnesse*^r, and al erthe, and that in hem ben, in the sizte of hym shul be moued togidere; 19 mounteynes togidere, and hilles, and the foundemens of the^s erthe; and whan God shal biholde them, bi trembling thei shul be 20 smyte togidere. And in alle these thingus mys felende,^r or *vnwittie*^t, is the herte, and^u 21 eche herte is vnderstonden of hym. And the weyes of hym who vnderstondith? and the tempest, that nouthere the e3e saz 22 of man^v? For whi manye werkis of hym ben in hid thingus, but the werkis of the riztwisnesse of hym who shal tellen out, or who shal suffren? Fer forsothe is the testament fro summe; and the asking of 23 men is in the ful ending. Who is lassid in herte, thenketh idil thingus; and the vnprudent man and errende thenketh 24 folies. Heere me, sone, and lerne disciplyne of wit, and in my wrdis tac heed in thin herte; and I shal seyn in equite disciplyne, and enserchen to tellen out wisdam. And in my wrdis tac heed in 25 thin herte; and I sey in equyte of spirit vertues, that God putte in to his werkes fro the bigynnyng, and in treuthe 26 I telle out the kunnyng of hym. In the dom of God his werkis fro the bigynnyng; and fro the ordeynnyng of tho men he seuerede the partes of them, and the bigynnyngus of them in ther^w folkis of 27 kinde. He enourne in to withoute ende the werkis of hem; and thei hungreden not, ne trauaileden, and lefeden not of fro 28 ther werkis. Eche the ne3hebore to^x hym shal not anguysshene, vnto the spirituall 29 world ^r or *aungelus duryng*^y. Be thou not 30 vnleuable to the wrd of hym. Aftir these

ture? Lo! heuene*, and the^g heuenes of 18 heuenes, the greet occian, and al erthe, and tho thingis that ben in tho, schulen be mouyd in his sizt; munteyns togidere, 19 and litle hillis, and the fundamentis of erthe; and whanne God biholdith tho, tho schulen be schakun togidere with trembling. And in alle these thingis the 20 herte^f is vnwijs, and ech herte is vnderstondun of hym. And who vnderstondith 21 hise weies? and *who vnderstondith*^h a tempest, which the i3e of man siz not? For whi ful many werkis of hym ben 22 in hidⁱ thingis, but who schal telle out the werkis of his riztfulnesse, ether who schal suffre[†]? For whi the testament is fer fro summe men^o; and the axying of men is in the endyng. He that is maad litil in herte, 23 thenkith veyn thingis; and a man vnprudent and a fool thenkith fonned thingis. Sone, here thou me, and lerne thou tech- 24 yng of wit, and 3yue thou tent to my wordis in thin herte; and Y schal seie techyng in equyte, and Y schal seke to telle out wisdom. And 3yue thou tent to my wordis in thin herte; and Y seie in 25 equyte of spirit|| the vertues, whiche God hath set on hise werkis at the bigynnyng, and in treuthe Y telle out the kunnyng of him. In the doom of God *ben* hise werkis 26 fro the bigynnyng; and in the ordynaunce of tho he departyde the partis of tho, and *he departide* the bigynnyngis of tho in hise folkis. He ournede with outen ende 27 the werkis of hem[¶]; thei hungriden not, nether traueliden, and thei ceessiden not of her werkis. Ech schal not make streit 28 the nexte to hym, til in to with outen ende. Be thou not vnbieneful to the word 29 of him. Aftir these thingis God bihelde 30 in to^k the erthe, and fillide it with hise goodis. Forsothe the soule of ech lyuyng[§]

* *Lo! heuene*; of the cir. and heuenys of heuenys; that is, heuene of steris, and of cristal, and bryt heuene. *Lire here. c.*
 † *the herte*; of a man that denyeth that Goddis riztfulnesse and kunnyng is strechid forth to the punysching of synnes. *Lire here. c.*
 ‡ *who schal suffre*; as if he seye, fewe, for whi iust men that moue suffre ben in the lesse nombre. *the testament*; that is, the elde testament and newe.
 § *is fer fro summen*; as to worching, thouz not as to knowing. *in the ending*; that is, is reserued to the fynal doom, where men schulen yelde resoun of ech word, and myche strongliere of dede.
 ¶ *maad litil in herte*; he is maad litil, that settith his ende in temporal goodis, that are lesse than man.
 ¶ *thenkith veyn thingis*; for whi hise thouztis failen fro du ende, and so tho ben veyne, as medecyn is seid veyn, that failith to brynge in helthe. *Lire here. c.*
 || *in equyte of spirit*; that is, with out ony beringe doune of truthe. *in hise folkis*; that is, hise aungels, that ben hise sones, and hise knyztis; for whi God assignede hijere

bodies and lowere to be gouerned of aungelis distant, ether assigned in special places. *Lire here. c.* ¶ *the werkis of hem*; heuene and elementis ben the werkis of aungelis, not for aungels ben makeris of tho, but ben mynystris ether gouernours, bi that maner of speking bi which a vyner is seid the werk of a vyntiler, and an hows to be gouerned is seid the werk of the dispendere. this word *with outen ende* is set here propirly as to heuenes, whos ournyngis schulen dwelle stably, as to thingis gendrabill and corruptible, that schulen ceesse the ende of the world. this word *withouten ende* is takun for long tyme, as hillis ben seid euerlastinge. *the soule of ech lyuyng*

^q creatour c. ^r Om. c et E pr. m. ^s Om. c pr. m. ^t Om. c et E pr. m. ^u Om. c pr. m. ^v Om. AG pr. m. H. ^w his AGH. ^x of A. ^y Om. c et E pr. m.

^g Om. A pr. m. ^h Om. I. ⁱ hid in A pr. m. c pr. m. et plures. ^k to A pr. m.

thingus God biheeld in to the^z erthe, and
 31 fulfide it with his goodis. Eche forsothe
 soule ful of lif told of bifor the face of
 hym; and it eft^a the turnyng a3een of
 hem.

CAP. XVII.

1 God with the rizt hond foormede man;
 2 and after his ymage made hym. And
 eft turnede hym in to it; and after hym-
 3 self clothide hym with vertue. Noubre
 of dazes and time he 3af to hym; and
 3af to hym power of them that ben vpon
 4 erthe. He putte the drede of hym vpon
 alle flesh, and lordshipide^b of bestes and
 5 of foules. He foormede of hym helpe lic
 to hymself; counseil, and tunge, and e3en,
 and eren, and herte, he 3af to them, of
 thenking out; and the discyplyne of vn-
 6 derstanding fulfide them. He foormede
 to them kunnyng of the spirit, bi wit he
 fulfide the herte of hem; and eueles
 7 and goodis he shewide to them. He
 putte the e3e of hem vpon the hertes of
 hem, to shewen to them the grete thingus
 8 of his werkis, that the name of his ha-
 lewing thei preise togidere; and to glo-
 rien in the merueilous thingus of hym,
 that thei telle out the grete thyngus of
 9 his werkis. He addede to them disci-
 plyne; and the lawe of lif he eritagede
 10 them. Euerlastende testament he sette
 with them; and riztwisnesse and his
 11 domes he shewide to them. And the
 grete thingus of his wrshipe the e3e of
 hem sa3, and the wrshipe of vois herden
 the eres of hem; and he seide to them,
 12 Taketh heed fro alle^c wicke thing. And
 he comaundide to them, to eche of his
 13 ne3hebore. The weies of hem biforn hym
 ben euermor; and thei ben not hid fro
 14 the e3en of hym. In to eche folc of kinde
 15 he befor sette a gouernour; and Irael
 16 the part of God is mad open. And alle
 the werkes of hem as the sunne in the
 sizte of God; and the e3en of hym with
 oute cesing biholdende in the weies of
 17 hem. The testamentis ben not hid for^d

thing told bifore his face; and thilke *soule*
is eft the turnyng a3en of tho thinges.

CAP. XVII.

God foormede man of erthe; and aftir 1
 his ymage he made man. And eft he 2
 turnede man in to that *ymage**; and aftir
 hym silf he clothide hym with vertu. He 3
 3af to hym the noumbre of daies, and
 tyme; and he 3af to him power of tho
 thingis that ben on erthe. He settide the 4
 drede of man on al fleisch, and he was
 lord of beestis and^l fliynge briddis. He 5
 formyde of man an help lijk hym; he 3af
 to hem counsel, and tunge, and i3en, and
 eeris, and herte to thenke out; and he
 fillide hem with techyng of vnderstond-
 yng. He made to hem the kunnyng of 6
 spirit, he fillide the herte of hem with
 wit; and he schewide to hem yuels and
 goodis. He settide the i3e of hem on the 7
 hertes of hem, to schewe to hem the grete
 thingis of hise werkis, that thei preise to- 8
 gidere the name of halewyng†; and to
 haue glorie in hise meruels, that thei
 telle out the grete thingis of hise werkis.
 He addede to hem techyng; and he enhe- 9
 ritide hem with the lawe of lijf. He or- 10
 deynyde an euerlastynge testament with
 hem; and he schewide to hem hise riztful-
 nesse, and domes. And the i3e of hem siz 11
 the grete thingis of his onour, and the
 eeris of hem herden the onour of vois;
 and he seide to hem, Take heed to 3ou
 fro al wickid thing. And he comaundide 12
 to hem, to ech man of his nei3bore. The 13
 weies of hem ben euere bifore hym; tho
 ben not hid fro hise i3en. On ech folk 14
 he made souereyn a gouernour; and Irael 15
 was maad the opyn part of God. And 16
 alle the werkis of hem *ben* as the sunne
 in the sizt of God; and hise i3en biholden
 with out ceessyng in the weies of hem.
 Testamentis‡ weren not hid fro the wick- 17
 idnesse of hem; and alle the wickydnissis

thing; bothe of
 thing that hath
 reson, and
 of thing that
 hath feeling.
telde bifor his
face; that is,
 schewide in
 dede that tho
 goodis weren
 maad of God
 for thilke soule,
 for it vside tho
 goodis. *turn-*
nyng a3en; for
 whi tho thingis
 ben brou3t a3en
 in to God bi
 a resonable
 soule, in heri-
 ynge hym for
 hise goodis, and
 bi soule that
 3yueth feeling
 in his maner,
 for it is mater
 of Goddis heri-
 yng. *Live here.*
 c.

* *that ymage*;
 in 3yuyng to
 man actuel
 knowing of
 God. *aftir hym*
silf; that is, as it
 bicometh man-
 kynde. *counsel*;
 that is, power
 of auysement.
herte; that is,
 vadurstanding.
to thenke out;
 tho thingis that
 ben nedeful
 and spedeful
 to hem silf.
Live here. c.
 † *the name of*
halewyng; that
 is, the name of
 the Lord, in
 whiche alle
 thingis ben
 blessid and ha-
 lewid. *Live*
here. c.

‡ *Testamentis*;
 thou3 many
 kyngis in the
 puple of Irael
 diden idolatrie,
 and enforsiden
 to distrie the
 lawe, netheles
 the lawe and
 Goddis wor-
 schip weren
 reserued in
 goode men.
Live here. c.

^z Om. c *pr. m.* ^a eftson c *sec. m.* ^b he lordschipide c *pr. m.* lordschipper G. ^c a AGII. ^d fro AC.

^l and of I.

the wickidnesse^e of hem; and al the wickidnesse^e of hem in the sizt of God. 18 The almes deede of a man as^f a litil sac with hym, and the grace of man as the 19 eze appil it shal kepen; and aftirward it shal rise azeen, and zelde to them zelding, to eche in to the hed of hem^{ff}; and turnen in to the lowere partus of erthe^g. 20 To men doende penaunce forsothe he^h zaf the weie of riztwisnesse, and confermede men failende to suffren, and ordeynede to them the lot of treuthe. 21 Turne thou to the Lord, and lef thi 22 synnes; preze thou bifor the face of the Lord, and makeⁱ lasse the occasiouns of 23 giltis. Turne azeen to the Lord, and turne awei fro thin^k vnriztwisnesse, and 24 myche hate thou cursing. And knowe thou riztwisnesse, and the domes of God; and stonde in the lot of putting forth, and of^l orisoun of the heizest God. 25 In to^m the partes go of the hoeli world, with men on lyue, and zyuyngⁿ knou- 26 leching to God. Ne fast abide thou in the errour of vnpitous men. Bifor deth knouleche; fro the deade^o as nozt persh- 27 eth confessioun. Thou shalt knoulechen lyuende, lyuende and hoel thou shalt knouleche, and preisen God; and glorien 28 in the mercy doyngus of hym. Hou gret the merci of God, and the mytigacioun, or 29 helpe^p, of hym to men conuertende to hym. Ne forsothe alle thingus mown ben in men; for the sone of man is not vndeadly, and in to^q vanyte of malice thei pleseden. 30 What^r more cleer^s than the sunne? and this shall faile; or what wers than that flesh thozte out, and blod? and that^t shal 31 ben vndernomen. The vertue of the heiznesse of heuene he biholdith; and alle men erthe and asken^u.

of hem *weren* in the sizt of God. The 18 ^{as a bagge with hym; that is, as a scrippe, wher ynne a man puttith vp liyflood to which he goith in nede, so almes helpith in the deth of man. Lire here. c.} almes of a man *is* as a bagge with hym*, and it schal kepe the grace of a man as the appil of the ize; and afterward *man* 19 ^{† into the lowere partus of erthe; for whi almes auaylith to hem that ben in purgatorie, which, as hooly doctours seyen, is the same place with helle, which is vndur the erthe; for Greg. seith, as gold and siluer schyneth in the same fier, and chaf smokith, so the same fier is that turmentith re- preuable men, and purgith chosun men. it zaf; that is, almes zaf. the weye of riztfulnesse; in disposing to it. faytinge; that is, feble men, to suffre the trauel of penaunce. Lire here. c.} schal rise azen, and it schal zelde to hem a zelding, to ech *man* in to the heed of hem; and schal turne in to the lower partis of erthe†. Forsothe it zaf to men 20 ^{‡ hate thou greeth cursyng; that is, cursid synne. Lire here. c.} repentinge the weie of riztfulnesse, and confermede men failynge to suffre, and ordeynede to hem the part of treuthe. Turne thou to the Lord, and forsake thi 21 ^{§ in to the partus of the hooli world; that is, with iust men, that ben seid the hooli world. conuertent; that is, repenten verily. not alle thingis; that is, a man may not euere make satisfaccioun of alle hise synnes. malices; that is, synnes. Lire here. c.} synnes; preye thou bifore the face of the 22 ^{|| this schal faile; not bi substance, but bi apperyng, that is, the vertu} Lord, and make thou lesse hirtingis. Turne thou azen to the Lord, and turne 23 ^{¶ He; that is, God. biholdith the vertu, etc.;} thou awei fro thin vnriztfulnesse, and hate thou greetli cursyng†. And knowe thou 24 ^{¶ He; that is, God. biholdith the vertu, etc.;} the riztfulnessis, and domes of God; and stonde thou in the part of good purpos, and of preier of the^m hizeste God. Go 25 ^{¶ He; that is, God. biholdith the vertu, etc.;} thou in to the partis of the hooli world§, with men lyuyng, and zyuyng knou- 26 ^{¶ He; that is, God. biholdith the vertu, etc.;} leching to God. Dwelle thou not in the 27 ^{¶ He; that is, God. biholdith the vertu, etc.;} errour of wickid men. Knouleche thou bifore deth; knouleching perischith fro a deed man, as no thing. Lyuyng thou 28 ^{¶ He; that is, God. biholdith the vertu, etc.;} schalt knouleche, lyuyng and hool thou schalt knouleche, and schalt herie God; and thou schalt haue glorie in the merciful doyngis of hym. The merci of God 29 ^{¶ He; that is, God. biholdith the vertu, etc.;} *is* ful greet, and his help to hem that conuertent to hym. For whi not alle 30 ^{¶ He; that is, God. biholdith the vertu, etc.;} thingis mouu be in men; for whi the sone of man is not vndeedli, and malices plesiden in to vanyte. What *is* clerere than 31 ^{¶ He; that is, God. biholdith the vertu, etc.;} the sunne? and this schal faile||; ethir what *is* worse than that, that fleisch and blood thouzte out? and of this he schal be repreued. Heⁿ¶ biholdith the vertu of 31 ^{¶ He; that is, God. biholdith the vertu, etc.;} hiznesse of heuene; and alle men *ben* erthe and aische.

whanne it suffrith eclips. *fleisch and blood*; that is, a synnere. Lire here. c.

of aungels, heynge in bryzt heuene, as noon in comparisoun of his vertu. Lire here. c.

^e wicknesse E. ^f is A. ^{ff} eche c pr. m. ^g the erthe AEGH. ^h it c pr. m. ⁱ Om. c pr. m. ^k Om. c. ^l Om. A. ^m And in to A. ⁿ Om. c pr. m. E pr. m. ^o deed man A. deed men GH. ^p Om. c et E pr. m. ^q to c. ^r What is A. ^s lizt c pr. m. E pr. m. ^t Om. c. of that it E pr. m. ^u ashen A. askes c pr. m.

^m Om. 1. ⁿ He, that is, God v.

CAP. XVIII.

1 He that lyueth in to withoute ende,
made of nozt alle thingus togidere; God
alone shall be iustefied, and dwelleth
2 vnuenkushid king withoute ende. Who
shal suffise to telle out^v the werkis of
3 hym? who shal enserche the grete^w
4 wrthi thingis of hym? The vertue for-
sothe of his gretnesse who shal telle out?
or who shal leyn to to tellen out the
5 merci of hym? There is not to lassen,
ne to echen; ne ther is to fynde the
6 grete^w wrthi thingus of God. Whan a
man hath ful endid, thanne he bigyn-
neth; and whan he hath restid, he shal
7 werchen. What is a man, and what is
the glorie of hym? and^x what is good,
8 or what the wicke thing of hym? The
noubre of the dajes of men, as myche
an hundrid 3er, as dropis to^y the watir
of the se thei ben ordeyned; and as a
litol ston of^z grauel, so fewe 3eres in the
9 dai of the^a spirituel world. For that
paciēt is God in them, and he schal^b
10 heelde out vpon hem his mercy. He sa3
the presumpcioun, *or pride*^c, of the herte
of hem, for it ys euel; and he kne3 the turn-
yng vp so down of hem, for it is shreude.
11 Therefore he fulfilde hys mercy in hem,
and shewede to them the weie of equyte.
12 The mercy doying of man aboute his
ne3hebore; the merci forsothe of the
13 Lord vp on alle flesh. He that hath
mercy, and lerneth, and techeth as^d a
14 shepperde his floc, haue he mercy, tak-
ende out doctrine of mercy doying^e; and
15 that hie3en in the domes of hym. Sone,
in goode thingus 3yue thou not pleynt, and
in alle 3ifte 3yue thou not sorewi slouthe,
16 *or heynesse*^f, of an euel wrd. Whether
not brennende hete the dew shal a3een
keelen? so and a wrd betere than a

CAP. XVIII.

He that lyueth with out bigynnyng
and ende, made of nouzt alle thingis to-
gidere; God alone schal be iustified, and
he dwellith a king vnouercomun with
outen ende. Who schal suffice to telle²
out his werkis? for whi who schal seke³
the grete thingis of hym? But who schal⁴
telle out the vertu of his gretnesse?
ether who schal leie to for to telle out his
mercy? It is not to make lesse, nether⁵
to leie to; nethir it is to fynde the grete
thingis of God. Whanne a man hath⁶
endid*, thanne he schal bigynne; and
whanne he hath restid, he schal worche.
What is a man, and what is the glorie of⁷
him? and what is good, ether what is the
wickid thing of him? The noumbre of⁸
the daies of men, *that ben* comynli an
hundrid 3eer, ben arettid as the dropis of
the watir of the see; and as the stoon of
grauel, so a fewe 3eeris in the dai of euer-
lastyngnesse. For this thing God is pa-⁹
cient in hem, and schedith out on hem his
merci. He si3 the presumpcioun of her¹⁰
herte, for it was yuel; and he knew the
distriyng of hem, for it was wickid.
Therfor he fillide his merci in^p hem, and¹¹
schewide to hem the weie of equite. The¹²
merciful doying of man *is* aboute his nei3-
bore; but the merci of the Lord *is* ouer
ech fleisch. He that hath merci, and¹³
techith, and chastisith as a scheepherde
his floc, do^q merci, takyng the techyng^r[†]¹⁴
of merciful^s doying; and he that hastith
in the domes[†] therof. Sone, in goodis 3yue¹⁵
thou not pleynt, and in ech 3ifte 3yue thou
not heynesse of an yuel word. Whether¹⁶
dew schal not kele heete? so and a word
is betere than 3ifte. Lo! whether a word¹⁷
is not aboute a good 3ifte? but euer ethir
is with a man iustified. A fool schal vp-¹⁸

* *Whanne a man hath endid; the serching of God. bigynne; that is, he schal perseyue that he is in the bigynnyng. hath restid, etc.; that is, whanne he schal be in eld age, which is tyme of resting, he schal be more hertid to good werk. what is good; as if he seye, of him silf he hath no good of grace, nether of kynde. wickid thingis; what euer thing of wickidnesse is in hym, al is of him silf. euerlastingnesse; the Latin word here signefieth euerlastingnesse; but proprily it signefieth the durynge of vncorruptible thingis. schewith out; in 3yuyngte largeli his grace. Live here. c. † takinge the techyng; that is, confermyngte his techinge bi exercise of workis. ‡ hastith in the domes; that is, of mersi, desirynge to here thilke sentence in the fynal doom, Come 3e, the blessid, and take the rewme. playnt; in biweiling that that thou 3auest to releene thi nei3bore. Live here. c.*

^v on c. ^w Om. c pr. m. ^x or A. ^y of c. ^z to the c pr. m. E pr. m. of the AGH. ^a Om. c pr. m.
^b that he c pr. m. E pr. m. ^c Om. c et E pr. m. ^d and serueth as E pr. m. ^e Om. c pr. m. ^f Om. c
et E pr. m.

^p on c. ^q doth EP pr. m. do he IKMX sec. m. marg. ^r doctrine K. ^s the merciful K.

17zifte. Lo! whether not a wrd ouer a
good zifte? but either with a iustefied
18 man. The fool sharpli shal zyue repref;
and the zifte of the vndisciplinary mak-
19 eth ezen to waxe failende. Bifor dom^g
greithe riztwisnesses to thee; and er that
20 thou speke, lerne. Bifor sicnesse tac
medicyne; and bifor dom^h aske thou thi-
self, and in the sizte of God thou shalt
21 finde mercy. Bifor siknesse meeke thee,
and in tymeⁱ of infirmyte shew thou thi
22 conuersacioun, *'or lyuyng^k*. Be thou not
lettid to prezen euermor, and drede thou
not vnto the dead to be iustefied; for the
meede of God dwellith in to withoute
23 ende. Bifor orisoun greithe thou thi
soule; and wile thou not be as a man that
24 tempteth God. Haue mynde of wrathe
in the day of endyng; and tyme of zeld-
ing in conuersacioun thou shalt make.
25 Haue mynde of pouert in tyme^l of
plente; and the nede of pouert in the
26 dai of richesses. Fro erli vnto euen the
tyme shal ben chaungid; and alle these
27 thingus hastid in the ezen of God. A
wys man in^m alle thingis dredethⁿ; and
in the dazes of gyltes shal taken heed fro
28 slouthe. Eche witti knowith wisdom;
and to hym that fyndeth it, it shal zyue
29 knowlechyng. The wel felende in wrdus
and thei wisly diden, and vnderstoden
treuthe, and riztwisnesse; and bisozten
30 prouerbes and domes. After thi lustis
go thou not; and fro thi wil turne thee
31 awei. If thou zyue to thi soule his lustis,
it shal make thee in to ioze to thin ene-
32 mys. Ne delite thou in cumpenyes, ne
in smale thyngus; sotheli the trespassing
33 of hem is contynuel. Ne be thou mene
in strif^o for monee, and ther is not to
thee no thing in the world; forsothe
thou shalt be enuyous to thi soule.

breide^u scharpli; and the zifte of an vn-
tauzt man makith ezen to faile*. Bifore 19
the doom make thou redi riztfulnesse to
thee; and lerne thou, bifore that thou
speke. Bifore siknesse zyue thou medi- 20
cyn; and bifore the doom axe thi silf,
and thou schalt fynde merci in the sizt of
God. Bifore siknesse make the meke, 21
and in the tyme of siknesse schewe thi
lyuyng. Be thou not lettid[†] to preye 22
euere, and drede thou not to be iustified
til to deth; for whi the meede of God
dwellith with outen ende. Bifore preier 23
make redi thi soule; and nyle thou be as
a man that temptith God[‡]. Haue thou 24
mynde of ire in the dai of endyng; and
make thou in lyuyng the tyme of zelding.
Haue thou mynde of pouert in the dai of 25
abundaunce; and the nede of pouert in
the tyme of richessis. Fro the morewid 26
'til to^v the euentid the tyme schal be
chaungid; and alle these thingis *ben* swift
in the ezen of God. A wise man schal 27
drede in alle thingis; and in the daies of
trespassis he schal fle fro vnkunnyng,
ether slouthe. Ech fel man[§] knowith 28
wisdom; and to hym that fyndith it, he
schal zyue knowleching. Witti men in 29
wordis also thei diden wiseli, and vndur-
stoden^w treuthe, and riztfulnesse; and
bisozten^{||} prouerbis and domes. Go thou 30
not afir thi coueitises; and be thou turned
awei fro thi wille. If thou zyuest to thi 31
soule the coueitisis therof, it schal make
thee in to ioie to thin enemyes. Delite 32
thou not in cumpenyes, nether in litle
cumpenyes; for whi the synnyng of hem
is contynuel. Be thou not meene in the 33
stryuyng of looue, and sum thing is to
thee in the world[¶]; for whi thou schalt
be enuyouse to thi soule.

* *makith ezen to faile*; of the resseyuere, which is aschamed of edwitingis doon to him. *Bifor the doom, etc.*; that is, bifor that thou deme another man of ony defeaute, se that thou be gilteles therof, ellis thou schulddest con- demne thi silf; in ij. c^o. to Romaynis, In what thing thou demest another man, thou condempnest thi silf, for thou doist the same thingis whiche thou demest. *lerne thou*; of a maister. *bifor that thou speke*; in techinge othere men. *Bifor siknesse, etc.*; as bodili siknesse is maad vncurable bi long during; so goostly siknesse bi custom, which is as sum kynde. *Live here. c.*
† *Be thou not lettid*; bi temporal bisynessis. *to preye euere*; that is, in tymes ordeyned thereto. *Live here. c.*
‡ *temptith God*; to tempt God, that is, that a man bitake him silf to perel, and leene that that he may do resonabli, and abide to be deluyered of God. *Live here. c.*
§ *Ech fel man*; that is, ententif to eschewe yuels, bi Goddis drede. *knowith wisdom*; that is, getith and loueth it. *knowleching*; of preising.
|| *bisozten, etc.*; that is, in bisechinge thei knewen the vnderstanding of priny thingis.

Delite thou not in cumpenyes; that is, in multitude of meynee. *Live here. c.* *Be thou not meene*; that is, negligent ether slow. *in struyng of looue*; that is, that thou stryue to overcome sum men in the zyuyng of almes; he that zyueh almes, makith loone to God, in xix c^o. of Prouerbs. *enuyouse to thi soule*; in withdrawinge fro it the good of mersi, if thou art negligent in the zyuyng of almes: thus it is expownd comynly, but it may be expownd neer the lettre thus. *Be thou not meene, etc.*; that is, not onely stryue thou not myche, but nether lital, in axinge hard the dette, which thou hast lent to thi nedy neibore. *and sum thing is to thee*; that is, while thou hast wherof thou maist lyue in an other side, thou owist not to axe ezen harde the dette. *enuyouse to thi soule*; in withdrawinge fro it the goodis of mersi; if thou axist ouer harde the dette agenus Goddis heest, in xxij. c^o. of Exodi. *Live here. c.* ¶ *in the world*; another lettre hath, in the bagge. *Live here. c.*

g the dom AEH. h the dom AEGH. i the tyme E. k Om. c et E. pr. m. l the tyme AEG SCC. m. H. m Om. c pr. m. n dradde E pr. m. o the strif E.

u edwite ceteri. v vnto I. w vnderstonden CGS.

CAP. XIX.

1 The drunkelew wercman shal not be
 mad riche; and who dispisith lytle
 2 thingis, litil mele doun falleth. Wyn
 and wymmen maken also wise men to
 go bacward; and shuln vndernyme weel
 3 felende men. And who hymself ioyneth
 to lecchoures, shal be wicked; roten-
 nesse and wormes shuln eritagen hym,
 and his soule shal be taken awei fro the
 4 noumbre. Who leueth soone, is lizt in
 herte, and shal be lessid; and who tres-
 paseth in to his soule, ferthermor shal
 5 ben had. Who iozeth in wickidnesse,
 shal ben vndernomen; and who hateth
 correccioun, shal be lassid in^p lif; and
 who hateth myche speche, quenchith
 6 malice. And who synneth in to his
 soule, shal not do penaunce; and who
 is merie in malice, shal be repreued.
 7 Reherce thou not an hard wrd, and a
 shreude; and thou shalt not be lassid.
 8 To frend^q and enemy wile thou not telle
 thi wit; and if ther is to thee gilte,
 9 wile thou not nakenen. Forsothe he shal
 heren thee, and kepe thee, and as de-
 fendende synne he shal hate thee; and
 10 so he shal be nee3h to thee. Euermor
 hast thou herd a wrd a3en thi ne3hebore;
 abide it stille in thee, trostende for it
 11 shal not to-breke thee. Fro the face of
 the wrd berth out the fool, as the weil-
 12 ing of the birthe of a child. An arewe
 ficchid 'in to' the hipe of an hound, so
 13 a wrd in the herte of a fool. Chastise
 a frend, lest par auenture he vnderstond^s
 not, and seie, I dide not; or if he haue
 14 do, lest eftsoone he adde to do. Chastise
 a ne3hebore, lest par auenture he shal
 not seyn; and if he seide, lest par auen-
 15 ture he reherse. Chastise a frend, ofte
 16 forsothe is don trespas; and not to eche
 wrd leue^t thou. Ther is that slideth in

is, lest he knowe not that he dide yuel, and for thi repreuyng he schal knowe and eschewe. *ether if he hath do;* wrong witingly, repreue thou him. *he seie not;* that is, denye stidefastly, in encressing his synne. *and if he seith;* that is, knowlechith the synne. *Live here. c.*

^p the *E pr. m.* ^q the frend *E.* ^r in *A.* ^s vnderstod *C.* ^t bileue *G sec. m.*

CAP. XIX.

A drunkelew^x werk man schal not be 1
 maad riche; and he that chargith not litle
 2 *synnes*, fallith doun* litil and litil. Wyn
 and wymmen maken to be apostataas, 3he,
 wise men; and thei repreuen witti men.
 And he that ioyneth hym silf to hooris, 3
 schal be wickid; rot and wormes schulen
 enherite hym, and he schal be set an hi3
 in to more ensauple, and his soule schal
 be takun† awei fro noumbre. He that 4
 bileueth soone, is vnstable in herte, and
 schal be maad lesse; and he that trespass-
 ith a3ens his soule, schal be had ferther-
 more. He that ioieth in wickidnesse, schal 5
 be cursid; and he that hatith blamyng,
 schal be maad lesse in lijf; and he that
 hatith ianglyng, quenchith malice. He 6
 that synneth a3ens his soule, schal repente;
 and he that is myrie in malice, schal be
 cursid. Reherse thou not an hard word, 7
 and wickid; and thou schalt not be maad
 lesse. Nyle thou telle thi wit to frend 8
 and^y enemye; and if trespas is to thee,
 nyle thou make nakid. For he schal here 9
 thee, and schal kepe thee, and he as de-
 fendyng the synne schal hate thee; and
 so he schal be euere with thee. Thou 10
 hast herd a word a3ens thi neizbore; die
 it togidere in thee, and triste thou that it
 schal not breke thee. A fool trauelith 11
 greetli of the face of a word, as the sorewe
 of beryng of a 3ong child. An arowe 12
 fastned in the hipe of a dogge, so a word
 in the herte of a fool. Repreue thou a 13
 frend‡, lest peraenture he vndurstonde
 not, and seie, Y dide not; ether if he
 hath do, lest he adde to do eft. Repreue 14
 thou a neizbore, lest peraenture he seie
 not; and if he seith, lest peraenture he
 reherse. Repreue thou a frend, for whi 15
 trespasyng is don ofte; and bileue 16
 thou not to ech word. Ther is a man that

* fallith doun; in to greuouse synnes. *repreuen;* that is, maken him worthi to be repreuyd. *set an hi3;* that is, schal be takun out of the felouschipe of goode men. *in to more ensauple;* that is, make aferd both litil men and greete. *Live here. c.*
 † his soule schal be takun, etc.; that is, schal be rauyschid of fendis fro the noumbre of chosun men. *He that bileueth soone;* that is, yuele of his neizbore. *schal be maad lesse;* in lijf and fame, for he is vnstable in good, and able to falle to yuel. *that trespassith a3ens his soule;* that is, defoulith it bi priuy synnes. *schal be had ferthermore;* that is, schal be maad opyu with out forth. *Reherse thou not an hard word;* of rebuking. *and wickid;* of bacbiting. *lesse;* in fame and vertu. *wit;* that is, thi priuete. *make nakid;* that is, schewe opinly thi preuy trespas, and most to thyn enemy. *schal kepe thee;* that is, asprie thi wordis to take thee. *the synne;* that is, thi synne, excusyng it gilefully bifor thee, that he may more knowe thee, and distrie thee. *Live here. c.*
 ‡ Repreue thou a frend; that is, repreue thou him.

^x drunke *G.* ^y and to *I.*

17 his tunge, but not of inwit. Who is
 forsothe, that gilteth not in his tunge?
 Chastise a ne3hebore, er that thou threte;
 18 and 3if place to the drede of the heizest.
 For eche wisdam the drede of God, and
 in it to dreden God; and in alle wisdam
 19 the disposing of the lawe. And wisdam
 is not the disciplyne of shreudenesse; and
 good thenking is not the prudence of
 20 synnes. Ther is shreudenesse of pru-
 dence, and in it cursing; and ther is an
 vnwis man, that is lassid in wisdam.
 21 Betere is a man that is lassid in wisdam,
 and failende wit in the drede of God,
 than that aboundith in wit, and ouer-
 22 passith the lawe of the heizest. Ther
 is certeyn sleeynesse, and it is wicke.
 23 And ther is, that sendeth out a certeyn
 wrd, tellende out the treuthe. Ther is,
 that shreudely meketh hymself; and the
 entrailes of hym ben ful of treccherie.
 24 And ther is a rijt^u, that myche vn-
 derputtith hymself of myche mekenesse;
 and ther is a rijt^{wis}, that bowith in the
 face, and feyneth hym not to seen that
 25 is vnknowen. And if of infirnyte ^of
 strengthis^v he ⁱs forbeden^w to synnen;
 if ^he shal fynde^x tyme of euel doyng, he
 26 shal euele do. Of the sizte is knowen a
 man; and of the a3een comyng of the
 27 face is knowen the weel felende. The
 clothing of the body, and the la3hing of
 teth, and the goyng in of a man, tellen
 28 out of hym. Ther is liyng correccioun
 in wrathe of the wrongful; and ther is
 dom that is not preued to ben good; and
 ther is a beere stille, and he is prudent.

CAP. XX.

1 Hou good is to vndernymyn, than to
 wrathen, and to not forbeden^y the knou-
 2 lechere in orisoun. The lust of the gelding
 deflourede the 3unge womman, ^or birefte
 3 hir meydenhed^z, so he that doth bi fors

Live here. c.

|| to repreue; swetely and charitably him that trespassith. *forbede not; that is, induse him therto.* *Live here. c.*

^u rijt^{wis} man *A.* ^v Om. *c pr. m.* ^w eschewe *c pr. m. E pr. m.* ^x ther shal come *c. it shal come*
E pr. m. ^y defenden *c pr. m. E pr. m.* ^z or bereuith hir meydenhed *A. Om. c et E pr. m.*

^z whiche *A sec. m.* ^a Om. *c sec. m. v.* ^b be *I.*

fallith bi his tunge, but not of wille*.
 For 'whi who^z is he, that trespassith not 17
 in his tunge? Repreue thou a neizbore†,
 bifore that thou manaasse; and 3yue thou 18
 place to the drede of the hizeste. For
 whi al wisdom *is* the drede of God, and
 in that *wisdom* for to drede God; and the
 ordynaunce of lawe *is* in al wisdom. And 19
 the teching of wickidnesse is not wisdom;
 and the prudence of synnes is not good
 thou3t. Ther is wickidnesse of prudence, 20
 and cursidnesse *is* ther ynne; and ther is
 an vnwijs man, which is maad lital in
 wisdom. Betere is a man that hath lital 21
 in^a wisdom, and failynge in wit in the
 drede of God, than he that hath plentee
 of wit, and brekith the lawe of the hizeste.
 Ther is certeyn sutilte, and it is wickid. 22
 And ther is a man, that sendith out a cer- 23
 teyn word, tellynge out treuthe. Ther is
 a man, that mekith hym silf wickidly‡;
 and hise ynnere thingis ben ful of gile.
 And ther is a iust man, that makith low 24
 greetli hym silf of myche mekenesse; and
 ther is a iust man, that bowith the face,
 and feyneth hym to se not that, that is
 vnknowun. Thou3 he is^b forbodun of 25
 feblenesse of strengthis to do synne; if he
 fyndith tyme to do yuele, he schal do
 yuel. A man is knowun bi sizt; and a 26
 witti man is knowun bi meetyng of face.
 The clothing of bodi, and the lei3yng of 27
 teeth, and the entring of a man, tellen
 out of hym. Ther is fals repreuyng in 28
 the ire of a man ful of dispisyng; and
 ther is dom which is not preued§ to be
 good; and ther is a stille man, and he is
 prudent.

* not of wille; that is, wittingly and of purpos. *Live here. c.*
 † Repreue thou a neizbore; bi-twix thee and him. *bifor that thou manaasse; that is, denounce to the iuge him to be punyschid. at wisdom, etc.; that is, cometh forth of the drede of God; for it is the bigynnyng of wisdom. and in that; that is, wisdom. for to drede God; for as wisdom cometh of drede, so it techith more for to drede God. teching of wickidnesse; bi which a man kan do yuel warly. is not wisdom, very. vnwise man; that is, symple and lital kunnyng. is maad lital in wisdom; that is, kan lital of sutiltees, and netheles kan sufficiently of tbingis that pertheynen to helthe. Live here. c.*
 ‡ that mekith him silf wickidly; to disseyue men the more. *makith low greetly, etc.; to peeris and lower men. and ther is a iust man; feynnyngly. bowith the face, etc.; as turnynge away hise i3en fro a fair womman, whom he coueitith brennyngly, but this is vnknowun of othere men. Live here. c.*
 § ther is doom which is not preued; that is, whanne a man demeth bi list signes, that his neizbore is yuel. *ther is a stille man; that is, not demynge yuel of his neizbore, til certeynte be had. Live here. c.*

CAP. XX.

It is ful good to repreue||, more than to
 be wrooth, and to forbede not a man
 knoulechying in preiere. The coueitise of 2
 a geldyng hath defouldid the maidynhed of
 a 3ong womman, so he that makith wickid 3

4wicke dom. Hou good is, the chastisid to
schewe^a penaunce; so forsothe thou shalt
5fleen awei wilful synne. Ther is a stille
man, that is found wis; and ther is an
6hateful, that is gredy to speken. Ther is
forsothe a stille man, not hauende wit of
speche; and ther is a stille man, witende
7tyme of couenable tyme. A wys man
shal be stille vnto tyme; the reccheles^b
forsothe and the vnprudent shul not
8kepe time. Who vseth manye wrdis,
hurteth his soule; and who taketh to
hym power wrongfulli, shal ben hatid^c.
9Ther is goyng forth in euelis to a man
vndisciplnyed; and ther is finding in to
10harm. Ther is 3ouen thing, that is not
profitable; and ther is 3oue thing, whos
113elding is double. Ther is lassing for
glorie; and ther is, that fro mecnesse
12shal rere the hed. There is, that manye
thingis a3een bie for litil pris, and re-
13storende them in to seuen fold. A wys
man in wrdis maketh hym self loouable;
the graces forsothe of foolis shul ben
14held out. The 3ifte of the vnwise shall
not be profitable to thee; the e3en for-
15sothe of hym ben seuenfold. Fewe
thingus he shal 3yue, and many thingus
he shal vpbreiden; and the openyng of
16the mouth of hym is enflaumyng. To
day leeneth a man, and to moru he ask-
eth it bi ple; and hateful is such a
17maner man. To a fool shal not ben a
frend, and ther shal not be grace to the
18goodis of hym. Who forsothe eten^d the
bred of hym, ben of fals tunge; hou ofte
sithes and hou fele shul thei scorne hym?
19Ne forsothe that were to ben had, with
euene rijt wit he delede; lic maner and
20that, that were not to ben had. The
slidyng of the false tunge 'as he that^e is
falling in the pament; so the fallyngus

dom bi violence. It is ful good, that a 4
man 'that is^c repreued schewe opynli*
penaunce; for so thou schalt ascape wil-
ful synne. Ther is a stil man, which is 5
foundun wijs; and /he is hateful, which is
fool hardi† to speke. Sotheli ther is a 6
stille man, not hauynge wit of speche;
and ther is a stille man, knowynge the
sesoun of couenable tyme. A wijs man 7
schal be stille til to tyme; but a ioli inan
and vnprudent man schulen not kepe
tyme. He that vsith many wordis‡, lirt- 8
ith his soule; and he that takith power
to hym silf vniustli, schal be hatid. Ther 9
is goyng forth in yuels to a man vulernyd;
and ther is fyndyng in to peiryng. Ther 10
is a 3ifte, which is not profitable§; and
ther is a 3ifte, whos 3eldyng is double.
Ther is makyng lesse for glorie; and ther 11
is a man, which schal reise the heed fro
mckenesse. Ther is a man, that a3en bieth 12
many synnes for litil prijs||, and restorith
tho in seuenfold. A wijs man in wordis 13
makith hym silf amyable; but the graces
of foolis schulen be sched out. The 3ifte 14
of an vnwijs man schal not be profitable
to thee; for hise i3en ben seuenfold¶. He 15
shal 3yue litle thingis, and he schal vp-
breide^d many thingis; and the openyng
of his mouth is enflawmyng. To dai a 16
man leeneth, and to morewe he axith; and
siche a man is hateful. A frend schal not 17
be to a fool, and grace schal not be to hise
goodis. For thei that eten his breed, ben 18
of fals tunge**; hou ofte and hou many
men schulen scorne hym? For he de- 19
partith not bi euene wit that, that was
worthi to be had; in lijk maner and that,
that was not worthi to be had. The fall- 20
ing of a fals tunge is as he that fallith in
the pawment; so the fallis of yuele men
schulen come hastili. A man with out 21

* schewe opin-ly, etc.; that is, to schewe bi word and deed, that he repentith verily. Lire here. c.

† fool hardi; that is, cometh bifore du tyme. Lire here. c.

‡ many wordis; that is, superflu and veyn wordis. Lire here. c.

§ not profitable; for it is doon for veyn-glorie, ether for yuel entent. Lire here. c.

|| a3enbieth many synnes for litil prijs;

that is, bi litil penaunce, in comparisoun of synnes, that disserueden euerlastinge

peyne, but penaunce chaungith it to temporal peyne. seuenfold; that is, manyfold,

ether bi seuenfold of graces of the Hooly Goost. amyable; for he

eschewith to seye hateful thingis, and studieth to bringe forth

thingis acceptable to God and to men. sched out; bi vndiscreet speking,

bi which thei ben maad hateful to God and men, though

thei han strengthe, and fairnesse of bodi, and nobley of kyn.

¶ hise i3en ben seuenfold; that is, his entent is manyfold and dyuerse, and therfor he wole

have many seruyces to vanytes, and othere yuels, for a litil 3ifte.

** of fals tunge; Lire here. c.

that is, flatereris things, and the

preisinge hise folies. scorne hym; as if he seye, alle wise men and goode. departith not, etc.; that is, he delith yuele hise thingis, and the thingis that he rauyschide of othere men. come hastily; that is, sudeynly, as a man that slidith, and fallith in the pawment. Lire here. c.

^a do c pr. m. E pr. m. ^b reccherous E pr. m. reccheles, or niylde c sec. m. marg. wijlde, or reccheles E sec. m. marg. AH. ^c blamed E pr. m. ^d eetith A. ^e Om. c pr. m.

^c Om. ceteri.

^d edwite ceteri.

21 of euele men hastili shal come. An vnkinde man as a veyn fable; and it shal be ofte in the mouth of the vndisciplyned. 22 Of the mouth of the fool shal ben re-
preued a parable; forsothe he seith it^f not in his tyme. Ther is, that is for-
bedun^g for myseisete to synnen; and in
23 his reste shal be prickid. And ther is,
that shal leese hys soule for confusioun;
and of vnprudence of persone he shal
24 leesen it. Forsothe bi excepcioun of per-
25 sone he shal leese hymself. Ther is,
that for confusioun bihotith to a frend;
and hath woonnen hym an enemy wil-
26 fully. Wicke repref in a man a lesyng;
and in the mouth of the vndisciplyned
27 it shal be besily. Betere is a thef than
the besynesse of a man liere; forsothe
28 bothe shuln eritagen perdicion. Ma-
neres of men lieres withoute wrshipe;
and the confusioun of hem with them
29 withoute cesing. A wys man in wrdis
shal bringe forth hymself; and a prudent
30 man shal plesen to grete men. Who
wercheth his lond, shal myche hezen the
hep of frutes; and who wercheth rijt-
wisnesse, he shal myche^h ben enhauncid.
Who forsothe pleseth to grete men, shal
31 fleen awei, ^{or ascape}^l, wickidnesse^k. Pre-
sentes and ziftes ful out blenden the ezen
of domysmen; and as a doumb in the
mouth he turneth awei the chastisingus
32 of hem. Hid wisdam, and tresor^l vnseen,
33 what profit in eithir? Betere is, that
hilith his vnwisdam, than a man that
hidith his wisdam.

CAP. XXI.

1 Sone, hast thou synned? ne adde thou
to eftsoone; but of thi rathere louly
preye^m, that to thee thei be forzyuen.
2 As fro the face of a shadewe eddere flee

the onours of him that worchith rijtfulnesse encreessen. *plesith grete men*; for his rijtfulnesse, as Joseph and Danyel diden. *Live here. c.*
|| *as doumb*; that is, a spice of a paddok, which cast in to the mouth of a dogge, makith him stille, and vnmi3ty to berke; so present youun for
the distrying of rijtfulnesse, makith the iuge to be stille, and to ceesse fro punyschyng of yuel. *what profit is in euer eithir*; as if he sey, noon;
and this is soth, as to the profit of othere men, but not as to his owne profit; forwhi tresour vnseyn profitith not to it silf, nether to othere men;
but wisdom hid profitith as to the hauere, as to the dedis of contemplatif liyf, thou; it profitith not to othere men, bi werkis of actif liyf.
Live here. c.

^f it is AE.^g eschewith *c pr. m. E pr. m.*^h Om. AEGH.ⁱ Om. *c et E pr. m.*^k wickenesse E.^l Om. *c pr. m.* profit *E pr. m.* ^m besech AEGH.

grace *is* as a veyn fable; and it schal be
customable in the mouth of vnlerned men.
A parable* schal be repreued of the mouth 22
of a fool; for he seith not it in his tyme.
Ther is a man, that is forbodun to do
synne, for pouert; and he schal be
prickid[†] in his reste. Ther is a man, 23
that schal leese his soule for schame; and
for the vnprudence of a persone he schal
leese it. Forsothe he schal leese hym silf 24
for the takyng of a persone. Ther is a 25
man, that for schame biheetith to a frend;
and he hath gete hym enemy with out
cause. Leesyng *is* a wickid schenschip in 26
a man; and it schal be customabli in the
mouth of vnlerned men. Betere is a 27
thief[‡] than the customablenesse of a man,
a leesyngmongere; forsothe bothe thei
schulen enherite perdicion. The ma- 28
neres of men leesyngmongeris *ben* with
outen onour; and her schenschype *is* with
hem with out ceessyng. A wijs man in 29
wordis schal brynge forth[§] hym silf; and
a prudent man schal plesse grete men.
He that worchith his lond, shal make hi3 30
the heap of fruytis; and he that worchith
rijtfulnesse, schal be enhaunsid. Sotheli
he that plesith grete men, schal ascape
wickidnesse. Presentis and ziftis blynden 31
the i3en of iugis; and as doumb|| in the
mouth it turneth awei the chastisingis
of hem. Wisdom hid, and tresour vnseyn, 32
what profit *is* in euer eithir? He is 33
betere, that hidith his vnwisdom, than a
man that hidith his wisdom.

* *A parable*; that is, a trewe sentence and greet. *Live here. c.*

[†] *he schal be prickid, etc.*; that is, schal be maad bittir in ceessing fro yuel, for he may not fille his malice.

leese his soule for schame; that is, for the drede of schame, if he apperith pore, wherfor he turneth to theftis. *for the vnprudence of a persone*; that is, for the counsel of an yuel man, to whom he consentith listly in theftis. *leese him silf*; as to the soule, hi dedly synne, and as to the bodi, ofte bi hanging, ether hi heeding. *for the taking of a persone*; that is, in taking the counsel of an yuel persone. *for schame*; that is, drede of schame to be holdun vnmi3ty, ether auarouse. *biheetith*; that that he may not paye. *enemy without reasonable cause of biheeting.*

Live here. c.
[‡] *Betere is a thief*; that is, lesse yuel than a man customable to leesyngis, for he sclandrith good fame, which is betere than erttheli goodis. *Live here. c.*

[§] *schal brynge forth, etc.*; that is, schal schewe his wisdom. *worchith rijtfulnesse*; as heete encreessith fruytis, so

synnes; and if thou schaltⁿ neȝhe to
 3 them, thei shul take thee. The teeth of
 a leoun the teth of it, sleende the soules
 4 of men. As a swerd two^o bitende eche
 wickidnesse^p; of the wounde of it is no
 5 helthe. Aȝeen chiding and wrongis to
 noȝt shul bringe substaunce; and the
 hous that ful myche is riche, shal be
 broȝt to noȝt bi pride; so the substaunce
 of the proude shal be taken vp bi the
 6 roote. The lowe preȝyng of the pore fro
 the mouth vnto the ere shal come; and
 7 dom hastili shal com to hym. Who hat-
 eth chastising, the step is of a synnere;
 and who dredeth God, shal ben conuertid
 8 to his herte. Knowen fro aferr is the
 myȝty in fool hardy tunge; and the
 weel felende woot hym^q to slyde fro
 9 hym. Who bildith his hous with^r other
 mennes costes, as that gedereth his
 10 stonus in wynter^s. A flax top gedered
 togidere the synagoge of synneres; and
 the ful ending of them flawme of fyr.
 11 The weie of synneres togidere plauntid
 with stonys; and in to the ende of them
 12 helle, and peynes^t, and derknesses. Who
 shal kepe riȝtwisnesse, shal withholde
 13 the wyt of hym. Ful ending of the
 drede of God wisdam and wit. He shal
 not be lerned, that is not wis in goode.
 14 Ther is forsothe vnwisdam, that abund-
 eth in euel; and there is not wit, where
 15 is bitternesse. The kunnyng of the wise
 man as flowing shal abunde; and the
 counseil of hym as a^u welle of lif abit^v
 16 stille. The herte of the fool as a vessel
 to-broken; and alle wisdam shal not
 17 holden. A wis wrd what euer he^w shal
 heren, the kunnyng shal preisen, and
 echen. The leccherous herde, and it shal
 displezen hym; and he shal throwe it
 18 bihinde his bac. The telling of a^x fool

and if thou neȝest to 'tho* synnes^c, tho
 schulen take thee. The teeth of a lioun³
 ben the teeth therof, that sleen the soulis
 of men. Al wickidnesse is as^d a scharp⁴
 swerd on either syde; heelte is not to
 the wounde[†] therof. Chidyngis^e and⁵
 wrongis schulen distrie catel; and an
 houe that is ouer riche, schal be distriede
 bi pride; so the catel of a proude man
 schal be drawun vp bi the roote. The⁶
 preyer of a pore man[‡] schal come fro the
 mouth 'til to^f eeris^g; and doom schal come
 to hym hastili. He that hatith repreuyng,⁷
 is a step of the synnere; and he that
 dredith God, schal be turned to his herte[§].
 A miȝti man with an hardi tunge is⁸
 knowun afer; and a witti man kan kepe
 him silf fro that man. He that bildith⁹
 his hous with othere mennus costis^{||}, is as
 he that gaderith hise stonys in wyntir.
 Scheuys^h gaderid togidere is the synagoge¹⁰
 of synneris; and the endyng of hem is
 the flawme of fier. The weie of synneris¹¹
 is set togidere with stoonys; and in the
 ende of hem ben hellis[¶], and derknesses,
 and peynes. He that kepith riȝtfulnesse,¹²
 schal holde the wit therof^{**}. The perfec-¹³
 cioun of Goddis drede is wisdom and wit.
 He schal not be tauȝt, which is not wijs¹⁴
 in good. Forsothe vnwisdom is, which is¹⁵
 plenteuouse in yuel; and wit is not, where
 is bittirnesse. The kunnyng of a wijs¹⁶
 man schal be plenteuouse as flowyng; and
 the counsel of hym dwellith as a welle of
 lijf. The herte of a fool is as a brokun¹⁷
 vessel; and it schal not holde ony wisdom.
 What euer wijs word a kunnyng man¹⁸
 herith, he schal preise, and leie to^{††}. A
 lletcherouse man herde, and it schal dis-
 plese hym; and he schal caste it awei
 bihynde his bak. The tellyng of a fool¹⁹
 is as a birthun in the weie; for whi

* neȝest to tho;
 bi consent.
 take thee; in
 wllappinge and
 byndyng bi
 dede and cus-
 tom. teeth
 therof; for it
 deuourith hool-
 lyche the good
 of grace, and
 decreessith the
 good of kynde.
 Live here. c.
 † helthe is not
 to the wounde;
 for whi synne
 hirtith bodi
 and soule, and
 withdrawith
 grace in pre-
 sent tyme, and
 bryngith to the
 peyne of helle.
 Live here. c.
 ‡ a pore man;
 that suffrieth
 wrong bi
 wordis and
 dedis of a proud
 man. to the
 eeris; of God.
 is a step, etc.;
 that is, a snere
 of the deuil.
 Live here. c.
 § herte; in
 resseyuyng,
 blamyng, and
 in fleuyng fro
 synnes. an
 hardi tunge;
 that is, a proud
 man, that gess-
 ith grete thingis
 of himsilf, and
 spekith lijfli
 and proudli.
 Live here. c.
 || mennus
 costis; gaderid
 togidere bi
 raueyn. Live
 here. c.
 ¶ hellis; it is
 seid hellis in
 plarel noumbre,
 for many places
 ben there. Live
 here. c.
 ** holde the wit
 therof; that is,
 schal holde
 stidefastly the
 string of re-
 souen in his
 werkis. wis-
 dom; bi which
 a man is wel
 disposid to God.
 and wit; bi
 which a man is
 wel disposid to
 his neȝbore.
 Raban poynth
 †† and ley to; that is, holde

thus, And the wit of him schal not be tauȝt, which is not wijs in good; and this lettre is pleyn. Live here. c.

†† and ley to; that is, holde

ⁿ Om. c pr. m. ^o twei AEGH. ^p wickenesse E. ^q to hym E pr. m. ^r of A. ^s the wynter E pr. m.
^t peyne c. ^u Om. A. ^v abideth AEGH. ^w it AGH. ^x the A.

^c them r. ^d Om. s. ^e Chidyng cv. ^{vnto} r. ^g the eeris cva. ^h Stobyl A sec. m. ^{Stubbil} r.

as berthen in the weie; for in the lippes of the wel felende shal be founde grace. 20 The mouth of the prudent is^y sozte in the chirche; and the wrdis of hym thei 21 shul thenke in ther hertes. As an hous set out of termes, so a wisdom to a fool; and the kunnyng of the mys felende vn- 22 tellable wrdis. Gyues in feet doctrine to a fool; and as bondis of hondis vpon the 23 riȝt hond. The fool in laȝhing enhaunceth his vois; forsothe a wis man vnnethe 24 stilleli shal laȝhen. A goldene ournement doctrine to the prudent; and as an 25 armcercle in the riȝt arm. The foot of the fool liȝt in to the hous of the neȝh- bore; and a wis man shal be confoundid 26 of the persone of the myȝty. The fool fro the wyndowe biholdith in to the hous; the lered man forsothe withoute 27 shal stonde. The folie of a man to herkenen thurȝ the dores^z; and the prudent 28 shal be greued with strif. The lippes of vnprudent men folies shul tellen^a; the wrdis forsothe of prudent men in a ba- 29 launce shul ben peisid. In the mouth of foolis the herte of hem; and^b in the herte 30 of wise men the mouth of hem. Whan the vnpitouse curseth the deuel, he curs- 31 eth his owne soule. The rownende^c gruc- chere shal defoule his soule, and in alle thingus he shal ben hatyd, and that abideth, shal ben hatid; the stille and the wel felende shal ben wrshipid.

CAP. XXII.

1 In a cleȝy ston shal ben stoned the slowe; and alle shuln speke of the grete 2 dispising of hym. Of the drit of oxen stoned is the slowe; and eche that toucheth hym, shal shaken out hondes. 3 The confusioun of the fader is of the vndisciplyned sone; forsothe a fool doȝtir 4 in gret mynushing shal be. A prudent doȝtir eritage to hir husbonde^d; for she that confoundith, in repref is mad of the

grace schal be foundun in the lippis of a wiȝs man. The mouth of a prudent²⁰ man is souȝt in the chirche; and *men* schulen thenke hise wordis in her hertis. As an hous distried, so *is* wisdom to a²¹ fool^{*}; and the kunnyng of an vnwiȝs man *is* wordis that moun not be teld out. Stockis in the feet *is* techyng to a fool;²² and as bondis of hondis on the riȝt hond. A fool enhaunsith his vois in leiȝyng;²³ but a wiȝs man schal leiȝe vnnethis stilli. Techyng *is* a goldun ournement to a pru-²⁴ dent man; and as an ournement of the arm in the riȝt arm. The foot of a fool *is*²⁵ liȝtⁱ in to^k the hous of a neȝbore; and a wiȝs man schal be aschamed[†] of the per- soone of a miȝti man. A fool biholdith²⁶ fro the wyndow in to the hous; but a lered man schal stonde with out forth. It *is* foli of a man to herkene bi the dore;²⁷ and a prudent man schal be greuyd bi dispisyng. The lippis of vnprudent men²⁸ schulen telle fonned thingis; but the wordis of prudent men schulen be weied in a ba- launce. The herte of foolis *is* in her²⁹ mouth; and the mouth of wise men *is* in her herte. Whanne a wickid man curs-³⁰ ith the deuel, he cursith his owne soule. A priuy bacbitere schal defoule his soule,³¹ and in alle thingis he schal be hatid, and he that dwellith[‡], schal be hatid; a stil man and wiȝs schal be onourid.

CAP. XXII.

A slow man is stonyd in a stoon of¹ cleȝy; and alle men schulen speke on the dispisyng of him. A slow man is stonyd² of the dung of oxis; and ech man that touchith hym, schal schake the hondis. The schame of a^m fadir is of a sone vn-³ lered; but a fonned douȝter schal be in decreessyng[§]. A prudent douȝter *is* eritage⁴ to hir hosebonde; for sche that schendith *hir hosebonde*, is in dispisyng of the fadir.

* *wisdom to a fool*; for if he hath ony know- ing of trithe, he schal leese it, for vndu- maner of sei- yng. *teld out*; for he bryngith forth tho so, that tho moun not be vndur- stondu. *Live here. c.*

† *a wiȝs man schal be schamed*; that is, schal be aschamed to speke bifor him, no but nede ether opyn profit axith this. *The herte of foolis*; for anon thei tellen out her conseil. *the mouth of wise men, etc.*; for they pronounsen no thing, no but bi good auyse- ment biforgo- ynge. *cursith the deuel*; dampned iustly. *cursith his soule*; for in his dedis he sueth the deuel, and so he de- nounsith, that he owith to be dampned. *Live here. c.*

‡ *dwellith*; with a priuy bacbitere, and is defould bi his synne. *stille man*; in du tyme, and spekinge in co- uenable tyme. *Live here. c.*

§ *in decreess- ing*; of the onour of fadir and modir. *Live here. c.*

^y shal be *c pr. m. E pr. m.* ^z dore *AEGH.* ^a speke *E pr. m.* ^b Om. *A.* ^c rownyng *E.* ^d man *c et E pr. m.*

ⁱ liȝt *to go v.* ^k Om. *c.* ^l an vnprudent man *A pr. m.* ^m Om. *1.*

getere. The fader and man she fool
hardi confoundeth, and of the vnпиты
man she shal not be lassid; of either for-
sothe she shal^e be vnwrshipid^f. Melodie
in weiling vnkouenable^g telling; scourges
and doctrine in alle tyme wisdam. Who
techeth a fool, as that glueth togidere a
sherd. He that telleth a wrd to the not
herende, as that rereth a slepene^h man
fro an heuy slep. With the slepeneⁱ he
speketh, that telleth to the fool wisdam;
and in the ende of the^k telling he shal
sey, Who is this? Ouer the deade weepe
thou, forsothe the list of hym failede;
and ouer the fool weepe thou, forsothe
he failede wit. A litil weep vp on the
deade, for he restede. Forsothe of the
most wicke^l most wicke^l lijf, on the deth
of a fool. The weiling of the deade
seuene dazes; of the fooll forsothe and
of the vnпиты alle the dazes of the lijf
of hem. With a fool ne speke thou
myche, and with a mys felende go thou
not away. Kep thee fro hym, that thou
haue not greef; and thou shalt not ben
defoulid in the synne of hym. Boowe
awei fro hym, and thou shalt finde reste;
and thou shalt not be maad sorewi^m slo³
in the folie of hym. Ouer leed what shal
ben heuy? and what othir name to hym
than a fool? Lijtere is to bern grauel,
and salt, and a gobet of iren, than an
inprudentⁿ man, and a fool, and vnпиты.
As ioynng of tres, bounde togidere to
the fundament of the bilding, shal^o not
ben vnloosid, so and the herte fastned to-
gidere in the thenking of counseil. The
thenking of the wel felende in alle tyme,
or drede, shal not be beshrewid. As chaf
in he^{3e} thingus, and mortar withoute due
cost, sett a^{3en} the face of the wynd, shul
not abide; so and the dredeful herte in
the thenking of a fool a^{3en} the bure of
drede a^{3en} stont^p not. As grauely enourn-

A 'schameles womman^m schendith the fa-
dir and hosebonde, and schal not be maad
lesse* than vnfeithful men; forsothe sche
shal not be onourid of euer either. Melo-
die in morenyng *is* vncouenableⁿ tellyng;
betyngis^o and techyng in al tyme with
wisdom. He that techith a fool, as he⁷
that glueth togidere a tiel stoon. He that⁸
tellith a word to hym that herith not, *is*
as he that reisith a man slepyng fro a
greouse sleep. He that tellith wisdom⁹
to a fool, spekith with a man slepyng;
and in the ende of the tellyng he schal
seie, Who is this? Wepe thou[†] on a deed¹⁰
man, for whi his list failide; and wepe
thou on a fool, for he failide of wit. Wepe¹¹
thou a litil on a deed man, for he hath
restid. Forsothe the lijf of a ful[‡] wickid¹²
man *is* ful wickid, more than the deth of
a fool. The morenyng of a deed man *is*¹³
seuene daies; but *the morenyng* of a fool
and of a wickid man *is* alle the daies of
her lijf. Speke thou not myche with a¹⁴
fool, and go thou not with an vnwijs man.
Kep thee fro hym, that thou haue not¹⁵
disese; and thou schalt not be defoulid
in the synne of hym. Boowe thou awei¹⁶
fro hym, and thou schalt fynde reste;
and be thou not anoied by his foly. What¹⁷
shal be maad heuyere than leed? and
what othere name than a fool *is* to it?
It is lijtere to bere grauel, and salt, and¹⁸
a gobet of yrun, than a man vnprudent,
and a fool, and vnfeithful. As an heep of¹⁹
trees, boundun togidere in the fundament
of the bilding, schal not be vnboundun, so
and an^{oo} herte confermed in the thouzt of
counsel[§]. The thouzt of a wijs man shal²⁰
not be maad schrewid in ony tyme, ne-
ther drede^p. As chaffis in hi^{3e} places,²¹
and soond with out medling of hym, set
a^{3en} the face of wynd, schulen not dwelle;
so and a dredeful herte in the thouzt of a²²
fool a^{3en} stondith not a^{3en} the feersnesse

* *lesse*; that is, schal not be lesse in vices than men that beren pestilence. *wisdom*; that is, chastising, bi beting ether bi word, nedith eue to be doon wisely and with du circumstances. *Lire here. c.*
† *Wepe thou, etc.*; that is, mercifully do thou seruyce of the deed bodi, and preye thou for him, for his tyme of merit faillide. *Lire here. c.*
‡ *the lijf of a fool*; that is, the wickid lijf of a fool is worse, and more to be biweild, than the deth of him. *The morenyng of a deed man*; that is, of a iust man deed, durith. *bi seuene dayes*; so it was in the tyme of the writere of this book. *of a fool, etc.*; a fool here is seid not he that is a fool bi defaute of kyndly wit, but bi defaute of good lijf, thoru abundance of malice; and in liyk maner an vnfeithful man is he, that doith idolatrie. *alle the dayes of her lijf*; vndurstonde thou, ben wor- thi to be biweild. *Lire here. c.*
§ *of counsel*; that is, of good counsel, and of prudence, is not departid listly fro goodnesse. *dredeful*; bi worldly drede. *a^{3en} stondith out*; yuel, but consentith anoon. *Lire here. c.*

^e shal not *c pr. m. E pr. m.* ^f wrshipid *c pr. m.* ^g nedeles *c pr. m. E pr. m.* vnkonable *c sec. m.*
^h slepi *AGH.* ⁱ slepi *A.* ^k Om. *AE GH.* ^l wickede *AE GH.* ^m Om. *c pr. m.* ⁿ vnprudent *AGH.* ^o that
shal *c.* ^p stondeth *AE GH.*

^m boold *womman, that is, schameles, c et ceteri.* ⁿ couenable *A pr. m. is.* ^o betyng *AS.* ^{oo} the *I.* ^p in
drede *A sec. m.*

yng^q in a briȝt wal, so and the trem-
 blende herte in the thenking of a fool,
 alle time he schal not dreden^r; so and
 that in^s the hestis of God abit^t stille
 24 euermor. The prickende the eȝe leteth out
 teres; and that pricketh the herte, bring-
 25 eth forth wit. Throwende a ston in to
 foules, 'schal throwe^u hem down; so and
 that putteth reprof to a frend, looseth
 26 frenshipe. To the frend and if thou
 bringe forth a swerd, thou shalt not dis-
 peiren; ther is forsothe aȝeengoyng to a
 27 frend. If he shul opene a drery mouth,
 ne drede thou; ther is forsothe acording,
 out take putting to of vice, and dis-
 pit, and pride, and openyng of priuyte,
 and treccherous veniaunce; in alle these
 28 thingus schal flee awei a frend. Feith
 welde thou with a frend 'in the^v pore-
 nesse of hym, that and in the goodis of
 29 hym thou glade. In tyme of tribula-
 cioun of hym abid stille to hym feithful,
 that and in the eritage of hym thou be
 30 togidere eir. Biforn fir of the chymnee,
 moiste issue, and the smoke of fyr, is
 enhauncid; so and befor blod cursis, and
 31 wrongis, and thretes. A frend to saluten
 I schal not be confoundid, and fro the
 face of hym I schal not hiden me; and
 if cueles schulen^w comen to me bi hym,
 32 I schal suffre. Eche that shal heren, shal
 33 shonen hymself fro hym. Who schal ȝyue
 to my mouth warde, and vpon^x my lippis
 a^y certeyn marke, that I falle not fro
 them, and my tunge leese me?

CAP. XXIII.

1 Lord, fader, and lordshipere of my lif,
 ne forsake thou me in the thenking and
 the counseil of them; and suffre thou me
 2 not to fallen in that reprouyng. Who
 puttith vp on in my^z thenking scourgis,
 and in myn herte doctrine of wisdam,
 that to the vnknowyngus of them he
 spare not to me, and apere not the giltis

^q enuyrownynge A. ^r repen E pr. m. ^s Om. C. ^t abideth AEGH. ^u throwith C pr. m. ^v and in A.
^w Om. C pr. m. ^x to AGH. ^y Om. G. ^z the E pr. m.

^q Om. C. ^r sendith I. ^s brynge I. ^t Vapour, ether heete, C et ceteri. ^u the F. Om. ceteri.

of drede. As ournyng, ether purgetyng, 23
 ful of grauel in a cleer wal*, so and a
 ferdful herte in the thouȝt of a fool schal
 not drede in ony tyme; so and^q he that
 dwellith euere in the heestis of God†. He 24
 that prickith the iȝe, schal leede out teeris;
 and he that prickith the herte, bryngith
 forth wit. He that castith^r a stoon to 25
 briddis, schal caste doun tho; so and he
 that doith wrong to a frend, departith
 frenschipe. Thouȝ thou bryngist^s forth a 26
 swerd to a frend, dispeire† thou not; for
 ther is going aȝen to the frend. If he 27
 openeth a soreful mouth, drede thou not;
 for whi ther is acordyng, outakun dispis-
 ynge, and schenschipe, and pride, and
 schewyng of preuyte, and a tretcherouse
 wounde; in alle these thingis a frend schal
 fle awei. Haue thou feith with a frend 28
 in his pouert, that thou be glad also in
 hise goodis. In the tyme of his tribula- 29
 cioun dwelle thou feithful to hym, that
 also thou be euene eir in the eritage of
 hym. Heete^t and smook of fier is maad 30
 hiȝ bifore the fier of a^u chymenei; so and
 cursyngis, and dispisyngis, and manaassis,
 comen bifore blood. I schal not be 31
 aschamed for to grete a frend, and Y
 schal not hide me fro his face; thouȝ
 yuels comen to me bi hym, Y schal suffre.
 Ech man that schal here, schal kepe warliȝ 32
 hym silf fro hym. Who schal ȝyue keping 33
 to my mouth, and a certeyn ceelyng on
 my lippis, that Y falle not bi tho, and
 that my tunge leese not me?

* cleer wal;
 that is, of hard
 stonys, and
 maad smethe.
 schal not drede;
 bi Goddis
 drede. Lire
 here. C.
 † heestis of
 God; vndur-
 stonde thou,
 dwelleth euere
 in the loue and
 drede of God.
 Lire here. C.

† dispeire, etc.;
 of rekeuering
 of frenschipe.
 dispising; that
 is, to putte
 on him greu-
 ouse cryme, as
 that he is a
 theef. schen-
 schipe; that is,
 to putte on him
 that he was
 borun vnlawe-
 fully, ether that
 he is boonde
 man. a tre-
 cherouse
 wounde; that
 is, doon bi tre-
 soun. Lire
 here. C.

† kepe warly;
 that is, fro
 offence of a
 frend. Lire
 here. C.

CAP. XXIII.

Lord, fadir, and lordli gouernour of my
 lijf, forsake thou me not in the thouȝt and
 counsel of hem||; nether suffre thou me to
 falle in that schenschipe. Who settith 2
 aboue in my thouȝt beetyngis, and in myn
 hert the techyng of wisdom, that in the
 vnkunnyngis of hem he spare not me, and
 that the trespassis of hem appere not?

|| counceil of
 hem; that is,
 of foolis and
 vnfeithful
 men. C.

3 of them? Lest waxen to myne vnkun-
nyngnesses, and ben multeplyed my giltis,
and my synnes abunden; and I falle in
the sijte off myn aduersaries, and myn
4 enemy ioze. Lord, fader, and God of my
lif, ne forsake thou me in the thenking
5 of hem. The enhauncyng of myn ezen
ne zyue thou to me; and al desyr turne
6 awei fro me. Do awei fro me lustis of
the wombe, and the liggyngus of lust ne
take thei me; and to vnreuerent inwit
7 and vndiscreet ne take thou me. The
doctrine of the mouth here 3ee, sonis;
and that shal kepen it, shal not pershen
in his lippis, ne shal be sclaudrid in
8 the werste^a werkes. In his vanyte is
ca3t the synnere and the proude man^b;
and the cursid shal be sclaudred in
9 hem. To sweryng vse not thi mouth;
10 manye forsothe fallingus in^c it. The
nemnyng forsothe of God be not con-
tynuel in thi mouth, and to the names of
seyntus be thou not mengd; for thou shalt
11 not ben harmles of hem. As forsothe a
seruaunt askid bisily, fro wannesse, *'or
enuye^d*, is not mynusht; so eche swerere
and nemnyng, in al fro synne shal not be
12 purgid. A man myche swerende shal be
fulfild with wickidnesse^e; and ther shal
not gon awei fro the hous of hym ven-
13 iauance. And if he shul bigile the bro-
ther, the gilte of hym vpon hym shal be;
and if he shul feyne, he shal trespasen
14 double. And if in veyn he shul swern,
he shal not be iustefied; forsothe with
werst 3elding shal be fulfild the hous of
15 hym. Ther is and an other speche
a3enward in to deth; *'be it^f* not founde
16 in the eritage of Jacob. Forsothe of
merciful men alle these thingus shul be
don away; and in giltis thei shul not

Lest myn vnkunnyngis encrease, and my 3
trespassis be multiplied, and my synnes be
plenteuouse; and lest Y falle in the sijt
of myn aduersaries, and myn enemy haue
ioie. Lord, fadir, and God of my lijf, for- 4
sake thou not me in the thou3t of hem.
3yue thou not to me enhaunsyng* of 5
myn 3en; and turne thou awei fro me al
schrewid desijr. Do thou awei fro me 6
the coueitisiv of the^v wombe, and the
coueitisiv of letcherie take me not; and
3yue thou not *'me to^x* a soule vnreuerent
and vndiscreet^y. Sones, here 3e the tech- 7
yng of mouth; and he that kepith it, schal
not perische bi hise lippis, nether schal be
sclaudrid in worste werkis. A synnere 8
and proude man schal be takun[†] in his
vanite; and a cursid man schal be sclaud-
drid in tho. Thy mouth be not custom- 9
able to sweryng; for whi many fallyngis
ben ther ynne. Forsothe the nemnyng of 10
God be not customable in thi mouth,
and be thou not meddlid to the names of
seyntis; for thou schalt not be giltles of
hem. For as a seruaunt *that is axid bisili,* 11
schal not wante wannesse; so ech man
swerynge[‡] and nemynge schal not be
purgid of synne in al. A man swerynge 12
myche schal be fillid with wickidnesse;
and veniaunce schal not go awei fro his
hous. And^a if he disseyueth a brother, 13
his trespas schal be aboue hym; and if
he feyneth, he schal trespasse doubli. And 14
if he swerith in veyn, he schal not be ius-
tified; for whi his hous schal be fillid
with worst 3elding. Also a3enward an- 15
other speche is in to deth; be it not found
in the eritage of Jacob. For whi alle 16
these thingis schulen be don awei fro
merciful men; and thei schulen not delite
in trespassis. Thi mouth be not custom- 17

* 3yue thou not to me enhaunsyng, etc.; that is, suffre thou not that pride be lord ouer me. *of wombe;* that is, of glouyng. 3yue thou not my soule to falle into vnreuerence, and into vnwisdom. *Live here. c.*
† proude man schal be takun; of the deuyl, that settith to him a snare. *sclaudrid in tho;* that is, schal falle in the snaris of the denel. *nemnyng of God;* that is, to swere bi him, netheles it owith to be ofte in thi mouth, to preye and preche. *names of seyntis;* in sweryng ofte bi hem. *giltles of hem;* that is, of offence of hem. *axid bisili;* that is, constreynd bi beetingis to telle. *wannesse;* of skyn, for the beting of his body. *swerynge;* bi God. *and nemynge;* that is, sweryng bi the names of seyntis, and this customably. *Live here. c.*
‡ ech man swerynge, etc.; for bi sich yuel custom he fallith into vnleueful ooth. *disseyueth;* that is, harmith him bi a fals ooth. *aboue him;* for he is holdun to restore, and he schal be constreynd herto, if it is preued a3enus him. *feyneth;*

in holdinge stille the truthe, for whos declaring he is brou3t forth a witesse, and swerith that he knowith not. *doubli;* that is, a3enus himsilf, in sweryng fals, and a3enus the neylore in harmynge him, in conscience that holdith another mannis thing, and another man in the purs. *his hous;* for whi sumtyme sones ben punyschid bi temporal peynes, for fadris and modris, and most whanne thei suen the fadris synne; as it is doon ofte in this caas, for a sone that herith ofte his fadir sweryng in veyn, takith bi this a liyk maner. *another speche;* contrarie to the formere; in this speche is blasfemye, that disserueth deth, as God seith in xxiiij. c^o. of Leuitici. *Live here. c.*

^a wickedest AEGH.
^f but AGH.

^b Om. c pr. m.

^c ben in A.

^d Om. c et E pr. m.

^e wickenesse E.

^v coueityse s. ^w Om. ceteri. ^x to me s. ^y vnsaueri, ether vndiscreet, c et ceteri. ^a Om. A pr. m. i.

17 often turne^g. To the vndisciplynous speche vse not thi mouth; forsothe ther 18 is in it the wrd of synne. Haue mynde of fader and thi moder; in the myddel 19 forsothe of grete men thou stondist. Lest paraenture God forzete thee in the sizte of hem; and thur; thi bisynesse gretli maad foul, repref thou suffre^h, and haddest leuere not to be born, and the dai of 20 thi birthe thou curse. A man vsid in wrdys of repref, in alle his dazes shal not 21 be leredⁱ. Two kindis abundyn in synnes, and the thridde bringeth to wrathe and 22 perdicioun. A fel soule as fyr brennende shal not be quenched, to the tyme sum 23 what he swolewe; and a shreude man in the mouthe of his flesh shal not leuen, to 24 the time he teende fyr. To a leccherous man eche bred sweete; he shal not be 25 weri, trespasende vnto the ende. Eche man that ouergoth his bed, dispisende in to his soule, and seiende, Who seeth me? 26 Dercnesses cumpassen me, and the walles coueren me aboute, and no man aboute biholdeth me. Whom drede I? Of my giltis the heizest shal not han mynde. 27 And^k he vndirstont^l not, for alle thingus the eze of hym seeth, for he putte awei fro hym the drede of God; of such a maner man is drede, and the ezen of men 28 dredende hym. And he kne; not, for the ezen of the Lord ben myche more liztere ouer the sunne, biholdende aboute alle the weies of men, and the depthe of the se, and the hertes of men biholdende 29 in to the hidde partis. To the Lord God forsothe, er thei weren^m foormed, alle thingis ben knowen; so and aftir the 30 parformed he biholdith alle thingus. This in the stretes of the cite shal be vengid; as an horse colt he shal be dryue, and 31 wher he hopeth not, he shal be ca;zt. And he shal ben vileny to alle; forthi that he 32 vnderstod not the drede of the Lord. So and eche womman forsakende hir manⁿ,

able to vnreuerent speche; for whi a word of synne is in it. Haue thou mynde on 18 thi fadir and modir; for thou stondist in the myddis of grete men. Lest perauen- 19 ture God forzete thee in the sizt of hem; and lest thou maad a fool bi thi customableness, suffre schenschipec^b, and haddist leuere to be not borun, and curse the dai of thi birthe. A man customable in the^c 20 wordis of schenschipec, in alle daies schal^d not be tau;zt. Twei kyndis* ben plenteu- 21 ouse in synnes, and the thridde bringith ire and perdicioun. An hoot soule bren- 22 nyng as fier schal not be quenched, til it swolewe sum thing; and a wickid man in 23 the mouth of his fleisch schal not faile, til he kyndle fier. Ech breed is swete to a 24 letcherouse man; he schal not be maad weri, trespasyng^e til to^e the ende. Ech 25 man that passith his bed^f, doith dispit azens his soule, and seith, Who seeth me? Derknessis cumpassen me, and wallis 26 kyueren me, and no man biholdith me. Whom drede Y? The hijeste schal not haue mynde on my synnes. And he vn- 27 dirstondith not, that the ize of him^f seeth alle thingis; for whi the drede of sicke a man puttith awei fro him the drede of God, and the izen of men that dreden hym *putten awei fro hym Goddis drede*. And he knew not, that the izen of the 28 Lord ben myche more clerere than the sunne, and biholden alle the weies of men, and the depthe of the see, and^g biholden the hertis of men in to hid partis. For 29 whi alle thingis weren knowun to the Lord, bifore that thei^h weren maad of nouzt; so and aftir the making he biholdith alle thingis. This *man* schal be 30 punyschid in the stretis of the citee; he schal be dryuun awei as an horse colt, and he schal be takun, where he hopith not. And he schal be schenschip to alle 31 men; for he vndurstod not the drede of the Lord. So and ech womman forsak- 32

* *Twei kyndis; that is, couetise and gloteny. and the thridde; that is, auoutrie. bringith ire; of Goddis venaunce. and perdicioun; of helle. brennyng; with the fier of couetise. swolewe sum thing; in getinge vniustly the goodis of othere men. a wickid man; that is, a glotoun. til he kyndle fier; of lecherie. Ech breed is swete; that is, ech wiyf of another man is desirable to him. maad weri, etc.; that is, he schal not ceesse to breke Goddis heest, that forbedith auoutrie. til to the ende; of his liyf. Lire here.*
^f *that passith his bed; bi auoutrie. the drede of sicke a man; that is, of auouter, bi which he dredith to be priued fro his lust. the izen of men, etc.; that is, men that knowen his auoutrie, and seruen him therynne, for drede of his offence, and preisen him, and nurschen him in hise yuels, putten away fro him Goddis drede. Lire here. c.*

^g turne them *E pr. m. AGH.* ^h suffrist *A.* ⁱ lerned *AEGH.* ^k Om. *A.* ^l vnderstondeth *AEGH.*
^m ben *C pr. m. E pr. m.* ⁿ husbonde *AEGH sec. m.*

^b schenschipec, *ether scornynng, c et ceteri prater y.* ^c Om. *1.* ^d he shal s. ^e vnto *1.* ^f him, *that is, of God, v.* ^g and thei *1.* ^h tho *CEFGHIKMNPRQSUVXYA.*

shal synnen, and settende eritage of an
 33 aliene matrimoyne. First in the lawe of
 the heȝest she was vnleeneful^o, and the
 secunde hir man^p she forsok; the thridde
 in auoutrie she dide leccherie, and of an
 34 othir man sonus she sette to hirself. This
 in to the chirche shal be broȝt, and in to
 35 the sonus of hir shul not taken rootis, and
 the braunches of hir shul not ȝyuen
 36 fruyt. Thei shul leuen^q in to curs the
 mynde of hir, and the vilenye of hir shal
 37 not be don awei. And thei shul knowe,
 for thei ben forsaken; for no thing be-
 tere than the dred of God, and no thing
 swetere than to biholden in the maunde-
 38 mens of the Lord. Gret glorie is^r to fo-
 lewe the Lord; lengthe forsothe of dajes
 shal ben taken to of hym.

CAP. XXIV.

1 Wisdam shal preisen his soule, and in
 the Lord he shal ben wrshepid; and in
 the myddel of his^s puple he shal glorien.
 2 And in the chirches of the heȝest he shal
 opene his mouth; and in the sizte of the
 3 vertue of hym he shal glorien. And in
 the myddel of his puple he shal ben
 enhauncid; and in hoeli^t plente he shal
 4 myche wudren^u. And in the multitude
 of chosen men he shal han preising; and
 among blissid men he shal ben blissid,
 5 seiende, I of the mouth of the heȝest
 cam forth, first goten biforn eche crea-
 6 ture. I made in heuenus, that vnfailende
 lizt shulde springe, and as a litil cloude
 7 I coueryd^v eche flesh. I in the heȝest
 thingus dwellede, and my trone in a piler
 8 of a cloude. The cercle of heuene I cum-
 passide alone, and the depthe of the se
 I thirlede; and in the flodis of the se I
 9 wente, and in al erthe I stod. And in
 10 alle puple, and in alle folc of kinde the
 11 firsthed I hadde; and of alle heȝe and

ynge hir hosebonde schal do synne, and
 ordeynynge eritage* of an alien matri-
 monye. For firste sche was vnbileueful 33
 in the lawe of the heȝeste, and the se-
 counde tyme sche forsook hir hosebonde;
 and the thridde tyme sche was defoulid
 in auowtrie, and ordeynede to hym sonus
 of another man. 'This wommanⁱ shal be 34
 brouȝt in to the chirche, and me schal bi-
 holde on hir sonus. Hir sonus schulen not 35
 ȝyue rootis, and hir braunchis schulen not
 ȝyue fruyt. Thei schulen leene the mynde 36
 of hir in to cursyng, and the schenscipe
 of hir schal not be don awei. And thei 37
 that ben left schulen knowe, that no thing
 is betere than the drede of God, and no-
 thing is swetere than to biholde in the
 comaundementis of the Lord. It is greet 38
 glorie to sue the Lord; for whi lengthe
 of daies schulen be takun of hym.

CAP. XXIV.

Wisdom schal preise[†] his soule, and he 1
 schal be onourid in God; and he schal
 haue glorie in the myddis of his puple.
 And he schal opene his mouth in the 2
 chirchis of the heȝeste; and he schal haue
 glorie in the sizt of his vertu. And he 3
 schal be enhaunsid in the myddis of his
 puple; and he schal wondre in hooli plentee^k.
 And in the multitude of chosun men he 4
 schal haue preisyng; and among blissid
 men he schal be blissid, and seie, I, the 5
 firste gendrid bifore ech creature, cam forth
 fro the mouth of the heȝeste. I made in 6
 heuenes, that lizt neuere failynge roos vp,
 and as a cloude Y hilide al erthe. Y dwell- 7
 ide in heȝeste thingis, and my trone in a
 piler of cloude. Y aloone ȝede aboute the 8
 cumpas of heuene, and Y perside the
 depthe of the see; and Y ȝede in the wawis
 of the see, and Y stood in al the lond. 9
 And Y hadde the firste dignite in^l ech pu- 10
 ple, and in ech folk; and Y trad bi vertu 11
 on the neckis of alle excelent men and

* *eritage*; that is, eir of hir hosebonde. *matrymonye*; whanne hir auouter was weddid. *to him*; that is, to hir hosebonde. *rootis*; for thei schulen not be stablischid in the eritage of the hosebonde. *sue the Lord*; bi the weye of rijtfulnesse. *lengthe of dayes*; that is, euerlastinge liyf. *Lire here.*

† *Wisdom schal preise, etc.*; that is, God the Sone schal preise him silf. *onourid in God*; the Fadir. *haue glorie in the sizt of his vertu*; that is, in merueilouse werkis, doon bi the vertu of the heȝeste. *Y the firste gendrid*; that is seid in the persone of God the Sone. *of the mouth of the heȝeste*; that is, of the vertu of gendring of God the Fadir. *Lire here. c.*

^o vnbeleeful *EG sec. m.* ^p husbonde *AE sec. m. GII. or hosebonde C sec. m. marg.* ^q forsaken *E pr. m.*
^r Om. *A.* ^s the *A.* ^t the hooli *A.* ^u ben wundred *E pr. m.* ^v made *C pr. m. E pr. m.*

ⁱ Sche this *r.* ^k fulnesse, *ether plentee, c et ceteri præter x.* ^l of *c.*

lowe the hertes bi vertue I trad; and in alle these thingus reste I sozte, and in 12 the eritage of hym^w I shal wone. Thanne comaundide, and seide to me, the foormere of alle thingus; and he that foormede 13 me, restede in my tabernacle; and seide to me, In Jacob dwelle thou, and in Irael eritage thou, and in my chosene put 14 rootes. Fro the bigynnyng and bifor worldis^x I am foormed, and vnto the world to come I shal not cesen to ben; and in hoeli wonyng beforn hym I 15 seruede. And so in Sion I am fastned, and in an halewid cite lic maner I restede, and in Jerusalem my power. And I rootede^y in a puple wrshipid; and in to the parties of my God the eritage of hym, and in plente of halewes my withholding. As a cedre I am enhauncid in Liban, and as a^z cipresse in the hil of 18 Sion. And as a palm I am enhauncid in Cades, and as the plaunting of a^a rose in 19 Jericho. As a fair olyue in feeldis; and as a platan^b I am enhauncid biside the 20 water in stretes. As canel and balsam smellende, I 3af smel; and as chose 21 myrre I 3af swotnesse of smel. And as torax, and galban, and vngula, and gutta, and as Liban not kut, I smekede^c my dwelling; and as balsame not mengd is^d 22 my smel. I as terebynt strei3te out my braunchis; and my braunchis of wrshipe, 23 and of grace. I as a vyne frutede swotnesse of smel; and my floures frutes of 24 honour, and of honeste. I modir of fair loouyng, and of drede, and of knowing, 25 and of hoeli hope. In me alle grace of weie, and of treuthe; in me alle hope of 26 lif and^e of vertue. Passeth to me, alle that coueiten me; and of my ienera- 27 ciouns 'be 3ee^f fulfild. My spirit for-

meke; and in alle these *men* Y souzte reste, and Y schal dwelle in the eritage of the Lord. Thanne the creatour of alle 12 comaundide, and seide to me; and he that formyde me, restide in my tabernacle; and he seide to me, Dwelle thou in Jacob, 13 and take thou eritage in Israel, and sende thou rootis in my chosun men. Y was 14 gendrid of^m the bigynnyng* and bifore worldis, and Y schal not faile 'til toⁿ the world to^o comyng; and Y mynstride in an hooli dwellyng bifore hym. And so Y 15 was maad stidfast in Syon†, and in lijk maner Y restide in a citee halewid, and my power *was* in Jerusalem. And Y rootid 16 in a puple onourid; and the eritage therof in to the partis of my God, and my withholding‡ in the plentee^p of seyntis. Y was 17 enhaunsid as a cedre in Liban, and as a cipresse tree in the hil of Syon. Y was 18 enhaunsid as a palm tree in Cades, and as the plauntyng of roose in Jeryco. As^q a 19 fair olyue tree in feeldis; and Y was enhaunsid as a plane tree bisidis watir in stretis. As canel and bawme 3uyunge greet 20 smelle, Y 3af odour; as chosun myrre Y 3af the swetnesse of odour. And as storax, 21 and galban, and vngula§, and gumme, and as Liban not kit down, Y made hoot my dwellyng place; and myn odour as bawme not meddlid. Y as a terebynte stretchide 22 forth my boowis; and my boowis *ben* boowis^r of onour, and of glorie. Y^s 23 as a vyne made fruyt the swetnesse of odour; and my flouris *ben* the fruytis of onour, and of oueste. I *am* a modir of 24 fair loue, and of drede, and of knowyng, and of hooli hope. In me *is* al grace of 25 weie, and of treuthe; in me *is* al hope of lijf and of vertu. Alle 3e that coueiten 26 me, passe^t to me; and be 3e fillid of my

* of the bigynnyng; the bigynnyng of tyme may not be vndurston dun herbi, but the bigynnyng here is seid the Fadir, which is the bigynnyng of comyng forth of persooones in the Trynyte, and bifor worldis; that is, euerlastingly, without bigynnyng of tyme. *not faile til to the world to comyng;* that is, Y schal dwelle perfily with outen ende. *mynstride;* that is, made to mynystre, bi Aaron and other good prestis. *Lire here. c.*
† Y was maad stidfast in Sion; this stidfastnesse seith not ony chaunging in God, but in a creature, wheryne Goddis 3iftis ben stabischid stidfastliere. Goddis wisdom is seid maad stidfast in the lil of Sion, for the temple was bildid there, in which temple the arke and propiciatorie, which represente the secte of God, hadden stable dwelling, and weren no more borun aboute fro place to place. *Y rootide;* that is, stabischide stidfastliere my 3iftis. *in a puple onourid;* that is, in the puple of Israel, that was onourid of God more than othere pupilis. *eritage therof;*

that is, of the puple onourid. *in to the partis of my God;* that is, at the Fadir, which is my God, in as myche as Y am man; ether the Fadir is seid God of the Sone, for the Sone is seid Ood of God. *in to the partis of my God;* that is, of the Fadir, which is God, of whom Y am; nethelesse Y am the same God with him in being, and am departid onely in persooone. *Lire here. c.* ‡ *my withholding, etc.;* that is, my dwelling bi grace is in the congregacioun of seyntis. *Lire here. c.* § *vngula;* that is, a tre of greet odour, and is liyk a mannus nayl. *Lire here. cv.*

^w the Lord *c pr. m. E pr. m.* ^x the woorldis *A.* ^y hadde roote *AEGH.* ^z Om. *A.* ^a Om. *AGH.*
^b plaunt *A.* ^c putte out *E pr. m.* ^d Om. *c pr. m.* ^e Om. *c pr. m.* ^f 3e shulen ben *AE pr. m. GH.*

^m fro *N sec. m. a.* ⁿ vnto *I.* ^o Om. *I.* ^p fulnesse *CEGHIV.* ^q And as *I.* ^r Om. *I.* ^s And *Y A.*
^t passeth *I.*

sothe ouer hony sweete; and myn eritage ouer hony, and hony comb. My mynde in the ieneracioun of worldis. Theif that eten me, 3it shul hungryn; and that drinken me, 3it shuln thristen. Who hereth me, shal not be confoundid; and who werchen in me, shul not synnen; and who declaren me, euere lastende lif shuln han. Alle these thingus the boc of lif, and the testament of the hejest, and the knouleching of treuthe. Moises comaundide the lawe in the hestus of riztwisnesses, and the eritage to the hous of^g Jacob, and the behestus to^h Irael. He sette to Dauid, his child, to reren vp a king of hym most strong, and in the trone of wrshipe sittende in to euer mor. The which fulfillith, as Fison, wisdam; and as Tigris. in the dazes of newes. That fulfilleth, as Eufrates, wit; that multepieth, as Jordan in the tyme of 37 rip. That sendeth disciplyne as lizt; and stondynge to, as Jyon in the dai of vndage. That parformeth first to knowen it; and the feblere shal not enserchen it. Fro the se forsothe shal abunde the thenking of hym; and the counseil of hym in the grete depnesse. I wisdam heelde out floodis; I as an ouerthwert weie of watir with oute mesure fro the flood. I as the flood Dorex, and as watir kundute wente out fro paradys. I seide, I shal watrin the gardyn of my plauntingus; and I shal make drunkeⁱ the frut of my birthe. And lo^k! he is mad to me a plenteuous path; and my flood nezhede to the se. For doctrine as morutid lizt I lizte to alle; and I shal tellen out it vnto aferr. I shal persen alle the nethere partis of the erthe, and I shal biholde alle slepente; and I shal liztnen alle hopende in the Lord. 3it doctrine as profecie I shal heelden out, and I shal leuen it to men sechende wisdam; and I shal not cesen in to the progenyes of

generaciouns. For whi my spirit *is* swete²⁷ aboute hony; and myn eritage *is* aboute hony, and hony comb. My mynde *is* in²⁸ the generacioun of worldis. Thei that²⁹ eten me, schulen hungre 3it; and thei that drynken me, schulen thirste 3it. He that³⁰ herith me, shal not be schent; and thei that worchen in me, schulen not do synne; and thei that declaren^u me, schulen haue³¹ euere lastynge lijf. Alle these thingis *is*³² the book of lijf, and the testament of the hizeste, and the knowyng of treuthe. Moises comaundide a lawe in the co-³³ maundementis of riztfulnessis, and eritage to the hous of Jacob, and biheestis to Irael. He settide to Dauid^{*}, his child, to³⁴ reise of hym a kyng moost strong, and sittynge with outen ende in the trone of onour. Which *kyng* fillith wisdom, as³⁵ Phison *schedith out watir*; and as Tigris in the daies of newe thingis. Which, as³⁶ Eufrates, fillith wit; which multiplieth, as Jordan in the tyme of heruest. Which³⁷ sendith techyng as lizt; and is niz *alle men*, as Gion in the dai of vendage. Which³⁸ makith perfilti first to knowe that *wisdom*; and a feblere man schal not enserche it. For whi the thouzt therof[†] schal be plenteuouse of the see; and his counsel in the greet occian. Y wisdom schedde out⁴⁰ floodis; Y as a weie[‡] of ful greet watir of the flood. Y as the flood Dorix, and as a watir cundit Y 3ede out of paradys[§]. Y⁴² seide, I schal watir my gardyn of plauntingis; and Y schal greetli fille the fruyt of my child beryng. And lo! a plenteuouse weie of watir is maad to me; and my flood neizede to the see. For Y liztne⁴⁴ techyng as the cheer morewtid to alle men; and Y schal telle out it 'til to^w fer. Y schal perse alle the lowerre partis of⁴⁵ erthe, and Y schal biholde alle that slepen; and Y schal liztne alle that hopen in the Lord. 3it Y schal schede out tech-⁴⁶ ing as profesie^{||}, and Y schal leuee it to

* *He settide to Dauyth*; that is, ordeynede, ether bihizte. *kyng*; that is, Crist, that cam of Dauyth vpe fleisch, bi the virgyn Marie. c. † *the thouzt therof, etc.*; that is, his knowing is more plenteuouse than the see. and his counsel; is vncomprehensible. *Live here.* c. ‡ *as a weye*; that is, a strong rennyng. *Live here.* cv. § *of paradys*; that is, of the Fadir, in whom is al good and al swetnesse. *watere my gardyn*; that is, the gardyn of the fiztinge chirche. *the fruyt of my child beryng*; that is, the cumpenye of apostlis, and of othere men bileuyng, that resseyueden the gifis of the Hooly Goost plenteously in the day of Pentecost. *Live here.* c. || *as profesie*; that is, as certeyn and trewe teching, as profesie schewid of God. *Y schal*

^f Om. c pr. m. ^g of the Lord of E pr. m. ^h of E pr. m. ⁱ drunke, or fulfille AGH. ^k Om. AG pr. m. H.

^u declaren, ether shewen, K marg. ^w vnto L.

them, vnto the hoeli^l spirituel world.
47 Seeth, for not to me alone I trauailede,
but to alle sechende out the treuthe.

CAP. XXV.

1 In thre thingus plesid is to my spirit,
that ben proued bifor God and man;
2 the acord^m of brethern, and the looue of
ne3hebores, and man and womman wel
3 to themself consentende. Thre spices
4 to the soule of them; a pore man proud,
and a riche man aⁿ liere, and an old
5 man a^o fool and dotid. What thingis^p in
thi 3outhe thou hast not gedered, hou
6 shalt thou finde in thin eelde? How fair
the dom in^q hoornesse, and to prestis to
7 knowe kounseil. How fair to olde men
wisdam, and glorious vnderstanding, and
8 counseil. The coroun of olde men myche
wisdam; and the glorie of them dred of
9 God. Nyne vnouertrowable^r thingus of
the herte I magniefede; and the tenthe
10 I shal telle in tunge to men. A man
that is io3id in sones lyuende, and seende
the turnyng vpsodoun of his enemys.
11 Blisful that dwellith with a womman
weel felende, and that in his tunge is
not slyden, and that seruede not to the
12 vnwrthi hymself. Blisful that findith a
verre frend, and that telleth out ri3twis-
13 nesse to the herende ere. Hou gret that
findith wisdam and kunnyng; but not
14 ouer the dredende God. The drede of
God ouer alle thingus hymself sett aboue.
15 Blisful the man to whom it is 3oue to
han the drede of God; who holdith it,
16 to whom shal he be licned? The dred of
God the bigynnyng of his looue; the by-
gynnyng forsothe of feith is to be ioyned
17 to hym. Alle veniaunce is the drery
slowthe of herte; and eche malice the

hem that seken wisdom; and Y schal not
faile in to the generaciouns of hem, til in
to the hooli world. Se 3e, that Y trauelide 47
not to me aloone, but to alle that seken
out treuthe.

CAP. XXV.

In thre thingis it is plesid to my spirit,¹
which ben appreued bifore God and men;
acordyng of britheren, and loue of nei3-2
boris, a^x man and womman wel consent-
yng to hem silf. My soule hatide thre3
spicis, and Y am greued greetli to the
soule of hem*; a pore man proud, and a 4
riche man liere, and an eld man a fool and
vnwitti. Hou schalt thou fynde in thin 5
eelde tho thingis, whiche thou gaderist
not in thi 3ongthe? Doom is ful fair† in 6
hoornesse, and to preestis to knowe coun-
cel. Wisdom is ful fair to eelde men, and 7
glorouse vndirstondyng, and counsel. The 8
coroun of eelde men is in myche kunnyng;
and the glorie of hem is the drede of God.
I magniefede nyne thingis vnsuspect of the 9
herte; and Y schal seie the tenthe thing bi
tunge to men. A man which lyuynge is 10
myrie in sones, and seyng the distriyng of
hise enemyes. He is blessid that dwellith 11
with a witty womman, and he that felle
not bi his tunge, and he that serynde not to
men vnworthi to hym silf. He is blessid 12
that fyndith a very frend, and he that
telleth out ri3tfulnesse to an eere heringe.
He is ful greet that fyndith wisdom and 13
kunnyng; but he is not aboue him that
dredith God‡. The drede of God hath set 14
itv silf aboue alle thingis. Blessid is the 15
man to whom it is 3ouun to have the
drede of God; to whom schal he be licned,
that holdith that drede? The drede of God 16
is the bigynnyng of his loue; forsothe the
bigynnyng of feith is to be faste ioyned
therto. The sorewe of herte is ech 17
wounde§; and the wickidnesse of a wom-

leue it to hem;
in scripture.
not fayle; to
teche hem bi
writing. hooli
world; that is,
to comyng in
blis. Lire here. c.
* to the soule
of hem; that is,
malice of hem.
eld man; that
is, vnkunnyng,
not for defaute
of kynde, but
for he dispiside
to lerne. Lire
here. c.
† Doom is ful
fair; that is,
doom of discre-
cioun is ful fair
in an hoor
heed, ether eld
man. and to
prestis; that
owen kunne
the lawe of
God. to knowe
counsel; that
is, to haue good
counsel and
certeyn. vnsus-
pect of herte;
that is, of
goodnesse, of
which thingis
noon owith for
to doute. vn-
worthi; that
is, to synneris
in consentinge
to hem in yuel.
telleth out; as
a techere. to
an eere her-
inge; that is,
to a man holdinge
in herte, and
fillinge in werk.
Lire here. c.
‡ that dredith
God; the
drede of God
is the more
good, and pass-
ith alle goodis
biforseid.
therto; that
is, to Goddis
drede, for whi
drede makith
a man suget to
God, and so
doith feith.
Lire here. c.
§ The sorewe of
herte is ech
wounde; that
is, as the so-
rewe of herte
passith ech
wounde of
bodi, so the
malice of a
womman pass-
ith at the ma-
lice of a man.

^l hooli A. ^m cord AEGH. ⁿ Om. A. ^o Om. C. ^p Om. c pr. m. ^q of c pr. m. ^r ouertrowable A.

^x and a i. ^y hym i.

18 wickidnesse^r of a womman. And eche
 19 wounde, and not wounde she shal seen
 20 of herte; and al shreudenesse, and not
 21 shreudenesse of a womman; and al hid
 22 thing, and not hid thing of hatende men;
 23 and al veniaunce, and not veniaunce of
 24 enemyes. There is not an hed wickidere
 25 ouer the hed of a shadewe eddere; and
 26 there is not wrathe ouer the wrathe of
 27 a womman. To dwelle with a leoun
 28 and a dragoun more shal^s plesen, than
 29 to wone with a shreude womman. The
 30 shreudenesse of a womman chaungeth^t
 31 hir face; and she^u a^zeen blendide^v hir
 32 cheere as a bere, and as a sac she shal
 33 shewen in the myddel of ne^zhebores.
 34 The housebond^w of hir gretli weilede;
 35 and herende, sizhede a litil. Short alle
 36 malice ouer the malice of a womman;
 37 the lot of synnes falle vpon hir. As a
 38 graueli steeyng vp in the feet of an old
 39 man, so a tungy womman to a quyete
 40 man. Ne beholde thou the fairnesse of
 41 a womman, and coueite thou not a wom-
 42 man in fairnesse. The wrathe of a wom-
 43 man and the mysreuerence, gret shen-
 44 shipe. A womman if she haue maistrie,
 45 she is contrarie to hir housebond^x. A loe^z
 46 herte, and a dreri face, and a wounde of
 47 deeth, a shreude womman. Feble hondis
 48 and vnloosid knees, a womman that mak-
 49 eth not blisful hir housebond^x. Of a wom-
 50 man is mad the bigynnyng of synne;
 51 and bi hir alle wee die. Zyue thou not
 52 to thi watir issue, ne^y a litil; ne to a
 53 shreude womman for^zyuenesse, *or leeue*,
 54 *or fredam*^z, of goyng out. If she *schal*
 55 not go^a to^b thin hond, she shal con-
 56 founde thee in the sizte of enemyes. Fro
 57 thi flesh kut hir awei, lest^c euermore sche
 58 mysvse^d thee.

man is al malice. *A leche* shal se ech¹⁸ *A leche schal se*
 19 wounde, and not the wounde of herte; *ech wounde; of*
 20 and al wickidnesse, and not the wickid- *bodi. and not*
 21 nesse of a womman; and ech hilyng^y, and *the wounde;*
 22 not hilyng^z of hateris; and ech veniaunce, *that is, heuy-*
 23 and not the veniaunce of enemyes. Noon *nesse of herte.*
 24 heed is worse than the heed of an eddre *and al wickid-*
 25 dwellynge in schadewe; and noon ire is *nesse, etc.; as*
 26 aboute the ire of a womman. It schal *if he seie, outir-*
 27 plese more to dwelle with a lioun and a *ly a man may*
 28 dragoun, than to dwelle with a wickid *perseyue al ma-*
 29 womman. The wickidnesse of a womman *lice outakun*
 30 chaungith hir face; and sche blyndide her *the malice of*
 31 cheer as a beer *doith*^a, and sche schal schewe *a womman, for*
 32 as a sak in the myddis of ne^zboris. Hir *she colourith it*
 33 hosebonde weilide; and his *wickid wijf* *more bi ap-*
 34 herde, and sizside a litil. Al malice *peringe fren-*
 35 schort on the malice of a womman; the *schipe to hir*
 36 parte of synneris* falle on hir. As a *hosebonde. and*
 37 styngge ful of grauel in the feet of an *ech hiling; that*
 38 elde man, so *is* a womman a greet ian- *is, colouring of*
 39 glere to a pesible man. Biholde thou not *malice, ech a*
 40 the fairnesse of a womman, and coueyte *man may per-*
 41 thou not a womman for fairnesse. The *seyue, outakun*
 42 ire and vnreuerence of a womman[†] *the traierouse*
 43 grete^c schenscipe. If a womman hath *colouring of*
 44 the firste dignyte, *ethir cheef gouvernail*, *hateris and*
 45 sche is contrarie to hir hosebonde. A low *enemyes, so it*
 46 herte, and soreful face, and wounde of *is of a wickid*
 47 deeth, *is* a wickid womman. Feble hondis[‡] *womman, that*
 48 and knees vnboundun, a womman that *hidith bi signes*
 49 blessith not hir hosebonde. The bygyn- *of frenschipe*
 50 nyng of synne was maad of a womman; *the hatrede*
 51 and alle we dien bi hir. Zyue thou not *which she hath*
 52 issu to thi watir[§], zhe , not a litil issu; ne- *to hir hose-*
 53 ther to a wickid womman fredom of goyng *bonde. Lire*
 54 forth. If sche goith not at thin hond, *here. c.*
 55 sche schal schende thee in the sizt of ene- ** the part of*
 56 myes. Kitte hir a wei fro thi fleischis, lest *synne; that is,*
 57 euere sche mysvse thee. *the peyne of*
 58 *helle, which is*
 59 *the part of syn-*
 60 *neris, as the*
 61 *lyf of glorie*
 62 *is part of iust*
 63 *men. Lire*
 64 *here. c.*
 65 *† of a wom-*
 66 *man; to hir*
 67 *hosebonde.*
 68 *Lire here. c.*
 69 *‡ Feble hondis;*
 70 *to worche wel.*
 71 *knees vnbound-*
 72 *un; that is,*
 73 *redi to do*
 74 *anoutrie. bless-*
 75 *ith not; that is,*
 76 *dispisith. at*
 77 *thyn hond;*
 78 *that is, bi thi*
 79 *ruling. kitte*
 80 *hir awey; bi*
 81 *departing fro*
 82 *bed; and this*
 83 *is seid of a*
 84 *womman vn-*
 85 *corrigeble, ether*
 86 *that wole ne-*
 87 *uere be amend-*
 88 *id, for whi to*
 89 *holde hir, is to*
 90 *consente to hir*
 91 *synne. Lire*
 92 *lyttill. c sec. m.*

here. c. § water; that is, to a river, for he will ouerflowe that place, be his yssu neuer so lyttill. c sec. m.

^r wickenesse E. ^s it shal A. ^t when she chaungeth E pr. m. ^u she hath al E pr. m. ^v blyndith AGH.
^w man C pr. m. E pr. m. ^x man CE pr. m. ^y Om. C pr. m. ^z Om. C pr. m. E pr. m. ^a go not C pr. m.
 E pr. m. ^b in to A. ^c Om. E pr. m. ^d vse not E pr. m.

^y hilyng, that is, colouringe of malice, v. ^z the hiling x. ^a Om. i. ^b to hir hosebond is v. ^c a grete c.

CAP. XXVI.

1 Blissid is the man of a good womman;
the noubre forsothe of the 3eres of hym
2 double. A strong womman delytith hir
man^e; and the 3eres of 'the liyf of^f hym
3 she shal fulfille in pes. A good part^g a
good womman; in good part of men
dredende God, she shal be 3ouue to a man
4 for goode^h dedeis. Of riche forsothe and
pore the goode herte; in alle tyme the
5 chere of them gladsum. Of thre thingus
dradde myn herte, and in the ferthe my
6 face was aferd. The dyuyseounⁱ of the
cite, and the gederyng togidere of the
7 puple, and lesing chaleng; vp on deth
8 alle thingus heuye. Sorewe of herte, and
9 weiling, a ielous womman. In a ielous
womman scourge of tunge, to alle co-
10 munende. As a 3ok of oxen that is
moued, so and^k a^l shreude womman;
who holdith hir, as he ca3te a scorpioun.
11 A drunkelew womman gret wrathe and
strif; and the filtheed of hir shal not be
12 couered. The fornyacioun of a womman
in the hauncing out of e3en; and in the
13 e3elidis of hir she shal be knowen. In a
do3tir not turnende away hirsilf fastne
warde; lest, ocasioun founde, she mysuse
14 hirsilf. Fro^m alle irreuerence of the e3en
of hir waar; and ne wndre thou, if she
15 dispise thee. As a weie goere at a welle
threstende the mouth shal opene, and of
alle next water shal drinke; and a3en
eche paleⁿ shal sitte, and a3en alle arewe
shal opene quyuer^o, to the tyme that
16 she^p faile. The grace of a bisi womman
shal deliten hir man^q; and the boenes of
17 hym she shal fatten^r. The discipline of
18 hir is the 3ifte of God. A wel felende
womman and a stille is not the chaung-
19 ing of the tazt soule. Grace vpon grace

that is, ech place couenable to fornyacioun. *opene the arowe caas, etc.*; that is, schal schewe hir schamefast membrs to ech that 3erde is clepid an arowe at Ebreys. *fuile*; til to hir deth.

^e husbonde *AE sec. m. GH.* ^f Om. *C pr. m.* ^g partie *AEGH.* ^h his goode *E pr. m.* ⁱ enuyouste *E pr. m.*
^k Om. *A.* ^l Om. *H.* ^m For *A.* ⁿ pole *E pr. m.* ^o the quyuer *A.* quyuer, or arow caas *C sec. m. marg.*
E sec. m. marg. GH. ^p it *G sec. m.* ^q husbonde *AE sec. m. GH.* ^r fastnen *G.* fasten *H.*

CAP. XXVI.

The hosebonde of a good womman is 1
blessid; for whi the noubre of her 3eeris
is double. A strong womman*^d delitith 2
hir hosebonde; and shal fille in pees the
3eeris of his lijf. A good womman *is* a 3
good part[†]; in the good part of hem that
dreden God, sche schal be 3ouun to a man for
goode dedis. Forsothe the herte of a riche 4
man and of a pore[‡] man *is* good^{dd}; in al
tyme her cheer *is* glad. Myn herte dredde 5
of thre thingis, and my face dredde in
the fourthe thing. Bitraiynge of a citee, 6
and the gadering togidere of puple[§], and 7
fals chaleng; alle thingis greuouse on
deth. The sorewe of herte, and moren- 8
yng *is* a ielouse womman^{||}. In a gelouse 9
womman *is* betyng of tunge, and sche
comyneth with alle men. As a 3ok of 10
oxis which is mouyd, so and a wickid
womman; he that holdith hir, *is* as he
that takith a scorpioun. A drunkelew 11
womman *is* greet ire, and dispisyng; and
hir filthe schal not be hilid. The forny- 12
acioun of a womman *is* in the reisyng of
y3en; and schal be knowun in the i3e
liddis of hir. Make thou sad keypyng^e in 13
a dou3tir not turnynge a wei hir silf; lest
sche mysuse hir silf, if sche fyndith oc-
14 casion. Be thou war of al vnreuerence
of hir i3en; and wondre thou not, if sche
15 dispisith thee. As a weiegoere thirstynge
shal opene the mouth at a welle, and
shal drynke of ech watir next; and *the*
forseid dou3tir schal sitte a3ens ech pale[¶],
and schal opene the arowe caas a3ens ech
arowe, til sche faile. The grace of a bisi 16
womman schal delite hir hosebonde; and
schal make fat hise boonus. The kun- 17
nyng of hir is the 3ifte of God. A wijs 18
womman and^f stille is not chaungyng of

* *A strong womman; that is, a3enus synnes. Live here. c.*

† *a good part; that is, of matrimonye. Live here. c.*

‡ *of a riche man and of a pore, etc.; that is, if he hath a good wyf. Live here. c.*

§ *the gadering togidere of puple; that is, conspiring of the puple a3enus the prince. c.*

|| *a gelouse womman; is a contynuel sorewe to hir hosebonde, of whom sche supposith to be disseyued, and so sche ymagyneth contynuelly a3enus him. betyng of tunge; a3enus hir hosebonde.*

¶ *comyneth with alle men; that is, settith forth hirsilf to othere men. a scorpioun; that makith fair semelaunt with the face, and prickith with the tail; so a wickid womman drawith by flatteryngis, and prickith til to deth, as Dalida dide to Sampson, in xvij. c. of Judicum. greet ire; that is, cause of greet ire to hir hosebonde, for sche wastith hise goodis, and schewith hise priuytes. not turnyng away; fro 3onge men dissolute, and vnonest spectacles. occasioun; that is, leiser. Live here. c.*

¶ *ech pale; axith; mannus*

^d womman *a3enus synnes v.* ^{dd} *that is, if thei han goode wyues. v marg.* ^e the keypyng *I.* ^f and a *I.*

20 an hoeli womman, and a shamefast. Eche
 forsothe peising is not wrthi a contentent
 21 soule. As the sunne risende in the world
 in the hezest thingus of God, so the fair-
 nesse of a good womman in to the en-
 22 ournyng of hir hous. A shynende lan-
 terne vpon an hoeli candilstick, and the
 fairnesse of the face vpon the stable age.
 23 Goldene pileris vpon silueren feet, and fast
 feet upon the plauntes, ^vor *soulis*^s, of a sta-
 24 ble womman. Euere lastende foundemens
 vp on a^t sad ston, and the maundemens
 of God in the herte of an hoeli womman.
 25 In two thingus myn herte is maad so-
 rewful^u, and in the thridde wrathing to
 26 me cam. A^v man fize^r failende bi
 myseise, and a man wel felende dispisid.
 27 And that ouergoth fro riztwisnesse to
 synne, God greithede hym to a two
 28 bitende swerd. Two spices harde and
 perilous to me semeden; hard is delyuered
 the chaffarere^w fro his negligeⁿce,
 and the^x tauerner shal not be iustified fro
 synnes^y of lippis.

CAP. XXVII.

1 For myseiste^y manye trespaseden;
 and he^z that secheth to be maad riche,
 2 turneth awei his eye. As in the myddel of
 a ioynng of stonnes a paele, ^vor *a stake*^{zz},
 ficchid is, so bitwen the myddel of biyng
 and silling he shall ben anguysht with
 3 synnes. He shal ben to-treden with
 4 giltende^a gilte. If not in the drede of
 the Lord thou shul holde^b thee bisili,
 anoon shal ben turned vpsodoun thin
 5 hous. As in the smyting of a cyue shal
 abide stille pouder, so the porenesse of a
 6 man in the thenking of hym. The ves-
 selis of the krockere preueth the furneis;
 and riztwis men temptacioun of tribula-
 7 cioun. As the erthe werching of a tree

a lernyd soule. Grace on grace *is* an 19
 hooli womman, and schamfast. Forsothe 20
 al weiyng is not worth a contynent soule.
 As the sunne risyng in the world in the 21
 hizeste thingis of God, so the fairnesse of
 a good womman *is* in to the ournement
 of hir hous. A lanterne schynynge on an 22
 hooli candilstike, and the fairnesse of a
 face* on stidfast age. Goldun pileris on 23
 siluerne foundementis, and stidfast feet on
 the soolis of a stidfast womman. Euer- 24
 lastyng foundementis on a sad ston, and
 the heestis of God in the herte of an hooli
 womman.

CAP. XXVII.

In twei thingis myn herte was maad sori, 25
 and in the thridde thing wrathfulnesse
 cam to me. A man a^g werriour failynge 26
 bi nedynesse, and a wijs man dispisid.
 And God hath maad hym redi to the 27
 swerd, that passith ouer fro riztfulnesse
 to synne. Twei^h spices apperiden harde 28
 and perillouse to me; a marchaunt is de-
 lyuered[†] of hard fro his negligeⁿce, and
 a tauerner schal not be iustified of synnes
 of lippis. Many men han trespassid for 1
 nedynesse; and he that sekith[‡] to be
 maad riche, turneth a wei his ije. As a 2
 stake is fastned in the myddis of a heep
 of stoonys, so and *a man* schal be an-
 gwischid[§] bi synnes bitwixe the middis of
 sillyng and biyng. Trespas schal be a 3
 to-brokun with hym that trespassith. If 4
 thou holdist not thee diligentli in the
 drede of the Lord, thin hous schal soone
 be turned vpsodoun. As dust schal dwelle 5
 in the hoolis of a riddil, so the angwisch of
 a man *schal dwelle* in the thouzt of hym.
 A furneis preueth the vessels of a pottere; 6
 and the temptacioun of tribulacioun *preu-*
eth iust men. As cherliche trael aboute 7

for whi remors of synne, which is seid the worm of consience, dwellith in his consience, thou; the dede of synne is passid.

^s Om. c et E pr. m. ^t Om. AEG pr. m. H.
^w marchaund A. chaffarere, or *marchaunde* E sec. m. GH.
^x the false c pr. m. E pr. m. ^y the synnes
 AEGH. ^{yy} myseise c pr. m. ^z Om. c pr. m.
^b beholde A. ^{zz} Om. c et E pr. m. ^a the giltynge AEGH.

^g Om. 1. ^h Two 1.

a lerned soule;
 that is, of a
 lerned hose-
 bonde, for he
 nolde chaunge
 hir for ony
 thing. *Live*
here. c.
 * fairnesse of
 the face, etc.;
 that is, as sich a
 lanterne list-
 neth the
 chirche, and
 sich a face
 makith fair
 ripe age, so a
 good womman
 makith fair hir
 hows. *stidfast*
womman; in
 vertu, that is,
 which renneth
 not aboute fro
 hows to hows,
 is ensauple
 of goostli fair-
 nesse, and of
 outermere
 oneste. *Live*
here. c.
 † a marchaunt
 is delyuerid,
 etc.; of his
 helthe, for he
 coueytith ouer-
 myche ertheli
 goodis. *Live*
here. c.
 ‡ he that sek-
 ith; bi vnre-
 sonable desir.
 turne awei;
 fro riztfulnesse.
Live here. c.
 § schal be an-
 gwischid; that
 is, the sillere,
 that enforsith
 to decreesse
 of the iust
 priys. with him
 that trespass-
 ith; for in deth
 the synnere is
 al to-brokun,
 and thanne the
 doying of synne
 is endid, for the
 tyme of merit
 and of trespass-
 ing ceessith
 thanne. *thin*
hous; that is,
 bilding of ver-
 tues. *dust*;
 that is, vile
 thingis, as
 stonys, metis,
 and liyk
 thingis. *an-*
gwisch of a
man; that is,
 synnere. in
 thouzt of him;
Live here. c.

shewith the frute of hym, so a wrd of
 8 thenking the herte of a man. Biforn a
 wrd ne preise thou a man; that forsothe
 9 tempting is of men. If thou folewe^c rizt-
 wisnesse, thou shalt taken it; and thou
 shalt clothen it as an aube of wrshipe,
 and thou shalt dwelle with it, and it shal
 defende thee in to euer mor, and in the
 dai of knoueleching thou shalt finde fast-
 10 nyng. Foules to the lic to them comen
 togidere; and treuthe to them that wer-
 11 chen it shal turne azen. A leoun to
 hunting waitith euermor; so synnes to
 12 men werchende wickidnesse. An hoeli
 man in wisdam woneth, as the sunne;
 for the fool as the moone is^d chaungid.
 13 In the myddel of mys felende men kep a
 wrd to tyme; in the myddel forsothe of
 men thenkende the lawe of God be thou
 14 besi. The telling of synneres hatesum;
 and the lashing of them in the giltis of
 15 synne. The myche swering speche shal
 sette standing of heer, for fer, to the hed;
 and the irreuerence of it is stopping of
 16 eres. Shedding out of blod in iangling of
 proude men; and the cursing of them
 17 grenous heering. Who nakeneth pri-
 uytes, leeseth the feith of a frend; and
 he findeth not a frend to his inwit.
 18 Looue a neȝbore, and be thou ioyned
 19 in feith with hym. That if thou shul
 nakene the hidde thingus of hym, 'thou
 20 schalt not pursue^e aftir hym. As a
 man forsothe that leeseth his frend, so
 that leeseth the frenshipe of his neȝhe-
 21 bore. And as he that leteth a brid out of
 his hond, so thou that hast forsake thi
 neȝbore, and thou shalt not taken hym.
 22 Thou shalt not folewe hym, for ferr he is
 awei; forsothe he fleyȝ out as a capret
 fro the grene, for woundid is the soule
 23 of hym. Thou shalt not moun mor ouer
 hym binde togidere; but of the cursid
 24 is acording togidere. To nakenen for-
 sothe the priuytes of a frend, is the dis-

a tree schewith the fruyt therof, so a word
 of thouȝt *schewith* the herte of man^j.
 Preise thou not a man bifore a word*⁸;
 for whi this is the temptacioun of men.
 If thou suest riztfulnesse, thou schalt take⁹
 it; thou schalt clothe it as a long cloth
 of onour, and thou schalt dwelle with it,
 and it schal defende thee with outen ende,
 and in the dai of knowing^k thou shalt
 fynde stidfastnesse. Volatilis comen to-
 10 gidere to *briddis* lijk hem silf; and
 treuthe schal turne azen to hem that
 worchen it. A lioun settith aspies euere¹¹
 to huntyng; so synnes[†] to hem that
 worchen wickidnesse. An hooly man¹²
 dwellith in wisdom, as the sunne *dwellith*
stabi^l; for whi a fool is chaungid as the
 moone. In the myddis of vnwise men¹³
 kepe thou a word to tyme; but be thou
 bisi in the myddis of hem that thenken
 the lawe of God. The tellyng of synneris¹⁴
 is hateful; and the leizyng of hem is in
 the trespassis of synne. Speche sweringe¹⁵
 myche schal make stonyng up of heeris,
 for astonyng, to the heed; and vnreuer-
 ence therof is stoppyng of eeris. The¹⁶
 schedyng out of blood is in the chidyng
 of proude men; and the cursyng of hem
 is greuouse heryng[†]. He that schewith¹⁷
 opynli the priuytees of a frend, leesith
 feithfulnesse; and he schal not fynde a
 frend to his soule. Loue thou a neȝbore,¹⁸
 and be thou ioyned with hym in feith.
 For if thou schewist opynli the priuytees¹⁹
 of hym, thou schalt not perfilti sue[§] aftir
 hym. For as a man that leesith his frend,²⁰
 so he that leesith the frenshipe of his
 neȝbore. And as a man that latith go a²¹
 brid fro his hond, so thou that hast forsake
 thi neȝbore, and thou schalt not take
 hym. Thou schalt not sue hym, for he²²
 is fer absent; for he ascapid as a capret
 fro a snare, for the soule of hym is
 woundid. Thou schalt no more mow²³
 bynde hym togidere; but of yuel seiying

* *bifor a word;*
 fulli endid.
temptacioun;
 that is, preuyng.
Live here. c.

† *so synnes,*
etc.; that is,
fendis that in-
disen men to
synne, setten
aspies to hem
that worchen
wickidnesse,
til thei leden
hem to helle.
Live here. c.

‡ *is greuouse*
hering; for in
her chiding thei
blasfemen God
ofte, and it is
ful greuouse to
feithful eeris to
here sich blas-
femye of God.
Live here. c.

§ *not perfilti*
sue; that is,
thou schalt gete
the kyuring of
perfit fren-
shipe. that
leesith his
frend; bi deth
of him he may
no more re-
keuere him.
leesith fren-
shipe, etc.;
bi schewing of
his pryuyte, for
siche frenshipe
is not rekyuer-
id perfiltly. Live
here. c.

^c folewist AEGH. ^d shal be c pr. m. E pr. m. ^e pursue thou not c et E pr. m.

a man r. ^k kunning A. ^l Om. 1.

25 peiring of the vnfeithful soule. The
twynclere with the eze forgeth wicke
26 thingus; and no man hym shal casten
awei. In the sizte of thin ezen he shal
defoule thi mouth, and vp on thi wrdus
he shal wndre; at the laste he shal per-
uerte his mouth, and in thi^f wrdis he
27 shal 3yue sclandre. Manye thingus I
haue herd, and I haue not euened to
28 hym; and the Lord shal hate hym. Who
in to hei3 sendeth a ston, vp his hed it
shal falle; and the wounde of the trec-
29 cherous shal deuyde woundis. And that
delueth a dich, shal falle in to it; and
that setteth a ston to a ne3hebore, shal
stumble in it; and that setteth a grene to
30 another, shal pershe in it. To the do-
ynge most wicke conseil, vpon hym it
shal be turned a3een; and he shal not
knowe whennes it shal come to hym.
31 Illusioun, *or scorne*^g, and repref of proude
men and veniaunce as a leoun *shal aspie*^h
32 to hym. In a grene thei shul pershen, that
deliten the falling of rijt^{is} men; sorewe
forsothe shal waste them, er thei dien.
33 Wrathe and wodnesse, either ben wari-
able; and the man synnere, withholdere
shal be of them.

CAP. XXVIII.

1 Who wile taken veniaunce, of the Lord
shal finde veniaunce; and the synnes of
2 hym kepene he shal kepe. For3if to
thi ne3hebore no3ende to thee, and
thanne to thee lowli pre3ende synnes
3 shul ben for3oue. A man to a man kep-
ith wrathe; and of God he sechith lech-
4 ing^l. In to a man lic to hymself he hath
not mercy; and of his synnes he shal
5 pre3en. He whil he is flesh, reserueth
ire, and mercy asketh of God; who shal
6 pre3e for the giltis of hym? Haue mynde

whi sich gladnesse is streijdy contrarie to the charite of neizbore. *holde tho*; that is, schal holde euer either with ynne himsilf, for he is a vessel able to conteyne yuel. *Live here. c.* § *shal kepe hise synnes*; to be punyschid hardere bi his rijtfulnesse. *for3yue thou to thi neizbore*; the offence which owith euere to be for3ounn, but to for3yue the wrong is not of nede; but of excelent perfeccioun, and sumtyme it spedith not to for3yue the wrong, that is, whanne he that doith wrong takith more booldnesse to do wrong, and other men taken occasioun to do lijk thingis. *Live here. c.*

^f his *c pr. m. E pr. m.* ^g Om. *c et E pr. m.* ^h aspieth *c pr. m.* ^l medicyne *E pr. m.*

^m sendith *CEFGHIKNPQRSUVXa.* ⁿ castith *M.* ^o on *A.* ^o the synnes *I.*

is acordyng. Sotheli to schewe opynli²⁴ * *to schewe opynli the pryuytes of a frend is dispeir*; that is, of a man that schewith priuyte, for he owith not to hope perfit reformyng of the firste frenschip. *that twynclith etc. makith yuels*; a3enus that man that bileueth him a veri frend. *caste him away*; for he bileueth that he is his frend, and holdith him with himsilf. *defoule his mouth*; spekinge plesaunt thingis to thee. *schal wndre*; that is, schal feyne him for to wondre, as if thou hast seid wordis of deep wisdom, and so he schal more disseyue thee. *sette sclandir*; in dispisinge tho thingis as foned, and yuele thingis, whiche he semede bifore to to arette hie and goode. *Live here. c.* † *Y herde many thingis*; that is, yuels, and Y arettyde not another malice euene to the malice of this man. *wounde of a gileful man*; that is, what-euer yuel procurid of a gileful man to another gileful man schal multiplie yuels on him. *Live here. c.* ‡ *scornyng and dispising of proude men*; that is, which ben doon of proude men in wordis and dedis to meke men and pore. *sette aspie to him*; to the peyne of helle. *bi a snare*; of the deuel, for

24 * *to schewe opynli the pryuytes of a frend is dispeir*; that is, of a man that schewith priuyte, for he owith not to hope perfit reformyng of the firste frenschip. *that twynclith etc. makith yuels*; a3enus that man that bileueth him a veri frend. *caste him away*; for he bileueth that he is his frend, and holdith him with himsilf. *defoule his mouth*; spekinge plesaunt thingis to thee. *schal wndre*; that is, schal feyne him for to wondre, as if thou hast seid wordis of deep wisdom, and so he schal more disseyue thee. *sette sclandir*; in dispisinge tho thingis as foned, and yuele thingis, whiche he semede bifore to to arette hie and goode. *Live here. c.* † *Y herde many thingis*; that is, yuels, and Y arettyde not another malice euene to the malice of this man. *wounde of a gileful man*; that is, what-euer yuel procurid of a gileful man to another gileful man schal multiplie yuels on him. *Live here. c.* ‡ *scornyng and dispising of proude men*; that is, which ben doon of proude men in wordis and dedis to meke men and pore. *sette aspie to him*; to the peyne of helle. *bi a snare*; of the deuel, for

25 the pryuytes of a frend, is dispeir* of a soule vnblessid. He that twynclith with 25 the i3e, makith wickid thingis; and no 26 man schal caste hym awei. In the sizt of thin i3en he schal defoule his mouth, and he schal wondre on thi wordis; but at the laste he schal turne weiwerdli his mouth, and in his wordis he schal 3yue sclandre. Y herde mani thingis†, and Y 27 made not euene to hym; and the Lord schal hate hym. If a man throwith^m a 28 stoon anⁿ hi3, it schal falle on his heed; and the gileful wounde of a gyleful man schal departe woundis. And he that dig- 29 gith a diche, schal falle in to it; and he that settith a stoon to a neizbore, schal offende therynne; and he that settith a snare to a nother man, schal perische therynne. If a man makith worst counel, it 30 schal be turned on hym; and he schal not knowe fro whennus it schal come to him. The scornynge and dispising of 31 proude men‡ and veniaunce schal sette a spie to hym, as a lioun *doith*. Thei that 32 deliten in the fal of iust men, schulen perische bi a snare; forsothe sorewe schal waste hem, bifore that thei dien. Ire and 33 woodnesse, euer either ben abhomynable; and a synful man schal holde tho.

CAP. XXVIII.

He that wole be vengid, schal fynde of 1 the Lord veniaunce; and he keypyng schal kepe hise synnes§. For3yue thou to thi 2 neizbore that anoieth thee, and thanne synnes^o schulen be releessid to thee prei- 3 ynge. A man kepith ire to man; and 3 sekith he of God medicyn? He hath no 4 merci on a man lijk hym silf; and bisechith he the hijeste for hise owne synnes? He the while he is fleisch, reserueth ire; 5 and axith he of God merci? who schal preie for hise synnes? Haue thou mynde 6

of thi laste thingus, and lef to ben^k ene-
7my. Rotenese^l forsothe and deth stonden
8on in the hestes 'of hym^m. Remembre
the drede of the Lord, and thou shalt not
9wrathe to the neȝheboꝛe. Remembre the
testament of the heȝest, and dispise the
10ignoraunce of thi neȝheboꝛe. Abstene
thee fro strif, and thou shalt lassen
11synnes. A man forsothe wratheful teend-
ith strif; and a man synnere shal dis-
turbe frendis, and in the myddel of men
12hauende pes he sendith in enemyte. Af-
tir forsothe the trees of the wode, so the
fier brennethⁿ; and aftir the vertue of a
man, so the wrathe of hym shal be, and
aftir his substaunce he shal enhaunce his
13wrathe. An hastid strif shal teende fyr,
and hastende chidyng^o shal sheden out
blod; and a tunge witnessende shal bringe
14to deth. If it shul blowen, as fyr it shal
brenne; and if thou shul spitten vpon
it^p, it shal ben queynt; either fro the
15mouth gon forth. The whistrende gruc-
chere, and the twisil tunge cursid; for-
sothe manye hauende pes disturbide^q.
16The thridde tunge manye men stiredē,
and scaterede them fro folc in to folc.
17Wallid cites of riche men it stroȝede^r, and
the housis of grete men it mynede out.
18The vertues of puples it to-heew³s, and
19stronge folkys of kinde it vnknytte. The
thridde tunge stronge, 'or weddid^t, wym-
men caste out, and shal bynyme them ther
20trauailes. Who biholdith it, shal not han
reste; ne shal han a frend, in which he
21rest. The wounde of a scourge maketh
wannesse; the wounde forsothe of a
22tunge shal to-broosen boenes. Manye
fellen in the mouth of swerd; but not
23as thei dieden by^u ther tunge. Blisful

on the laste thingis, and ceesse thou to be
enemy. For whi failyng and deth neizen⁷
not in the comaundementis of God. Haue⁸
thou mynde on the drede of the Lord, and
be thou^q not wrooth to the neȝboꝛe.
Haue thou mynde on the testament of the⁹
hȝeste, and dispise thou the ignoraunce^{*}
of thi neȝboꝛe. Absteyne thee fro strijf,¹⁰
and thou schalt abregge^r synnes. For whi¹¹
a wrathful man kyndlith strijf; and a
synful man[†] schal disturbe frendis, and
he schal sende in enemyte in the myddis
of men hauyngē pees. For whi aftir the¹²
trees of the^s wode, so fier schal brenne an
hȝ; and after the myȝte^t of a^u man, so his
wrathfulnesse schal be, and aftir his catel
he schal enhaunce his ire. Hasti stryu-¹³
yng schal kyndle fier, and hasti chidyng
schal schede out blood; and a tunge[‡] ber-
yngē witnessing schal bryngē deth. If¹⁴
thou blowist[§], as fier it schal brenne an
hȝ; and if thou spetist[§] theron, it schal be
quenched; euer either comen forth of the
mouth. A preuy bacbiter, and a double¹⁵
tungid man^{||} is cursid; for he disturblide
many men hauyngē pees. The thridde¹⁶
tunge hath stirid many men, and hath
scaterid hem fro folc in to folc. It hath¹⁷
distried wallid citees of riche men, and
hath myned down the housis of grete men.
It^v hath kit down the vertues of pupilis,¹⁸
and hath vnknit strong folkis. The¹⁹
thridde tunge hath cast out weddid wym-
men[¶], and hath priued hem of her tra-
uelis. He that biholdith the^w thridde²⁰
tunge, schal not haue rest; nether schal
haue a frend, in whom he schal reste.
The wounde of betyng makith wannesse;²¹
but the wounde of tunge schal make lesse
the boonys. Many men fellen down bi²²

* ignoraunce ;
that is, offence
doon to thee,
and forgete thou
it. Lire here. c.

† a synful
man ; that is,
a sowere of dis-
cordis. the ver-
tu of a man ;
that is, his ex-
celence demed
of him. fier ;
of wrathful-
nesse and wood-
nesse. Lire
here. c.

‡ a tunge, etc. ;
that is, seiynge,
Venge thee on
him, he dis-
seruede wel.
Lire here. c.

§ If thou blow-
ist ; that is,
bryngist forth
a word at the
stiring of him,
that is wrooth.

brenne ; that
is, enflawme
the ire more.
spetist ther-
onne ; that is,
on the tunge,
witnessinge

ether exciting
to take ven-
iaunce, in
sehewinge that
thilke tunge is
yuel. it schal
be quenched ;

that is, the ire
wrathfulnesse
and of wood-
nesse schal be
quenched. euer

either, etc. ;
that is, a word
kyndlinge ire,
and a word re-
freyninge it.

the thridde
tunge ; that
sowith dis-
cordis, for it is
the thridde
ether the myddil
tunge among

the tungis of
hem, whiche it
makith to dis-
corde. Lire
here. c.

|| a dowble
tungid man ;
he that spekith
fayre bifore a
man, and yuel
bihynde him ;
and so a preuy

that flaterith his
neȝboꝛe bifore
him, and spekith
yuel bihynde
hym, is a dowble
tungid man. Also
the tunge of the
preuy bacbiter
is clepid the
thridde tunge ;
for he that
flaterer flatereth,
hath o tunge,
and he that
tellyth the tale
of bachityng to,
hath the secunde
tunge, and the
bacbiter him silf
hath the thridde
tunge, for he,
as the thridde,
makith debate
bitwen a man
and his neȝboꝛe.
A. ¶ weddid
wymmen ; summe
bokis han onest
wymmen, ether
dredinge schame,
in whom he schal
reste ; that is,
triste verily. bi
her tunge ; for
these men dien
bi the deth of
synne, and if
they repenten
not, bi the deth
of helle. Lire
here. c.

¶ a dowble
tungid man ;
he that spekith
fayre bifore a
man, and yuel
bihynde him ;
and so a preuy

that flaterith his
neȝboꝛe bifore
him, and spekith
yuel bihynde
hym, is a dowble
tungid man. Also
the tunge of the
preuy bacbiter
is clepid the
thridde tunge ;
for he that
flaterer flatereth,
hath o tunge,
and he that
tellyth the tale
of bachityng to,
hath the secunde
tunge, and the
bacbiter him silf
hath the thridde
tunge, for he,
as the thridde,
makith debate
bitwen a man
and his neȝboꝛe.
A. ¶ weddid
wymmen ; summe
bokis han onest
wymmen, ether
dredinge schame,
in whom he schal
reste ; that is,
triste verily. bi
her tunge ; for
these men dien
bi the deth of
synne, and if
they repenten
not, bi the deth
of helle. Lire
here. c.

bacbiter, that dar not avow that that he spekith bifore the persone that he spekith yuel bi, is a dowble tungid man, and he that flaterith his neȝboꝛe bifore him, and spekith yuel bihynde hym, is a dowble tungid man. Also the tunge of the preuy bacbiter is clepid the thridde tunge; for he that the flaterer flatereth, hath o tunge, and he that he tellyth the tale of bachityng to, hath the secunde tunge, and the bacbiter him silf hath the thridde tunge, for he, as the thridde, makith debate bitwen a man and his neȝboꝛe. A. ¶ weddid wymmen; summe bokis han onest wymmen, ether dredinge schame, in whom he schal reste; that is, triste verily. bi her tunge; for these men dien bi the deth of synne, and if they repenten not, bi the deth of helle. Lire here. c.

^k thyn E pr. m. ^l Blisfulnesse C pr. m. E pr. m. ^m Om. C sec. m. E sec. m. ⁿ shal brennen E pr. m.
^o C. super ras. strijf E pr. m. ^p Om. A. ^q he disturbide E pr. m. ^r distruyede AEGH. ^s hew3 down
C sec. m. ^t Om. C et E pr. m. ^u for C pr. m. E pr. m.

^q Om. I. ^r decrease, ether abregge C E F G H I K M N P Q R U V X A. ^s Om. CV. ^t vertu C E G H I K M N P Q R S U V X A.
power F sec. m. ^u Om. ceteri. ^v and AF sec. m. ^w that C.

that is couered fro a shreude tunge; 'the which^v in the wratlhe of it passide not, and 'the which^v droȝ not at the ȝoc of it, and in the bondis of 'it is^w not bounde.

24 The ȝoc forsothe of it is an irene ȝoc, and the bond of it is a brasene bond.

25 The deth of it the werste^x deth; and

26 profitable helle more than it. The stede-fastnesse of it shal not abide stille, but shal holde the weies of vnriȝtwis men; in his flaume he shal not brenne riȝtwis

27 men. Thei that forsaken God, shul falle in to it; and it shal brenne out in them, and it shal not be queynt; and it shal be sent in to them as a leoun, and as a

28 parde it shal hurte them. Hegge thin eres with thornes, and wile thou not heren the shreude tunge; and to thi mouth mac thou dores, and^y lokes to thin

29 eres. Thi gold and thi seluer melt togidere; and to thi wrdis mac thou a balaunce, and riȝt bridelis to thi mouth.

30 And tac heed, lest paraenture thou slyde in the tunge, and thou falle in the sizte of the^z enemys, waitende to thee, and thi fall yng be vnheleable in to the^{zz} deth.

CAP. XXIX.

1 Who doth mercy, leeneth to his neȝhe-bore; and he that is more wrth in hond,

2 kepeth the hestis. Leene to thi neȝhe-bore in tyme of his neede; and eft ȝeld

3 to a neȝhe-bore in his tyme. Conferme a wrd, and feithfulli do with it; and in alle tyme thou shalt finde that is needful

4 to thee. Manye as finding eymeden vsure, and ȝeeuen gref to them that

5 helpeden to^a them. To the time that thei taken, thei kissen^b the hondis of the ȝyuere; and in behestis^c thei meken

6 ther voys. And in tyme of ȝelding 'he shal aske^d delaz ing, and he shal speke

the scharpnese of swerd; but not so as thei that perischiden bi her tunge. *He* 23 *is* bles sid that is kyuerid fro a wickid tunge; and he that passide not in the wrathfulnesse therof, and he that drow not the ȝok therof, and was not boundun in the bondis therof. For whi the ȝok 24 therof is an irun ȝok, and the boond therof is a brasun boond. The deth therof *is* 25 the worste deth; and helle *is* more* profit-able than it. The perseueraunce therof 26 schal not dwelle, but it schal holde the weies† of vniust men; in his flawme it schal not brenne iust men. Thei that 27 forsaken God, schulen falle in to it; and it schal brenne greetli in hem, and it schal not be quenched; and as a lioun it schal be sent in to hem, and as a parde it schal hirte hem. Bisette‡ thin eeris with 28 thornes, and nyle thou here a wickid tunge; and make thou doris to thi mouth, and lockis to thin eeris. Welle thou to- 29 gidere§ thi gold, and thi siluer; and make thou a balaunce to thi wordis, and riȝtful bridels to thi mouth. And take heede, 30 lest peraenture thou slide in tunge, and falle in the sizt of enemyes||, settinge treason to thee, and thi falle be vncurable in to deth.

CAP. XXIX.

He that doith merci, leeneth to his neȝ-1 bore; and he that is ful myȝti in hond¶, kepith the comaundementis. Leene thou 2 to thi neȝbore in the tyme of his nede; and eft ȝelde thou to a neȝbore in his tyme. Conferme thou a word, and do 3 thou feithfuli with hym; and in al tyme thou schalt fynde that, that is nedeful to thee. Many men gessiden borewyng as 4 fynd yng, and ȝauen disese to tho^x men that helpiden hem. Til thei taken, thei 5 kissen the hondis of the ȝyuere; and in biheestis thei maken meke her voys. And 6 in the time of ȝelding he schal axe tyme,

* helle is more, etc.; that is, the peyne of helle is lesse yuel than dedly synne, signefied bi the name of the wickid tunge. *Live here. c.*

† holde the weies, etc.; in going down to euerlastinge turment. *Live here. c et plures.*

‡ Bisette, etc.; in eschewinge bacbitingis, and in repreyunge sharply the bacbiters. *doris*; of discreet silence, that thou speke and be stille, in couenable tyme. *Live here. c.*

§ Welle thou togidere, etc.; that is, tempere thou, and dispose thi wisdom and fair speche, that thou holde stille thingis, that ben worthi to be holdun stille, and that thou speke thingis worthi to be spokun, and with du circumstances. *Live here. c.*

|| enemyes; that is, fendis. *in to deth*; of helle, fro which is no redempcioun. *Live here. c.*

¶ in hond; that is, in power to ȝyue largely. *kepith the comaundementis*; not onely leenyng, but also in ȝyuyng. *Live here. c.*

^v that *c pr. m.* ^w Om. *A.* ^x wickedest *AEGH.* ^y and soowe thou *E pr. m.* ^z Om. *c pr. m.*
^{zz} Om. *AGH.* ^a Om. *AEGH.* ^b kissen not *c pr. m. E pr. m.* ^c the biheestis *AGH.* ^d thei *E pr. m.*

^x thilke *I.*

wrdis of noyze^e, and of grucchingus, and
 7 the tyme he schal pleten. If forsothe he
 shul moun zeelde, he schal be enemy;
 vnnethe of the hoele he schal zelde the
 half, and he schal counte it as finding.
 8 Ellys forsothe he schal bigile hym his
 monee, and shal han hym enemy wil-
 9 fully. And repreues and cursis he schal
 zelde to hym; and for wrshipe and bene-
 10 fet he schal zelde to hym wrong. Manye,
 not bicause of shreudenesse, 'lenten not^f,
 but to be^g bigilid^h wilfulli, thei dradden.
 11 Neuer the latere ouer the meke inⁱ inwit
 be thou strengere; and for almes^k deede
 12 drawe thou not hym. For the heste tac
 to the pore; and for the myseise^l of
 13 hym ne lefe thou hym voide. Lees
 monee for^m brothir and frend, and hide
 thou not it vnder a ston, in to perdi-
 14 cioun. Put thi tresor in the hestes of the
 hezeste; and it schal profite to thee more
 15 than gold. Close almes deede in the
 bosum of the pore; and that for thee
 16 schal ful out prezen fro alle euel. The
 almes deede of a man as a litil sac with
 hym; and the grace of a man as the eze
 17 appil it schal kepen. And afterward it
 schal azeen risen, and zelde to them zeld-
 18 ing, to eche in to the hed of hem. Ouer
 the sheld of the myzti, and ouer spere
 19 azen thin enemy it schal fizte. A good
 man maketh feith to his nezhebore; and
 he that hath lost, confusioun schal leue to
 20 hym. The graceⁿ of the borz ne forgete
 thou; forsothe he zaf for thee his soule.
 21 The synnere and the vnclene^o the azeen
 bihotere fleeth. Goode wrdis of the azeen
 bihotere the synnere wijteth to hym;
 and the vnkinde in the^p wit forsaketh
 23 the delyuerende hym. A man azeen bi-
 hoteth of his nezhebore; and whan he
 hath lost reuerence, he schal be forsaken

and he schal speke wordis of anoie, and
 of grutchingis, and he^v schal calenge falsli
 the tyme*. Forsothe if he mai zelde, he⁷
 schal be aduersarie; of a schilling vnnethis
 he schal zelde the half, and he schal
 rekyn that as fyndyng. Ellis he schal de-
 8 fraude him in his monei, and *the leenere*
 schal haue him an enemy with outen
 cause. And he schal zelde to hym, *that⁹*
is, to the leenere, wrongis and cursyngis;
 and for onour and benefice he schal zelde
 to hym dispisyng. Many men lenten not¹⁰
 'to pore neizboris^z, not for cause of wick-
 idnesse, but thei dredden to be defraudid
 with outen cause. Netheles on a meke¹¹
 man in soule[†] be thou strongere; and for
 almes drawe thou not hym. For the¹²
 comaundement^a of God take thou a pore
 man; and for his nedynesse leue thou not
 hym voide. Leese thou monei for a bro-¹³
 ther and frend, and hide thou not it vndur
 a stoon, in to perdicioun. Putte thi tre-¹⁴
 sour in the comaundementis of the hizeste;
 and it schal profite to thee more than gold
 'schal profite^b. Close thou almes in the¹⁵
 bosum of a pore man; and this *almes* schal
 preye for thee 'to be delyuered of God^c
 fro al yuel. The almes of a man *is* as a¹⁶
 bagge with hym; and it schal kepe the
 grace[†] of man as the appil of the i^{3e}.
 And aftirward it schal rise azen, and schal¹⁷
 zelde to hem a zelding, to ech man in to
 the heed of hem. Aboue a^d scheld of the^e¹⁸
 myzti man, and aboue a spere it schal fizte
 azens thin enemye. A good man makith¹⁹
 feith[§] to his nezbore; and he that leesith,
 schal leue schame to hym. Forzete thou²⁰
 not the grace of the borewe; for he zaf
 his lijf for thee^{||}. A synful man and vn-²¹
 cleene fleeth the biheetere. A synnere ar-²²
 retteth to hym silf the goode wordis of the
 borowe; and the vnkynde man inⁿ wit for-

* calenge falsly
 the tyme; and
 beie that it was
 ouerdere, ether
 sum such thing,
 to tarié the pai-
 yng of dette. as
 fyndyng; that
 is, as if he were
 not holdun to
 restore. Ellis;
 that is, if he
 may not with-
 holde that, that
 is lent to him.
 defraude him
 in his money;
 in zelding to
 him fals money
 for trewe, ether
 in denyng
 hoolliche the
 dette. Lire
 here. c.

† on a meke
 man in soule;
 that is, a ful
 pore dettour. be
 thou strongere;
 in largenesse.
 and for almes;
 that is, for
 dette, that
 owith to be
 turned into
 almes in sich a
 caas. drawe
 thou not him;
 to doom, that
 he be compellid
 to zelde the
 dette. For the
 comaundement;
 of the Lord,
 that comaund-
 ide ech man to
 helpe his neiz-
 bore. take thou
 a pore man; in
 helpe him.
 Leese thou mo-
 ney, etc.; in
 spendinge it
 aboute the
 nedis of hem,
 for thouz it be
 wastid in this
 caas, netheles
 more good schal
 be zoldun for it.
 vndur a stoon;
 in gaderinge
 tresour in erthe,
 but in heuene
 bi zuyng of
 almes. Lire
 here. c.

‡ the grace;
 that is, Goddis
 grace zounun to
 man. rise azen;
 bi resseuyng of
 meede in an
 other lijf. Lire
 here. c.

§ makith feith;
 schame; that is,
 him to susteyne

in bicomyng borow for him in nede. *that leesith*; feith anentis the nezbore, and tristith not to him to bicomme borow for him. schal suffre his nezbore be schamed, ether schent. Lire here. c. || zaf his lijf for thee; in oblischinge that is nedeful to his lijf. fleeth the biheetere; that is, the borow, and nyle delyuere him. Lire here. c.

^e ioze c pr. m. ^f vsureden E pr. m. ^g Om. E pr. m. ^h G pr. m. ^b begile E pr. m. ⁱ Om. A. ^k the almes A. ^l myseisete E sec. m. ^m for thi c pr. m. ⁿ grace, or loue G sec. m. ^o enuyous c pr. m. E pr. m. ^p Om. c pr. m. G.

^y Om. A. ^z Om. I. ^a comaundementis A pr. m. a. ^b Om. I. ^c Om. I. ^d the I. ^e a I.

A a 2 .

24 of hym. Most shreude a³een bihoting
 spilde manye loouende men, and^q 'togi-
 dere sterede^q them as the flodis^r of the
 25 se. Cumpasende it made myzti men to
 gon out; and wandreden in aliene folkis.
 26 The synnere ouer passende the maunde-
 ment of the Lord shal fallen into
 shreude^s biheste; and he that forseth
 manye thingus to do, shall fallen in to
 27 dom. Recouere thi ne³hebore after thi
 vertue; and tac heed to thee, that thou
 28 infalle not. The bigynnyng of the lif of
 man watir, and bred, and clothing, and
 29 hous defendende filthehed. Betere is the
 liflode of the pore vnder the roof of
 stodes^t, than plenteuous shynende metes
 30 in pilgrymaging withoute hous. The
 leste thing for grete plesse to thee; the
 repref of pilgrymaging thou shalt not
 31 heren. A shreude lif, of herberewing
 fro hous in to hous; and wher he shal
 ben herberewid, he shal not feithfulli
 32 don, ne openen the mouth. He shal
 herberewen, and feeden, and ³yue drinke
 the vnkinde; and to these bittere thingus
 33 he shal heren. Go, gest^u, and enourne^v
 the bord; and tho 'thingis that^{vv} in thin
 34 hond thou hast, feed other. Go out fro
 the face of wrshipe of my frendis, for
 nede of myn hous; to herberewe to me,
 35 brothir thou art maad. Greuous these
 thingus to a man hauende wit; vnder-
 nymyng of the hous, and repref of the
 leenere.

CAP. XXX.

1 Who loueth his sone, bisily ³eueth to
 hym scourgis, that he glade in his laste,
 and that he grope not the dores of ne³he-

clepid triwantis and lozels. *Lire here. c.* || *the repreuyng;* that is, chawnging of herbor. *the vsurer;* that is, of the osteler, which is seid here
 an vsurer, for he sillith hise thingis to gestis, aboue iust priys bi comyn cours. *Lire here. c.* ¶ *touche, etc.;* to do fornyacioun. *Lire here. c.*

^q and in *A.* ^q to-sterede *c pr. m.* ^r flodis, or *wanis E sec. m. GH.* ^s the shrewid *A.* ^t stodes, or
sparres c sec. m. marg. E sec. m. marg. GH. ^u ost *c pr. m. E pr. m.* ^v enuyroune *A.* ^{vv} Om. *c pr. m.*

^f bihotith *I.* ^g he *I.* ^h Om. *I.* ⁱ plesith *CEFGHIKMNQRSUXA.* ^k that is, osteler. ^v marg.

sakith a man delyuerynge hym. A man²³ * *lost reuer-*
 biheetith^f for his ne³bore; and whanne
 'the ne³bore^g hath lost reuerence*, *the*
 borew schal be forsakun of hym. Worst²⁴
 biheest[†] hath lost many louynge men, and
 hath moued hem as the wawis of the see.
 It goynge in cumpas made myzti men to²⁵
 passe ouer; and thei wandriden aboute
 among^h alien folkis. A synnere brekyng²⁶
 the comaundement of the Lord schal falle
 in to a wickid biheest[‡]; and he that
 enforsith to do many thingis, schal falle
 in to dom. Rekiuere thi ne³bore bi[‡] thi²⁷
 vertu; and take heed to thi silf, lest thou
 falle. The bigynnyng of lijf of a man^{is}
 watir, and breed[§], and clothing, and hous
 hilynge filthe. Betere is the lijflode of a²⁹
 pore man vndur the hilyng of sparris,
 than schynynge feestis in pilgrymage
 with outen hous. The leeste thing pleese[‡]
 thee for a greet thing; and thou schalt not
 here the schenschiipe of pilgrymage. *It is*³¹
 wickid lijf to seke herbore fro hous in to
 hous; and where he schal be herborid,
 he schal not do tristili, nethir he schal
 opene the mouth. He schal be herborid,³²
 and he schal feede, and ³yue drinke to
 vnynde men; and ³it he schal here bittir
 thingis. Passe, thou that art herborid,³³
 and araye a table; and ³yue thou meetis
 to othere men, tho thingis that thou hast
 in the hond. Go thou out fro the face³⁴
 of the onour of my frendis, for the frend-
 schiipe, *ethir affinyte*, of myn hous; bi
 herboryng thou art maad a brother to me.
 These thingis *ben* greuouse to a man hau-³⁵
 ynge wit; the repreuyng^{||} of hous, and
 the dispising of the vsurer^k.

CAP. XXX.

He that loueth his sone, ³yueth bisili
 betingis to hym, that he be glad in hise
 laste thing, and that *the sone* touche[¶] not

* *lost reuer-*
 ence; that is,
 schamefastnesse
 bifor God and
 men. *forsakun*
 of him; that is,
 suffringe his
 borow to be
 tretid hardi of
 the creauncer.
Lire here. c.
 † *Worstbiheest;*
 bi which the
 ne³bore bihitte
 falsly to dely-
 nere his borow.
Lire here. c.
 ‡ *in to a wickid*
biheest; bi bo-
 rewrede, wher-
 yne he biheet-
 ich that he schal
 paye for an
 other man, if he
 failith. This
 biheest is seid
 yuel, in as
 myche as yuels
 bifallen to him
 therbi. *Reky-*
uere, etc.; in bi-
 comynge borow
 for him, so that
 thou falle not
 in to tribula-
 cioun. *lest thou*
falle; in to the
 forseid yuels.
Lire here. c.
 § *water, and*
breed; that is,
 mesurable
 drynke and
 mete; thus
 breed and wa-
 ter is takun
 for mete and
 drynke gene-
 rally, in *iv.*
 book of Kyngis,
xvj. c. and
clothing; sym-
 ple to nede and
 not to curionste.
hilynge filthe;
 that is, tho
 thingis whiche
 it were foul to
 do opynli, thou³
 tho ben not
 yuele thingis, as
 to zelde dette to
 the wiyf, and
 sicke thingis.
vndur the hily-
ng of sparris;
 that is, in a litil
 hows of thyu
 owne. *in pil-*
grimage; that is,
 in an other lond.
the schenschiipe
of pilgrimage;
 that is, of vn-
 stable going
 aboute in the
 lond, for ofte
 sicke men ben

2 bores. Who techeth his sone, shal be
 preisid in hym; and in the myddel of
 3 homli men in hym he shal glorien. Who
 techeth his sone, in to enuye sendith^w
 the enemy; and in the myddel of frendus
 4 he shal glorien in hym. Dead is the
 fader of hym, and he is as not dead; lic
 forsothe to hym he hath laft aftir hym.
 5 In his lif he sa3, and gladide in hym;
 and in his deth he sorewede not, ne [']is
 6 confoundid^x bifor the enemys. Forsothe
 he hath laft the defendere of the hous
 a3en the enemys; and to frendus the 3eld-
 7 ing of^y grace. For the soulis of the
 sonus he shal binde togidere his woundis;
 and ouer al vois shul be disturbid the
 8 boweles of hym. The vntame hors shal
 scapen hard, and the slowe sone shal
 9 scape stumbling down. Flatere the sone,
 and he shal make thee dredende; pley
 with hym, and he shall sorewen^z thee.
 10 Ne with lazhe thou to hym, ne with
 sorewe, and in the laste thi teth shal
 11 waxe stoneyd. 3yue thou not to hym
 power in 3outhe, and ne dispise thou the
 12 tho3tus of hym. Crooke the nol of hym
 in 3outhe, and bet the sidis of hym, whil
 he is a faunt; lest paraenture he in-
 wardly hardne, and leene not to thee, and
 13 he shal be to thee sorewe of soule. Tech
 thi sone, and werk in hym; lest in to
 14 the filthehed of hym thou gilte. Betere
 is a pore man hool, and strong in
 strengthis, than a riche man feble, and
 15 scourgid with malice. Helthe of soule
 in hoelynesse of ri3twisnesse, and betere
 is than alle gold and siluer; and a
 strong body than monee withoute me-
 16 sure. Ther is not monee ouer the mo-
 nee of the helthe of body; and ther is
 17 not liking ouer the io3e of herte. Betere
 is deth than bittere lyf, and euere last-
 18 ende reste than durende sicknesse. Goodis
 hid in a mouth closid, as leiyngis^a to of
 plenteuous metes, set aboute with^b a se-

the doris of nei3boris. He that techith^z
 his sone, schal be preisid in hym; and
 schal haue glorie in hym in the myddis
 of menyals. He that techith his sone,^z
 sendith the enemy in to enuye; and in
 the myddis of frendis he schal haue glorie
 in that sone. The fadir of hym is deed,^z
 and he is as not deed; for he hath left
 aftir hym a sone lijk hym. He si3 in his^z
 lijf, and was glad in hym; and in his deth
 he was not sori, nether was aschamed bi-
 fore enemyes. For he lefte a defendere^z
 of the hous a3ens enemyes; and 3eldynge
 grace to frendis. For the soulis* of sonus^z
 he schal bynde togidere hise woundis;
 and hise entrails schulen be disturblid on
 ech vois. An hors vntemyd, [']ether vn-^z
 chastisid¹, schal ascape hard, and a sone
 vnchastisid schal ascape heedi^m. Flatere^z
 thou the sone, and he schal make thee
 dredenge; pleie thou with hym, and he
 schal make thee sorry. Leize thou not^z
 with hym, lest thou haue sorewe togidere,
 and at the laste thi teeth schulen be
 astonyed. 3yue thou not power to hym^z
 in 3ongthe, and dispise thou not hise
 thou3tis. Boowe thou his necke in^z
 3ongthe, and bete thou hise sidis, while
 he is a 3ong child; lest paraenture he
 waxe hard, and bileue not to thee, and he
 schal be sorewe of soule to thee. Teche^z
 thi sone, and worche in hym; lest thou
 offende in to the filthe of hym. Betere is^z
 a pore man hool, and strong in my3tis,
 than a riche man feble, and betun with
 malice. The helthe of soule is in the^z
 hoolynesse of ri3tfulnesse, and it is betere
 than ony gold and siluer; and a strong
 bodi is betere than ful myche catel. No^z
 catel is aboute the catel of helthe of bodi;
 and no likyng is aboute the ioie of herte.
 Betere is deth than bittir lijf, and euer-^z
 lastinge reste † is betere than siknesse
 dwellynge contynueli. Goodis hid in a^z
 closid mouth ‡ ben as settingis forth of

* For the soulis, etc.; that is, he schal putte forth his lijf to the perel of deth, to defende hise sonus in bodily lijf, and goostly, as to vertues. be disturblid on ech vois; that is, he schal haue compassion on ech voys of the meynee, biweilige him, and he schal counforte hem of his siyknesse, ether deth nei3inge. Lire here. c.

† Leize thou not, etc.; in leizinge togidre with him of hise folies. astonyed; for bitternesse of thyn herte. hise thou3tis; that is, not onely bete thou him for yuele dedis, but also for yuele thou3tis, whanne they appere to thee bi ony signes. Lire here. c.

‡ euerlastinge reste; that is, reste of bodi in the sepulchre, as longe as present lijf durith. Lire here. c. § Goodis hid in a closid mouth; that is, kunnynge in a man slow to teche.

^w putteth c pr. m. E pr. m. ^x knouelechede c pr. m. E pr. m. ^y Om. AEGH. ^z make thee dreri
 G sec. m. ^a leiynge A. ^b to G sec. m.

¹ Om. I. ^m heedi to visis v.

19 pulcre^c. What shal profiten sacrifice to
the maumet? and^d forsothe he shal not
20 eten, ne sauouren^e. So he that is dryuen
awei fro the Lord, and berende meedis
21 of shreudenesse, seende with e3en and
weilende, so a geldyng clippende a
22 maiden, and sizhende. Sorewi idilnesse
3yue thou not to thi soule, ne tormente
23 thou thiself in thi conseil. Myrthe of
herte, that is the lif of man, and tresor
withoute failing of hoelynesse; and ful
out io3yng of a man ys long lyuyng.
24 Haue mercy to thi soule, plesende to
God; and withhold and gedere togidere
thiin herte in the holynesse of hym, and
sorewi idilnesse fer put awei fro thee.
25 Manye forsothe sorewy idilnesse sleth;
26 and ther is not profit^f in it. Enuye
and wrathe shuln lassen dazes; and bifor
27 tyme thenking shal bringe to elde. A
bri3t herte good in meteshipes; the
meteshipis forsothe of hym diligentli ben
made.

CAP. XXXI.

1 The waking of honeste shal dwyne
the flesh; and the thenking of it shal
2 don awei slep. The thenking of bifor
kunnyng turneth awei wit; and heuy
3 infirmyte sobre maketh the soule. The
riche man trauailede in the gederung of
substaunce; and in his reste he shal be
4 fulfild with his goodus. The pore man
trauailede in lassing of liflode; and in the
5 ende he is mad helpeles, *'or pore*^g. Who
loueth gold, shal not ben iustefied; and
who folewith wasting, shal be fulfild of
6 it. Manye ben 3yuen in to the fallingus
of gold; and the los of them is mad in
7 the fairnesse of it. The tree of offen-
cioun is gold of men sacrefiende; wo to

fleschly vices. Jerom seith in his pistle to Rustik, the munk, Loue thou the studies of booly scripturis, and thou schalt not lone the vices of fleisch. *take away sleep*; of slouthe and idilnesse. *Thought of Goddis biforknowing*; bi which God seeth apertly all thingis. *turneth away the wit*; fro al yuel. Boys seith in the v. book of Consolacioun, A! 3e men, greet nede of goodnesse is set to you, if 3e nylen dissymele; for 3e doen alle thingis bifor the 3en of the iuge seyng alle thingis. *Live here. c.* † *A riche man*; a good riche man trauelide to lyue onestly aftir his staat, and to do the werkis of mersi. *in his reste*; that is, elde age, ether deth, he schal resseyue euerlastinge goodis for temporal goodis. *in decreessing*; that is, a fool in spending; for he spendith more than he wynneth. *that loueth gold*; that is, ouermesurably. *Live here. c.* § *fallingis of gold*; that is, many men felde in to synnes for gold. *A tre of offensioun is the gold, etc.*; for whi a coueytouse man loueth his gold as bis God, and therefor auarice is seruyce of idols, in iij. c. to Coloc. *Live here. c.*

metis set aboute a sepulcre. What schal 19
sacrifice profite to an idol? for whi it
schal not ete, nether schal smelle. So he 20
that is dryuun awei fro the Lord, and
berith the medis of wickidnesse, seyng 21
with 3en and weilynge inwardli, as a
geldyng biclippyng a virgyn, and siz-
3yng. 3yue thou not sorewe to thi 22
soule*, and turmente not thi silf in thi
counsel. Mirthe of herte, this is the lijf 23
of man, and *is* tresour of hoolynesse with
outen failyng; and ful out ioi3yng of a man
is long lijf. Haue thou mercy on thi 24
soule, and plese thou God; and holde to-
gidere and gadere togidere thin herte in
the hoolynesse of hym, and putte fer awei
sorewe fro thee. For whi sorewe hath 25
slayn many men; and noon heelte is ther
yune. Enuye and wrathfulnesse schulen 26
make lesse daies; and thou3tys schulen
bryng ealdnesse bifore the tyme. A 27
schynyng herte *is* good in metis; for whi
meetis therof ben maad diligentli.

CAP. XXXI.

Wakyng of oneste† schal make fleischis 1
to faile; and thou3t therof schal take awei
sleep. Thou3t of bifore knowyng turneth 2
away wit; and greuouse siknesse makith
sobre the soule. A ryche man‡ trauelide 3
in the gaderyng of catel; and in his reste
he schal be fillyd with hise goodis. A pore 4
man trauelide in decreessyng of lijflode;
and in the ende he is maad nedi. He that 5
loueth gold, schal not be iustified; and he
that sueth wastyng, schal be fillid therof.
Many men ben 3ouun in to the fallyngis 6
of gold§; and the perdicion of hem was
maad in the feirnesse therof. A tre of 7
offencioun is the gold of hem that maken
sacrifice; wo to hem that suen it, and ech

dryuun away, etc.; fro whom kunnyng is takun away of the Lord in his deth, and is dryuun away fro the felouschipe of lyuyng men. *the meedis of wickidnesse*; that is, the synnes of leuuyng of good. *seyng with 3en*; his negligence passid, for peyne openyde hise 3en, which synne closide bifore. *weilyng*; of the leuuyng of multiplyng of kunnyng. *as gelding*; that may not gendre bodily, so this man may not gendre goostly bi kunnyng. *Live here. c.* * *3yue thou not to sorewe thi soule*; that is, vuresonable sorewe, that anoyeth bothe bodi and soule. *and turmente not thi silf, etc.*; as they doen that dispeiren thoron sorewe, and sleen hem silf. *the lijf of man*; that is, kepith mannis lijf. *A schynyng herte*; that is, glad and large. *is good in metis*; whiche it 3yueth to pore men and onest persons. *maad diligentli*; that is, ben maad redy clenly, and schynyngly, for the forseid persons. *Live here. c.* † *Waking of oneste*; that is, in preyer and reding of booly scripture. *schal make fleschis to faile*; that is, it schal refreine tho fro the vices of fleisch.

^c sepulture G.
E pr. m.

^d Om. A.

^e ben honourid E pr. m.

^f helthe E pr. m.

^g Om. c et

them that folewen it, and eche vnprudent shal pershe in it. Blisful is the riche man, that is founde withoute wem; and that aftir gold 3ide not, ne hopide in monee, and in tresores. Who is this, and wee shul preisen hym? forsothe he dyde merueilis in his lif. Who is preued in it, and perfit is founde, and shal be to hym euere lastende glorie? that my3te trespasen, and trespaside not, and^h don euelis, and dide not. Therefore stablid ben the goodis of hym in the Lord; and the almes deedis of hym shal out telle alⁱ the chirche of halewis. Aboue^k the grete bord thou hast siten; ne opene thou out^l thi cheeke rathere^m. Seiⁿ thou not, whethir^o manye thingus ben, that vp on it ben. Haue mynde, for euel is the shreude e3e. Shreudere thing than the e3e, what is foormed? therefore fro al his face he shal weepe, whan he hath seen. Ne strecche thou out thin hond rathere; and bi enuye defoulid, thou shame. Ne be thou thrist togidere in the feste with wyn. Vnderstond what ben of thi ne3hebore, of thiself. Vse as a temperat man these thingis that ben leid to thee; and not whan thou etist, myche to hate thou be had. Cese rathere bicause of disciplyne; and wile thou not be to myche, lest paraurenture thou offende. And if in the myddel of manye thou seete, rathere than thei ne strecche thou out thin hond; ne rathere aske thou to drinke. Hou suffisaunt is to a tazt man a litil wyn; and in sleping thou shalt not trauailen of it, and thou shalt not feelen trauaile. Waking, and colere, and anguysh to an vndiscreet man. Slep of helthe in a scars man; he shal slepe vnto the morutid, and the lif of hym with hym shal deliten. And if constreynd thou were in etyng to myche, ris from the myddel, and spew; and it shal refreshie thee, and thou shalt not bringe to

vnprudent man schal perische ther ynne. Blissid is a riche man, which is foundun⁸ with out wem*; and that 3ede not aftir gold, nether hopide in money, and tresouris. Who is this, and we schulen⁹ preyse hym? for he dide merueils in his lijf. Which is preued ther ynne, and is¹⁰ foundun perfit, and euerlastyng glorie schal be to hym? which my3te trespasse, and trespaside not, and do yuels, and dide not. Therfor hise goodis ben stablischid¹¹ in the Lord; and al the chirche of seyntis schal telle out hise almesdedis. Thou¹² hast sete at a greet boord[†]; opene thou not firste thi cheke on it. Seie thou not,¹³ whether tho ben many thingis, that ben on it. Haue thou mynde, that an yuel¹⁴ ize is weiward. What thing worse, than¹⁵ an ize is maad? therfor of al his face he schal wepe[†], whanne he seeth. Stretche¹⁶ thou not forth first thin hond; and thou defoulid bi enuye, be aschamed. Be thou¹⁷ not oppressid of wyn in a feeste. Vnder¹⁸ stonde of thi silf the thingis, that ben of thi neizbore. Vse thou as a discreet and¹⁹ temperat man these thingis that ben set forth to thee; and be thou not hatid, whanne thou etist myche. Ceesse thou²⁰ first bicause of lernyng, *ethir nurture*; and nyle thou be outrageouse, lest paraurenture thou offende. And if thou hast sete in²¹ the myddis of many men, stretche not forth thin hond sunnere than thei; and axe thou not firste for to drynke. A litil wyn²² is ful sufficient to a lerned man; and in slepyng thou schalt not trauele for that *wyn*, and thou schalt not feele trauel. Wakyng, and colre, *ether bittir moisture*,²³ and gnawyng to an vndiscreetⁿ *either vntemperat* man^o. But the sleep of heelte²⁴ is in a scars man; he^{oo} schal slepe 'til to^p the morewtid, and his soule schal delite with hym. And if thou art constreynd²⁵ in etyng myche, ryse thou fro the myddis, and brake^q thou; and it schal refreische

* with out wem; of co-ueytise and anarice. aftir gold; bi yuel geting, but vside gold in pitouse and onest werkis. Live here. c.

† Thou hast sete at a greet boord, etc.; that is, whanne thou art clepid to the table of a greet man, bigynne thou not to ete first. Live here. c.

‡ he schal wepe, etc.; that is, he schal here heuyly, whanne he seeth the fewnesse of messis, ether for tho ben not aftir his lust. thou defoulid; that is, repreuyd for glotenye. Live here. c.

^h Om. c. ⁱ Om. A. ^k Bi E pr. m. ^l vp on it AE sec. m. GH. ^m firste E pr. m. ⁿ And sey AGH. ^o if E pr. m.

ⁿ vndiscreet man s. ^o and vntemperat man CEGHIMNPQRUVXYA. and vntemperaunt s. ^{oo} 'he that A pr. m. ^p vnto I. ^q A super ras. spue CEGHIKMNQRSUVXYA.

26 thi body siknesse. Here me, sone, and
 dispise thou not me; and in the^p laste
 27 thou shalt fynde my wrdis. In alle thi
 werkis be thou swift; and alle infirmyte
 28 shal not meete with thee. The shynende
 in loeues the lippis of^{pp} manye shul
 blissen; and the witnessing of the
 29 treuthe of hym feithful. In the most
 wycke bred grucchide the cite; and the
 witnessing of the wickidnesse^q of it is
 30 verre. Bisi men in wyn wile thou not
 stiren; forsothe many men outlawide
 31 wyn. Fyr proueth hard iren; so wyn
 drunken in drunkenhed shal vndername
 32 the hertes of proude men. Euene lif to
 men wyn in^r sobrenesse; if thou drinke
 33 it mesurably, thou shalt ben sobre. What
 34 is the lif that is lassid with wyn? What
 35 bigilith the lif? deth. Wyn in myrthe
 is foormed, not in drunkenhed, fro the
 36 bigynnyng. The ful out iozyng of soule
 and of herte^s, wyn mesurably drunken.
 37 Helthe is of soule and of body, sobre
 38 drink. Wyn myche drunke terring, and
 wrathe, and manye fallingus maketh.
 39 Bitternesse of soule wyn myche drunken.
 40 The wilsumnesse of drunkenhed the of-
 fensioun of the vnprudent, lassende ver-
 41 tue, and makende woundis. In the feste
 of wyn vndername thou not a neȝbore;
 and dispise thou not hym in the myrthe
 42 of it. Wrdis of reprof sey thou not to
 hym; and bere thou not hym down in
 aȝee^{ss} asking.

CAP. XXXII.

1 A gouernour thee thei^t han sett, wile
 thou not ben enhauncid; be thou in hem
 2 as oon of hem. The cure of hem haue
 thou, and so bihold; and al thi^u cure
 3 mad out, reste. That thou glade for
 hem, and the ournement of grace thou
 take; coroun, and dignete of the congre-
 4 gacioun thou gete. Speke thou more

thee, and thou schalt not brynge siknesse
 to thi bodi. Sone, here thou me, and di- 26
 spise thou not me; and at the laste thou
 schalt fynde my wordis. In alle thi 27
 werkis be thou swift; and al siknesse*
 schal not come to thee. The lippis of 28
 many men schulen blesse a schynynge
 man in loeues; and the witnessyng of his
 treuthe is feithful. The citee schal grutche 29
 in the worste breed; and the witnessyng
 of wickidnesse therof is soth. Nyle thou 30
 excite hem that ben diligent in wyn[†];
 for whi wyn hath distried many men.
 Fier preueth hard irun; so wyn drunken 31
 in drunkenesse schal repreue the hertis of
 proude men. Euene lijf to men is wyn 32
 drunkun in sobrenesse; if thou drynkist it
 mesurably, thou schalt be sobre. What is 33
 the lijf which is[‡] maad lesse bi wyn? What 34
 defraudith lijf? deth. Wyn was maad 35
 in gladnesse, not in drunkenesse, at the
 bigynnyng. Wyn drunken mesurabli is 36
 ful out ioiying of soule and of bodi. Sobre 37
 drynk is helthe of soule and of bodi.
 Wyn drunken myche makith avoiding, 38
 and ire, and many fallyngis^r. Wyn 39
 drunken myche is bitternesse of soule.
 Strengthe of drunkenesse and hirting of 40
 an vnprudent man makith vertu lesse, and
 makyng woundis. In the feeste of wyn 41
 repreue thou not a neȝbore; and dispise
 thou not hym in his mirthe. Seye thou 42
 not wordis of schenscipe to hym; and
 oppresse thou not hym in axynge[§].

CAP. XXXII.

Thei han set thee a gouernour, nyle 1
 thou be enhaunsid; be thou among hem
 as oon of hem. Haue thou cure of hem, 2
 and so biholde thou; and whanne al thi
 cure is fillid, sitte thou to mete. That 3
 thou be glad for hem, and take the ourn-
 ment of grace; and gete coroun, and dig-
 nyte of congregacioun. Speke thou the 4

* *al siknesse, etc.*; that is, defaute of werk. of many men; wischinge good to him for his liberalte and merci. *worst breed*; that is, getun wickidly, and ȝoun yuele. *Live here. c.*
 † *Nyle thou excite hem that ben diligent in wyn*; nyle thou, excite hem to drynke, for with out this, thei ben ouer myche enclyn-
 aunt herto; ether nyle thou excite to wrathfulness, for thei ben stirid soone to mansleing. *hard irun*; in makinge it neische. *re-
 preue the hertis of proude men*; in rauyschinge hem hoolliche, and castinge down, as it is opin of Olofernes, in xij. c. of Judith.
 ‡ *deth*; for whi deth of kynde defraudith kynde, deth of synne defraudith lyif of grace, deth of helle defraudith lyif of glorie. *Live here. c.*
 § *What is the lijf which is, etc.*; as if he seye, it is not mannis lyif, but hoggis lyif. *Live here. c.*
 § *oppresse thou not him in axynge*; dette scharply, for he wolde be wrathid aȝen-
 us thee, and ȝelde to thee yuel for good. *Live here. c.*

^p thi A. ^{pp} Om. c pr. m. ^q wicknesse E. ^r is in E pr. m. ^s body c pr. m. E pr. m. ^{ss} aȝeyn AG. aȝen E. ^t men E pr. m. thei c sec. m. sup. ras. ^u the A.

^r or *myscheues* I marg.

5thur3 birthe; forsothe ther semeth thee
 6ferst the wrd of louende kunnyng; and
 6lette thou not musik. Where is not heer-
 ing, heelde thou not out a sermoun; and
 vncouenabli wile thou not^v ben enhauncid
 7in thi wisdam. A litil iemme of kar-
 buncle in the ournement of gold; and
 comparisoun of musikis in the feste of
 8wyn. As in forging of gold signe is of
 a smaragd, so the noumbre of musikis in
 9myrie and temperat wyn. Here thou
 beende^w stille, and for reuerence shal falle
 10to thee good grace. Thou a zung ful
 waxen man, spec in thin owne cause
 11vnnethe, whan nede shul be. If twies
 thou were askid, haue the hed thin an-
 12swere. In manye thingus be thou as vn-
 kunnende, and here^x thou beende stille
 13togidere and sechende. To^y speken in
 the myddel of grete men ne bifor take
 thou; and wher ben olde men, not myche
 14spec thou. Biforn hail shal go leiting,
 and biforn shamefastnesse shal go grace,
 and for reuerence shal fallen to thee good
 15grace. And^z in the hour of rising^a tyff
 thou thee not^a; ren biforn forsothe first
 in to thin hous, and there be thou clepid
 16to, and there pleye. And do thi con-
 ceuyngus, and not in giltis, and in^{aa}
 17proud wrd. Vp on alle these thingus
 blisse thou the Lord, that made thee,
 and inwardli drunkinge thee of alle his
 18goodis. Who dredeth God, shal take^b the
 doctrine of hym; and who shul wake
 19to hym, shul finde blessing. Who sech-
 eth the lawe, shal be fulfild of it; and
 who aspiendeli doth, shal be sclaudrid
 20in it. Who dreden God, shul finde rízt-
 wis dom; and ríztwisnesses as lízt^c thei
 21shul teende. A man synnere shal schone

gretter* man in birthe; for whi the word^s
 of hym that loueth kunnyng bicometh thee
 first; and lette thou not musik. Where⁶
 heryng is not[†], schede thou not out a
 word; and nyle thou be enhaunsid vnco-
 uenabli in thi wisdom. A iemme of car-⁷
 buncle in the ournement of gold; and
 comparisoun of musikis in the feeste of
 wyn. As in the making of gold is a⁸
 signe of smaragde, so the noumbre of
 musikis is in myrie and mesurable wyn.
 Here thou stille, and good grace schal⁹
 come to thee for reuerence. Jonge man,¹⁰
 speke thou vnnethis in thi cause, whanne
 nede is. If thou art axid twies, the heed¹¹
 haue thin answer. In manye thingis be¹²
 thou as vnkunnyng, and here thou stille
 togidere and axynge. And presume thou¹³
 not to speke in the myddis of grete men;
 and where elde men ben, speke thou not
 myche. Leityng schal go bifore hail, and¹⁴
 grace schal go bifore schamfastnesse, and
 good grace schal come to thee for reuer-
 ence. And in the our of risynge tífle thee¹⁵
 not; forsothe renne thou bifore first in to
 thin hous, and there clepe thou thee to
 answer, and there pleie thou. And do thi¹⁶
 conseitis[‡], and not in synnes, and in a
 proud word. On alle these thingis blesse¹⁷
 thou the Lord, that made thee, and fill-
 ynge thee greetli of alle hise goodis. He¹⁸
 that dredith God, schal take his techynge;
 and thei that waken to hym, schulen fynde
 blessing. He that sekith the lawe, schal¹⁹
 be fillid therof; and he that doith tretour-
 ousli^s, schal be sclaudrid thier ynne. Thei²⁰
 that dreden God, schulen fynde iust dom;
 and schulen kyndle ríztfulnesse as lízt.
 A synful man[§] schal eschewe^t blamyng;²¹
 and aftir his wille he schal fynde com-

* Speke thou the gretter, etc.; that is, thou prelat, that owist to be ripe in vertues, and so eeld, bi worshipful age. the word of him, etc.; that is, of God, who loueth kunnyng, and kunnyng men. bicometh thee first; that is, principall. and lette thou not musik; that is, according of word to liyf; for, as Greg. seith, in xxxviij. Ormely, Whos liyf is dispisid, his preching shal be dispisid. Lire here. c. † Where heryng is not, etc.; for it were more dispising of Goddis word, than encesing therof. enhaunsid vn-couenabli in thi wisdom; in anauntinge thee boostfully therof. Leityng schal go bifor hail; for whi hail fallith down in thundur sum tyme, and leyting goith bifor the sown of thundur. grace; of God. schal go bifor schamfastnesse; that cometh forth of reuerence, for whi Goddis grace is the bigynnyng of that reuerence. tífle thee not; that is, make thee no tariyng in araiyng, ether tíflyng of heeris, as wymmen down. to thyn hows; in rennyng asen to thyn owne consience. clepe thee; to an-

swer, as to answer of thi dedis bifor the hijeste iuge. and there pleye thou; that is, whanne answer is maad bi this, that thou art not gilty of dedly synne, pleye thou with wisdom, bi goode thougtis that ben delitable. Lire here. c. ‡ do thi conseitis; that is, parfome thi good purpos conseynd there, and ocupie thee not in synnes. Lire here. c. § A synful man; that is, obstynat in synne. blamyng; as abhomyngable to him.

^v Om. c pr. m. ^w and beyng A. ^x Om. A. there GH. ^y And to c. ^z Om. c. ^a haue thou not a slo3 wil c pr. m. E pr. m. ^{aa} Om. c pr. m. ^b han c pr. m.

^s traitourli K. tretourli M. ether aspiyngli X marg. ^t ethchewe I.

correccioun^b; and after his wil he shal
 22 finde comparisoun. A man of counseil
 shal not distroze vnderstanding; and an
 alien and a proud shal not ful^c dreden
 23 drede. Also aftir that he dide with hym
 withoute counseil, and in his infolew-
 24 ingis^d he shal ben vndernome. Sone,
 withoute counseil no thing do thou; and
 aftir thi deede thou shalt not othynke.
 25 In the weie of falling go thou not, and
 thou shalt not offende azen stones. Ne
 betake thou thee to a trauailous wey, ne
 26 pootte thou to thi soule sclauder; and of
 thi sones be war, and of thi homli men
 27 tac heed. In al thi werk leue^{dd} of the
 feith of thi soule; this is forsothe the
 28 keping of the hestes. Who leueth^e to
 God, taketh heed to the hestes; and who
 trosteth in hym, shal not be lassid.

CAP. XXXIII.

1 To the dredende God eueles shul not
 meete; but in tempting God shal kepen
 hym, and delyueren hym fro euelys.
 2 The wise man hateth not hestes, and
 riztwisnesses; and he shal not ben hurt-
 3 lid, as in the tempest of a ship. A weel
 felende man leueth^e to the lawe of God,
 4 and the lawe feithful to hym. Who the
 asking maketh open, shal greithe a wrd;
 and so louli prezendende he shal be ful out
 herd, and he shal kepe disciplyne, and
 5 thanne he shal answern. The entrailes
 of a fool as the whel of a carre, and as a
 turnende ful axtre^{ee} the thenkingus^f of
 6 hym. An hors courser, so and a frend priue
 scornere, vnder eche man vpon sittende
 7 nezeth. Whi dai the dai ouercometh, and
 eft lizt the lizt, and zer the zer, sunne the
 8 sunne? Of the kunnyng of the Lord

parisoun. A man of counsel schal not²²
 leese vnderstanding; a man alien and
 proud schal not drede* dredyng. 3he,²³
 aftir that he hath do with that drede
 with out counsel, and he schal be repreued
 bi hise suyngis. Sone, do thou no thing²⁴
 with out counsel; and aftir the dede thou
 schalt not repente. Go thou not in the²⁵
 weie of fallyng, and offende thou not azen
 stoonys. Bitake thou not thee to a tra-
 uelouse weie, lest thou sette sclaudir to
 thi soule; and be thou war of thi sones,²⁶
 and perseyue thou of thi meyneals. In al²⁷
 thi werk bileue thou† bi feith of thi soule;
 for whi this is the keping of comaunde-
 mentis. He that bileueth to God, takith²⁸
 heede to the^u comaundementis; and he
 that tristith in hym, schal not be maad
 lesse^v.

CAP. XXXIII.

Iuelis schulen not come to hym that¹
 dredith God; but God schal kepe hym in
 temptacioun, and schal delyuere fro yuelis.
 A wijs man hatith not the^w comaunde-²
 mentis, and riztfulness; and he schal not
 be hurtlid‡ down, as in the tempest of a
 schip. A wijs man bileueth to^x the lawe³
 of God, and the lawe is feithful to hym.
 He that makith opene axyng, schal make⁴
 redi a word; and so he schal preie, and
 schal be herd, and he schal kepe techyng,
 and thanne he schal answer. The en-⁵
 traylis of a fool *ben* as a wheel of a
 carte, and his thouztis as an extre able
 to turne aboute. An hors a staloun, so⁶
 and a frend a scornere§, neizeth vndur ech
 sittynge aboue. Whi dai ouercometh⁷
 dai, and eft the lizt *ouercometh* lizt, and
 a zer *ouercometh* a zer, the sunne *ouer-*

‡ he schal not be hurtlid; that is, schal not be brokun bi vnpatience. teching; that is, couenable maner to teche disciplis. The entraylis of a fool; that is, the vnderstanding and desir of an yuel prelat. as an extre; for he hath no stableness in good. Live here. c. § a frend a scornere; that is, an yuel prelat, that owith to loue God, and putte forth him silf til to deth for the helthe of the puple; and netheles he scorneth God, and takith the office of his vikeried, and chargith not of his onour. neizith; bi wantownesse of vices. vndur ech sittynge aboue him; that is, vndur God and hise aungels. lizt ouercometh lizt; for the lizt of the sunne is more than the lizt of the moone, and of othere sterris. the sunne

^b correccioun, or chastisinge E sec. m. marg. GH. ^c Om. c pr. m. ^d folewingus c. ^{dd} bileuee G sec. m. ^e bileueth G sec. m. ^{ee} or a nathe c sec. m. marg. or a naaue E sec. m. marg. H. axtree, or naaue G. ^f thenkyng AGH.

^u Om. CEF pr. m. GHKMN PQSUXA. his R. ^v lesse, ether desceyued v. ^w Om. cv. ^x in c.

comparisoun; that is, an other man liyk him, ether worse, in allegginge that man to his excusing and defence. A man of counsel; that is, assenting to good counsel. vnderstanding; of counsel; iouun to him, but schal bringe to execucioun. alien; fro God. and proud; dispisyng the counsel of an other man. 3he, aftir that he hath do with that; that is, with the drede of God, for whi a man alien fro God and proud, whanne he is set in perel of deth, doith sum tyme sum good thing of kynde, for that drede. without coun- cel; that is, stable purpos of soule. schal be repreued, etc.; for whanne the drede is passid, he turneth azen to the formere yuele custom, and so he is maad worthi to be repreued. Live here. c. * schal not drede; that is, the manaassing of Goddis betingis. Live here. c. † In al thi werk bileue thou; that is, sette thi foundement of feith, with out which no werk plesith God. of thi soule; that is, of thyn herthe, and not onely of thi mouth. not be maad lesse; that is, schal faile not of meede abedun. Live here. c.

thei ben seuered, the sunne mad, and
 kepene the heste; bi^g the wisdam of
 9 God thei ben deuydid. And he shal
 chaunge the tymes and the feste dazes
 of hem, and in hem the feste dazes thei
 10 haleweden at the hour. Of hem God
 enhauncede and magniefede; and of them
 he putte in to the noubre of dazes and
 zeres; and alle men of the soil^h, and of
 the erthe, wherof Adam was foormed.
 11 In the multitude of the disciplyne of the
 Lord he seuerede them, and chaungide
 12 the weies of them. And of them he
 blissede, and enhauncede; and of hem
 he halewide, and to hymself he pre-
 sentede; of hem he curside, and mekede,
 and turnede them to the seuering of
 13 hem. As the cley of the crockere in the
 hond of hym, to foormen and toⁱ dis-
 14 posen it, alle the weies of it aftir his
 disposicioun; so a man in his hond that
 made hym; and he shal zeelde to them
 15 aftir his dom. Azen euel is good, and
 azen lif deth; so and azen the ryztwis
 man the synnere. And so bihold in to
 alle the werkis of the hezest; two azen
 16 two, oon azen oon. And I the^k laste
 wakide^l, and as that gedereth clustris^m,
 17 aftir the grape kutteres. In the blessing
 of God and I myself hoped; and as he
 that grapes kuttethⁿ, I fulfide presse^o.
 18 Beholdeth, for not to me alone I tra-
 ualede, but to alle men sechende out
 19 disciplyne. Hereth me, see grete men,
 and alle puples; and see gouernoures of
 20 the chirche, with eres parceyueth. To
 sone, and wif, brother, and frend, zif thou
 not power vp on thee in thi lif; and zyue
 thou not to an other thi possessioun, lest
 it othinke thee, and thou louli preze for
 21 hem. Whil zit thou art aboute^p, or llyuest^{pp},
 and brethest, shal not chaungen thee alle
 22 flesh. Betere is forsothe, that thi sonus
 thee prezen, than thee to beholden in to

cometh the sunne? Tho ben departid of⁸
 the kunnyng of the Lord, bi the sunne
 maad, and keynge the comaundement^v of
 God. And it schal chaunge tymes and⁹
 the feeste daies of hem, and in tho tymes
 the Jewis halewiden hali daies at an our.
 God enhaunside and magnyfede of tho¹⁰
 hali daies; and of tho he settide* in to
 the noubre of daies; and God made alle
 men of sad erthe, and of neische erthe,
 whereof Adam was formed. In the mul-¹¹
 titude of kunnyng of the Lord he depart-
 ide hem, and chaungide the weies of hem.
 Of hem God blessing, and enhaunside; and¹²
 of hem he halewide, and chees to hym silf;
 of hem he curside, and made lowe, and
 turnyde hem fro the departyng of hem.
 As cley of a pottere is in the hond of¹³
 hym, to make and dispose, that alle the¹⁴
 weies therof ben aftir the ordynaunce of
 hym; so a man is in the hond of hym
 that made hym; and he schal zelde to
 hym bi his dom. Azens yuel is good, and¹⁵
 azens lijf is deth; so and a synnere is
 azens a iust man. And so biholde thou in
 to alle the werkis of the hizeste; tweyz
 thingis azens tweyne, and o thing azens
 oon. And Y the laste wakide^{zz}, and as he¹⁶
 that gaderith draf of grapis, aftir the ga-
 dereris of grapis. And Y hopide in the¹⁷
 blessing of God; and as he that gaderith
 grapis, Y fillide the pressour. Biholde ze,¹⁸
 for Y trauelide not to me aloone, but to
 alle that seken kunnyng. Grete men, and¹⁹
 alle puplis, here ze me; and ze gouernouris
 of the chirche, perseyue with eeris. Zyue²⁰
 thou not power ouer thee in thi lijf to a
 sone, and to a womman, to a brothir, and
 to a freend; and zyue thou not thi pos-
 sessioun to another man, lest perauenture
 it repente thee, and thou biseche for tho[†].
 While thou art alyue, and brethist zit, ech²¹
 man schal not chaunge thee. For it is²²
 betere, that thi sonus preye thee, than

ouercometh the
 sunne; not that
 twey sunnes
 ben, but for
 the same sunne
 passith him silf
 in causinge
 heete, for in
 somer he caus-
 ith more heete
 in oure dwell-
 ing place, than
 in wynter. the
 comaundement;
 that is, orden-
 aunce; this
 that is addid
 in summe
 bokis, ben de-
 partid bi the
 wisdom of God,
 is not of the
 text, but it
 sueth next;
 and it, that
 is, the sunne,
 schal chaunge
 tymes. Lire
 here. c.
 * of tho he set-
 tide; that is, of
 tho dayes of
 the zeer; this
 that is addid
 in sum bokis,
 and in to zenis,
 is not of the
 text. curside;
 Chore and his
 felowis. fro the
 departyng of
 hem; that is,
 anon as they
 weren departid
 fro othere men,
 he turnede hem
 quyke in to
 helle. Lire
 here. c.

† biseche for
 tho; that is,
 for the nedis
 of thi lijf.
 chaunge thee;
 that is, as long
 as thou llyuest,
 noon stire thee
 fro this purpos.
 Lire here. c.

^g In A. ^h sueuel A. soule H. ⁱ Om. AGH. ^k to the E pr. m. ^l wallide AH. wakid out G.
^m pepynes E pr. m. ⁿ cutte AG pr. m. H. ^o my presse E pr. m. AGH. ^p on E pr. m. ^{pp} Om. C
 et E pr. m.

^v comaundementis A pr. m. a. ^z tweyne c. two G. ^{zz} walkide M.

23 the hondus of thi sonus. In alle thi
 24 werkes beforne passende be thou; ne
 3yue thou a wem in to thi glorie. In
 the dai of the ful endyng of the dazes of
 thi lif, and in tyme of thi deth dele thin
 25 eritage. Metes, and 3erde, and berthene
 to an asse; bred, and disciplyne, and
 26 werk to a seruaunt. He werketh in dis-
 ciplyne, and the largid^q hond to hym
 secheth^r to resten^r, and secheth^s fredam.
 27 3oc and brydil^t reyne crooken the harde
 necke; and the seruaunt bowen besy
 28 werkis. To the euel willi seruaunt tor-
 menting and gyues; put hym into werch-
 29 ing, lest he be voide; forsothe myche
 30 malice idilnesse tazte. In werk set hym,
 so forsothe it semeth hym; that if he
 here not, howe hym with gyues, and
 make thou not large^v on^v alle flesh,
 but with oute dom noo thing do thou
 31 heuy. If ther is to thee a feithful ser-
 uaunt, be he to thee as thi lif; as a^w
 brother so trete hym, for in blod of lif
 32 thou bou3tyst hym. If thou^x schalt hurte^x
 hym vri3twisly, in to fli3t he shal ben
 33 turned; and if enhauncende he schal^y go
 awei, whom schalt^y thou seche, and in
 what weie thou^z schalt^z seche hym, thou
 worst not.

CAP. XXXIV.

1 Veyn hope and lesyng to the mys-
 felende man; and vnprudent men en-
 2 haunsun^a sweuenes. As he that caccheth
 shadewe, and pursueth wynd, so and^b he
 that taketh heed to the seen lesingus.
 3 Aftir that thing^c the sizte of sweuenes;
 beforne the face of a man the licnesse of
 4 an other man. Of the vnclene what shal
 ben clensid, and of the liere what soth
 5 shal ben seid? Deuynyng of errour, and
 'diuynyng bi chiteryng of briddis^d, lesing-
 us, or false^e, and sweuenes of euel doynge

^q large G sec. m. ^r for to a3en resten G sec. m. ^s he sechith G sec. m. ^t the brydil E. ^v vpon
 hym AGH. ^w thi A. ^x hurte C pr. m. hurtist E pr. m. ^y Om. C pr. m. ^{yy} Om. C pr. m. ^z Om. GH.
^{zz} Om. AC pr. m. GH. ^a herien out C pr. m. E pr. m. enhaunsinge of H. ^b Om. A. ^c Om. C pr. m.
^d C et E sec. m. sup. ras. ^e Om. C et E pr. m. G sec. m.

^a the tyme C E F G H I K M N P Q R U V X Y A. ^b Om. G. ^c a birthun I. ^d ne worst I. ^e takith a A pr. m. ^f to C.

that thou biholde in to the hondis of thi
 sonus. In alle thi werkis be thou soue-23
 reyn; 3yue thou not a wem in to thi 24
 glorie. In the day of endyng of daies of
 thi lijf, and in tyme^a of thi^b goyng out
 departe thin erytage. Metis, and a 3erde, 25
 and birthun^c to an asse; breed, and chas-
 tisyng, and werk to a seruaunt. He 26
 worchith in chastisyng*, and sekith to
 haue reste; slake thou hondis to hym,
 and he sekith fredom. A 3ok and bridil 27
 bowen down an hard necke; and hisi worch-
 ingis bowen down a seruaunt. Turment 28
 and stockis to an yuel willid seruaunt;
 sende thou hym in to worchyng, lest he
 be ydel; for whi idilnesse hath tau3te 29
 miche malice. Ordeyne thou hym in werk, 30
 for so it bicometh hym; that if he obeith
 not, bowe thou down hym in stockis, and
 make thou not hym large^f ouer ony man,
 but with out dom do thou no thing greu-
 31 ouse. If a feithful seruaunt is to thee, be 31
 he as thi soule to thee; trete thou him so
 as a brother, for thou hast bou3t hym in
 the blod of lijf. If thou hurtist hym 32
 vniustli, he schal be turned in to fleyng
 awei; and if he enhaunsynge goith awei, 33
 thou noost^d whom thou schalt seke, and
 in what weie thou schalt seke hym.

CAP. XXXIV.

Veyn hope and a leesyng to an vnwijs 1
 man; and dremes enhaunsen vnprudent
 men. As he that takith^e schadewe, and 2
 pursueth wynd, so and he that takith
 heede^f to leesyngis seyn. Vpe this thing 3
 is the sizt of dremes; bifore the face of a
 man is the licnesse of another man. What 4
 schal be clensid of him that is vnclene,
 and what trewe thing schal be seid of^f
 a liere? Fals dyuynyng of errour, and 5
 fals dyuynyngis bi chiteryng of briddis,
 and dremes of witchis, is vanyte. And as 6

* He worchith
 in chastising;
 that is, as long
 as he is holdun
 vndur chas-
 tisyng.
 Turment and
 stockis, etc.;
 that is, rebel
 and vnfeithful
 idilnesse; of
 seruauntis.
 myche malice;
 to ymagyne
 a3enus lordis.
 with out doom;
 of du discre-
 cioun. greu-
 ouse; to thi
 seruauntis.
 Lire here. c.
 † make thou
 not him large,
 etc.; that is,
 3yue thou not
 to him pover
 ouer ony man,
 for he owith
 not to be soue-
 reyn, but to be
 vndurlowt;
 and this is
 a3enus summe
 Cristen princes,
 that maken
 Jewis baillies
 and souereyns
 on Cristen
 men. bou3t him
 in the blod of
 lijf; that is,
 for nede of thi
 lijf, that ston-
 ith in blod, in
 xij. c. of Le-
 uytici, the liyft
 of ech fleisch
 is in blod.
 Lire here. c.
 § takith hede,
 etc.; in veyn
 dremys. what
 schal be clensid,
 etc.; as if he
 seye, no thing,
 but it schal be
 defoulid more
 of a liere; as if
 he seye, no
 thing; for if
 the deuel seith
 trewe thingis
 sumtyme, this
 is for to desseyue
 more aftirward,
 and so that
 truthe may be
 seid a leeing
 bi the ende.
 Lire here. c.

6 men is vanyte. And as^f of the womman berende child, thin^g herte suffreth fantasies; no^h but of the he^zest were sent out visityng ne ^zyue thou in hem thin 7 herte. Manye men forsothe sweuenus maden to erre, and fellen awei hopende 8 in hem. With oute lesing shal be ful endid the wrd of the lawe; and wisdam in the mouth of the feithful shal be maad 9 pleyn. Who is not temptid, what kan he? A man in manye thingus expert, shall thenke manye thingus; and he that manye thingus lernede, shal tellen out 10 vnderstanding. Who is not expert, fewe thingus knowith; who forsothe in manye thingus is a fool, shal multeplien malice. 11 Who is not temptid, what maner thingus kan he? Who is vnplauntid, shal abound 12 shreudenesse. Manye thingus I saz in tellinge out, and manye customes of 13 wrdis. Other while vn to the deth I was in perile, bi the enchesoun of these; and I was delyuered bi the grace of God. 14 The spirit of men dredende God is souzt, and in respyt of 'hym itⁱ shal be blissid. 15 The hope forsothe of them in to the sauende hem; and the e^zen of the Lord 16 in to men loouende hym. Who dredeth God, no thing shal quaken, and he shal not inwardly dreden; for he is his hope. 17 Of the dredende the Lord, blissid is his 18 soule. To whom biholdith he, and who 19 is the strengthe of hym? The e^zen of the Lord vp on men dredende hym. Defendere of myzt, firmament of vertue, coueryng of brennyng, and the lilet, 20 'or the *shadowyng place*^k, of the mydday; louli pre^zende of gilte, and helpe of falling, enhauncende the soule, and liztnende e^zen, ^zyuende helthe, and lif, 21 and blessing. Of the offrere of the wicke thing the offring is defoulid; and

the herte of a womman trauelynge of child, thin herte suffreth fantasies; no but visitacioun is sent out of the hi^zeste, ^zyue thou not thin herte in tho *dremes*. For whi dremes han maad many men for 7 to erre, and men hopynge in tho fellen doun. The word of the lawe 'of Gods and of hise profetis^g, shal be maad perfit with out leesying; and wisdom in the mouth of a feithful man* shal be maad pleyn. What kan he, that is not asaied? 9 A man asaied in many thingis†, shal thenke many thingis; and he that lernede many thingis, shal telle out vnderstanding. He that is not asaied, knowith 10 fewe thingis; forsothe he that is a fool in many thingis, shal multiplie malice. What maner thingis kan he, that is not 11 asaied? He that is not plauntid‡, shal be plenteuouse in wickidnesse. I siz many 12 thingis in tellyng out, and ful many customs of wordis. Sum tyme Y was in 13 perel 'til to^h deth, for the cause of these thingis; and Y was delyuered bi the grace of God. The spirit of hem that dreden 14 God is souzt, and shal be blissid in the biholding of hym. For whi the hope of 15 hem *is* in to God sauynge hem; and the i^zen of the Lord *ben* in to hem, that louen hym. He that dredith God, shal not 16 tremble for ony thing, and heⁱ shal not drede; for whi God is his hope. The 17 soule of hym that dredith the Lord, is blissid. To whom biholdith he §, and 18 who is his strengthe? The i^zen of the Lord *ben* on hem that dreden hym. God *is* a defendere of myzt, stidfastnesse of vertu, hilyng of heete, and a *shadowyng* place of myddai; bisechyng of offendyng||, 20 and help of fallyng, enhaumsynge the soule, and liztnynge the i^zen, and ^zyuyng heelthe, and lijf, and blessing. The of- 21

* wisdom in the mouth of a feithful man, etc.; that is, wisdom conteyned in hooly scripture schal be tauzt pleynly in the mouth of a feithful techere, for he kan opene and declare the hid thingis of hooly scripturis. Lire here. c.

† A man asayed in many thingis; that is, excercisid ether trauelid in many scripturis. thenke many thingis, for hi o place of scripture he declarith another place more hid.

‡ lernede many thingis; bi ocupacioun of studie. schal telle out; the veri vnderstanding of scripture. He that is not asaied; in scripturis.

§ knowith fewe thingis; for he may fynde fewe thingis bi him self, wherfor thei that deynen not to se the seiyngis of othere men, ben foundun voide of trithe. he that is a fool in many thingis; in applyng his vnderstanding to many thingis veyn and curiouse. schal multiplie malice; for ofte he makith fals doctryn.

|| Summe bokis han, he that is maad rennyng aboute in many thingis, to knowe many thingis, and vnderstandith no sufficiently in ony o thing, schal multiplie, etc. Lire here. c.

¶ He that is not to whom biholdith bisechyng of offendyng;

plauntid; that is, bath not set roote of vnderstanding and desir in good. plenteuouse, etc.; multiplyng vices. Lire here. c. § To whom biholdith he; as if he seide, God is he, to whom he dressith his entent and of whom he hath myzti defending. Lire here. c. || bisechyng of offendyng;

^f Om. c pr. m. ^g in c pr. m. E pr. m. ^h Om. CE pr. m. ne E sec. m. ⁱ it me E pr. m. ^k Om. c et E pr. m.

^g Om. I. ^h vnto I. ⁱ Om. c.

the scornung of vnri3twis men ben not
 22 wel plesende. The Lord alone to men
 sustenende hym in the weie of treuthe,
 23 and of ri3twisnesse. The 3iftus of wicke^l
 men proueth not the he3est, ne biholdeth
 in the offringus of wicke men, ne in the
 multitude of sacrificis of hem he shal
 24 han mercy to synnes. Who offreth sa-
 crificis of the substaunce of pore men, as
 he that sleth to sacrifice the sone in the
 25 si3te of his fader. The bred of nedy men
 is the li3f of the pore^m; who bigilith
 26 hym, is a man of blod. Who doth awei
 in swot bred, as he that sleth his ne3he-
 27 bore. That shedethⁿ blod, and that doth
 28 gile to the hirid man, ben brethern. Oon
 bildende, and oon distrozende; what pro-
 29 fiteth to them, no^o but trauaile? Oon
 pre3ende, and oon cursende; whos vois
 30 shal the Lord ful out heren? That is
 baptisid fro the deade, and eft towcheth
 the deade, what profitith his washing?
 31 So a man that fasteth in his synnes, and
 eft the same thingus doende, what pro-
 fitith he mekende hymself? the orisoun
 of hym who shal ful out heren?

CAP. XXXV.

1 Who kepeth the wrd, multeplieth ori-
 2 soun. Holsum sacrifice is to taken heed
 to the maundemens, and to gon awei fro
 3 alle wickidnesse. And to sacrificen ples-
 ing of sacrifice vp on vnri3twisneses, and
 louli pre3ing for synnes, to gon awei fro
 4 vnri3twisnesse. He shal 3elde grace, that
 offreth tried flour; and that^p doth^q mercy,
 5 offreth sacrifice^r. Weel plesid thing^s is to
 the Lord, to gon awei fro wickidnesse;
 and louly pre3ing to gon awei fro vnri3t-
 6 wisnesse. Thou shalt not aperen bifor

but sich a rauenor schal be punyschid of God for his yuels. *Oon preiynge*; for a rauenor, that is, he preiynge to whom the rauenor hath 3oue good. *and oon cursinge*; the rauenor, for he took away hise goodis. *whos vois*; as if he seie, noon, for whi the hering of the first is lettid for the malice of him for whom he preyeth, and the hering of the cursere is lettid for his owne synne, for he synneth in cursinge his neibore. *fastith in hise synnes*; that is, for hise synnes to be for3ouun. *in mekyunge him silf*; that is, in turmentinge him silf bi fastingis and siche thingis, he profitith no thing to remys3oun of synne doon, for he repentith not verily. *Lire here. c.* § *who schal here, etc.*; as if he seye, God schal not here. *Lire here. c.* || *multiplieth preier*; for he preyeth bi soule and mouth. *for vnri3tfulnessis*; to be for3ouun. *Lire here. c.* ¶ *3elde grace*; that is, schal 3yue a plesant seruyce to God. *Lire here. c.* ** *voide*; of offring thries in the 3eer, in xxiii. c. of Exodi. c.

^l wickid AGH. ^m pore man E pr. m. ⁿ sechith AGH. ^o Om. c pr. m. ne c sec. m. marg. ^p he that A. ^q don H. ^r sacrificis c. ^s Wel plesynge A.

^j sacrificis CEG. ^k men G. ^{kk} fro A sec. m. ^l word of God CI marg. v.

fryng of hym that offrith of wickid thing*,
 is defoulid; and the scornungis of vniust
 men ben not wel plesant. The Lord 22
 aloone† is to hem that abiden hym in the
 weie of treuthe, and of ri3tfulnesse. The 23
 hi3este appreueth not the 3iftis of wickid
 men, nethir biholdith in the offryngis of
 wickid men, nether in the multitude of
 her sacrifices he schal do mercy to synnes.
 He that offrith sacrifice of the catel of 24
 pore men, is as he that sleth the sone in
 the si3t of his fadir. The breed of nedi 25
 men is the lijf of a pore man; he that
 defraudith hym, is a man of blood. He 26
 that takith awei breed in swoot‡, is as he
 that sleth his neibore. He that schedith 27
 out blood, and he that doith fraude to an
 hirid man, ben britheren. Oon bildynge, 28
 and oon distriynge; what profitith it to
 hem^k, no but trauel? Oon preiynge, and 29
 oon cursynge; whos vois schal the Lord
 here? What profitith the waischyng of 30
 hym, that is waischun for^{kk} a deed bodi,
 and touchith eft a deed bodi? So a man 31
 that fastith in hise synnes, and eft doynge
 the same synnes, what profitith he in
 mekyunge hym silf? who schal here§ his
 preyer?

CAP. XXXV.

He that kepith the word^l, multiplieth 1
 preier||. Heelful sacrifice is to take heede 2
 to the comaundementis, and to departe fro
 al wickidnesse. And to offre the plesyng of 3
 sacrifice for vnri3tfulnesses, and bisechyng
 for synnes, is to go away fro vnri3tful-
 nesse. He that offrith purest flour of 4
 wheete, schal 3elde grace¶; and he that
 doith merci, offrith a sacrifice. It is wel 5
 plesant to the Lord, to go awei fro wickid-
 nesse; and preier is to go awei fro vnri3t-
 fulnesse. Thou schalt not appere voide** 6

* *offrith of wickid thing*; that is, of thing getun vniustly. *the scornungis, etc.*; that is, her offringe of an other mannus thing, bi whiche thei scornen God, that ow-ith to be onourid of a mannus owne good, in iij. c. of Prouerbis. *Lire here. c.* † *The Lord aloone, etc.*; that is, thei that stonden, in the weye of treuthe and of ri3tfulnesse, han onely veri God for God, and he acceptith the 3iftis of hem. *Rauenours and auerouse men han gold and riches for God, a glotoun hath delices, a lechour hath lust of touching, and siche thingis for God, wherfor her sacrifices ben not acceptable to God. The breed*; that is, what euer maner mete. *is the lijf of a pore man*; that is, the sustenyng of his lijf. *man of blood*; Austyn seith, Feede thou a man diynge for hungur, and if thou feedist not him, thou hast slayn him; myche more if thou withdrawist his lijf. *floure from him. c.* ‡ *breed in swoot*; that is, breed getun in swoot of trauelours. *ben britheren*; that is, ben liyk in synne. *whos vois*; as if he seye, no vois; § *3elde*

7 the sizte of the Lord voide ; forsothe alle
 these thingus for the hestus of God ben
 8 mad. The offring of the riȝtwis fatteth
 the auter ; and the smel of swotenesse is
 9 in the sizte of the heȝest. The sacrificise
 of the riȝtwis is acceptid, and the mynde
 10 of hym the Lord shal not forȝete. With
 good wil ȝelde^t glorie to God, and lasse
 thou not the cheef frutis of thin hondis.
 11 In alle ȝifte^u glad mac thi chere, and in
 12 ful out ioȝing halewe thi^v dymes. Ȝif
 to the heȝeste aftir the free ȝifte of hym ;
 and in good eȝe mac thou the finding^w of
 13 thin hondis. For ȝeldende is the Lord,
 and seuenithe as myche he shal ȝelde to
 14 thee. Wile thou not offren shreude ȝiftus ;
 15 forsothe he shal not taken hem. And
 wile thou not biholden the vnriȝtwis sa-
 crificise ; for the Lord is domes man, and
 ther is not anent hym glorie of persone.
 16 The Lord shal not taken a persone in to
 pore ; and the preȝing of the hurt he shall
 17 ful out heren. He shal not dispise the
 preȝeres of the faderles child, ne the wi-
 dewe, yff she heelde out the speche of
 18 weiling. Whether not the teres of the
 widewe at the cheeke gon down, and the
 outery of hir vp on the ledyng down of^x
 19 hem ? Fro the cheeke forsothe thei steȝen
 vp to heuen, and the Lord herere shal
 20 not delyten in them. Who honourith
 God in liking, shal ben resseyued^y ; and
 the lowe preȝyng of hym vnto the cloudis
 21 shal neȝhe. The orisoun of the meekende
 hymself shal persen cloudis, and to the
 tyme that it neȝhe, he shal not be coun-
 fortid, and not gon awei, to the tyme that
 22 the heȝest beholde. And the Lord shal
 not longen away, but demen riȝtwis men,
 and don dom ; and the strengeste shal
 not han in hem pacience, that he to-tru-
 23 ble the rigge of hem. And to Jentiles he
 shal ȝelde veniaunce, to the tyme that he
 take awei the plente of proude men, and
 the kingus dignetees of wicke men he to-

bifore the sizt of God ; for whi alle these 7
 thingis ben doon for the heestis of God.
 The offryng of a iust man makith fat the 8
 auter, and is odour of swetnesse in the
 sizt of the hiȝeste. The sacrifice of a iust 9
 man is acceptable, and the Lord schal not
 forȝete the mynde of hym. With good 10
 wille ȝelde thou glorie to God, and make
 thou not lesse the firste fruytis of thin
 hondis. In ech ȝifte make glad thi cheer, 11
 and in ful out ioiying halewe thi tithis.
 Ȝyue thou to the hiȝeste aftir his ȝifte* ; 12
 and with good iȝe make thou the fynd-
 yng of thin hondis. For whi the Lord is 13
 a ȝeldere, and he schal ȝelde seuen fold so
 myche to thee. Nyle thou offre schrewid 14
 ȝiftis ; for he schal not resseyue tho. And 15
 nyle thou biholde an vniust sacrifice ; for
 the Lord is iuge, and glorie of persone[†]
 is not at hym. The Lord schal not take 16
 a persone aȝens a pore man ; and he schal
 here the preier of hym that is hirt. He 17
 schal not dispise the preyeris of a fadirles
 child, nether a widewe, if sche schedith^m
 out speche of weilyng. Whether the teeris 18
 of a widew goen not down to the cheke,
 and the cryng of hir on hym that ledith
 forth tho *teeris* ? For whi tho stien fro 19
 the cheke 'til toⁿ heuene, and the Lord
 herere schal not delite in tho. He that 20
 worschiphith God in delityng, schal be res-
 seyued ; and his preyer schal neȝe 'til to^o
 the clowdis. The preier of hym that 21
 mekiȝ hym silf schal perse clowdis, and
 til it neȝeth[‡], he schal not be coumfortid,
 and he schal not go away, til the hiȝeste
 biholde. And the Lord schal not be fer, 22
 but he schal iuge iust men, and schal
 make doom ; and the strongeste schal not
 haue pacience in tho, that he troble the
 bak of hem. And he schal ȝelde ven- 23
 iaunce to folkis, til he take awei the ful-
 nesse of proude men, and troble togidere
 the ceptris of wickid men ; til he ȝelde to 24
 men aftir her dedis, and aftir the werkis

* aftir his
 ȝifte ; that is,
 aftir the quan-
 tite of thi
 goodis, whiche
 thou hast of
 God.

† with good iȝe,
 etc. ; that is,
 with riȝtful
 entent ordeyne
 thi good werkis,
 to the preising
 of God and not
 of man. *Live*
 here. c.

‡ glorie of per-
 soone, etc. ; that
 is, taking of
 persone. a per-
 soone ; of a
 myȝti man.
 hirt ; vniustly
 on hym ; that
 is, on the op-
 pressere, that
 makith hir to
 wepe. *Live*
 here. c.

‡ neȝith ; to
 God, in get-
 ting effect.
 not go away ;
 fro preyer.
 not be fer ;
 in dilaiynge
 effect, no but to
 the profit of the
 axere. in tho ;
 oppresseris.
Live here. c.

t ȝif A. u ȝiftis A. v thou GH. w findingus C. x Om. AEGH. y vndirtaken C pr. m. E pr. m.

m schede C. n vnto I. o vnto I.

24 truble; to the tyme that he zelde to men
aftir ther deedus, and aftir the werkis of
Adam, and aftir the presumpcioun of
25 hym; to the tyme that he deme the dom
of his folc, and 'he schal^z delite riȝtwis
26 men with his mercy. Fair^a the mercy of
God in tyme of tribulacioun, as a cloude
of reyn in tyme of droȝte.

CAP. XXXVI.

1 Haue mercy of vs, God of alle thingus;
and behold vs, and shew to vs the lyȝt of
2 thi mercy doynge. And send in^b thi
drede vp on Jentilis, that soȝten not thee,
that thei knowe for ther is not God, but
thou; that thei telle out thi grete wrthi
3 deedis. Rere vp thin hond vp on aliene
4 folkis, that they see thi myȝt. As for-
sothe in the siȝte of hem thou art ha-
lewed in vs, so in oure siȝte thou shalt be
5 magnified in hem; that thei knowe thee,
as and^c wee han knowe, for ther is noon
6 other God, saue thee^d, Lord^e. Ennewe
7 thou signes, and chaunge merueiles; glo-
8 rifie the hond, and^{ee} the riȝt arm. Rere
vp wodnesse, and heeld oute wrathe;
9 enhaunce^f the aduersarie, and tormente
10 the enemye. Heeȝe thou the tyme, and
haue mynde of the ende, that thei telle
11 out thi merueilis. In the ire of flaume
be he deuoured that is saued; and that
werst treten thi folc, finde thei perdi-
12 cioun. To-brose thou the hed of princes,
and of the enemy, seiende, Ther is noon
13 other, saue wee. Gedere togidere alle the
lynagis of Jacob, and knowe thei for ther
is no God but thou, that thei telle out
thi grete wrthi deedis; and thou shalt
eritage them, as fro the bigynnyng.
14 Haue mercy to^g thi puple, vp on the^h
whiche is inwardli clepid thi name;
and to Irael, whom thou hast euened to
15 thi first goten. Haue mercy to Jerusa-
lem, the cyte of thin halewing, the cite
16 of thi reste. Fulfil Syon with thin vn-

of Adam*, and aftir the presumpcioun of
hym; til he deme the dome of his puple,²⁵
and schal delite iust men in his merci.
The merci of God is fair in the tyme of²⁶
tribulacioun, as clowdis of reyn in the
tyme of drynesse.

* of Adam; the
lettre hath of
Adam, but bi
Ebreys this
word Adam
signefieth man
comynly, and
so it is set here.
the presump-
cioun of him;
bi which he
oppressith vn-
iustly a man
lyk him silf in
kynde. Lire
here. c.

CAP. XXXVI.

God of alle thingis, haue thou merci on 1
vs; and biholde thou vs, and schewe thou^p
to vs the liȝt of thi merciful doynge.
And sende thi drede on hethene men, that 2
souȝten not thee, that thei knowe that no
God is, no but thou; that thei telle out
thi grete dedis. Reise thin hond on he- 3
thene men aliens, that thei se thi power.
For as thou were halewid in vs in the siȝt 4
of hem, so in oure siȝt thou schalt be mag-
nified in hem; that thei knowe thee, as 5
and we han knowe, that noon othere is God,
outakun thee, Lord. Make thou newe 6
signes, and chaunge thou merueilis; glo- 7
rifie the hond[†], and the riȝt arm. Reise 8
thou stronge veniaunce, and schede out
ire; take awei the aduersarie, and tur- 9
mente the enemye. Haaste thou the tyme, 10
and haue thou mynde on the ende, that
thei telle out thi merueils. And he that 11
is sauȝd, be deuourid in the ire of flawine;
and thei that treten worst thi puple, fynde
perdicioun. Al to-breke thou the heed of 12
princis, and of enemyes, seiynge, Noon
othere is, outakun vs. Gadere thou togi- 13
dere alle the lynagis of Jacob, and knowe
thei that no God is, no^q but thou, that
thei telle out thi grete dedis; and thou
schalt enherite hem[‡], as at the bigynnyng.
Haue thou merci on thi puple, on which 14
thi name is clepid in to help; and on Is-
rael, whom thou madist euene to thi firste
gendrid sone. Haue thou merci on Jeru- 15
salem, the citee of thin halewyng, on the
citee of thi reste. Fille thou Syon with 16

† the hond;
of thi riȝtful-
nesse on hem.
riȝt arm; that
is, the riȝt arm
of thi merci,
on vs. Lire
here. c.

‡ thou schalt
enherite hem;
whanne thei
entriden in to
the lond of bi-
heest, in the
tyme of Josue.
at the bigyn-
nyng; of the
chesing of the
puple of Israel.
Lire here. c.

^z Om. c pr. m. ^a Fayr is A. ^b Om. AGH. ^c Om. AGH. ^d the GH. ^e alone A. ^{ee} of A. ^f enhaunce
out E pr. m. ^g on H. ^h Om. AEGH.

tellable vertues, and thi puple with thi
 17 glorie. 3if witnessing, for fro the bigyn-
 nyng thi creatures thei ben; and rere the
 prezeres, that the rathere profetes speeken
 18 in thi name. 3if meede, Lord, to men
 sustenende thee, that thi profetes feithful
 bee founden; and heere thou the orisoun
 19 of thi seruauus. Aftir the blissing of
 Aron 3if to thi puple, and ri3te reule vs
 in to the weie^d of ri3twisnes; that thei
 alle wite, that dwellen the^k erthe, for
 20 thou art God, biholdere^l of worldis. Eche
 mete the wombe schal ete, and ther is
 21 mete betere than mete. Cheekes touchen
 ne3h^m the mete, and the mysfelende herte
 22 lesyng wrdys. The shreude herte shal
 3yue sorewy slouthe, and the wise man
 23 shal withstonde to it. The womman
 schalⁿ taken eche male child, and ther is
 24 a do3ter betere than the sone. The fair-
 nesse of a womman gladith out the face
 of hyr man, and ouer alle lust of the
 25 man she^o shal ouer leden^p desyr. If
 ther is tunge of curing, ther is and of
 swaging, and of mercy; the man of hir
 26 is not aftir the sonus of men. Who weld-
 ith a good womman, bigyneth posses-
 sioun; helpe aftir hym she is, and a
 27 piler as reste. Wher is not hegge, shal
 ben to-broken^q the possessioun; and
 where is not a womman, weileth the
 28 nedy. To^r whom byleeueth^s he^t that hath
 not a nest, and bowing down wher euere
 shal ben derk, as a gird vp thef, lepende
 out fro cite in to cyte?

CAP. XXXVII.

1 Eche frend shal seyn, And I frenshipe
 couplede; but ther is a frend, bi only
 name a frend. Whether not sorewe is
 2 in vnto deth? A mete felawe forsothe
 and a frend to enemyte shul ben turned.
 3 O! most shreude presumpcioun, whennus

thi vertues, that moun not be teld out,
 and *filie* thi puple with thi glorie. 3yue 17
 thou witnessyng, that at the bigynnyng
 thei weren thi creaturis*; and reise thou
 preieris, whiche the formere profetis spaken
 in thi name. Lord, 3yue thou meede to 18
 hem that abiden thee, that thi prophetis
 be foundun trewe; and here thou the
 preier of thi seruauus. Aftir the bless- 19
 yng of Aaron 3yue thou to thi puple, and
 dresse thou vs in to the weie of ri3tful-
 nesse; that alle men wite, that dwellen in
 erthe, that thou art God, the biholdere of
 worldis. The wombe schal ete alle mete, 20
 and o^r mete is betere than *another*^s mete.
 Chekis touchen metef[†] alмест, and an vn- 21
 wise herte *resseyueth* false wordis. A 22
 schrewid herte schal 3yue heuynesse, and
 a wijs man schal azenstonde it. A wom- 23
 man schal take ech knaue child, and a
 dou3tir is betere than a sone. The fair- 24
 nesse of a womman makith glad the face
 of hir hosebonde, and sche schal brynge
 desir ouer al the coueitise of man. If ther 25
 is a tunge of heelyng[‡], ther is also of
 swagyng, and of merci; the hosebonde of
 hir is not aftir the sones of men. He that 26
 hath in possessioun a good womman, bi-
 gynneth possessioun; sche is an help lijk
 hym, and a piler as reste. Where an hegge 27
 is not, the possessioun schal be rauschild
 awei; and where a womman is not, a nedi
 man weilith. To whom bileueth he that 28
 hath no nest, and bowith down where euere
 it is derk, as a theef girt, skippynge out
 fro citee in to citee?

CAP. XXXVII.

Ech frend schal seie, And Y haue cou-
 plid frenschipe; but that is a frend, a frend
 bi name aloone. Whether sorewe is[§] not
 til to deth? Forsothe a felowe of table 2
 and a frend schulen be turned to enemyte.
 A! the^t worste presumpcioun, wherof art 3

* *thi creaturis*;
 that is, special
 sones of Israel.
Live here. c.

† *touchen mete*;
 in taking it,
 and chewen not
 sufficiently, but
 swolewen ouer
 with not du
 chewing and
 preyng. *knaue*
child; for sche
 wolde euer bere
 a knaue child.
Live here. c.

‡ *If ther is a*
tunge of heel-
ing; that is, of
 re preyng in
 the hosebonde,
 in re preyng
 the outrageouse
 aray of the
 wiyf, ether vn-
 stable mouyng
 of hir. *afir the*
sones of men;
 that is, he is
 not manly and
 discreet, but
 neische and
 fonnid. *bigyn-*
neth posses-
sioun; that is,
 bigynneth to
 be riche, thou3
 he hadde no
 more good. *no*
nest; that is,
 stidfast dwell-
 ing, as if he
 seie, he bi-
 leueth not to
 any wise man,
 and therfor he
 failith in dis-
 crecioun of
 good, and of
 yuel. *as a thief*
girt; that is,
 maad redy to
 do yuele. *Live*
here. c.

§ *Wher sorewe*
is, etc.; bi sich
 frenschipe, as
 if he seide, 3is;
 for whi no
 pestilence is
 my3tiere to
 anoye, than is
 an homely
 enemye. *Live*
here. c.

^l hond *E pr. m.* ^k in the *H.* ^l and beholder *A.* ^m alмест *E pr. m.* ⁿ wile *C pr. m. E pr. m.* ^o Om. *GH.*
^p leden *C.* ^q not broken *H.* ^r Om. *C pr. m.* ^s leeueth *C pr. m. E pr. m.* ^t Om. *C pr. m. E pr. m.*

^r oon *C sec. m. I.* Om. *A pr. m. C pr. m.* ^s Om. *A pr. m. C pr. m.* ^t thou *C sec. m. v.*

art thou foormed to coueren drie malice, and the treccherie of it? The mete felawe to the frend shal be merie in likingus, and in the dai of tribulacioun he shal be aduersarie. A mete felawe to the frend sorewith with, bi cause of the wombe; and azen the enemy he shal take sheld. Forzete thou not of thi frend in thin inwit, and be thou not vnmyndeful of hym in thi werkis. Wile thou nott counselen with thi wyues fader; and fro men enuyende to thee hyd conseil. Eche counseiler discouereth conseil, but ther is a counseiler in hymself. Fro an^u euel counseiler kep thi soule; first wite thou, what be the nede of hym, and what he in his inwit shal thenken; lest par aenture he poot a pol, *'or a stake'*, in to the erthe, and sey to thee, Good is thi wey, and stonde azenward, to seen what falle to thee. With an vnreligious man trete of hoolynesse^w, and with the vnri3twis man of ri3twisnesse, and with a womman of tho thingus that she enuyeth. Wile thou not counselen with hym that hath thee suspect, and fro men enuyende to thee, hid thou thi conseil. With the dredful trete of bataile, and with the marchaund, *'of castinge out of schyppe'*; with the biere, of silling, with the enuyous man, of 13 graces to be don; with the vnpiteuse, of pite, with the vnhonest, of honeste, with 14 the werkere^y, of alle werk; with the annuel werker^z, of the ful endyng of the 3er, with the slowe seruaunt, of myche werchyng. Tac thou not heed to *'these* 15 in al^a conseil, but with an hoely man be thou bysy, whom euer thou shalt 16 knowe kepende the drede of God, whos

thou maad* to hile drie malice, and the gilefulness therof? A felowe of table 4 schal be myrie with a frend in delityngis, and in the dai of tribulacioun he schal be aduersarie. A felowe of table schal haue 5 sorewe with a frend, for cause of the wombe; and he schal take scheeld azens an enemye. Forzete thou not thi frend in 6 thi soule, and be thou not vnmyndeful of hym in thi werkis. Nyle thou take coun- 7 cel with the fadir of thi wijf; and hide thou counsel fro hem that han enuye to thee. Ech counceleur^t schewith counsel, 8 but ther is a counceleur to hym silf. Kepe 9 thi soule fro an yuel counceleur; firste wite thou, what is his nede, and what he schal thenke in his soule; lest perauen- 10 ture he sende a stake in to the erthe, and seie to thee, Thi weie is good, and he 11 stonde azenward, to se what schal bifalle to thee. With an vnreligious man trete 12 thou of hoolynesse[†], and with an vniust man of ri3tfulness, and with a womman of these thingis whiche sche hatith. With a ferdful man trete thou of batel, with a marchaunt, of cariying ouer of marchaundies to *chepyng'*^t; with a biere, of sillyng, with an enuyouse man, of graces to be don; with an vnpiteouse man, of pytee, with 13 an vnonest^u man, of oneste, with a werk man of the feeld, of ech werk; with a werk 14 man hirid bi the 3eer, of the endyng of the 3eer, with a slowe seruaunt, of myche worchyng. 3yue thou not^v tent to these men in al counsel, but be thou hisi with 15 an hooli man, whom euer thou knowist kepynge Goddis drede, whos soule is aftir 16 thi soule. Who euer doutith in derknessis, schal not haue sorewe with thee. And 17

* *A! thou worste presumption, wher of art thou maad; as if he seye, of noon; for whi ech creature is maad good of God; but synne is defaute, and hath no cause of being bi it silf. Denyis seith thus, in his book of Dyuyn Namys. Noon that purposith yuel, worchith wel. to hile; bi feynyng of frenschipe. drie malice; with outen vmour of goodness. in delityngis; that is, in the tyme of prosperite. in the tyme of tribulacioun; whanne prosperite failith, for which he feynede him for to loue. hath sorewe; that is, feyneth him to haue sorewe. with a frend; in tyme of his siknesse. for cause of the wombe; that is, of gloteny. take scheeld azenus an enemy; of the frend, as for to defende the frend; that is, if he doith this ony tyme, he doith it for gloteny, and not for veri frenschipe. Forzete thou not thi very frend in thi soule; so that thou loue not him onely bi mouth, but also with herte and werk. with the fadir of thi wijf; that is, of these thingis that perteynen*

to the restoring of thi wijf, for whi euer he schal stonde for his dou3ter, and turne away fro truthe, for fleisli affeccion. Lire here. c. † Ech counceleur; vnfeithful. schewith counsel; as vndur the colour of his good, that axith counsel. to him silf; that is, purposinge his owne profit, and not his profit to whom he 3yueth counsel. Lire here. c. ‡ trete thou of hoolynesse; the autour of this book spekith here in scorn, and vndurstandith the contrarie of his seiyng; as if he seye, siche an vnreligious man schal councele thee yuele. and with an vniust man of ri3tfulness; hiyk speche is here, vndurstandinge the contrarie, as it schal be opyn bi the ende of this part. of graces, etc.; that is, to 3yue frely to othere men. be thou hisi with an hooly man; that is, stable and sad in goodness and mesure, and trete thou with him of thi priuytees. knowist; bi werkis. whos soule, etc.; that is, that loueth thee as him silf, and azenward. doutith in derknessis; of ignorauce, ether of

^u a man c pr. m. E pr. m. ^v Om. c et E pr. m. ^w homlynesse c. ^x trete of chaunging c pr. m. E pr. m. ^y feeld werkere c pr. m. E pr. m. AGH. ^z werke c pr. m. ^a alle these in c.

^t shiping P. ^u onest A pr. m. ^v no c.

soule is aftir thi soule. Who euere shal wagen in dercesses, shal not togidere 17 sorewen^b to thee. And herte of good counseil sette thou with thee; ther is not 18 forsothe to thee other more than it. The soule of an hoely man telleth out other while sothis; more than seuene lookeres aboute sittende in to heiȝte to beholden. 19 And in alle these thingus louliche preȝe the heȝest, that he riȝt reule in treuthe thi 20 wey. Biforn alle werkes a verre wrd go bifor thee; and biforn alle dede stable 21 counseil. A shreude wrd 'schal chaunge^c the herte, of the whiche foure partis springen; good and euell, lif and deth; and the lordshipere of these is a bysytunge. A wys man many men tazte, and 23 to his soule is sweete. Who sofistically speketh, is hateful; in^d alle thing he shal 24 ben bigilid. Forsothe ther is not ȝyuen to hym of the Lord grace, forsothe he is 25 bigilid of alle wisdom. Ther is a wys man wiȝs^{dd} to his soule, and the frutes of 26 the^e wit of hym ben preisable. A wis man techeth his folc, and the frutis of 27 the wit of^f hym ben feithful. A wys man shal be fulfid with blissingus, and 28 men seende hym shul preisen. The lif of a man in the noumbre of dazes; the dazes forsothe of Irael ben vnnoumbre- 29 able. A wis man in puple shal eritagen wrshipe, and the name of hym shal ben 30 lyuende in to withoute ende. Sone, in thi lif tempte thou thi soule; and if it were shreude, ȝif thou not to it power; 31 forsothe not alle thingus to alle speden^g, and ne to eche soule eche kinde pleseth. 32 Wile thou not ben gredy in alle plentuous mete ȝyuyng, and heeld thee not 33 out vpon eche mete. In manye forsothe metus shal ben infirmyte, and gredynesse 34 shal neȝhen vnto colre. For glotonye manye men dieden; who forsothe is abstinent, shal eechen lijf.

stablische thou the herte of good counceil with thee; for whi another thing is not more than it to thee. The soule of an 18 hooli man tellith out treuthis sum tyme; more than seuene biholderis sittynge an hij for to biholde. And in alle these 19 thingis biseche thou the hijeste, that he dresse thi weie in treuthe. Bifore alle 20 werkis a sothefast word* go bifore thee; and a stidfast counceil go bifore ech dede. A wickid word schal chaunge the herte, 21 of which *herte* foure partis comen forth; good and yuel, lijf and deth; and a bisi tunge is lord of tho. A wiȝs man hath 22 tauȝt many men, and he is swete to his soule. He that spekith 'bi soffym^u, is 23 hateful; he schal be defraudid in ech thing. For whi grace is not ȝouun of the 24 Lord to hym, for he is defraudid of al wisdom. A wiȝs man is wiȝs to his soule, 25 and the fruytis of his wit ben worthi to be preisid. A wiȝs man techith his puple, 26 and the fruytis of his wit ben feithful. A wiȝs man schal be fillid with blessingis, 27 and thei that seen hym schulen preise *hym*^v. The lijf of a man *is* in the noum- 28 bre of daies; but the daies of Israel ben vnnoumbrable. A wiȝs man in the puple 29 schal enherite onour, and his name schal be lyuyng with outen ende. Sone, asaie 30 thi soule in thi lijf; and if it is wickid, ȝyue thou not power to it; for whi not 31 alle thingis speden to alle men, and not ech kynde plesith ech soule. Nyle thou 32 be gredi in ech etyng, and schede thou not out thee on ech mete. For in many 33 metis schal be sikennesse, and gredynesse schal neȝe 'til to^w colrye. Many men 34 dieden for glotonye; but he that is abstinent, schal encrease lijf.

synne. *sorette with thee*; that is, verily, and of herte, and so he schal not ȝyue good counceil to thee in thi nede. *the herte of good counceil*; that is, wille to site good counceil. *not more*; that is, betere. *Lire here. c.*

* *a sothfast word, etc.*; in biheestis and answeris. *wickid word*; that is, a fals word. *chaunge the herte*; fro good to yuel. *good and yuel*; of kynde. *lijf*; of grace. *and deth*; of synne. *Liyf of grace cometh forth of the herte bi disposing*; but God makith that liyf, but deth of synne cometh forth of mannis herte, and is not maad of God. *bisi tunge, etc.*; that is, the bisy- nesse of good teching, that refreyneth yuel, and doith away deth of synne, and encessith a good dede of kynde, and liyf of grace. *Lire here. c.*

^b seruen *c pr. m. E pr. m.* ^c chaungeth *c pr. m.* ^d and in *A.* ^{dd} Om. *c pr. m.* ^e Om. *GH.*
^f the frute of *E pr. m. GH.* ^g gode *A.*

^u *sosticaly, ether bi soffym [to deceive v] C E F G H K M N P Q R U V X A.* *sophisticaly i. sofistically, ethir bi soffemys s. ethir deisseyuably to God x marg.* ^v Om. *i.* ^w vnto *i.*

CAP. XXXVIII.

1 Honoure the leche, for nede; forsothe
 2 hym foormede the hejest. Of God for-
 sothe is alle leching; and fro the king he
 3 schal take 3yuyng. The disciplyne of
 the leche shal enhaunse the hed of hym;
 and in the sijte of grete men he shal ben
 4 preisid. The hejest foormede of the
 erthe medycyne; and the prudent man
 5 shal not agrisen it. Whether not of the
 6 tree is mad sweete the bitter water? At
 the knowleching of men the vertue of
 them; and the hejest 3af to men kun-
 nyng, to be wrshipid in his merueiles.
 7 In these thingus he^h curende shal swage
 sorewen, and the oynement makere shal
 make pymentis of swotenesse, and enoynt-
 ingusⁱ he shal make of helthe; and the
 werkis of hym shul not ben ful endid.
 8 The pes forsothe of God vpon the face
 9 of the erthe. My sone, in thin infirmytee
 ne dispise thou thiself; but prei the Lord,
 10 and he shal cure thee. Turne awei fro
 gilte, and dresse thou the hondis, and fro
 11 alle gilte clense thin herte. 3if^k swet-
 nesse, and mynde of tried flour, and mac
 fat the offring; and 3if stede to the
 12 leche. Forsothe the Lord foormede hym,
 and go he not awei fro thee; for his
 13 werkis ben nedeful. Ther is forsothe
 tyme, whan thou renne in to the hondis
 14 of hem. Thei forsothe the Lord shul
 louly preizen, that he rijt reule the reste
 of hem, and helthe for ther conuersa-
 15 cioun. Who gilteth in his sijt, that made
 hym, shal falle in to the hondus of the
 16 leche. Sone, in to the deade bringe forth
 teris, and as harde thingus suffrid bigyn
 to wepe; and aftir dom touche his body,
 and dispise thou not the biring of hym.
 17 For the acusing forsothe bitterly ber-
 weilyng of hym^l o dai; and tac coun-
 18 fort for heuynesse. And do weilyng
 after the deseruyng of hym o dai, or two,

CAP. XXXVIII.

Onoure thou a leche, for nede; for whi
 the hizeste hath maad hym. For whi
 al medicyn is of God; and he schal take
 of the kyng a 3ifte. The kunnyng of a
 leche schal enhaunse his heed; and he
 schal be preisid in the sijt of grete men.
 The hizeste hath maad of the erthe medi-
 4 cyn; and a prudent man schal not wlate
 it. Whether bittir watir was not maad
 5 swete of a tre? The vertu of tho thingis
 6 *cam bi experience* to the knowing of men;
 and the hizeste 3af kunnyng to men, for
 to be onourid in his merueils. A man
 7 heelynge in these thingis schal aswage
 sorewe, and an oynement makere schal
 make pymentis of swetnesse, and schal
 make anoyntyngis^x of helthe; and hise
 werkis schulen not* be endid. For whi
 the pees of God *is* on the face of erthe.
 Mi sone, dispise not thi silf in thi sike-
 9 nesse[†]; but preie thou the Lord, and he
 schal heele thee. Turne thou awei fro
 10 synne, and dresse thin^y hondis, and clense
 thin herte fro al synne. 3yue thou swet-
 11 nesse, and the mynde of cleene flour of
 wheete, and make thou fat offryng; and
 3yue thou place to a leche. For the Lord
 12 made hym, and departe he not fro thee; for
 hise werkis ben nedeful to thee. For whi
 13 tyme is, whanne thou schalt falle in to
 the hondis of hem. Forsothe thei schulen
 14 biseche the Lord, that he dresse the werk
 of hem, and helthe for her luyng. He
 15 that trespassith in the sijt of hym, that
 made hym, schal falle in to the hondis of
 the leche. Sone, bryng thou forth teeris
 16 on a deed man, and thou as suffryng
 hard thingis bigynne to wepe; and bi
 doom hile thou the bodi of hym, and
 dispise thou not his biring. But for
 17 bacbityng bere thou bittirli the morenyng
 of hym o dai; and be thou counfortid for
 sorewe[‡]. And make thou morenyng aftir
 18

* *werkis schulen not, etc.*; that is, schulen not haue effect purposid bi the leche and ipotecarie, for whi the doing of God, which is principal leche, is nedeful herto.
 Lire here. c.
 † *dispise not thi silf in thi goostly syknesse*; in dispisinge to seke remedy, as summen dispisen. *preye thou the Lord; denoutly. schal heele thee*; with oynement of grace. *dresse hondis*; that is, thi werkis to God. *clense thyn herte*; bi veri and cleene contricioun.
 3yue thou place to a leche; in onouring the prest preynge for thee. *the Lord made him*; that is, auunside him to the office of presthood. *departe he not fro thee*; that is, fro thyn herte, for thou owist euere for to loue and worschipe him. *hise werkis, etc.*; that is, to offre sacrifices, and to preye for the synnes of the puple. *thou schalt falle in to the hondis of hem*; for whi present liyf is not passid with out synnes.
 Lire here. c.
 ‡ *be thou counfortid for sorewe*; that is, lest ouer greet sorewe anoye thee.

^h Om. A. ⁱ onementis A. oynementis G sec. m. ^k 3if thou AGH. ^l Om. c pr. m.

^x oynementis I. ^y Om. A pr. m.

19 for bacbiting. Of^m sorewi slouthe forsothe heezeth deth, and couereth vertue; and sorewi slouthe of herte boowith the
20 nol. In ledyng awei dwellith stille sorewy slouthe; and the substauce of the
21 helpeles aftir the herte of hym. Ne zyue thou thin herte in sorewy slouthe, but putte it awei fro thee; and haue mynde of the laste thingus, and wile thou not
22 forzeten. Ne forsothe ther is conuersacioun, and to this thou schalt no thing profiten; and thi self thou shalt werst
23 treten. Myndeful be thou of my dom; so forsothe it shal ben and thin, to me
24 zistayⁿ, and to thee to day. In the reste of the deade mac to resten the mynde of hym; and counforte hym in the goyng
25 out of his spirit. Wisdom wrijt in tyme of voydenesse; and who is lassid in deede, wisdom shal parceyue; for with wisdom
26 he shal be fulfid. Who holdeth the ploz, and who glorieth in the spere, with the pricke stereth the oxen, and woneth in the werkis of hem; and the telling of
27 hym in the sonus of booles. His herte he shal zyue 'to ben turned the forewis^o; and the wach of it in the fatnesse of kyn.
28 So eche smythe, and cheef werkere, the whyche the nyzt as the^p day ouerdoth; the whyche grauede grauen broochis, and the bysynesse of hym varieth^q the peynture; his herte he shal zyue into the licnesse of peynture, and his waking par-
29 formeth the werk. So the iren smyth sittende beside the stithie, and biholdende the werk of the iren, the humour of the fyr brenneth his flesh; and in the hete of the furneys he trauailith with stryif.
30 The vois of hamer^r ennewith^s his ere; and azen the licnesse of the vessel the
31 eze of hym. His herte he shal zyue in to the ful ending of the werkis; and his waking shal enourne the inparfitnesse.
32 So the crockere sittende at his werk, turnende with his feet the whel, the

his merit o dai, ether tweyne, for bacbit-
yng. For whi deth hastith of sorewe, 19
and hilith vertu; and^y the sorewe of herte
bowith the heed. Sorewe dwellith in 20
ledyng awei; and the catel of a ned man*
is aftir his herte. Zyue thou not thi 21
herte in sorewe, but put it awei fro thee;
and haue thou mynde on the laste thingis,
and nyle thou forzete. For whi no turn- 22
ing is^z, and thou schalt no thing profite
to this *deed man*; and thou schalt harma^a
worste thi silf. Be thou myndeful of mi 23
dom; for also thin schal be thus, to me
zistirdai, and to thee to dai. In the reste 24
of a deed man make thou hys mynde to
haue reste; and counforte thou hym in
the goyng out of his spirit. Write thou 25
wisdom† in the tyme of voidenesse; and
he that is made lesse in dede, schal per-
seyue wisdom; for he schal be fillid of
wisdom. He that holdith the plow, and 26
he that hath glorie in a gohode, dryueth
oxis with a pricke, and he lyueth in the
werkis of tho; and his tellyng is in the
sones of bolis. He schal zyue his herte 27
to turne forewis; and his wakyng *schal*
be aboute the fatnesse of kien. So ech 28
carpenter, and principal werk man, that
passith the nyzt as the dai; that graueth
ymagis grauu, and the bisynesse of hym
dyuersith the peynture; he schal zyue his
herte to the licnesse of peynture, and bi
his wakyng he perfourneth the werk.
So a smyth sittynge bisidis the anefelt, 29
and biholdynge the werk of yrun, the
heete of fier brenneth hise fleischis; and
he stryueth in the heete of the furneis.
The vois of a hamer makith newe his 30
eere; and his ize is azens the licnesse of
a vessel. He schal zyue his herte in to 31
the^b perfourmyng of werkis; and bi his
wakyng he schal ourne vnperfeccioun‡.
So a potter sittynge at his werk, turnynge 32
a wheel with hise feet, which is put euere
in bisynesse for his werk; and al his

hilith vertu;
that is,
straughtly the
vertu of kynde.
in ledyng awey;
frogood. Sorewe
anoyeth bodi
and soule, and
bringith sum-
tyme to dispeir
and othere
yuels. no turn-
yng is; that is,
fro deth to
present liyf.
Lire here. c.
* the catel of a
ned man, etc.;
for if he had a
ioyeful herte
and manli, he
is seid riche;
and a riche
man siyk, that
is, sori, is seid
pore. Zyue thou
not thy herte
in ouermyche
sorewe; for a
deed man. haue
thou mynde on
the laste thingis;
that is, of thi
deth, and of alle
othere men, fro
which no man
turneth azen to
present liyf.
profite no thing
to this deed
man; that is,
bi thi turment
thou schalt not
clepe azen that
deed man. of
my doom; that
is, of my deeth.
thy schal be
thus; as if he
seide, haste
thou to worche
good, while
thou lyuest, for
thou schalt not
more aftir
deeth. *Lire*
here. c.
† Write thou
wisdom; that is,
bokis contyn-
ynge wisdom.
of voidnesse;
that is, in the
tyme, in which
thou art voide
of othere werkis
of nede; ether
of voidnesse;
that is, of po-
uert, ether
whanue thou
art fastinge of
mete and
drynk. *Lire*
here. c.
‡ ourne vnper-
feccioun; that
is, mater which
he bringith to
perfeccioun of
forme. *Lire*
here. c.

^m Bi *E pr. m.* ⁿ zisterdai *ceteri passim.* ^o to the plowis to ben turned *c pr. m. E pr. m.* ^p Om.
c pr. m. ^q varieth, or *makith dyuerse AE sec. m. GH.* ^r the hamer *AGH.* ^s euen with *H.*

^y Om. c. ^z is *fro deeth to this present liyf v.* ^a *c super ras. trete ENPVVY.* ^b Om. c.

whiche in besynesse is put euermor for
his werk; and with oute noubre is al
33 the werking of hym. In his arm he shal
foormen the cley; and bifoorn his feet he
34 shal crooken his vertue. His herte he
shal 3yue, that he ful ende the daubing;
and his waking shal cense the furneys.
35 Alle these in ther hondis hopen; and
36 echon^t in ther 'craft is^u wys. Withoute
37 alle these 'is not bild^v vp the cyte. And
thei shul not wonen in, ne gon in; and
in to the chirche thei shul not ouerlepen.
38 Vpon the sete of the domys man thei
shul not sitte; and the testament of dom
thei shul not vnderstonde, ne maken
opene disciplyne, and dom; and in para-
39 blis thei shul not ben founde. But the
creature of spirituel tyme thei shul con-
fermen, and the lowe prezing of hem in
werking of craft; leeuende to ther soule,
and togidere sechende in the lawe of the
hezeste.

CAP. XXXIX.

1 The wisdom of alle olde men the wise
man shal ful out sechen; and in profetes^w
2 he shal take heed. The telling of the
nemned men he shal kepen; and in to the
sleijtes of parables togidere he shal entre.
3 The hid thingus of prouerbis he shal
sechen out; and in the hid thingus of
4 parables he shal dwelle. In the myddel
of grete men he shal mynystre; and in
the sijt of the chef domes man he shal
5 apere. In to the lond of alien folkys he
shal passe; goodus forsothe and euelis in
6 alle thingus he shal asa3e. His herte he
shal take to wake the morutid to the
Lord that made hym; and in the sijt of
7 the hezeste he shal louli prezen. He
shal opene his mouth in orisoun; and for
8 his giltus he shal louli preze. If forsothe

standith not. *in profetis*; in biholdinge her seiynge. *shal kepe*; in holdinge in mynde. *the telling of named men*; in sciences and vertues. *entre togidere*; to vnderstonde with hem that brouzten forth tho parabis. *the harde sentensis of parabis*; that is, priui and dyuerse sentences of tho. *the priuy thingis of prouerbis*; that is, goostly vnderstondyngis and hid. *in the hid thingis of parabis*; that is, figuratuf vnderstondyngis. *Live here. c.*

^t Om. II.
phetis AGH.

^u craftis II.

^v shal not ben bild *c pr. m. E pr. m.* is not bildede *E sec. m.*

^w the pro-

worchyng is vnnoumbrable. In his arm 33
he schal fourme clei; and bifore hise feet
he schal bowe his vertu*. He schal 34
3yue his herte to ende perfitti sum^c thing;
and bi his wakyng he schal cense the
furneis. Alle these men hopiden in her 35
hondis; and ech man is wijs in his craft.
A citee is not bildid with outen alle these 36
men. And thei schulen not dwelle, ne- 37
ther go[†]; and thei schulen not skippe ouer
in to the chirche. Thei schulen not sitte 38
on the seete of a iuge; and thei schulen
not vndirstonde the testament of^d doom[‡],
nether thei schulen make opyn techyng
and doom; and thei schulen not be
foundun in parabis. But thei schulen 39
conferme the creature of the world[§], and
her preyer *is* in the worching of craft;
and thei 3yuen her soule, and thei axen
togidere in the lawe of the hizeste.

CAP. XXXIX.

A wijs man schal seke out the wisdom 1
of alle elde men||; and he schal 3yue tent
in profetis. He schal kepe the tellyng of 2
named men; and he schal entre togidere
in to the hard sentensis of parabis. He 3
schal seke out the pryuy thingis of pro-
uerbis; and he schal be conuersaunt in the
hid thingis of parabis. He schal my- 4
nystre in the myddis of grete men; and
he^e schal appere in the sijt of the cheef
iuge. He schal passe in to the lond of 5
alien folkis; for he schal asaie goodis, and
yuels in alle *thingis*. He^f schal 3yue his 6
herte to wake eerli to the Lord that made
hym; and he schal biseche in the sijt of
the hizeste. He schal opene his mouth 7
in preier; and he schal biseche for hise
trespassis. For if the grete Lord wole, 8

* bowe his ver-
tu; that is,
bowe him silf
strongly to
scire the wheel.
hopiden in her
hondis; that is,
to gete liyfode
and clothing,
bi the werkis
of her hondis.
Live here. c.
† they schulen
not dwelle, ne-
ther go; that
is, the forseid
crafti men
schulen not
dwelle among
princes and
counceours of
the citee, ne-
ther schulen go
to her counceils
among hem.
and thei schu-
len not skippe
ouer in to the
chirche; that
is, the cleping
togidere of wise
men; for thei
ben not able
therto. *Live
here. c.*
‡ testament of
doom; that is,
diffynitif sen-
tence. *Live
here. c.*
§ thei schulen
conferme the
creature of the
world; that is,
the age of man,
which is kept
bi the werkis
of the forseid
craftis, that hen
nedeful to the
keeping of
mannus liyf.
they 3yuen her
soule; to the
cure of prestis.
axen togidere,
etc.; for thei
axen of hem of
the maner of
her helthe,
wherof it is
opyn, that
prestis owen to
be onourid of
alle the forseid
men. *Live
here. c.*

|| seke out the
wisdom of alle
elde men; in
heringe dili-
gently her sei-
yngis, and en-
queringe of
othere men tho
that he vndur-

^c Om. v. ^d of a c. ^e Om. E. ^f And he c.

the grete Lord wile^x, with the spirit of
 9 vnderstandyng he shal fulfille hym. And
 he, as reynes^y, shal sende the speches of
 his wisdom; and in orisoun he shal knou-
 10 leche to the Lord: And he shal ri3t
 reule the counseil of hym^z, and dyscy-
 plyre; and in his hid thingus shal^a coun-
 11 seilen^b. He open shal make the disci-
 plyne of his lore; and in the lawe of the
 testament of the Lord he shal glorien.
 12 Manye shal preise the wisdom of hym;
 and vnto the world he shal not be don
 13 away. The memorie of hym shal not go
 awei; and the name of hym shal be so3t
 14 fro ieneracioun in to ieneracioun. His
 wisdom folkis of kynde shul telle out;
 and his preisng the chirche shal shewen
 15 out. If his name schal^c abijde stille, he
 shal leue more^d than a thousand; and if
 he shul resten, it shal profiten to hym.
 16 3it I shal counseilen that I telle out, as
 17 with wodnesse forsothe I am fulfid; and
 in voys he seith, Al aboute hereth me,
 3ee Goddus frutes, and as roses plauntid
 vpon ryueres of wattris, maketh frutes.
 18 As Liban, smel of swotenesse haue 3ee.
 19 Floureth floures, as lillie; 3yueth smel,
 and brauncheth in to grace. And preisith
 togidere the song dite; and blisseth the
 20 Lord in his werkis. 3yueth to his name
 gret doying, and knoulecheth to hym in
 the vois of 3oure lippis, in song dites of
 lippis, and in harpis; and thus 3ee shuln
 21 seyn in knoulechying, The werkis of the
 22 Lord, alle thei ben ful goode. In the
 wrd forsothe of hym stood the water as
 an hep; and in the wrd of the month of
 23 hym as reseuyng places of wattris. For
 in the heste of hym a pes makere is mad;
 and ther is not lassyng in the helthe of
 24 hym. The werkes of alle flesh biforn
 hym; and ther is not any thing hid fro

odour of swetnesse; that is, deuocioun. Lire here. c.

he schal fille hym with the spirit of vn-
 durstandyng. And he schal sende the 9
 wordis of his wisdom, as reynes; and in
 preier he schal knouleche to the Lord.
 And he^{*} schal dresse his counsel, and 10
 techyng; and schal councele in hise hid
 thingis. He schal make opene the wis- 11
 dom of his techyng; and he schal haue
 glorie in the lawe of the testament of the
 Lord. Many men schulen preyse his wis- 12
 dom; and it schal not be don away til in
 to the world. His mynde schal not go 13
 awei; and his name schal be sou3t fro
 generacioun in to generacioun. Folkis 14
 schulen telle out his wisdom[†]; and the
 chirche schal telle his preisng. If his 15
 name dwellith[‡], he schal leue more than
 a thousynde; and if he restith, it schal
 profite to hym. 3it Y schal take counsel 16
 to telle out, for Y am fillid as with wood-
 nesse; and *myu yuere spirit* seith in 17
 voys, 3e fruytis of God, here me, and make
 3e fruyt, as roosis plauntide on the ryuers
 of wattris. Haue 3e odour of swetnesse, 18
 as the Liban *hath*. Bringeth forth flouris, 19
 as a lilee; 3yue 3e odour, and make 3e
 boowis in to grace. And preise 3e togidere
 a song; and blesse 3e the Lord in hise
 werkis. 3yue 3e greet onour to his name, 20
 and knouleche 3e to him in the vois of
 3oure lippis, in songis of lippis, and in
 harpis; and thus 3e schulen seie in knou-
 leching, Alle the werkis of the Lord ben 21
 ful goode. Forsothe wattris as an heepe 22
 of *stounys*[§] stood at his word; and as
 resettis of wattris in the word of his
 mouth. For whi pesiblenesse is maad in 23
 his comaundement; and no defaute is in
 the heelte of hym[¶]. The werkis of ech 24
 fleisch *ben* bifore hym; and no thing is
 hid fro hise i3en. He biholdith fro the 25
 world til in to the world; and no thing is

§ no defaute is in the helthe of him; that is, in sanyng

* *And he; that is, the Lord. councele; in schewinge to him ful clerely derk thingis. Lire here. c.*

† *wisdom; herd of hem bi prechingis. the chirche; that is, congregacioun of iust men. restith; that is, is bifor takun with deth. profite to him; for he schal passe sunnere to the glorie of paradys. Lire here. c.*

‡ *If his name dwellith, etc.; that is, if he lyueth long, he schal leue more than a thousynde disciplis wel tau3t, that moun teche afir hym. take counsel; that is, Y schal bi-thenke. to telle out; profitable thingis to contemplacioun.*

as with woodnesse; that is, feruent wille to speke that may not be withholdun, in xx. chapter of Jeremye, The word of the Lord in my herte was maad as fier brennyng; and in iiii. c. of Dedis, We moun not speke tho thingis that we sien and herden. and myn yuere spirit; bi whos vertu the outermere voys is formed. seith in vois; outward. 3e fruytis of God; that is, disciplis willinge to make fruyt to God, bi werkis of contemplatif liyf. as a rose; which is fair and cleene; for contemplatif liyf is fairere and clenere than actif liyf. maad bi him.

^x schal wile *AE sec. m. GH.* ^y wederes *c pr. m. E pr. m.* ^z Om. *AGH.* ^a Om. *c pr. m.* ^b be
 consoiled *G sec. m.* ^c Om. *c pr. m.* ^d mo *c pr. m.*

[§] *in a wal c marg. v marg.*

25 his eȝen. Fro the world vnto the world
 he biholdith; and no thing is merueilous
 26 in the siȝt of hym. Ther is not to sey,
 What is this, or, What is that? forsothe
 alle thingis in ther tyme shul be soȝt.
 27 The blissing of hym as a flod shal flowe;
 28 and as the vnyuersel flod drunkede^e the
 erthe, so the wrathe of hym shal eritagen
 29 Jentyles, that soȝten hym not out. What
 manere he turnede watris in to droȝte, and
 the erthe is dried, and the weies of it to
 the weies of them ben forth^f strajt; so
 30 hym. Goodis to goode men ben foormed
 fro the bigynnyng; so to most wicke
 31 men goodis and eueles. The bygynnyng
 of necessarie thing to the lif of men,
 water, fyr, iren, and salt, and mylc, and
 bred of tried flour, and hony, and clustre
 32 of grape, and oile, and clothing. Alle
 these to hoely men in to goodus; so and
 to vnпитыous men and to synneres in to
 33 eueles thei shul ben als^g turned. Ther
 ben spirites that to veniaunce ben form-
 ed; and in ther wodnesse thei conferm-
 34 eden ther tormentes. And in tyme of
 ful endyng thei shul heelden out vertue;
 and the wodnesse of hym that made
 35 them thei shul shende. Fyr, hail, hun-
 gir, and deth; alle these to veniaunce
 36 ben foormed; teeth of bestes, and scor-
 piouns, and serpentis, and two bitende
 swerd veniende in to outlawyng vnпиты-
 37 ous men. In the hestes of hym thei
 shul plenteuously eten, and vpon erthe^h
 in nede thei shul be greithidⁱ; and in^k
 ther tymes thei shul not passe beside a
 38 wrd. Therefore fro the bygynnyng I am
 confermede; and I counseilede, and thoȝte,
 39 and scrites^l lafte. Alle the werkes of the
 Lord good; and ech werk in his hour
 40 shal vndermynestren. Ther is not to

wondurful in his siȝt. It is not to seie,²⁶ *it is not to seie,*
 What is this thing, ether, What is that
 thing? for whi alle thingis schulen be
 souȝt in her tyme. The blessing of hym²⁷
 schal flowe as a flood; and as the grete²⁸
 flood fillide greteli the erthe, so his yre
 schal enherite in folkis, that souȝten not
 hym. As he turnede watris in to dry-²⁹
 nessis, and the erthe was dried, and hise
 weies* weren dressid to the weies of hem;
 so offencious in his ire *ben dressid* to
 synneris. Goode thingis weren maad at³⁰
 the bigynnyng to goode men; so goode
 thingis and yuele *ben maad* to worste
 men. The bigynnyng of nedeful thing to³¹
 the lijf of men, watir, fier, and yrun, and
 salt, and mylk, and breed of cleene flour
 of whete, and hony, and a clustre of
 grape, and oile, and cloth. Alle these³²
 thingis schulen turne to hooli men in to
 goodis; so and to vnfeithful men and^h
 synneris in to yuels. Spiritis ben that ben³³
 maad to veniaunce†; and in her wood-
 nesse thei confermyden her turmentis.
 And in the tyme of endyng thei schulen³⁴
 schede out vertu; and thei schulen con-
 founde‡ the strong veniaunce of hym that
 made hem. Fier, hail, hungur, and deth;³⁵
 alle these thingis ben maad to veniaunce;
 the teeth of beestis, and scorpious, and³⁶
 serpentis, and a swerd punyschyng wick-
 id men in to destriyng. In the comaunde-³⁷
 mentis of hym tho schulen ete§, and tho
 schulen be maad redi on the erthe in nede;
 and in her tymes tho schulen not passe o^l
 word. Therfor fro the bigynnyng Y was³⁸
 confermed; and Y counselide, and thouȝte,
 and lefte writun. Alle the werkis of the³⁹
 Lord *ben* goode; and ech werk schal serue
 in his our. It is not to seie, This is worse⁴⁰
 than that; for whi alle thingis schulen
 be preued in her tyme. And now in al⁴¹

stidefastly to eschewe synnes, as myche as Y may. *It is not to seie*; in Goddis werkis, for whi no thing is yuel, in as myche as it is maad of God. *Live here. c.*

^e drunkede, or *fulfild c sec. m. marg. E sec. m. marg. GH. fulfillide A.* ^f out *AGH.* ^g Om. *A.* ^h the erthe *AE GH.* ⁱ greithid, or *maad redi AEGH.* ^k in to *A.* ^l writen *EG sec. m.*

^h and to *1.* ⁱ a *ceteri.*

seyne, this than^m that is werseⁿ; forsothe alle thingus in ther tyme shul be proued.

41 And now in alle herte and mouth preys-eth togidere, and blisseth the name of the Lord.

CAP. XL.

1 Gret ocupacioun is shape to alle men, and a greuouse 3oc vp on the sonus of Adam, fro the day of the goyng out fro the wombe of the moder of hem, vn to the day of the biriyng in to the moder
2 of alle thingus. The tho3tis of hem, and the dredes of herte, the fyndyngus of abidyng, and the dazes^o of endyng^p;
3 fro^r the cheef sitters^s 'vp on^t the glorious sete, vn to the meekid vn to the^u
4 erthe and asken^v; fro hym that vseth blu silc, and berth the^w crowne, vn to hym that is couered^x with raw lynen, wodnesse, enuye, noyse, waging, and dred of deth, wrathefulnesse stedefastly
5 bidende, and striuyng; and in tyme of repast in the bed, slep of ny3t chaungeth
6 his kunnyng. Lital forsotthe as no3t in reste; and of hym in slespes as in the
7 day respit. He ys disturbid in the sijte of his herte, as he that is scapid in the dai of bataile. In the tyme of his helthe he ros out, and wndrende at no drede,
8 with alle flesh, fro man vn to beste, and
9 vp on the synneres seuenefold. To these thingus, deth^{xx}, blod, strif, and two bitende swerd, oppressioun^y, hungres, and to-
10 treding, and scourges; vp on wickid men ben formed alle these thingus, and for
11 hem was mad the ieneral flod. Alle thingus forsothe that of the erthe ben, in to erthe^z shul ben turned; and alle wa-
12 tris in to the se shuln be turned. Alle 3ifte and wickidnesse^a shal ben don away;
13 and feith in to world shal stonde. The substaunces of vnri3twis men as a flod

the herte and mouth preise 3e togidere, and blesse 3e the name of the Lord.

CAP. XL.

Greet ocupacioun is maad to alle men,¹ and an heuy 3ok on3 the sonus of Adam, fro the dai of the goyng out of the wombe of her modir, til in to the dai of biriyng in to the modir* of alle men. The² thou3tis of hem, and the dredis of herte, fyndyngis of abidyng, and the dai of endyng; fro hym that sittith bifore on a glo-³ rious seete, 'til to^k a man maad lowe in to erthe^l and aische; fro hym that vsith⁴ iacync^t, and berith a coroun, 'til to^m hym that is hilid with raw lynnun cloth, woodnesse, enuye, noise, doutyng, and drede of deth, wrathfulness dwellynge contynueli, and striff; and in theⁿ tyme of restyng in⁵ the bed, the sleep of ny3t chaungith his kunnyng. Forsotthe a lital is as nou3t in⁶ reste; biholdyng is of hym[†] in sleep as in the dai. He is disturbid in the sijt of⁷ his herte, as he that ascapith in the dai of batel. He roos vp in the dai of his^o helthe, and dredyng not at ony drede, with al fleisch, fro man 'til to^b beeste, and⁸ seuenefold[‡] schal come on synneris. At⁹ these thingis, deth, blod, struyng, and swerd, oppressyngis, hungur, and sorewe, and beetyngis; alle these thingis ben¹⁰ maad on wickid men, and the greet flod was maad for hem. For whi alle thingis¹¹ that ben of the erthe, schulen turne in to the erthe; and alle watris schulen turne in to the see. Al 3ifte[§] and wickidnesse¹² schal be don awey; and feith schal stonde in to the world. The richessis of vniust¹³ men schulen be maad drie as a flood; and schulen sowne as a greet thundur in reyn.

* in to the modir, etc.; that is, in to erthe, to which thei turnen a3en in angwisch and nakidnesse. fyndyngis of abiding, etc.; that is, feyngis of more yuels of tyme to comyng, than schulen come, and the day of deth turmenten men. Live here. c. † biholdyng is of him, etc.; for whi dremes ben maad to him of these thingis, whiche [he] sij in the day. of his helthe; that is, of his prosperite. at ony drede; that is, at ony ferdful thing, be it man, be it beeste. Live here. c. ‡ and seuenefold, schal come on synneris; that is, greuouse punysching schal come on synneris, obstynat bi pride. at these thingis; that is, for thingis bifor seid. deth; violent. Live here. c. § Al 3ifte; 3ouun for distriyng of ri3tfulness, and wickidnesse doon for 3ifte. schal be doon awey; that is, the 3yueris of 3iftis, and the distrieris of ri3tfulness for 3iftis, schulen be doon awey fro present liyf, so that no thing schal appere of her possessioun and boost, as no thing apperith in tablis doon awey, and feith; that is, feithfulness of iust men. schal stonde; in his effect. as a

flod; a flood is takun here for a stronde, that wexith greet sudeynly bi watris of snow, and soone is maad drie, so the richessis of vniust men be getun swifly, and ben takun awey from hem ofte swifliere. as greet thundur in reyn; that ceesith soone bi the reyn, so the boost of yuele riche men is takun awey soone of princes, bi a lital occasioun. Live here. c.

^m or E pr. m. ⁿ wickider AEGH. ^o day A. P the berende C pr. m. the beringe E pr. m. ^r offis of CE pr. m. ^s iuge E pr. m. ^t vp H. ^u Om. AE sec. m. ^v asshen A. ^w Om. AEGH. ^x crownyd E pr. m. ^{xx} Om. C pr. m. ^y oppressioun AGH. ^z the erthe AGH. ^a wickenesse E.

j to c. ^k vnto I. ^l the erthe c. ^m vnto I. ⁿ Om. I. ^o Om. v. ^p vnto I.

shul ben dried; and as gret^b thunder in
 14 reyn thei shul sowne ful. As the riȝtwis
 man in openyng his hondis shal gladen;
 so the lawe brekeres in the ende shuln
 15 wanen^c away. The sonus sonus of vnpit-
 ous men shul nott multeplie braunches;
 and vnclene rootes vp on the cop of the
 16 ston sounen. Vp on eche water grene-
 nesse; and at the hour of the flod biforn
 17 al the hey^d it shal be pullid vp. Grace
 as paradis in blissingus; and mercy in to
 18 the world abit^e stille. The lif of the suf-
 fisauut werkere to hymself shal be mad
 swete; and in it thou shalt fynde tresor.
 19 The bilding vp of the cite shal confermen
 the name; and ouer this an vndefoulid
 20 womman shal be countid. Wyn and
 melodye gladen the herte; and ouer
 21 either the loouyng of wisdam. Trumpes
 and sautre inaken swete melody; and
 22 ouer eithir the swete tunge. Grace and
 fairnesse^{ec} the eȝe shal desyren; and ouer
 23 these grene tilthis. A frend and a mete
 felawe in tyme comende^f togidere; and
 ouer either a womman with a man.
 24 Brethern in to help in tyme of tribula-
 cioun; and ouer them mercy shal dely-
 25 ueren. Gold and siluer, and setting of
 feet; and ouer either^g counseil wel
 26 plesid. Facultes and vertues enhauncen
 the herte; and ouer these the drede of
 27 the Lord. Ther is not in the drede of
 the Lord lassing; and ther is not in it
 28 to seche helpe. The drede of the Lord
 as paradis of blessing; and ouer alle
 29 glorie thei couereden it. Sone, in the
 tyme of thi lif ne nede thou; betere is
 30 to dyen, than to neden. A man bihold-
 ende in to an other mannes bord, the lif
 of hym is nott in the thenking of liflode;
 forsothe he nursheth his lif with other
 31 mennus metes. A man forsothe disci-

An vniust man schal be glad in openyng¹⁴
 hise hondis; so trespassouris schulen faile
 in the ende. The sones of sones of wick-¹⁵
 id men schulen not multiplie braunchis;
 and vnclene rootis* sownen on the cop
 of a stoon. Grenenese bisidis ech watir;¹⁶
 and at the brynk of the flood it schal be
 drawun out bi the roote bifor al hey.
 Grace as paradiss in blessingis; and¹⁷
 merci dwellith in to the world. The lijf¹⁸
 of a werk man sufficient to hym silf schal
 be maad swete; and thou schalt fynde
 tresour ther ynne. Bildyng of a citee¹⁹
 schal conferme a name; and a womman
 with out wem schal be rikenyd aboue
 this†. Wyn and musik maken glad the²⁰
 herte; and loue of wisdom *gladith*^q aboue
 euer either. Pipis and sawtree maken²¹
 swete melodie; and a swete tunge aboue
 euer either. An yȝe schal desire grace²²
 and fairnesse; and greene sowyngis aboue
 these thingis. A frend and felowe com-²³
 ynge togidere in tyme‡; and a womman
 with man^r aboue euer either. Britheren²⁴
 in to help in the tyme of tribulacioun
 'counforten myche^s; and merci schal dely-
 uere more than thei. Gold and siluer,²⁵
 and setting of feet; and counsel wel ples-
 ing *is* aboue euer either. Richessis and²⁶
 vertues enhaunsen the herte; and the drede
 of the Lord more than this. Making²⁷
 lesse is not in the drede of the Lord; and
 in that *drede* it is not to seke help. The^t
 drede of the Lord *is* as paradys of bless-
 yng; and 'the blessingis of God^u kyuer-
 iden hym aboue al glorie. Sone, in the²⁹
 tyme of thi lijf § be thou not nedi; for it
 is betere to die, than to be nedi. A man³⁰
 biholdinge in to another manns boord,
 his lijf is not in the thouzt of lijflode; for
 he susteyneth his lijf with othere mennus
 metis. Forsothe a chastisid man and³¹

* vnclene
 rootis, etc.; that
 is, the fadris
 and modris of
 hem fallen doun
 soone, as a tre
 that hath no
 deep root, for
 roochis of stoon.
 † *Live here. c.*
 ‡ *about this;*
 for whi hir
 stidefastnesse
 schal stonde
 withouten ende.
 § *swete tunge; of a*
 prechour, ether
 of a techere of
 feith and ver-
 tues. *Live*
here. c.

‡ *comynge togidere in tyme;*
 ben delitable
 togidere. *a man*
with a womman,
etc.; that is, ben
 more delitable
 whanne thei
 acorden in
 goodnesse, for
 thei ben o
 fleisch, and
 schulen not be
 departid bi al
 her lijf. *setting*
of feet; that is,
 heithe of bodi
 ben acceptable
 to men. *and*
vertues; that
 is, strengthe of
 bodi. *Making*
lesse; that is,
 defaute of good.
help; of man,
 for he that
 dredith God,
 hath present
 Goddis help.
 § *Live here. c.*
 § *Sone, in the*
tyme of thi lijf;
 that is, in tyme
 of present lijf,
 grauntid to thee
 to worche wel.
be thou not
nedy; that is,
 be thou not
 idil, for whi
 bothe goostly
 nedinesse and
 temporal sueth
 to idilnesse. *it*
is betere to die;
than to be
nedy; that
 is, to be idil, bi
 which a man
 dieth goostly.
 In xxxiiij. c.²
 ifore, Idilnesse
 hath tauȝt
 myche malice;
 and sum tyme

for idilnesse a man dieth bodily, for ofte for idilnesse a man is turned to thefte, for which he is hangid. *biholdinge in to another manns boord;* as ben mynstrels and stronge beggeris, idil of goode werkis. *in the thouzt of lijflode;* that is, he thenkith not to do any thing, wherof he owith to lyue resonably. *Live here. c.*

^b a gret AGH. ^c wanyen EGH. ^d heiȝ E pr. m. ^e abideth AEGH. ^{ee} hope E. ^f of cumnyng AGH
^g these E pr. m.

^q Om. I. ^r a man v. ^s Om. I. ^t Om. I. ^u Om. v.

32plyned and tazt, shal kepe hymself. In the mouth of the vnprudent shal be maadh myseiseⁱ; and in the wombe of hym fyr shal brenne.

CAP. XLI.

1 O! deth, hou bitter is thi mynde to an vnri^zt^wis man, and hauende pes in 2 his substaunces; to^k a quyete man, and whos weies ben ri^zt strazt in alle thingus, 3 and 3it myzti to taken mete. O! deth, good is thi dom to a man nedy, and that 4 is lassid in strengthe, failende^l thur³ age, and to whom of alle thingus is cure, and to the^m vnbeleueful, that leeseth wisdam. 5 Wile thou not dreden the dom of deth; haue mynde what biforn thee weren, and what vp on ben to come to thee; this 6 dom fro the Lord to alle flesh. And that shuln ouercomen to thee in the wel plesid thing of the he^zest; whether ten, or an hundred, or a thousand 3erⁿ. 7 Forsothe ther is not in helle acusing of 8 lif. The sonus of abhominaciouns ben mad the sonus of synneres; and that women biside the housis of vnpitous men. 9 The eritage of the sonus of synneres shal pershen; and with the sed of hem the 10 besynesse of repref. Of the vnpitouse fader pleynen^o, *'or weilen^o*, sonus^p, for^q for hym 11 thei ben in repref. Wo to 3ou, vnpitous men, that han forsaken the lawe of the 12 he^zest Lord. And if 3ee shul ben born, in cursing 3ee shul ben born; and if 3ee shul 13 dien, in cursing shal be 3oure part. Alle thingus that of the erthe ben, in to erthe shul ben turned; so vnpitouse men fro 14 cursing in to perdicion. The weylyng of men in the body of hem; the name forsothe of vnpitous men shal ben don 15 away. Cure haue thou of a good name; that forsothe more shal abide stille with

lernd schal kepe him silf. Nedy nesse 32* vnprudent man; that is, slow and idil. fier; that is, lungur. *Live here. c.* schal be defoulid in the mouth of an vnprudent man*; and fier schal brenne in his wombe.

CAP. XLI.

A^w! deth, thi mynde is ful bittir to an 1 vniust man, and hauynge pees in hise richessis; to a restful man, and whose 2 weies ben dressid[†] in alle thingis, and 3it myzti to take mete. A! deth, thi doom 3 is good to a nedi man, and which is maad lesse in strengthis, and failith for age, and 4 to whom is care of alle thingis, and vnbeleueful, that leesith wisdom. Nyle thou 5 drede the doom of deth[‡]; haue thou mynde what thingis weren byfore thee, and what thingis schulen come on thee; this dom *is* of the Lord to ech man. And 6 tho thingis that schulen come on thee in the good plesaunce of the hi^zeste; whether ten 3eer, ether an hundrid, ether a thousynde. For whi noon accusyng[§] of 7 lijf is in helle. The sones of abhomynaciouns ben the sones of synneris; and thei that dwellen bisidis the housis of wickid men. The eritage of the sones of synneris schal perische; and the contynuaunce of schenschipe with the seed of hem. Sonus playnen of a wickid fadir; 10 for thei ben in schenschip for hym. Wo 11 to 3ou, 3e wickid men, that han forsake the lawe of the hi^zeste. And if 3e^x be 12 borun, 3e schulen be borun in cursidnesse; and if 3e ben deed, 3oure part schal be in cursidnesse. Alle thingis that ben of the 13 erthe, schulen turne in to the erthe; so wickid men *schulen turne* fro cursyng^{||} in to perdicion. The morenyng of men 14 *is* in the bodi of hem; but the name of wickid men schal be doon awei. Haue 15 thou bisynesse of a good name; for whi

* vnprudent man; that is, slow and idil. fier; that is, lungur. *Live here. c.*
 † ben dressid; that is, bath prosperite in al temporal thingis. to a nedi man; and iust. care of alle thingis; nedeful to liyf, for to gete tho. *Live here. c.*
 ‡ Nyle thou drede the doom of deth; that is, sette thou thee in sich a staat, that the doom of deth be good to thee. *what thingis weren bifor thee, etc.; for bi the minde of hooli fadris that 3eden bifore, and of the meedis of iust men, and of peynes of wickid men, that schulen come, a man is disposid to abide sikirly the doom of deth. the sones of abhomynacioun; that is, worthi to be wlatid, for thei ben abhomynable in the sict of God, and of iust men. the sones of synneris; that is, sueris of the fadris synnes, bisidis the housis of wickid men, for they suen the dedis of wickid men. Sonus playnen; in helle. thei ben in schenschip for him; that is, ben dampned, for thei weren yuele enformed of him, which he was boldin to teche wel. *Live here. c.*
 § noon accusyng, etc.; no man may excuse him there, in alegginge goodnesse of which is of the is schort. *Live here. c.**

lyf, and seiynge 3ennus God, If Y hadde lyued longe, Y hadde do many goodis. *Live here. c.* || fro cursing; of synne, which is of the deuel. in to perdicion; of helle. of good name; that is, of iust luyng. of good liyf; that is, the meritorie liyf of a good man is schort. *Live here. c.*

^h to-troden *c pr. m. E pr. m.* ⁱ sweet myseise *E sec. m. GH.* ^k and to *A.* ^l fallynge *AGH.* ^m Om. *A.*
ⁿ 3eris *AE GH.* ^o ben souzt *E pr. m.* ^{oo} Om. *c et E pr. m.* ^p the vnpitous sonis *A.* vnpitous sonis *E pr. m. H.* ^q Om. *H.*

^w O! *ia.* ^x thei *c.*
 D d 2

thee, than a thousand grete tresores and
 16 precious. Of good lif the noumbre of
 dazes; forsothe good name shal abide stille
 17 in to the spirituel world. Disciptyne in
 pes kepeth, see sonus; hid forsothe wis-
 dam, and tresor vnseen, what profit in
 18 euere either? Betere is a man that hid-
 ith hys folie, than a man that hidith his
 19 wisdom. 'Ner the latere^r turneth a3een in
 these thingus that gon out of my mouth.
 20 Forsothe it is not good to waiten aboute,
 'or to *kepen*^s, alle vnreuerence, and not
 21 alle thingus in alle plesen in feith. Shame
 see of the fader, and of the moder, of
 fornyacioun; and fro the cheef sattere,
 22 and of the my3ty, of lesyng; and of the
 prince, and of the domes man, of^t gilte;
 of the synagoge, and of the folc, of wick-
 23 idnesse^u; of felawe, and of frend, of vn-
 24 ryztwisnesse; and of the place in the
 whiche thou dweldest, of thefte; of the
 treuthe of God, and the testament; of
 sitting down in loeues, and of the derk-
 nyng of the 3oue thing, and of taken;
 25 fro^v men salutende, of stillnesse^w; fro
 biholdyng^x of a fornycarie womman, and
 fro the turnyng awei of the chere of the
 26 cosyn. Ne turne thou awei face^y fro thi
 ne3hebre; and fro taking awei part,
 27 and not restoring. Bihold thou not a
 womman of an other man; and ne en-
 serche thou the hand womman of hym,
 and^z stonde thou not at the bed of hir.
 28 Bewar of frendus, of wrdus of repref;
 and whan thou hast 3yue, ne vpbreide
 thou.

CAP. XLII.

1 Ne double thou the sermoun of heer-
 ing, of the openyng of the hid wrd; and
 thou shalt ben verrelly withoute confu-
 sioun, and thou shalt fynde grace in the
 sizt of alle men. Ne for alle these thingus
 be thou confoundid; and ne accepte thou

this schal dwelle more with thee, than a
 thousynde tresouris grete and preciose.
 The noumbre of daies is *the terme* of 16
 good lijf; but a good name schal dwelle
 with outen ende. Sonus, kepe see techyng 17
 in pees; for whi wisdom hid, and tresour
 vnseyn, what profit is in euere either?
 Betere is a man* that hidith his foli, than 18
 a man that hidith his wisdom. Nethes 19
 turne see^v a3een in these thingis that comen
 forth of my mouth. For it is not good to 20
 kepe alle vnreuerence, and not alle thingis
 plesen alle men in feith. Be see ascham- 21
 ed of fornyacioun, bifor fadir, and bifor
 modir; and of a leesyng, bifore a iustice,
 and bifore a my3ti man; and of trespas, 22
 bifor a prince, and bifore a iuge; and of
 wickidnesse, bifore a synagoge, and a pu-
 ple; and of vnryztwisesse^y, bifore a felow, 23
 and a frend; and of thefte[†], in the place 24
 where ynne thou dweldest; of the treuthe
 and testament^z of God; of^a sittying at the^b
 mete in loeues, and of the blemyschyng
 of 3ifte, and takyng; of stilnesse, bifore 25
 hem that greeten; of the biholdyng of a
 letcherouse womman, and of the^c turnyng
 away of the cheer of a cosyn. Turne 26
 thou not away the^d face fro thi nei3bore;
 and *be thou war* of takyng a wei^e a part,
 and not restorynge. Biholde thou not the 27
 womman of an othere man; and enserche
 thou not her hand maide, nether stonde
 thou at hir bed. Be thou war of frendis, 28
 of the wordis of vpbreidyng; and whanne
 thou hast 3oue, vpbreide thou not.

CAP. XLII.

Double thou not a word of heryng, of
 the schewyng of an hid word; and thou
 schalt be verily with out schame, and
 thou schalt fynde grace in the sizt of alle
 men. Be thou not schent for alle these
 thingis; and take thou not a persooone,

^r Neuerthelater *AE GH*. ^s Om. *c et E pr. m.* ^t and of *A*. ^u wickenesse *E*. ^v for *A*. ^w priuyte *c pr. m.*
E pr. m. ^x reward *c pr. m. E pr. m.* ^y the face *A*. ^z ne *AGH*.

^y Om. *A*. ^{yy} vnryztfulnesse *c et ceteri*. ^z the testament *s*. ^a and of *Q*. ^b Om. *CEFHKNPQRUVX*.
^c Om. *CFGHIKMNQRSUVXa*. ^d thy *A sec. m. F*. ^e Om. *v*.

* *Betere is a man; that is, lesse yuel. alle men in feith; that is, not alle seiynge of a techere, thou; tho acorden with Cristen feith, plesen alle dissiplis. Live here. c.*

[†] *of thefte; to be doon. testamēt; to be brokun. of sittying; that is, of the firste seete at another manns table. blemysching of 3ifte, etc.; that is, whanne it is 3oun for a foul thing, as for leccherie, ether ony sich thing, ether is takun without kyndnesse, ether for a foul cause. enserche thou not hir handmaide; in sek-inge how thou maist disseyue the lady bi hir. c.*

2 persone, that thou gilte of the lawe of
 the hejrest, and of the testament of dom,
 3 to iustefien the vnpitouse; of the wrd of
 felawes, and of weie goeres, and of the
 4 3yuyng of the^a eritage of frendis; of the
 euenes of balaunces, and of wei3tes, of
 purchasyng of manye thingus, and of
 5 fewe; of the corrupcioun^b of biyng^c,
 and^d of marchaundis, and of myche^e dis-
 ciplyne of sonus; and of the werst ser-
 6 uaunt, to make the side to bleden. Vp on a
 7 shreude womman good is a signe. Where
 ben many hondis, close thou^f; and^g what
 euere thou shalt take, 'noubre thou,
 and^h peise; the 3yuen thing forsothe, and
 8 the taken, alⁱ diskryue, 'or wryte^k. Of the
 disciplyne of the mysfelende, and of the
 fool, and of the elderes, thatt ben demed,
 of the 3unge waxen men; and thou shalt
 ben lerned in alle thingus, and prouable
 9 in the sijte of alle men. The do3ter of
 the fader is hid, the wache and the
 bysynesse of hir shal don away slep;
 lest par auenture in hir 3unge waxen
 age auoutresse she be mad, and with a
 man dwellende^l, hatefull she^m be mad;
 10 lest any tyme she be pollutid in hir
 maydenhed, and in hir fader keping she
 be founde with child; lest par auenture
 with hir man dwellende, she trespasse,
 11 or certus bareyn she be mad. Vp on a
 leccherous do3tir set warde, lest any
 tyme she make thee in to repref to
 comen to thin enemys, of bacbiting in the
 citee, and of casting away of the puple;
 and she confounde thee in the multitude
 12 of the puple. To alle men wile thou not
 'taken heedⁿ in the fairnesse; and in the
 myddel of wymmen wile thou not dwellen.
 13 Forsothe of clothis cometh the mo3he^o,
 and of a womman the wickidnesse^p of a
 14 man. Betere forsothe is the wickidnesse^p
 of a man, than a womman doende bene-

that thou do trespas. *Be thou war* of the 2
 lawe and testament* of the hijeste, of dooin
 to iustifie a wickid man; of the word^e of 3
 felowis, and of weigoeris, and of the 3yu-
 yng of eritage of frendis; of the euen-4
 nesse of balaunce, and of wei3tis, of the
 getyng of many thingis†, and of fewe
 thingis; of corrupcioun of biyng, and of 5
 marchauntis, and of myche chastising of
 sones; and of a worste seruaunt, to make
 the^f side to^g bleede. A seelyng^h is good 6
 on a wickid manⁱ. Where ben many 7
 hondis, close thou; and what euer thing
 thou schalt bitake, noubre thou, and
 weie thou; forsothe discryue thou, *ether*
write, ech 3ifte, and takyng. *Absteine* 8
thou fro the techyng of an vnwitti man,
 and fool, and of elderer men that ben dem-
 ed of 3onge men; and thou schalt be
 lernd in alle thingis, and thou schalt be
 comendable in the sijt of alle men. An 9
 hid dou3ter of a fadir is wakyng and
 bisynesse of hym; sche schal take aweie
 sleep; lest perauenture sche be maad
 auowtresse in hir 3ong wexyng age, and
 lest sche dwellynge with the hosebonde,
 be maad hateful; lest ony tyme sche be 10
 defoulid in hir virginytee, and be foundun
 with child in the kepyng of hir fadir;
 leste perauenture sche dwellynge with the
 hosebonde, do trespasse, ether certis be
 maad bareyn‡. Ordeyne thou kepyng on 11
 a letcherouse dou3ter, lest ony tyme sche
 make thee to come in to schenscipe to
 enemyes, of bacbityng in the citee, and of
 castyng out of the puple; and sche make
 thee aschamed in the multitude of puple.
 Nyle thou take heed to ech man in the 12
 fairnesse§; and nyle thou dwelle in the
 myddis of wymmen. For whi a mou3te 13
 cometh forth of clothis, and the wickid-
 nesse of a man *cometh forth* of a wom-
 man. For whi the wickidnesse of a man 14

* and testament;
 to be brokun. c.

† getyng of
 many thingis;
 bi thi raueyn.
 of fewe thingis;
 bi thi slouthe.
 of myche; that
 is, ouer hard.
 chastising; hi
 which thei flee
 away. to bleede;
 that is, to bete
 til to greet
 scheding out of
 blood, for this
 is a signe of
 ouer greet cru-
 elte. of elderer
 men; in ver-
 tues, be thou
 hisi that this
 abusoun be
 doon away.
Lire here. c.

‡ bareyn; for
 ouer greet vs-
 ing of lecherie,
 and therfor
 comyn hooris
 ben with child-
 ful seeldene.
Lire here. c.
 § in the fair-
 nesse; in delit-
 inge in the bi-
 holding of his
 fayrnesse; 'he
 seith this to
 eschewe the
 synne azenus
 kynde, to which
 many men
 weren enclyn-
 aunt. *Lire*
here. c.

^a Om. AGH. ^b correccioun E pr. m. ^c biyngis E pr. m. ^d Om. H. ^e to myche E pr. m. ^f Om. GH.
^g Om. AGH. ^h and the 3iftis E pr. m. ⁱ Om. A. ^k Om. c et E pr. m. ^l Om. A. ^m shal H.
ⁿ looken E pr. m. ^o mowe A. mow3e E. ^p wickenesse E.

^e world omnes prater u. ^f thi EPHIKQRSUA. ^g Om. ES. ^h seelyng, ether closyng c et ceteri.
^l woman A sec. m. C sec. m.

fet, and a womman confoundende in to
 15 reprof. Myndeful be 'Y shal^q therefore
 of the werkes of the Lord; and which^r
 I sa³, I shal shewen out, in the wrdis of
 16 the Lord, his werkus. The sunne shyn-
 ende thur³ alle thingus biheeld; and of
 the glorie of the Lord ful is his werk^s.
 17 Whether not the Lord made seyntes to
 tellen out alle his merueiles, the whiche
 the Lord alny³ty shal confermen stable
 18 in his glorie? The depthe of the se, and
 the herte of men he shal enserchen; and
 in the 'sly³e wit, or gile^t, of hem he shal
 19 out thenke. The Lord forsothe kne³ al
 kunnyng, and beheeld in to the toene of
 the spiritueell world; shewende out that
 ben passid, and that ben ouer^u to come;
 openende the^v steppis of hid thingus.
 20 And ther passeth not biside hym any
 thenking, and any wrd hidde not it self
 21 fro hym. He made faire the grete wrthi
 werkes of his wisdam, the whiche is bi-
 forn the world, and vnto the world; ne
 22 it is echid, ne it is lassid, and it nedeth
 23 not the counseil of any man. Hou desir-
 able ben alle the werkes of hym, and
 24 as a sparcle that is, to beholden. Alle
 these thingus lyuen, and dwellen in to
 the world; and in alle nede alle thyngus
 25 obeshen to hym. Alle thingus double,
 oon a³en oon; and he made not any
 thing to failen. Of euery thing he shal
 conferme the goodus; and who shal be
 fulfild, seende the glorie of hym, and who
 witende shal conferme the strengthe of
 hym?

CAP. XLIII.

1 The firmament of the hei³te is the
 fairnesse of hym; and the fairnes of
 2 heuene in the si³te of glorie. The sunne
 in the si³te, shewende out in the issue, a

that these werkis of God, thou³ these ben wondrous, ben not but a litil sparcle of Goddis goodnesse and excelence. *lyuen and dwellen*; for whi alle creaturis lyuen in God, in as myche as tho ben in God bi maner of vnderstanding. *alle thingis*; that is, elementis. *ben double*; for the erthe is cold and drie, the water is cold and moist, the air is hoot and moist, the fier is hoot and drie. *Live here. c.* || *The firmament*; that is, heuene of steris; the sunne is fairnesse therof, that is, makith the fairnesse therof. *in the si³t of glorie*; that is, ful gloriouse and wondrous. *Live here. c.*

^q thou *c pr. m.* ^r that *c pr. m.* ^s werkus *c.* ^t wittynesse *c pr. m. E pr. m.* ^u Om. *AGH.* ^v of the *c pr. m.*

^m telle of *c pr. m.* ⁿ thee *E.* ^o Om. *CK.* ^p Om. *c.* ^q leid to, *ether encressid c et ceteri.* ^r desirable *c.* ^s Om. *c.*

is betere* than a womman doynge wel,
 and a womman schendynge in to schen-
 schipe. Therfor be thou myndeful of the 15
 werkis of the Lord; and Y schal telle^m
 theⁿ werkis of the Lord, whiche Y si³,
 in the wordis of the Lord. The sunne 16
 liztynge bihelde by alle thingis; and the
 werk therof is ful of the^o glorie of the
 Lord. Whether the Lord made not hooli 17
 men to telle out alle hise merueilis, whiche
 the Lord almy³ti stidfast in his glorie
 schal conferme? He schal enserche the 18
 depthe[†], and the herte of men; and he
 schal thenke in the felnesse of hem. For 19
 the Lord knew al kunnyng, and bihelde
 in to the signe of the world; tellynge tho
 thingis that ben passid, and tho thingis
 that schulen come; schewynge the steppis
 of hid thingis. And no thou³t passith 20
 hym, and no word hidith it silf fro hym.
 He made fair the grete werkis of his^p 21
 wisdom, which is bifore the world, and
 til in to the world; nether ony thing is[†]
 encressid^q, nether is decressid, and he 22
 hath no nede to the counsel of ony. Alle 23
 hise werkis ben ful desirable^r, and to bi-
 holde, as a sparcle[§] which is. Alle these 24
 thingis lyuen, and dwellen in to the world;
 and alle thingis obeien to hym in al nede.
 Alle thingis *ben* double, oon a³ens oon; 25
 and he made not ony thing to faile. He
 schal conferme the goodis of ech; and^s
 who schal be fillid, seyng his glorie?

CAP. XLIII.

The firmament|| of hi³nesse is the fair-1
 nesse therof; the fairnesse of heuene in
 the si³t of glorie. The sunne in bihold-2
 yng, tellynge in goyng out, *is* a woundur-

* *the wickid-
 nesse of a man
 is betere, etc.*; that is, lesse
 yuel. *than a
 womman doynge
 wel*; that is, to
 dwelle togidere,
 wherfor this is
 referid to that
 that is biforseid,
*nyte thou dwelle
 in the myddis of
 wyymen*; for
 it is more perel-
 use to a man
 to dwelle tog-
 dere with a
 straunge wom-
 man, *zhe, a
 good womman,
 than with a
 wickid man.*
 † *The sunne liz-
 nyng bihelde
 bi alle thingis*;
 that is, made
 alle thingis to
 be visible, for
 the bodies of
 heuene and of
 erthe ben liztned
 of the sunne.
 ‡ *the werk therof
 is ful of the
 glorie of the
 Lord*; that is,
 the gloriouse
 power of God
 schyneth in the
 werkis of the
 sunne, that ben
 to liztne othere.
 § *as a sparcle*;
 bodies, to make
 newe the erthe
 with erbis and
 flouris, and
 trees with
 leeuys and
 fruytis. *Live
 here. c.*
 † *depthe*; that
 is, the deuel.
 ‡ *in the felnesse
 of hem*; that is,
 yuele fraude,
 and wickid
 wille, in draw-
 inge out good
 of tho. *Live
 here. c.*
 † *nether ony
 thing is leid to,
 etc.*; for whi
 Goddis wisdom
 may not be de-
 cressid nether
 encressid, for it
 is greet with
 outen mesure.
 § *as a sparcle*;
 that is, it is ful
 goode to biholde

merueilous vessel, the werk of the he3e.
 3 In the myddai it brenneth out the erthe;
 and^w in the sizte of his brennyng who
 shal moun suffre? Kependē the furneys
 4 in the werkis of brennyng; thre maner
 the sunne brennende oute hillis, blast-
 ende out fyrene bemes, and a3een shyn-
 ende with his bemes, blendeth the e3en.
 5 Gret^x the Lord, that made it; and in the
 6 wrdis of it he heezede the weye. And
 the moone in alle thingus in his tyme
 shewende of tyme, and tokne of the spi-
 7 rituel^y world. Of the moone the signe
 of the holy^z day; a^a lizt 3yuere that is^b
 8 lassid in the ending. The mooneth aftir
 his name is waxende, merueylously in to
 9 the^c ful endyng. A vessel of tentes in
 'heize thingis^d, in the firmament of he-
 10 uene shynende gloriously^e. The fair-
 nesse of heuene glorie of sterres; the
 11 Lord liztnende the world in heiztes. In
 woordis hoely men shuln stonden at the
 dom; and thei shul not failen in ther
 12 wacches. See the bowe, and blisse hym
 that made it; ful fair it is in his shyn-
 13 yng. He cumpaside heuene in the cir-
 cuyt of his glorie; the hondus of the
 14 heze openeden it. Bi his maundement
 heezede^f the sno3; and he heezeth^g lizt-
 15 nyngus to senden out of his dom. Ther-
 fore opened ben the tresores, and flowen
 16 away the litle cloudys as briddes. In his
 mykilnesse he putte the cloudus; and ben
 17 to-broke the stones of the hail. In his sizte
 shul ben stired togidere the^h hillis; and
 in his wil shal spirenⁱ, or brethen^j, out the
 18 south. The vois of his thunder 'schal
 beten^k the erthe; and the tempest of the
 19 north, and the gederyng of wynd. And
 as a brid puttende down to sitten spreng-
 eth the sno3, and as a locust drenchende
 20 the descendingus of it. The fairnesse of
 the shynyng of it the e3e shal merueilen;

ful vessel, the werk of hi3 *God*. In the3
 tyme of myddai it brenneth the erthe;
 and who schal mow suffre in the sizt of
 his heete? Kepyngē a furneis in the werkis
 of heete; the sunne brennyngē hillis in 4
 thre maneris, sendyngē out beemys of fier,
 and schynyngē a3en with hise beemys,
 blyndith izen. The Lord *is* greet, that 5
 made it; and in the wordis of hym* it
 hastide iourney. And the moone in alle 6
 men in his tyme *is* shewing of tyme, and
 a^t signe of the world. A signe of the 7
 feeste dai *is takun* of the^u moone; the
 lizt which is maad lital in the ende. The 8
 monethe is encreessyngē bi the name
 therof, wondirfuli in to the ending. A 9
 vessel of castels in hi3 thingis, schynyngē
 gloriousli in the firmament of heuene. The 10
 fairnesse of heuene *is* the glorie of sterres;
 the Lord an hi3 liztneth the world. In 11
 the wordis of the hooli tho schulen stonde
 at the doom; and tho schulen not faile in
 her wakyngis. Se thou the bouwe†, and 12
 blesse thou hym that made it; it is ful
 fair in his^v schynyng. It 3ede aboute 13
 heuene in the cumpas of his glorie; the
 hondis of hi3 *God* openyden it. Bi his 14
 comaundement he hastide the snow; and
 he hastith^w to sende out the leiztyngis of
 his dom. Therfor tresouris weren opened, 15
 and clowdis fledden out as been^x. In his 16
 greetnesse he settide clowdis; and stoonys
 of hail weren brokun. Hillis schulen be 17
 moued in his sizt; and the south wynd
 schal blowe in his wille. The vois of his 18
 thundur schal beete the erthe; the tem-
 pest of the north, and the gaderyng† to-
 gidere of wynd. And as a brid puttyngē 19
 down to sitte sprengith snow, and the
 comyng down of that *snow is* as a locust
 drenchyngē down. The i3e schal wondre 20
 on the fairnesse^y of whitnesse therof; and
 an herte dredith on the reyn therof. He 21

* in the wordis
 of him, etc.;
 that is, bi the
 ordenaunce of
 God the sunne
 hastide his
 cours. Lire
 here. c.

† Se thou the
 bowe; that is,
 the reynbowe,
 and se the
 wondrous app-
 eering therof.
 Lire here. c.

‡ tempest of the
 north and the
 gaderyng, etc.;
 is of God, and
 betich the
 erthe, and tur-
 mentith men
 dwellyngē ther-
 ynne. as a brid
 puttyngē down;
 his wyngis,
 and drenchyng
 down; that is,
 comyngē down
 on greene erbis,
 to deuoure tho.
 Lire here. c.

^w Om. A. ^x Greet is A. ^y age of the E sec. m. ^z Om. c pr. m. ^a thou hast mad a c pr. m. E pr. m.
^b is not E pr. m. ^c his AGH. ^d heiztus c pr. m. ^e Om. c pr. m. ^f he heezid G. ^g enhaunsith A.
 heezeth, or enhaunsith E sec. m. GH. ^h Om. c pr. m. ⁱ shyne A. ^j Om. c et E pr. m. ^k beteth c pr. m.

^t Om. v. ^u Om. cv. ^v Om. v. ^w hastide c. ^x bees CEFGHIKMNPQRSUVXA. ^y or colour K marg.

and vp on the weder of hym the herte
 21 quaketh^l. Frost as salt he shal heelden
 out vp on the erthe; and whil he blow-
 ith^m, he shal be mad as the coppis of
 22 the brembil. The cold northerne wind
 bleez, and the cristal freesede fro the
 watyr; vp on al the gederyng of watrisⁿ
 it resteth, and as an habirioun, it^o clothide
 23 hymself watris. And it shal deuouren
 hillis, and brennen out the desert; and
 24 quenchen out the greene as fyr. Medecy-
 cyne^p of alle thingus in the heezyng^q of
 the litle^r cloude; the^s dew, metende to the
 comende brennyng, low^z^t shal maken it.
 25 In his wrd the wynd heeld his pes; bi
 his thenking he shal pese^u the se; and
 26 the Lord Jhesus plauntide yt. Who
 seilen the se, shuln tellen out the periles
 of it; and herende with oure eres wee
 27 shuln wndre. There ful cleer werkis,
 and merueilous, and dyuers kindis of
 nozouse bestes, and of alle helpely bestes,
 28 and the creature of bestes. For hym is
 confermed the ende of the wey; and in
 the wrd of hym alle thingus ben mad
 29 togidere. Many thinges we seyn, and
 failen in wrdis; ful endyng forsothe of
 30 wrdis he is. In alle thingus gloriende,
 to what shul we be myzty? he forsothe
 31 almyzti^v ouer alle his werkes. Ferful
 the Lord, and gret hugely; and merueil-
 32 ous the power of hym. Glorefiende the
 Lord hou myche euere zee schul^w moun,
 he shal ben ouer wrthi zit; and ful mer-
 33 ueilous the gret doying of hym. Blissende
 the Lord, enhaunce zee hym as myche as
 zee moun; more forsothe he is than alle
 34 preising. Enhauncende hym zee shul^x
 be fulfild with vertue; ne trauaile zee,
 35 forsothe zee shul not ful comen. Who
 saz hym, and shal tellen out? and who
 shal magnefien hym, as he is fro the bi-
 36 gynnyng^z? Many hid thingus ben more

schal schede out frost as salt on the erthe;
 and while *the wynd* blowith, it schal be
 maad as coppis of a brere. The coold 22
 northun wynd blew, and cristal of watir
 frees togidre; it restith*, on al the geder-
 ing togidere of watris, and it clothith^z it
 silf with watris, as with an haburioun.
 And it schal deuoure hillis, and it schal 23
 brenne the desert; and it schal quenche
 grene 24 thing as fier. The medicyn of alle
 thingis *is* in the haasting of a cloude;
 a deewe, meetynge *the heete* comynge of
 brennyng, schal make it low. The wynd 25
 was stille in the word *of God*; bi his
 thouzt he made peesible the depthe of
 watris; and the Lord Jhesu[†] plauntide it.
 Thei that seilen in the see, tellen out the 26
 perels therof; and we heeringe with oure
 eeris schulen wondre. There *ben* ful cleer 27
 werkis, and wonderful, dyuerse kindis of
 beestis, and of^a alle litle beestis, and the
 creature of wondrous fischis. The ende 28
 of weie is confermyd for it[‡]; and alle
 thingis ben maad in the word of hym.
 We seien many thingis[§], and we faylen in 29
 wordis; forsothe he is the endyng of
 wordis. To what thing schulen we be 30
 myzti, that han glorie in alle thingis? for
 he *is* al myzti aboue alle hise werkis. The 31
 Lord *is* ferdful, and ful greet; and his
 power *is* wondrous. Glorifie zee the Lord 32
 as myche as euere zee moun, zit he schal
 be myztiere; and his grete doyinge *is* won-
 durlful. Zee blessinge the Lord, enhaunse 33
 hym as myche as zee moun; for he is more
 than al preising. Zee enhaunsynge hym 34
 schulen be fillid with vertu; trauale zee
 not^{||}, for zee schulen not take perfitli. Who 35
 siz hym, and schal telle out? and who
 schal magnefie hym, as he is fro the
 bigynnyng? Many thingis gretter than 36
 these ben hid *fro vs*; for we han seyn
 fewe thingis of hise werkis. Forsothe the 37

* *it restith*; the coolnesse of the northun wynd makith watris to be frozun togidere. deuoure hillis; that is, erbis waxinge in hillis. quenche; that is, distrie. medicyn of alle thingis; brenn bi the northun wynd. *is in the hastynge of a cloude*; brouzt bi the south-urne wynd. *make it lowe*; that is, schal temper the exces of heete. c. † *the Lord Jhesu*; that is, God, which is sauour of alle men, for whi Jhesu is interpretid helthe, thouz the a-tour of this book, that was an Ebrew man, wroot this book in Greek, netheles he sette in here an Ebreu name. *Live here. c. ‡ for it*; that is, for the occian, ether west see, to be refreyned. *Live here. c. § We seyn many thingis*; of God bi hise werkis. and failen in wordis; for whi his excellence may not be comprehendid of vs, and so it may not be told out of vs. *he is the endyng of wordis*; for he aloone comprehendith himself perfitly, and declarith in his Word, that is, Sone, euene in substance, and euene euerlastinge with him. *To what thing, etc.*; to atteyne of Goddis maieste. *hath glorie in alle thingis*; which we moun

knowe bi creaturis, as if he seye, We moun atteyne to ful litil thing. *Live here. c.*
 whi this is vnpossible. c.

|| *trauale zee not*; to knowe God perfitly in this liyf; for

^l I shal quake *c pr. m. E pr. m. AGH.* ^m schal blowe *AC sec. m. E sec. m. GH.* ⁿ water *c.* ^o Om. *A.*
^p Medecynes *c pr. m.* ^q hastyng *AC sec. m. E sec. m. GH.* ^r Om. *H.* ^s Om. *AGH.* ^t lowz, or mylde *G sec. m.*
^u lowen *c pr. m. E pr. m. peese AGH.* ^v is almyzti *A.* ^w Om. *c pr. m.* ^x Om. *AE sec. m. GH.*

^z closeth *I.* ^a Om. *A.*

than these; forsothe fewe thingus wee
 37 han seen of his werkes. Alle thingus
 forsothe the Lord made; and to men
 pitously doende he 3af wisdam.

CAP. XLIV.

1 'Preisen we^y glorious men, and oure
 fadris and modris in ther generacioun.
 2 Myche glorie the Lord dide in his grete
 3 doyng. Fro the world^z ben men^a lord-
 schipende in^b ther poweres, grete men
 in vertue, and bi ther^{bb} prudence biforn
 othere mad riche; tellende in profetes the
 4 dignete of profetes, and comaundende in
 the present puple, and bi vertue of pru-
 dence of^c the^{cc} puple, most hoely wrdis.
 5 In ther wisdam sechende the^d musyk
 manerys, and tellende the dytes of scrip-
 6 tures. Riche men in vertue, hauende the
 study of fairnesse, pes makende in ther
 7 houses. Alle these in the ieneraciouns of
 their folc han taken glorie; and in ther
 8 dazes ben^e had in preisyngus. Who of
 hem ben born, laften the name of telling
 9 the preisingus of hem. And ther ben, of
 whom is no mynde; thei persheden as
 that^f weren not, and ben born as not^g
 born; and the sonus of hem with hem.
 10 But they men of mercy^h ben, of whom
 11 theⁱ pitoustees faileden not; and with
 the seed of hem dwellide stille good eri-
 12 tage. And the sed of the sonus sonus of
 13 hem stod in the testament, and the eri-
 tage of the sonus of hem for hem, in to
 with oute ende dwelleth; the sed of
 hem, and the glorie of hem, shal not be
 14 forsaken. The bodies of hem in pes ben
 biried; and the name of hem shal lyue
 15 in to ieneraciouns and ieneraciouns. The
 wysdam of hem puples shul tellen; and
 the preising of hem the chirche^k shal
 16 shewen^l. Enoc plesede to God, and is
 translatid in to paradys, that he 3yue wis-
 17 dam to folc^m of kynde. Noe is founde a
 parfit riztwis man, and in tyme of wrathe

Lord made alle thingis; and he 3af wis-
 dom to men doynge feithfuli.

CAP. XLIV.

Preise we gloriouse men, and oure fa-
 dris in her generacioun. The Lord made²
 myche glorie bi his greet doyng, fro the
 world. Grete men in vertu weren^b lordis³
 in her poweris, and riche in her prudence;
 tellynge in profetis the dignete of pro-
 fetis, and comaundyng in present puple,⁴
 and tellynge hoolieste wordis to puplis, bi
 the vertu of prudence. Sekyng maneres⁵
 of musik in her childhod*, and tellynge
 songis of scripturis. Riche men in vertu,⁶
 hauyng the studie of fairnesse, makyng
 pees in her housis. Alle these men gaten⁷
 glorie in the generaciouns of her folk;
 and ben had in preisyngis in her daies.
 Thei that weren borun of hem, leften a⁸
 name to telle the preisyngis of hem. And⁹
 summe ben^c, of whiche is no mynde; thei
 perischiden as thei that weren not, and
 thei weren borun as not borun; and her
 sones *perischiden* with hem. But also¹⁰
 tho men of mercy ben, whose pitees fail-
 iden not; and good eritage dwellide con-¹¹
 tynueli with the seed of hem. And the¹²
 seed of her sonus sonus^d stood in testa-
 ment, and the eritage of her sonus dwell-¹³
 ith for^e hem, til in to with outen ende;
 the seed of hem, and the glorie of hem,
 schal not be forsakun. The bodies of hem¹⁴
 ben biried in pees; and the name of hem
 schal lyue in to generaciouns and genera-
 ciouns. Puplis tellen the wisdom of hem;¹⁵
 and the chirche tellith the preisyng of
 hem. Enok pleside God, and was trans-¹⁶
 latid† in to paradys, that he 3yue wisdom
 to folkis. Noe was foundun parfit and¹⁷
 iust, and he was maad recouncelyng in
 the tyme of wrathfulnesse. Therfor re-¹⁸
 sidue seed was left to erthe, whanne the

* in her child-
 hed; bokis
 amendid han,
 in her child-
 hed, thous
 summe bokis
 han, in her
 kunnyng. c.

† was trans-
 latid, etc.; he
 schal come agen
 fro paradys
 aboute the
 worldis ende,
 with Elie, to
 preche agen
 Antecrist. *Tes-
 tamentis*; that
 is, biheestis of
 the world, to be
 not doon away
 bi the grete
 flood. *Lire
 here.* c.

^y We preisen *c pr. m.* ^z Lord *A.* ^a maad *A.* ^b bi *AGH.* ^{bb} Om. *c pr. m.* ^c Om. *c pr. m.* ^{cc} Om. *A.*
^d Om. *AGH.* ^e shul ben *E pr. m.* ^f thei that *A.* ^g that not *c pr. m.* ^h mercyes *A.* ⁱ Om. *AGH.*
^k puple *c pr. m.* ^l shewe out *A.* ^m the folk *A.*

^b Om. *v.* ^c ther ben *r.* ^d Om. *c.* ^e bifor *c.*

18 he is mad recounsylyng. Therefore is left
 the remnaunt of theⁿ erthe, whan the
 19 flod was do. The testaments of the world
 ben put anent hym, neⁿ myzte be do awayⁿⁿ
 20 with the flod eche flesh. Abraham the
 grete fader of the multitude of the folc
 of kinde; and ther is not founde lije to
 hym in glorie, that kepte the lawe of the
 hejest^o, and was in testament with hym.
 21 In^p his flesh he made to stonde the testa-
 ment; and in tempting he is founde
 22 feithful. Therefore by oth he zaf to hym
 glorie in his folc of kinde, to encesen
 23 hym as an hilloc of erthe; and to en-
 hauncen the sed of^q hym as the sterres,
 and to eritagen hym fro the se vn to the
 24 se, and fro the flod vnto the termes of
 the erthe. And to Isaac he dide the
 same maner, for Abraham, his fader.
 25 The blissing of alle folc of kinde the
 Lord zaf to hym; and his testament he
 26 confermede vp on the hed of Jacob. He
 knez hym in his blessingus, and zaf to
 hym the eritage; and he deuydede to
 27 hym part in the twelue lynagis. And
 he kepte to hym sonus of mercy, findende
 grace in the sizt of al flesh.

CAP. XLV.

1 Moises looued of God and of men;
 2 whos mynde is in blessing. Lic he made
 hym in the glorie of seyntes, and he
 magnifiede hym in the drede of enemys;
 and in his wrdis he cesede hidous won-
 3 dris. He glorefiede hym in the sizt of
 kyngus, and he connaundide to hym bi-
 for al his puple, and he shewede to hym
 4 his glorie. In feith and softnesse of
 hym he made hym hoely; and he chees
 5 hym of alle flesh. Forsothe he herde
 hym, and the vois of hym; and he ladde
 6 hym in a cloude. And he zaff hym an
 herte to the hestes, and to the lawe of

blessingis. *on the heed of Jacob*; and not on the heed of Esau, thouz Isaac wolde first do the contrarie. *men of merci*; that is, his sones patriarkis, that goten merci of the sillyng of Josep. *grace in the sizt of ech man*; grace in the sizt of Farao and of Egipcians. *Live here. c.* † *lyk in the glorie, etc.*; in seyng Goddis beyng; as Austyn seith to Paulyn, in his book of God to be seyn. *In the feith*; that is, in feithfulness, for he was ful feithful. *chees him*; to lede the children of Israel out of Egypt, and to be the lawe yuere of the elde testament. *to comaundementis*; to fille tho in werk, and to teche tho to othere men. *Live here. c.*

ⁿ Om. A. ⁿⁿ be do away myzte c. ^o heeje AEGH. ^p And in AGH. ^q Om. c pr. m. E. the heuede of H.

^f Om. c sec. m. v. ^g vnto I. ^h ether sende him K marg. ⁱ of v. ^k Om. I.

greet flood was maad. Testamentis of the 19
 world weren set anentis hym, lest al fleisch
 myzte be doon awei bi the greet flood.
 Abraham was the greet fadir of the mul- 20
 titude of folkis; and noon was foundun
 lijk hym in glorie*, which kepte the lawe
 of hi; *God*, and was in the^f testament
 with hym. He made a testament to stonde 21
 in his fleisch; and he was foundun feith-
 ful in temptacioun. Therfor *God* with 22
 an ooth zaf to hym glorie in his folk;
God made hym to encesse, as an heep
 of erthe, and to enhaunse his seed as 23
 sterris, and to enherite hem fro the see
 'til to^g the see, and fro the flood 'til to^g
 the endis of erthe. And to Isaac God dide 24
 in the same maner, for Abraham, his fa-
 dir. The Lord zaf to hym the blessing 25
 of alle folkis†; and confermyde his testa-
 ment on the heed of Jacob. He knew 26
 hym in hise blessingis, and zaf eritage to
 hym; and departide to hym a part in
 twelue lynagis. And he kepte to hym 27
 men of merci, fyndynge grace in the sizt
 of eche man.

CAP. XLV.

Moises was loued of God and of men; 1
 whose mynde is in blessing. He made 2
 him lijk in the glorie† of seyntis, and he
 magnifiede hym in the drede of enemyes;
 and in his wordis he made peesible the
 wondris azens kynde. He glorifiede hym 3
 in the sizt of kyngis, and he comaundide
 to hym^h before his puple, and schewide
 his glorie to hym. In the feith and 4
 myldenesse of hym *God* made hym hooli;
 and chees him of alle men. For he herde 5
 hym, and his vois; and ledde in^k hym in
 a cloude. And zaf to hym an herte to 6
 comaundementis, and to the lawe of lijf,

* *noon was foundun lijk him in glorie*; that is, in vertuose werk, and this in twey thingis, for he prechide first opinli the feith of o God, whanne aftir the grete flood puplis bowiden to idolatrie; and in this that he wolde offre so redily his oon aloone gendrid sone and derling, for to fille Goddis comaundement. *the lawe of hi; God*; that is, the lawe of kynde prentid in mannus soule. *a testament, etc.*; that is, circumci-sioun. *in temptacioun*; bi which the Lord tentide him, to schewe to othere men his obedience. *fro the see, etc.*; these ben the endis of biheest, that is, the myddil see of erthe at the west, and the deed see at the eest; the flood Eufrates at the north, and the desert of Egypt at the south. *dide in the same maner*; that is, blesside him, and bihjte to him that he bihjte to Abraham. *Live here. c.* † *the blessing of alle folkis*; that is, God zaf to him and not to Ismael, that Crist schulde be borun of him, in which Crist alle folkis of erthe schulen be blessid. *his testament*; that is, couenaunt, which he made to Abraham. *He knew him*; that is, appreyde him, as worthi to hise

lif, and of disciplyne; to techen Jacob the^r testament, and Israel his domes. 7 Hee³ he made Aaron, his brother, and 8 a lie to hym of the lynage of Leuy. He sette to hym an euer lastende testament, and he 3af to hym the presthod of the folc of kinde; and he made hym blisful 9 in glorie. And he girde hym aboute with the girdil of riztwisnesse, and he clothide hym the stoele of glorie, and crownede 10 hym in vesselis off vertue. Shon, and breches, and coepe he putte to hym, and girde hym aboute with manye litle gold- 11 ene belles in cumpas; to 3yue soun in his goyng in, and to make the soun herd in the temple, in to mynde to the sonus 12 of hys fole. An^s hoely stoele, with gold, and blyu vyolet silc, and sanguyn silc, the werk wouen, thur³ the^t dom of the wise man, and thur³ the treuthe of the enourned; with fyr red silc foldun^u a3een, 13 the werk of the craftis, with precious iemmes figured in binding of gold, and with werk of the^v lapidarie grauen, in to the mynde, after the^w noumbre of the lynagis 14 of Israel. Ax goldene^y croune vp on the mytre of hym, expressid with the toene of hoelynesse, the glorie of wrshipe, and the werc of vertue, to the^a desir of e3en 15 enourned. So faire bifor hym weren not 16 suche thingus^a, vnto the est. Ther is nott clad^b with it any alyen, but only alone the sonus of hym, and the cosyne of 17 hym, bi alle tyme. The sacrifices of hym 18 ben ful endid with fyr eche day. Moises fulfilde the hondis of hym, and enoynt- 19 ede^c hym with his hoely oile. It is mad to hym an euerelastende testament, and to his sed as the da3es of heuene, to vsen the offis of presthed, and to han preys- yng, and his^d puple to be glorified in his 20 name. Hym he chees of alle lyuende, to offre sacrifice to God, encens, and good smell, in to mynde, to make pes for his 21 puple. And he 3af to hym power in his

and of techyng; to teche Jacob a testa- ment, and Israel hise domes. He made 7 hiz Aaron, his brother, and lijk hym of the lynage of Leuy. He ordeynede to 8 hym euerlastyng^l testament*, and 3af to hym the preesthod of theⁿ folkⁿ. And he made hym blisful in glorie, and girte 9 hym with a girdil of riztfulnesse; and clothide hym with a stoele of glorie, and crownede hym in the ournementis of vertu. He settide on hym sandalies, and breeches, 10 and a clooth on the schuldur, and girte hym aboute with ful many small goldun bellis in cumpas; to 3yue soun in his 11 goyng, to make soun herd in the temple, in to mynde to the sones of his folk. God¹² 3af to hym an hooli stoele, a wouun werk, with gold, and iacynct, and purpur, the werk of a wijs man, maad riche with doom and treuthe; the werk of a crafti 13 man, in writhun reed threed, with pre- ciousse iemmes grauun in the byndyng of gold, and grauun bi the werk of a^o crafti man of stoonys, in to mynde, bi the noum- bre of the lynagis of Israel. A goldun 14 coroun on his mytre, set forth with the signe of hoolynesse, the glorie of onour, and the werk of vertu, ourned to desijr of i3en. Sicke thingis so faire weren not bi- 15 fore hym, til to^p the eest. Noon alien was 16 clothid ther yune, but oneli hise sones, and hise sones sones aloone, bi al tyme. Hise sacrifices weren endid ech dai bi 17 fyr. Moises fillide[†] hise hondis, and 18 anyontide hym with hooli oile. It was 19 maad to hym in to euerlastyng^e testa- ment, and to his seed as the daies of heuene, to vse presthod, and to haue preisyng, and to glorifie his puple in his name. God²⁰ chees hym of ech lyuyng^e 20 man, to offre sacrifice to God, encense, and good odour, in to mynde, for to plesse for his puple. And he 3af to hym power 21 in hise comaundementis, and in the testa- mentis of domes, to teche Jacob witness-

* euerlastinge testament; that is, the couenant of presthod, which is seid euerlastinge, in as myche as it figuride the presthod of Crist, which presthod is euerlastinge. made him blisful in glorie; that is, made him to be seid blisful, for glorie of presthod. with a girdil of riztfulnesse; that is, with a girdil maad of dyuerse colours, which is seid a girdil of riztfulnesse, for it streynede togidere the prestis clothis, as riztfulnesse of the lawe refreynded vnordenat maneris. c.

† Moise fillide; that is, sacrified. to haue preisyng; that is, to haue the office to preise God, as it acordith to a comyn persooone. in his name; that is, in the name of God. aliens; fro the kyn of prestis, as weren Chore and his coogregacioun; in xvi. c. of Numery. Lire here. c.

^r his A. ^s And G pr. m. n. ^t Om. c pr. m. ^u falt c pr. m. ^v Om. c. ^w Om. AGH.
^x With a E pr. m. ^y gold A. ^z with E pr. m. ^a Om. c pr. m. ^b clothid AEGH. ^c enoyntyng^e A.
^d in his c pr. m. to his G pr. m. n.

^l an euerlastinge x sec. m. ^m Om. CEFHGKMNPRUVXA. ⁿ folkis s. ^o Om. c. ^p vnto I.

hestes, in testaments of domes, to teche Jacob witnessungus, and in his lawe li3t 22 to 3yue to Irael. For a3en hym stoden alienus, and for enuye ther cumpassedden hym men in desert, that weren with Dathan and Abiron, and the congregacioun 23 of Chore, in to ful wrathe. The Lord sa3, and it plesede not to hym; and thei ben wastid in the bure of ful^e wrathe. 24 He made to hem hidous veniaunces, and he wastede them in the flaume of fyr. 25 And he eechede to Aron glorie, and he 3af to hym eritage; and the chef of the frutes of the erthe he deuydide to hym. 26 The bred of hym in the firste^f, in to fulnesse he greithede; for whi and the sacrificis^g of the Lord thei shul ete, the whiche he 3af to hym, and to the sed of 27 hym. For whi^h in the ond he shal not eritagen Jentiles, and part is not to hym in the folc; he is forsothe the part of 28 hym, he is and the eritage. Fynees, the sone of Eleasar, the thridde isⁱ in glorie, folowende hym in the^k drede of God, 29 and to stonde in reuerence of the folc; in goodnesse and gladnesse of his soule 30 he pleside to God of Irael. Therefore he sette to hym a testament of pes, and a prince of seyntes, and of his folc; that ther be to hym and to his sed dignete of 31 presthed, in to with oute ende. And the testament of Daudid, the king^{kk}, sone of Jesse, of the lynage of Juda, eritage to hym, and to the sed of hym; that he schuld^l 3yue wisdom in to oure herte, to demen his folc in riztwisnesse, lest were^m don awei the goodis of hem; and the glorie of hem, in to the folc of hem, he maade euere lastende.

CAP. XLVI.

¹ Strong in bataile Jesus Nauee, the successour of Moises in profetes, that was gret aftir his name. Most in to the helthe of the chosen men of God, to

^e wilful *A.* ^f Om. *c pr. m.* ^g sacrifices *A.* ^h Therafter *E pr. m.* ⁱ Om. *A.* ^k Om. *H.*
^{kk} Om. *c pr. m.* ^l Om. *c pr. m.* ^m be *c pr. m. E pr. m.*

yngis, and in his lawe to 3yue li3t to Israel. For aliens stoden a3ens hym, and 22 men that weren with Datan and Abiron, and the congregacioun of Chore, in wrathfulnesse cumpassiden hym for enuye, in desert. The Lord si3, and it pleside not 23 hym; and thei weren wastid in the feersnesse of wrathfulnesse. He made to hem 24 wondris a3ens kynde, and in the flawme of fier he wastide* hem. And he encreess- 25 ide glorie to Aaron, and 3af eritage to hym; and he departide to Aaron the firste thingis of fruytis of the erthe. He made 26 redi his breed in the firste thingis, in to fulnesse; for whi and thei shulen ete the sacrifices of the Lord, whiche he 3af to hym, and to his seed. But in the lond of his 27 folk he schal not haue eritage, and no part is to hym among the folk; for whi *God* is the part and eritage of hym. Fynees, 28 the sone of Eleazarus, was the thridde in glorie, in suyng hym in the^q drede of God, and to stonde in the reuerence of 29 folk; in the goodnesse and gladnesse of his soule he pleside God of Israel. Ther- 30 for *God* ordeynede to hym the testament of pees[†], and *made hym* prince of hooli men, and of his folk; that the dignete of presthod be to hym and to his seed, with outen ende. And the testament of Daudid, 31 the sone of Jesse, of the lynage of Juda, *was* eritage to hym, and to his seed; that he schulde 3yue wisdom in to oure herte, to deme his folk in riztfulnesse, lest her goodis schulen be don awei; and he made the glorie of hem to be euerlastinge, in the folk of hem.

CAP. XLVI.

Jhesus Naue, the successour of Moises¹ in profetis, *was* strong in batel, that was gret bi his name. The gretteste in to 2 the helthe of chosun men of God, to ouer-

* *wastide*; for the erthe swolewide hem, and thei jeden doun quyke in to helle. 3af *eritage*; that is, the firste fruytis. in the lond; of biheest. *Lire here. c.*

† *testament of pees*; that is, the dignete of presthod, to be had in possession pibly to him and to his sones. *prince of hooly men*; that is, of prestis, that weren seid hooly, for they weren assigned to Goddis seruyces. *the testament of Daudid*; that is, his ordonaunce, of alarging of Goddis worshipyng, which ordonaunce he settide vndur the gouernail of the hijeste bischop. *the glorie of hem*; that is, dignete of presthod in hem and in her sones. *euerlastinge*; that is, to dwelle longe, as hillis ben euerlastinge. *Lire here. c.*

fifteen out the enemys azenrisende, that he schulde han afterward the eritage of Israel. What glorie he hadde in taking vp his hondis, and in castynge azen the cutes twey bitende swerdis. Who biforn hym so withstod? for whi the enemys the Lord smot. Or not in wrathefulnessse of hym is lettid the sunne, and o dai is mad as two? He inwardli clepede the hezest, myztiⁿ in azenfytting his enemys on either side; and the grete and hoely God herde hym, in the grete stones of hail of ful gret vertue. A bure^o he made azen the enmyable^p folc; in the goyng down he distrozede the contrarious; that the Jentilis knowe the myzt of hym, for azen the Lord to fytte is not list; and he folowede the myzti men^q bihinde. And in the dazes of Moisy mercy dide he, and Calef, the sone of Jefone; to stonde azen the enemy, and to forfende the fole fro^r synnes, and to drawn awei the grucching of the malice. And thei two ordeyned fro the perile ben deliuered, fro the noumbre of six hundrid thousand foot men, to bringe them in to the eritage, in to the lond that flowith mylc and hony. And the Lord gaf to Calef strengthe, and vnto eelde abod stille to hym vertue; that^s he schulde steze in to the heze place of the erthe, and the sed of hym heeld the eritage. And alle the sonus of Irael sezen, for it is good to obeshe to the hoeli God. And alle the iugis bi ther name, of whom the herte is not corrupt, the whiche ben not turned awei fro the Lord; that the mynde of hem be in blessing, and the boenes of hem buried fro ther place; and the name of hem abit^t stille in to with oute ende, the glorie of hoely^u men abidende stille to the sonus of hem. Samuel, the profete of the Lord, loued of the Lord his God, renewede the empire, and enoyntede princes in his fole. In the lawe of

come enemyes risynge azens *hem*, that he schulde gete the erytage of Israel. Which glorie he gat in reysynge his hondis, and in castynge scharpe arowis azens citees. Who bifore hym azenstood so? for whi the Lord hym silf smoot the enemyes. Whether the sunne was not lettid in the wrathfulnessse of hym, and o dai was maad as tweyne? He clepide to help the hizeste God^r, myzti in ouercomynge enemyes on ech side; and God, greet and hooli, herde hym, in stoonys of hail of ful greet vertue. He made asauzt azens the folk enemy, and in the comynge down he loste the aduersaries; that hethene men knowe the myzt of hym, for it is not esy to fytte azens the Lord; and he suede myzti men at the bak. And in the daies of Moises he and Caleph, the sone of Jephone, diden merci; to stonde azens the enemye, and to forbede the folk fro synnes, and to refreyne the grutchyng of malice. And thei tweyne weren stidfast, and weren delyuered fro perel, of the noumbre of sixe hundrid thousynde foot men^s, to brynge hem in to the eritage, in to the lond that flowith mylk and hony. And the Lord gaf strengthe to thilke Caleph, and til in^t to^u elde vertu dwellide perfitli to hym; that he stiede in to the hiz place of the lond, and his seed gat eritage. And alle the children of Israel sien, that it is good to obeie to hooli God. And alle iugis bi her name, the herte of whiche^v was not corrupt*, *weren strong in batel*, which weren not turned awei fro the Lord; that the mynde of hem be in blessing, and her boonys apperen fro her place; and her name dwellith with oute ende, for the glorie of hooli men dwellith at the sonus of hem. Samuel, the profete of the Lord, *that was* louyd of his Lord God, made newe the empire[†], and anoyntide prynces in his folk. In the lawe of the Lord he demyde the congregacioun, and he siz the Lord of Jacob, and in his feith he was preued a profete. And he

* was not corrupt; bi avarice, but weren stronge in batel. turned away; bi idolatrie. the glorie; that stondith not in richessis onours, and delices, but in vertuose werkis. Live here. c.
 † made newe the empire; translatinge the rewme from the lynage of Beniamyn to the lynage of Juda, bi commaundement of God. he siz the Lord of Jacob; that is, he knew in reuelacioun of profecie, for he herde ofte the Lord speking to him; therfor siz is takun here for herde. in his feith; that is, feithfulnessse. in the offering of a man vndefoulid; that is, in his owne offering. Samuel is seid a man vndefoulid, for he zede not away fro rightfulnessse bi avarice, nether bi other synne. Live here. c.

ⁿ Om. c pr. m. ^o bure forsothe E pr. m. ^p enemy able c. eymable A. ^q Om. c pr. m. ^r of A.
^s and A. ^t abideth AEGH. ^u tho hooli AE sec. m. GH.

^r Om. I. ^s of footmen c. ^t Om. MRA. ^u to his I. to the CFHQ pr. m. sva. ^v whom I.

the Lord he demede the congregacioun,
and he sa3 the Lord of Jacob, and in his
18 feith he is proued a profete. And he is
knownen in his wrdis feithful, for he sa3
19 the Lord of li3t. And he inwardly clep-
ide the almy3ty Lord, in a3enfizting the
enemys aboute stonde on eche side, in
20 the offring of the man vndefoulid. And
the Lord thundrede in fro heuene, in a
21 gret soun his vois he made herd. And
he to-trad the princes of Tyres, and alle
22 the dukes of Filisteys^v. And bifore the^w
tyme of the ende of his lif, and he 3af
witnessing of the world, in the sizt of
the Lord, and of Crist; monees and vnto
the shon, of alle flesh he toc not; and
23 ther acuside hym not a man. And aftir
that^{ww} he slepte, and made knownen to
the kyng, and shewede to hym the ende
of his lif; and enhauncede his vois fro
the erthe in profecie, to don away the
vnpitouste of the folc.

CAP. XLVII.

1 Aftir these thingus ros Nathan, the
2 profete, in the dazes of Daud. And as
tal3 seuered fro the flesh, so Daud fro
3 the sonus of Irael. With leouns he pley-
ede, as with lombis; in beres lije maner
4 he dide, as in^x lombis of shep. In his
3outh the whether he slo3 uot a ieaunt, and
5 toc awei repref fro the folc? In takinge
the hond in the ston of the slynge, he
6 thre3 down the io3e of Golie, where he
inwardly clepede the Lord almy3ty; and
he 3af in his ri3t hond to don away a
strong man in bataile, and to enhaunce
7 the horn of his folc. So in ten thou-
sendis he glorifiede hym, and preisede
hym in the blessingus of the Lord, in
8 offringe to hym a croune of glorie. For-
sothe he to-brosede the enemys on eche
side, and distro3ede Filisteys^y contrarious,
vnto the day that is now; he to-brosede
the horn of hem, vnto with oute ende.
9 In alle werk he 3af knouleching to^z the

was knowun feithful in hise wordis, for he
siz the Lord of li3t. And he clepide in to 19
help the Lord almy3ti, in ouercomynge
enemys stondynge aboute on ech side, in
the offrynge of a man vndefoulid. And 20
the Lord thundride fro heuene, and in
gret soun he made his vois herd. And 21
he al to-brak the princes of men of Tyre,
and alle the duykis of Filisteis. And bi- 22
fore the^v tyme of ende of his lijf, and of
the world, he 3af witnessyng in the sizt
of the Lord, and of Crist^{*}; he took not
of ony man richessis, 3he, til to schoon^w;
and no man accuside hym. And after 23
this he slepte, and he made knowun to
the kyng[†], and he schewide to hym the
ende of his lijf; and he enhaunside his
vois fro the erthe in profesie, to do awei
the wickidnesse of the folc.

* and of Crist;
that is, Saul,
anoynid in to
kyng. Lire
here. c.

† to the kyng;
that is, Saul,
to whom he
seid, that his
deth ne3ede in
the morewe.
Lire here. c.

CAP. XLVII.

Aftir these thingis Nathan, the profete, 1
roos, in the daies of Daud. And as yn- 2
nere fatnesse[‡] departide fro the fleisch, so
Daud fro the sonus of Israel. He pleiede 3
with lions, as with lambren; he dide in
lijk maner with beris, as with lambren of
scheep. Whether in his 3ongthe he killide 4
not a giaunt, and took awei schenschip
fro the folk? In reisyng the hond in a 5
stoon of a slynge, he castide down the ful
out ioiyug of Goliath, where he clepide to 6
help the Lord almy3ti; and he 3af in his
ri3t hond to do awei a stronge man in
batel, and to enhaunse the horn of his
folk. So he glorifiede hym[§] in ten thou- 7
synde, and he preiside hym in the bless-
yngis^x of the Lord, in offryng to hym
the coroun of glorie. For he al to-brak 8
enemys on ech side, and drow out bi the
roote Filisteis contrarie, 'til in to^y this dai;
he al to-brak the horn of hem, 'til in to^y
with outen ende. *David* in ech werk 3af 9

‡ as ynnere fat-
nesse, etc.;
thou3 al the
puple of Israel
seruede God,
nethes Da-
uyth seruede
more deuoutly
than othere
men diden.
Lire here. c.

§ he glorifiede
him, etc.; that
is, made to be
preisid. preiside
him, etc.; that
is, made him
preisable, of
goodis whiche
he 3af to him.
Lire here. c.

^v Philistiyim AGH. ^w Om. A. ^{ww} Om. C pr. m. ^x and in AGH. ^y Philisteym AEG. the Philisteym H.
^z vnto AGH.

^v Om. 1. ^w the schoon A pr. m. ^x blessing v. ^y vnto 1.

hoely, and to the hee3e in the^a wrd^b of
 10 glorie. Of alle his herte he praisede God,
 and louede the Lord that made hym,
 and 3af to hym a3en the enemyes my3t.
 11 And he made to stonde syngeres a3en the
 auter; and in the soun of hem he made
 12 sweete motetes. And he 3af wrshepe in
 solempnysingus, and ournede the tymes
 vnto the ful endyng of lyf; that thei
 schulden preisen the hoely name of the
 Lord, and make large erly the hoelynesse
 13 of God^c. Crist purgede the synnes of
 hym, and enhauncede in to with outen
 ende the horn of hym; and he 3af to
 hym the testament of kingus, and a sete^{cc}
 14 of glorie in Irael. After hym ros a son
 weel felende; and for hym he cast down
 15 alle the my3te of enemys. Salomon co-
 maundide in dazes^d of pes, to whom God
 sogetede alle the enemyes, that he schulde
 maken an hous in his name, and greithen
 hoelynesse in to euermor, as he was ta3t
 16 in his 3outh. And he is fulfild as a flod
 with wisdam; and his soule a3een co-
 17 uered^e the erthe. And thou fulfildist
 in comparisouns derk prouerbis; to ylis
 aferr is pupplisht thi name, and thou art
 18 loued in thi pes. In songus, and in pro-
 uerbis, and comparisouns, and in remen-
 19 yngus wndreden the^{ee} londis; and in the
 name of the Lord, to whom is the toname
 20 God off Irael. Thou gederest as latoun
 gold, and as led thou fulfildist syluer.
 21 And thou bowedist^f in thin hipes to
 wymmen; power thou haddest in thi
 22 body. Thou 3eue a wem in thi glorie,
 and cursedest thi sed, to bringen in
 wrathefulnesse to thi free childer, and in
 23 othere thingus thi folye; that thou shul-
 dist make the empire partid on two,
 and of^g Effreym^h to comaunden an hard
 24 maundement. God forsothe shall not
 leuen his mercy, and he shal not spille,
 ne don away his werkes, ne leese fro the
 stoc his chosun sonus sonus; and the sed

knoueching to hooli *God*, and hi3 in the
 word of glorie. Of al his herte he heriede 10
 God, and he louyde the Lord that made
 hyn, and 3af to hym power a3ens ene-
 myes. And he made syngeris to stonde 11
 a3ens the auter; and he made swete
 motetis in the soun of hem. And he 3af 12
 fairnesse in halewyngis*, and he ournede
 tymes `til to^z the endyng of lijf; that thei
 schulden preise the hooli name of the Lord,
 and make large eerli the hoolynesse of
 God. Crist purgide the synnes of hym, 13
 and enhaunside his horn with outen ende;
 and he 3af to hym the testament of kyngis,
 and the seete of glorie in Israel. Aftir 14
 hym roos a witti sone; and for hym he
 castide down al the power of enemyes.
 Salomon regnede in the daies of pees, to 15
 whom God made suget alle enemyes, that
 he schulde make an hous in the name of
 God, and make redi hoolynesse with outen
 ende, as he was lerned in his 3ongthe.
 And he was fillid with wisdom as a flood 16
is fillid; and his soule vnihilide the erthe.
 And thou, *Salomon*, fillidist derk figuratif 17
 spechis† in licnessis; and^a thi name was
 pupplischid to ilis afer, and thou were
 louyde in thi pees. Londis wondriden in 18
 songis, and in prouerbis, and in licnessis,
 and interpretyngis, *ether expositiounis*;
 and in the^b name of the Lord, to whom 19
 the surname is God of Israel. Thou ga- 20
 deridist togidere gold as latoun, and thou
 fillidist siluer as leed. And thou bouwidist 21
 thi thies to wymmen; thou haddist power
 in thi bodi‡. Thou hast 3oue a wem in thi 22
 glorie, and madist vnhooli thi seed, to
 brynge in wrathfulnesse to thi children,
 and thi foli in othere men; that thou 23
 schuldist make the rewme departid in to
 tweyne, and of Effrem to comaunde an
 hard comaundement. But God schal not 24
 forsake his merci, and schal not distrie,
 nether do awei hise werkis, nether he
 schal leese fro generacioun the sones sones

* he 3af fair-
 nesse in halew-
 yngis; for he
 encreesside
 Goddis wor-
 schipping in
 prestis, dekenes,
 and singeris.
 tymes; that is,
 solemuytees,
 that weren
 maad in dy-
 uerse tymes of
 the 3eer. Lire
 here. c.

† and thou,
Salomon, fillid-
 ist derk figura-
 tif spechis; in
 declaring tho
 to the queen of
 Saba. londis;
 that is, men
 dwellinge in
 londis. Lire
 here. c.

‡ in thi bodi;
 to fille the lust
 of thi bodi.
 Lire here. c.

^a Om. AGH. ^b werk A. ^c the God c. ^{cc} see c pr. m. ^d fewe dazes E pr. m. ^e made E pr. m.
^{ee} Om. c pr. m. ^f bowest c pr. m. ^g to A. Om. H. ^h withoute bridil E pr. m.

^z vnto I. ^a Om. cv. ^b Om. I.

of hym that loueth the Lord he shall
 25 not shende. He ȝaf forsothe an other
 26 Jacob, and Daid of that lynage. And
 Salomon hadde endeⁱ with his fadris.
 27 And he lafte after hym of his sed the
 28 folie of the folc, and the mynusht fro
 prudence^k, Roboam; the whiche turnede
 29 away the folc bi his counseil. And Jero-
 boam, the sone of Naboth, that made to
 synnen Israel, and ȝaf the weie of syn-
 nyng to Effraym; and ful^{kk} manye re-
 30 doundeden the synnes of hem gretli, for-
 sothe thei turneden hem^l awei fro ther
 31 lond. And he soȝte alle wickidnesses^{ll},
 vnto the tyme that defending ful cam to
 them; and fro alle synnes he delyuerede
 them.

CAP. XLVIII.

1 And Helie, the profete, ros as fyr;
 2 and his wrd as a brond brende. The
 whiche broȝte in to hem hunger, and
 folewende hym bi ther enuye ben mad
 fewe; forsothe thei myȝten not suffre
 3 the hestes of the Lord. Thurȝ the wrd
 of the Lord he withheld heuene, and
 4 cast down fro hym fyr^m to the erthe. So
 mad large is Helie in his merueiles; and
 5 who mai lic maner glorien to thee, the
 whicheⁿ hast^o borne^p vp the deade fro
 helle, fro the lot of deth, in the wrd of
 6 the Lord God? The whiche threȝ down
 kingus to deth, and thou breeke listli the
 myȝt of hem, and the gloriouse fro ther^q
 7 bed. Thatt herdyst in Syna dom, and in
 8 Oreb domes of defensioun. That enoyntist
 kingus to penaunce, and profetes makest
 9 successoures after thee. That art res-
 ceuyed in whirlewynd of fyr, in a char
 10 of fyrene hors^r. That art inwrite in
 domes of tymes, to swage the wraethe of

of his chosun *kyng David*; and he schal
 not distrie the seed of hym that loueth
 the Lord. Forsothe *God* ȝaf remenaunt
 25 to Jacob, and to Daid of that genera-
 cioun. And Salomon hadde an ende with
 26 hise fadris. And he lefte aftir hym of his
 27 seed Roboam, the foli of the folk, and
 28 made lesse fro prudence; which *Roboam*
 turnede awei the folk bi his counsel. And
 29 Jeroboam, the sone of Nabath, that made
 Israel to do synne, and ȝaf to Effraym
 weie to do synne; and ful many synnes
 of hem^{*} weren plenteuouse, for thei turn-
 30 eden hem awei greetli fro her lond. And
 31 *the lynage of Effraym* souȝte al wickid-
 nessis, til defence cam to hem; and dely-
 uered hem fro alle synnes.

CAP. XLVIII.

And Elie, the profete, roos as fier[†]; for
 1 whi his word brente as a brond. Which
 2 brouȝte yn hungur on hem, and thei
 suyng hym weren inaad fewe for enuye^c;
 for thei myȝten not suffre the comaunde-
 mentis of the Lord. Bi the word of the
 3 Lord he held togidere heuene, and castide
 down fro it fier[‡] to the erthe. So Elie
 4 was alargid in his merueils; and who
 may haue glorie in lijk maner with thee,
 which tokist awei a deed man fro hellis,
 5 fro the eritage of deth, in the word of the
 Lord God? Which castidist down kyngis
 6 to deth, and hast broke togidere listli the
 power of hem, and gloriouse men fro her
 bed[§]. Which herdyst dom in Syna, and in
 7 Oreb domes of defence^{||}. Which anoyntist
 8 kyngis to penaunce, and makist prophetis
 successouris aftir thee. Which were re-
 9 seyued in a whirlewynde of fier, in a chare
 of horsis of fier. Which art writun in the
 10 domes of tymes, to plesse the wrathfulnesse

* many synnes
 of hem, etc.;
 that is, synnes
 grete and orri-
 ble maden hem
 to be prisoneris
 fer fro her lond.

† as fier; that
 is, brennyng
 in the feruent
 loue of God.
 ‡ brente as a
 brond; in kyn-
 dling the he-
 reris to Goddis
 loue. suyng
 him, etc.; that
 is, the prestis
 of Baal, that
 souȝten to be
 herd bi fier in
 the ending of
 her brent sac-
 rifice, as Elie
 did, in the
 iii. book of
 Kyngis, xvij.
 c°. and for thei
 myȝten not,
 thei weren
 slayn of the
 puple. co-
 maundementis
 of the Lord;
 that is, thei
 myȝten not
 aenstonde his
 wille, that co-
 maundide her
 deth bi Elie.
 ¶ here. c.
 § castide down
 fro it fier; that
 is, bi the vertu
 of his preyer
 he made fier
 come down fro
 heuene, on his
 brent sacrifice.
 || here. c.
 ¶ fro her bed;
 summe bokis
 han for her
 trespas; that
 is, twey princes
 of fifti men
 sent of Ocosie
 ligginge in his
 bed, to take
 Elie, on which

† as fier; that
 is, brennyng
 in the feruent
 loue of God.

‡ brente as a
 brond; in kyn-
 dling the he-
 reris to Goddis
 loue. suyng
 him, etc.; that
 is, the prestis
 of Baal, that
 souȝten to be
 herd bi fier in
 the ending of
 her brent sac-
 rifice, as Elie
 did, in the
 iii. book of
 Kyngis, xvij.
 c°. and for thei
 myȝten not,
 thei weren
 slayn of the
 puple. co-
 maundementis
 of the Lord;
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 ligginge in his
 bed, to take
 Elie, on which

¶ here. c.
 ¶ fro her bed;
 summe bokis
 han for her
 trespas; that
 is, twey princes
 of fifti men
 sent of Ocosie
 ligginge in his
 bed, to take
 Elie, on which

he made fier to come down fro heuene. *Lire here. c.*

|| in Oreb domes of defence; that is, of Goddis veniaunce, whanne God comaundide to Elie, to anoynte Elisee in to a profete, and Asael in to king of Sirie, and Hieu, the sone of Namsi, in to king of Israel, to the sleying of idolatroureis. in the domes of tymes; that is, to come in tymes bifor the doom, to schewe opynly the falsnesse of Antecrist, in the laste c°. of Malachie, Y schal sende Elie, the profete, bifor that the grete and orible dai of the Lord come, that he turne the hertis of fadris to the sones. *that sien thee*; that is, sien thyn hooly conuersacioun, and herde thi teching. *Lire here. c.*

ⁱ endid c. Om. ^g *pr. m. H.* ^k the prudence *A.* ^{kk} Om. ^c *pr. m.* ^l Om. ^c *pr. m.* ^{ll} wickednesses *E.*
 wickidnesse *H.* ^m the fyr *E pr. m.* ⁿ Om. ^{c.} for *E pr. m.* ^o thou *c pr. m. E pr. m.* hast thou
c sec. m. thou hast *E sec. m. AG pr. m. H.* ^p beere *CE pr. m.* ^q his *E pr. m.* ^r horsis *AE GH.*

^c her enuye *c sec. m.*

the Lord, and to ioynen, ^sor acorde^s, the herte of the fader to the sone, and to restore^t the lynagis of Jacob. Blisful ben thei, that thee han herd, and in thi frenshepe ben mad faire; ^ufor why^u wee^v with lijf lyuen only, after deth forsothe such shal not ben oure name. Helie forsothe in a whirlewynd is couered; and in Helyse fulfild is his spirit. In his dazes he dradde not a prince, and bi myzt no man ouer cam hym; ne ouercam hym any wrd, and his body dead profociede. In his lif he dide huge wondris; and in deth merueilouse thingus he wrozte. In alle these thingus the^w puple dide not penaunce, and thei wenten not away fro ther synnes, vn to the tyme that thei ben cast away fro ther lond, and ben scatered in to eche lond. And ther is laft ful fewe folc, and a prince in the hous of Daud. Summe of hem dyden that shulde plesen to God; othere forsothe diden manye synnes. Ezechias strengthede his cite, and brozte in to the myddel of it water; and dalf^x with iren the roche, and bilde vp to the water a pit. In his dazes stezede vp Senacherub, and sente Rapsacen; and vnderputte his hond azen hem, and putte out his hond in to Sion, and proud is mad in his myzt. Thanne moued ben the hertes and the hondis of hem; and thei soreweden as wymmen trauailende with child. And thei inwardly clepeden the merciful Lord, and strechende out hondis thei rereden ^vvp to^v heuene; and the hoely Lord God herde anon the vois of hem. He remembrede^z not the synnes of hem, ne zaf hem to ther enemys; but purgede hem in the hond of Ysaye, the hoely profete. He thre3 down the tentes of Assiries, and hem to-brosede the aungil of the Lord. For whi Ezechie dide that plesede to the Lord, and strongli he wente in the weie^a of Daud, his fader; that Isaie, the grete profete, and feithful in

of the Lord, to recounsele the herte of the fadir to the sone, and to^d restore the lynagis of Jacob. Thei ben blessid, that sizen thee, and weren maad feir* in thi frenschipe; for whi we lyuen oneli in lijf, but after deth oure name schal not^e be siche. Elie, that was hilid in a whirlewynd; and his spirit was fillid in Elisee. *Elisee* in hise daies dredde not the prince, and no man ouercam hym bi power; ne ther ony word ouercam hym, and his deed bodi profesiede. In his lijf he dide wondris azens kynde; and in deth he wrouzte merueilis. In alle these thingis the puple dide not penaunce, and zeden not awei fro her synnes, til whanne thei weren cast awei fro her lond, and weren scatered in to ech lond. And a ful fewe folk was left, and a prince in the hous of Daud. Summe of hem diden that, that pleside God; but othere diden many synnes. Ezechie maad strong his citee, and brouzte watir in to the myddis therof; and^f diggide a rooche with irun, and bildide a pit to watir. In hise daies Senacherib stiede, and sente Rapsaces; and he reiseide his hond azens hem, and he reiseide his hond azens Syon, and was maad proud in his power. Thanne the hertis and hondis of hem weren moued; and thei hadden sorewe as wymmen trauelynge of child. And thei clepiden to help the merciful Lord, and thei spredden abroad the hondis, and reiseiden to heuene; and the hooli Lord^g God herde soone the vois of hem. He hadde not mynde on her synnes, nether zaf hem to her enemyes; but he purgide hem in the hond of Isaie[†], the hooli profete. The aungel of the Lord castide down the castels of Assiriens, and al to-brak hem. For whi Ezechie dide that that pleside the Lord, and zede strongli in the weie of Dauith, his fadir; which *weie* Isaie, the grete profete, and feithful in the sizt of God, comaundide to hym. In the daies of hym the sunne zede azen abak; and *God* encreesside lijf to

* weren maad feir; bi fairnesse of vertues. lyuen onely in lijf; that is, han fame in present lijf. c.

† in the hond of Ysaie; that is, by Ysaie preiynge for hem, at the axing of Ezechie. pleside the Lord; in purgyng Jerusalem fro idolatrie, and in excitinge the prestis and dekenes and the puple, to Goddis worschipping. c.

^s Om. CE pr. m. ^t store GH. ^u now C pr. m. E pr. m. ^v Om. C sec. m. AG pr. m. H. ^w tho3te the E pr. m. ^x deluede AEGH. ^y vnto C. ^z membride A.

^d Om. c. ^e Om. v. ^f and he i. ^g Om. c. F f

26 the sijte of God, sente to hym. In his
dazes backward wente azen the sunne; and
27 addede to the king lif. With a gret spirit
he sa3 the laste thingus; and coumfortede
the weilende men in Sion, vn to euermor.
28 He shewide thingus to come, and hid, er
that thei fellen.

CAP. XLIX.

1 The mynde of Josie mad in a making
of smell, is a werk of a^b pyment makere.
2 In eche mouth as hony shal be inwardly
sweete the mynde of hym, and as melody
3 in the feste of wyn. He is euene ri3t
godly in the penaunce of folc; and he
took away the abhomynaciouns of vnpi-
4 tounesse. And he gouernede to the Lord
his herte; and in the dazes of synnes he
5 strengthede pite. Saue Dauid, and Ese-
chie, and Josie, alle the kingus diden synne
6 For whi the kyngus of Juda laften the
lawe of the my3ty, and dispiseden the
7 drede of God. Forsothe thei 3euen ther
kingdam to othere, and ther glorie to an^d
8 alien folc. Thei brenden vp the^e chosen
cite of hoelynesse; and desert thei maden
9 weies of it^f in the hond of Jeremye. For
whi euele thei treteden hym, that fro the
wombe of the moder is sacrid a profete,
to turnen vpsodoun, and to leesen, and
10 eft to bilden vp, and to renewen. Ese-
chiel, that sa3 the sijte of glorie, that he
shewede to hym in the char of cherubyn.
11 For whi he remembrede of the enemys
in weder, to wel don to them, that shew-
12 eden ri3t weies. And the boenes of the
twelue profetes springen oute fro ther
place; for whi thei strengtheneden Jacob,
and a3enbou3ten themself in feith of his
13 vertue. What maner shul wee make large
Zorobabel? for whi and he as a tocne in
14 the ri3t hond of Israel; and Jesum, the
sone of Josedech? the whiche in ther
dazes bildun vp the hous, and enhaunc-
eden the hoely temple to the Lord, mad
15 redy in to euermor glorie. And Neemye
in the mynde of myche tyme, that rered

the kyng. With gret spirit *Ysaie*8 si3^h 27
the laste thingis; and heⁱ coumfortide the
moreneris in Sion, in to^j with outen ende.
He schewide thingis to comynge, and hid 28
thingis, bifore that tho camen.

* in the penaunce of folk; for he brougt the puple of his rewme to penaunce for her synnes, and to the worschiping of veri God, and distriede idolatrie. *Live here. c.*

CAP. XLIX.

The mynde of Josie maad in the mak- 1
yng of odour, is the werk of a pyment
makere. In ech mouth his mynde schal 2
be maad swete as hony, and as musik in
the feeste of wyn. He was dressid of God 3
in the penaunce of folk*; and he took
awei the abhomynaciouns of wickidnesse.
And the herte of hym† gouernede to the 4
Lord; and in the daies of synnes he
strengthide pitee. Outakun Dauid, Eze- 5
chie^{ij} and Josie, alle kyngis diden synne.
For whi the kyngis of Juda leften the 6
lawe of my3ti^k *God*, and dispiseden the
drede of God. For thei 3auen her rewme 7
to othere men, and her glorie to an alien
folk. Thei brenten the chosun citee of 8
hoelynesse; and thei maden the weies
therof forsakun in the hond^l of Jeremye.
For thei tretiden yuel hym, which from 9
the wombe of the modir was halewid a
profete, to turne vpsedoun‡, and to leese,
and efte to bilde, and make newe. Eze- 10
chiel, that si3 the sijt of glorie, which *the*
Lord schewide to hym in the chare of
cherubyn. For he made mynde of ene- 11
myes in reyn§, to do wel to hem, that
schewiden ri3tful weies. And the boonys 12
of twelue profetis apperen fro her place;
and thei strengthiden Jacob, and a3en-
bou3ten hem in the feith of her vertu.
Hou schulen we alarge Zorobabel^m? for 13
whi and he was a signe in the ri3t hond
of God to Israel; and Jhesu, the sone 14
of Josedech? whiche in her daies bildiden
an hous, and enhaunsiden the hooli tem-
ple to the Lord, maad redi in to euerlast-
yng glorie. And Neemye in the mynde 15
of myche tyme, that reiseide to vs the

† the herte of him, etc.; that is, the herte of Josie ordeynede the gouernaunce of the rewme hoolliche to the onour of God. in the daies of synnes; that is, the tyme in which the synne of idolatrie regnede. *strengthide pitee*; that is, restoride the worschiping of God, and ordeynede it to be kept stidefastly. *thei 3auen her rewme*; that is, disserueden for synne, that it was 3ouun to men of Babiloyne. *brenten*; that is, Jerusalem was brent for her synnes. in the hond of *Jeremye*; that is, bi his profesie. *Live here. c.*

‡ to turne vpsedoun, etc.; herto he was halewid a profete, to denounce the turnyng vpsedoun of the citee and of the puple, and the distriyng of the puple bi Caldeys, and the bilding a3en bi the kyngis of Perseys. c. § in reyn; that is, in word of his profesie. *Jacob*; that is, the puple of Israel, in feith and vertues, bi her hooli ensaumplis and techiogis. *a3enbou3ten*; fro peyoe and synne of synneris, bi the feithfulness of her preching. *Live here. c.*

^b Om. A. ^d Om. AG sec. m. H. ^e ther E. ^f his weies c pr. m. E pr. m.

§ *Ezechie* A sec. m. marg. ^h he sau3e I. ⁱ Om. c. ^j til in to A pr. m ^{ij} and *Ezechie* A pr. m.
^k almy3ti v. ^l lond A. ^m that is, preise hym worthily v marg.

vp to vs the turned vpsodoun walles, and made to stonde zates and lokes; that 16 rerede vp oure houses. No man is born in the^g erthe such as Enoch; for whi 17 and he is resceyued fro the erthe. And Joseph, that is born of man, prince of brethern, fastnyng of folc of kynde, gouernour of brethern, stablyng of puple; 18 and the bones of hym ben visitid, and 19 aftir the deth thei profecieden. Seth and Sem, these^g anent^h men hadden gote glorie, and ouer alle lif in the springyng of Adam.

CAP. L.

1 'Symon, Onyes sone, the^{hh} grete prest, that in his lif vndersette the hous, and in 2 his dazes strengthede the temple. Also the hei3te of the temple of hym is foundid, the double bilding, and the he3e walles 3 of the temple. In his dazes sprungen out the pittes of watris; and as the se 4 thei ben fulfid ouer maner. That curede his folc, and delyuerede it fro perdicioun. 5 That hadde the maistrie to make large the cite; that gat glorie in to the lyunyeⁱ of folc; and the^k incomyng of the hous, and of the porche he^l made large. 6 As the morutid sterre in myddel^m of theⁿ litle cloude, and as the fulle moone in his 7 dazes he liz^{neth}^o; and as the shynende sunne, so he shyneth out in the temple 8 of God; as the azenshynende bowe betwene^{oo} the litle cloudis of glorie, and as the flour of roses in the dazes of ver, and as lilies, that ben in goyngus^p of water, and as^q cense smellende in the dazes of 9 somyr; as fyr shynende out, and sens 10 brennende in fyr; as a masse vessel of gold, enournd with alle maner precious 11 ston; as a^r buriounende olyue, and^{rr} cipresse in to hei3te puttende out itself^s; in takyng hym the stoele of glorie, and to^t be clad^u hym in the ful endyng of 12 vertue. In the ste3yng vp of the hoely

wallis, *that werenⁿ* cast doun, and made the zatis and lockis to stonde; which *Neemye* reiseide oure housis. No man 16 borun in erthe was such as Enok^{*}; for whi and he was resceyued fro the erthe. And Joseph, that was borun a man, the 17 prince of britheren, the stidfastnesse of folk, the gouernour of britheren, the stablischyng of puple; and his boonys weren 18 visitid, and profesieden after deth. Seth 19 and Sem, these gaten glorie anentis men, and ouer ech man in the^o generacioun of Adam.

* was sich as Enoch; no man was sich as Enok, in alle goode condicions, for whi ech hooly man hath sum special grace of God, which an other hath not in euene degre, bi alle thingis. Lire here. c.

CAP. L.

Symount, the sone of Onyas, was a greet preest, which in his lijf vndursettide the hous, and in hise daies strengthide the temple. Also the hi3nesse of the temple 2 was bildide of hyin[†], the double bildyng, and hi3 wallis of the temple. In the daies 3 of hym the pittis of watris camen forth; and as the see tho weren fillid aboue measure. Which *Symount* helide his folk, and 4 delyuerede it fro perdicioun. Which was 5 my3ti to alarge the citee; which gat glorie in the conuersacioun of folk; and alargide the entryng of the hous, and of the large cumpas aboute. As the dai sterre in the 6 myddis of a cloude, and as a ful moone schyneth in hise daies; and as the sunne 7 schynynge, so he schynede in the temple of God; as a reyn bouwe schynynge 8 among the cloudis of glorie, and as a flour of rosis in the daies of veer, and as lilies, that ben in the passyng of watir, and as encense smellynge in the daies of somer; as fier schynynge, and ensence brennyng 9 in fier; as a sad vessel of gold, ourned 10 with ech precieuse stoon; as an olyue tree 11 spryngynge forth, and a cipresse tree reisyng it silf an hi3; while he took the stoele of glorie, and was clothid in the perfeccioun of vertu. In the styng of the hooli 12 auter, the clothing of hoolynesse 3af glorie.

† was bildid of him; that is, reparedid, for it was foundid of Sorobabel and Jhesu, the sone of Josedech, in the tyme of Cyrus, and parfomed bi the same men in the sixte 3eer of Darius. Lire here. c.

g Om. AGH. gg Om. c. h anentis AEGH. hh Symeon Onyes, son of the c pr. m. i conuerting c pr. m. E pr. m. k in the c pr. m. l Om. c pr. m. m the myddel EGH. n Om. c see, m. o lizteth c. oo betwe c pr. m. p the goyngis EGH. q Om. H. r Om. GH. rr in c. s hymself AGH. t Om. A. u clothid AEGH.

n Om. ceteri. o Om. v.

auter^v, glorie he ʒaf the amyse of hoely-
 13 nesse. In takynge forsothe partes of the
 hond of prestes, and he stondende^w biside
 the auter. Aboute hym the crowne of
 brethern, as the plaunting of a ceder in
 14 Liban hil; so aboute hym thei stoden as
 palm braunches, and alle the sonus of
 15 Aron in ther glorie. The offring for-
 sothe of the Lord in the hondis^x of hem,
 biforn al the geding of Irael; and the
 ful endyng vsyng in to the auter, to
 make large the offring of the heʒe king,
 16 he strazte out his hond in the sacrificyng
 of likoures; and he sacrificede in the blod
 17 of a grape. He helde out in the founde-
 ment of the auter, godly smel to the heʒe
 18 prince. Thanne crieden out the sonus of
 Aron; in beten out trumpes thei soun-
 eden, and herd thei maden a gret vois in
 19 to the mynde bifor God. Thanne al the
 puple togidere wenten forth, and fellen
 in to the face vp on the^y erthe, to ho-
 noure the Lord ther God, and to ʒyue
 20 preʒeeres to the^z almyʒty heʒe God. And
 thei largeden synging in ther vois; and
 in the grete hous is mad a vois^a ful of
 21 swetnesse. And the puple preʒede the
 heʒe Lord in preʒere, vn to the tyme that
 ful don is the honour of the Lord, and
 22 his ʒifte thei parformeden. Thanne com-
 ende doun, his hondis he putte out in to
 al the congregacioun of the sonus of Irael,
 to ʒyue glorie to God of his lippes, and
 23 in his name to glorien. And he rehercede
 his orisoun, willende^b to shewe the vertue
 24 of God. And aftir eft more he preʒede
 the God of alle, that grete thingus dide in
 al erthe; that encreside oure dazes fro
 the wombe of oure moder, and dide with
 25 vs aftir his mercy. ʒyue he to vs inward
 ioʒe of herte, and to be mad pes in oure
 dazes in Irael bi euere lastende dazes;
 26 Irael to leeuē, with vs to ben the mercy
 of God, that he deliuere them in ther
 27 dazes. Two folkis hateth my soule; the
 thridde forsothe is, that noon more folc

Forsothe in takynge^p partis* of the hoond 13
 of prestis, and he stood bisidis the auter.
 The coroun of britheren, as a plauntyng
 of cedre in the hil Liban, was aboute
 hym; so thei stoden aboute hym as 14
 boowis of palm tree, and alle the sonus
 of Aaron stoden in her glorie. Sotheli 15
 the offryng of the Lord was in the hondis
 of hem, bifore al the synagoge of Israel;
 and he vside ful endyng on the auter, to
 alarge the offryng of the hiʒ kyng. And 16
 he dresside his hond in moiste sacrifice;
 and sacrificside in the blood of grape. He 17
 schedde out in the foundement of the
 auter, the odour of God to the hiʒ prince.
 Thanne the sonus of Aaron crieden lowde; 18
 thei sowneden in trumpis betun out with
 hameris, and maden a grete vois herd in
 to mynde bifore God. Thanne al the pu- 19
 ple hastiden togidere, and fellen doun on
 the face on the erthe, for to worschipe her
 Lord God, and^q to ʒyue preyers to almyʒti
 God an hiʒ. And men syngynge in her 20
 voices alargiden[†]; and a soun ful of swet-
 nesse was maad in the greet hous. And 21
 the puple preiede the hiʒ Lord in preier,
 til that the onour of the Lord was doon
 perfitli, and thei parformeden her ʒifte.
 Thanne *Symount* cam doun, and reiseide 22
 hise hondis in to al the congregacioun of
 the sonus of Israel, to ʒyue glorie to God
 bi hise lippis, and to haue glorie in the
 name of hym. And he reherside his preier, 23
 willynge to schewe the vertu of God[‡].
 And he preyede more the Lord of alle, 24
 that made grete thingis in ech lond; which
 encreesside oure daies fro the wombe of
 oure modir, and dide with vs bi^r his mercy.
 ʒyue he gladnesse of herte to vs, and that 25
 pees be maad in Israel bi euerlastynge
 daies; that Israel bileue, that Goddis merci 26
 is with vs, that he delyuere hem[§] in her
 dayes. Mi soule hatith twei folkis; but 27
 the thridde is not a folk, whom Y hate^{||}.
 Thei that sitten in the hil of Seir, and 28
 the Filisteis, and the fonnēd puple, that

* in taking
 partis, etc.;
 that is, the
 tythe of tythis,
 which the
 prestis token
 of the puple;
 and of tho
 tithis thei of-
 friden the
 tenthe part to
 the higeste
 prest, as God
 seid, in xvij.
 c. of Numery.
 Lire here. c.

† alargiden;
 that is, heri-
 eden God
 largeli. Lire
 here. c.

‡ vertu of God;
 this that is seid
 bitwixe, And †
 aftirward est,
 is not in bokis
 amendid. Lire
 here. c.

§ delyuere hem,
 etc.; fro the
 seruage of he-
 then men. Lire
 here. c.

|| whom Y hate;
 that is, Y hate
 no folk so
 myche as this
 thridde, the
 fonnēd puple,
 etc.; that is,
 Samaritans
 worschippinge
 idols, and
 summe of hem
 dwelliden in
 Sichein, and
 they weren
 euere contrarie
 to Jewis. Lire
 here. c.

^v auteris E pr. m.

^w stode A.

^x housis A.

^y Om. AE.

^z Om. H.

^a sown E sec. m.

^b wil-

nyng AEGH.

^p the takinge v.

^q Om. v.

^r aftir I.

28 I shulde haten. That sitten in the hil of
Seir, and Filisteym, and the fool puple,
29 that dwellith in Sichemys. The doctrine
of wisdom, and of disciplyne wrot in this
boc Jhesus, the sone of Sirac, Jerosolo-
mytane; that renewede the wisdom of
30 his herte. Blisful that in these goodus^e
abit^d; that putteth tho thingus in his
31 herte, wys shal ben euermor. If for-
sothe these thingus he shul do, to alle
thingus he shal ben my³ty; for the lizt
of God is the step of hym.

CAP. LI.

1 I shal knouelechen to thee, Lord king;
and I shal al preisen thee, God my sa-
2 ueour. I shal knouelechen to thi name,
for helpere and defendere thou art mad
3 to me; and thou hast delyuered my
body fro perdicoun, fro the gnare of a^e
wicke^f tunge, and fro the lippes of men
werkende lesyng; and in the sizt of men
stondende nee; thou art mad to me an
4 helpere. And thou hast delyuered me,
after the multitude of the mercy of thi
name, fro the rorende men greithed to
5 mete; fro the hondis of men sechende
my soule, and of manye tribulaciouns
6 that enuyrouneden me; fro the torment-
ing of flaume that cumpasede me, and in
the^g myddel of the fyr I am not brend
7 out; fro the hei³te of the wombe of helle,
and fro the defoulid tunge, and fro the
wr^d of lesyng; fro a wicke king, and fro
8 an vnri³twis tunge. Shal preisen vn to
9 the deth my soule the Lord; and my lif
10 nezhende was in helle benethe. Thei
cumpasseden me on eche side, and ther
was not that wolde helpen; biholdende
I was to the helpe of men, and ther was
11 not. I hadde mynde of thi mercy, Lord,
and of thi with^h werching, that fro the
12 world ben; for thou takest out men
sustenende thee, and delyuerest hem fro
13 the hond of Jentiles. Thou enhancedest

dwellith in Sichemys. Jhesus, the sone of 29
Sirach, a man of Jerusalem, wroot in this
book the techyng of wisdom, and of kun-
nyng; and he renulide wisdom* of his
herte. He is blesid, that dwellith in these 30
goodis; he that settith tho in his herte,
schal euere be wijs. For if he doith these 31
thingis, he schal be mi³ty to alle thingis;
for whi the lizt of God is the step of hym.

CAP. LI.

Lord kyng, Y schal knoueleche to thee; 1
and Y schal togidere herie thee, my sa-
uyour. Y schal knoueleche to thi name, 2
for thou art maad an helpere and de-
fendere to me; and thou hast delyuered 3
my bodi fro perdicoun, fro the snare of
a wickid tunge, and fro the lippis of hem
that worchen a leesyng; and in the sizt
of hem that stonden ny; thou art maad
an helpere to me. And thou hast dely- 4
uered me, bi^s the multitude of merci of
thi name, fro roreris maad redi to mete;
fro the hondis of hem that sou³ten my 5
soule, and fro many tribulaciouns that
cumpassiden me; fro ouerlei^yng of flawme[†] 6
that cumpasside me, and in the myddis of
fier Y was not brent; fro the depthe of 7
the wombe of helle, and fro a tunge de-
foulyd, and fro a word of leesyng; fro
a wickid kyng, and fro a tunge vniust.
'Til to^t the deth my soule schal preise 8
thee, Lord; and my lijf was nei³zyng in 9
helle hynethe. Thei cumpassiden me on 10
ech side, and noon was that helpide; Y
was biholdyng to the help of men, and
noon was. Lord, Y hadde mynde on thi 11
merci, and on thi worchyng togidere, that
ben fro the world; for thou delyuerst hem 12
that abiden thee, and thou delyuerst hem
fro the hond of hethene men. Thou en- 13
haunsidist my dwellyng on erthe; and

* he renulide
wisdom, etc.;
that is, bi the
studie of his
herte, ether for
he was not ex-
cited of an
other man
herto, but bi
his owne wille
he dide this,
with Goddis
help. dwellith
in these goodis;
in thenkinge
and worching
tho. mi³ty to
alle thingis;
that is, in alle
thingis that
parteynen to
his helthe, and
also of othere
men bi his
teching. the
lizt of God;
that is, wisdom
writun in this
book, which
wisdom is sam
prenting of
Goddis lizt.
the step of
him; that is,
weve ledinge
perfitly to hym.
Live here. c.

† ouerlei^yng
of flawme; that
is, of stiringe
of lecherie. in
the myddis of
fier; that is,
of lecherouse
heete. not
brent; bi con-
seyt of dedly
synue. Live
here. c.

^e thingis A. ^d abideth AEGH. ^e Om. c pr. m. ^f wickid AGH. ^g Om. A. ^h wel E pr. m.

^s afir i. ^t Vnto i.

vp on the erthe my dwelling; and forⁱ
 the^k deth flowende doun I louly preȝede.
 14 I inwardly^l clepede the Lord, fader of
 my Lord, that he forsake not me in day^m
 of my tribulacioun, and in tyme of proude
 15 men, with oute helpe. I shal preisen thi
 name bysyly, and I shal withpreisen it
 in confessioun; and ful out herd is myn
 16 orisoun. And thou hast delyuered me fro
 perdicoun, and thou hast caȝt me out fro
 17 the^{mm} wickeⁿ tyme. Therefore I shal knou-
 lechen, and preisyng I shal sey to thee;
 and I shal blisse the name of the Lord.
 18 Whan ȝit ȝungere^o I am, bifor that
 aboute I shulde erre, I soȝte wisdam
 19 openly in myn orisoun. Biforn tyme
 I askede for it, and vn to in^p the laste
 thingus I shal gretli sechen it; and it
 20 shal floure as a first rip grape. Myn
 herte gladide in it, my foot wente a riȝt
 weye; fro my ȝouthe I enserchede^q it.
 21 I bowede in a litil myn ere, and I toc it.
 22 Myche I fond in myself wisdam, and
 23 myche I profitede in it. To the ȝyuede
 24 to me wisdam I shal ȝyue glorie. I coun-
 seilede forsothe to^r don it; gretly I loue-
 ede good, and I schal not be^s confoundid.
 25 My soule wrastled^t in it; and in doing
 26 it I am confermed. My hondis I strazte
 out in to heiȝ; and in the wisdam of
 hym weilede my soule, and myn vnkun-
 27 nyngus he liztede. My soule I riȝt reul-
 28 ede to it; and in knowyng I fond it. I
 weldede with hem herte fro the bigyn-
 nyng; for that I shal not ben forsaken.
 29 My wombe is disturbid in sechyng it;
 therefore good possessioun I shal welde.
 30 The Lord forsothe ȝaf to me a tunge my
 meede; and in it I shal preisen hym.
 31 Cometh nyȝ to me, ȝee vntaȝt; and ge-
 deretli ȝou togidere in the hous of dis-
 32 ciplyne. What ȝit ȝee tarien? and^u what
 sey ȝee in these thingus? ȝoure soules
 33 thristen hugely. I openede my mouth,
 and I spac, Bieth to ȝou withoute siluer

Y bisouȝte for deth fletyng doun. Y¹⁴
 clepyde to help the Lord, fadir of my
 Lord, that he forsake not me in the dai
 of my tribulacioun, and *forsake not me*
 with outen help, in the tyme of hem that
 ben proude. Y schal preise thi name con-¹⁵
 tynueli, and Y schal herie it togidere in
 knoulechyng; and my preier is herd*.
 And thou hast delyuered me fro perdi-¹⁶
 cioun, and thou hast delyuered me fro the
 wickid tyme. Therfor Y schal knouleche,¹⁷
 and Y schal seie heriyng to thee; and Y
 schal blesse the name of the Lord. Whanne¹⁸
 ȝit Y was ȝongere, bifore that Y erride,
 Y souȝte wisdom opynli in my preier.
 Bifore the tyme of *elde* Y axide for it,¹⁹
 and 'til in to^u the laste thingis Y schal
 enquere it; and it schal flour as a grape
 ripe bifore othere. Myn herte was glad²⁰
 ther ynne, my foot ȝede a riȝtful weye;
 fro my ȝongthe Y souȝte it. Y bowide²¹
 doun a litil myn eere, and Y took it. Y²²
 foonde myche wisdom in my silf, and
 Y profitide myche ther ynne. Y schal²³
 ȝyue glorie to hym, that ȝyueth wisdom
 to me. For whi Y took counsel to do it;²⁴
 Y loued feruentli good, and Y schal not
 be schent. My soule wrastlide togidere²⁵
 ther ynne; and Y was confermyd in do-
 ynge it. Y stretchide forth myn hondis[†]
 an hiȝ; and my soule schynede in the
 wisdom of hym, and he liztnyde myn
 vnkunnyngis. Y dresside my soule to it;²⁷
 and Y^v foond it in knowyng. Y hadde²⁸
 pesibli fro the bigynnyng an herte with
 tho[†]; for this thing Y schal not be for-
 sakun. My soule was disturbid in sek-²⁹
 ynge it; therfor Y schal haue pesibli a
 good possessioun. For whi the Lord ȝaf³⁰
 to me a tunge my meedeȝ; and in it Y
 schal preise hym. ȝe vntaȝt men, neiȝe³¹
 to me; and gadere ȝe ȝou in to the hous
 of techyng. What tarien ȝe ȝit? and what³²
 seien ȝe in these thingis? ȝoure soules
 thristen gretli. Y openyde my mouth,³³

* my preyer is
 herd; in stede-
 fast hope. *per-*
dicoun; of helle.
 wickid tyme;
 that is, of pres-
 ent liyf, wher-
 ynne wickid-
 nesse regneth.
Lire here. c.

† myn hondis;
 that is, Y dress-
 ide my werkis
 bi riȝtfulnesse
 of entent in to
 God. *Lire here.*

‡ an herte with
 tho; that is,
 werkis ether
 liztnyngis of
 wisdom. a
 tunge; to bringe
 forth wordis
 disposing to
 wisdom; this
 that is addid
 in summe
 bokis, *lernerd*,
 is not of the
 text, for it is
 a glos enter-
 lynarie set in
 the text bi
 writers. *Lire*
here. c.

§ my meede;
 that is, bi which
 Y may gete
 euerlastinge
 meede, in tech-
 inge othere
 men feithfully,
 and in preiyng
 deuoutly. Y
 openyde my
 mouth, etc.; as
 if he seide, Y
 am redi to
 teche ȝou frely
 for God.

ⁱ fro A. ^k Om. AGH. ^l and inwardli AG. ^m the day E pr. m. ^{mm} Om. C. ⁿ wickid AEGH.
^o ȝonge G pr. m. H. ^p vn into C pr. m. vnto G pr. m. H. ^q serchide A. ^r for to AEGH. ^s am not C pr. m.
 E pr. m. ^t Al to-wrastled is my soule C pr. m. E pr. m. ^u Om. AGH.

^v vnto I. ^v Om. Y.

34 wisdam, and 3oure necke vnderleith to
the 3oc of it, and 3oure soule vndertake
he^v discyplene; in the nexte forsothe is
35 to fynden it. Seeth with 3oure e3en^w, for
a lital I trauailede, and I fond to me
36 myche reste. Taketh^x to discyplene iu
myche noumbre of syluer, and plenteuous
37 gold weldeth in it. Glade 3oure soule in
the mercy of it; and '3e schul not be^v
38 confoundid in the preising of it. Werketh
3oure werk bifor tyme; and it shal 3yue
to 3ou 3oure meede in his tyme.

Here endith Ecclesiasticus^z.

and Y spak, Bie 3e wisdom to 3ou with
out siluer, and make 3oure necke suget³⁴
to the 3ok therof, and 3oure soule res-
seyue techyng; for whi it is in the nexte
to fynde it. Se 3e with 3oure i3en, that³⁵
Y trauelide a lital, and Y foond myche
reste to me. Take 3e techyng in myche³⁶
noumbre of siluere, and welde 3e plen-
teuous gold ther ynne. 3oure soule be³⁷
glad in the merci of hym^{*}; and 3e schu-
len not be schent in the preysing of hym.
Worche 3e 3oure werk before the tyme;³⁸
and he schal 3yue to 3ou 3oure meede in
his tyme.

*Here endith the book of Ecclesiastici,
and here bigynneth the prolog of Ysaie
and of othere profetis^w.*

*Y trauelide
a lital; in
comparisoun
of the greet-
nesse of good
getun. myche
reste; that is,
myrthe of wis-
dom. welde 3e
plenteuous gold
therynne; that
is, sette 3e kun-
nyng bifor
many rich-
essis, and the
possessioun
therof schal be
betere than
myche gold to
3ou. Live here.
c.*

** in the merci
of him; that is,
of God, which
is wisdom vn-
maad. bifor the
tyme; of deth.
meede; that is,
euerlastyng
lyf, in tyme
ordeyned of
God. Live
here. c.*

^v Om. AGH. ^w Om. c. ^x Take AGH. ^y beth not c pr. m. ^z From A. *Here endith Ecclesiasticus, and bigynneth a prolog on Ysaie. E.* No final rubric in the other Mss.

^w *Here endith Ecclesiastici, and [here cs] bigynneth a prologe of Isaie and othere profetis. CFGIMQSUX. Here endith Ecclesiasticus, and bigynneth a prologe on Ysaie. H. Heere endeth the book of Ecclesiastici; se now a prolog of Isaye, the profete. K. Here endith the book of Ecclesiastici, and here bigynneth a prolog on the book of Isaye, the profete. N. Here bigynith a general prolog for alle the bookis of profetis suynge. P. Heere eendith the book of Ecclesiastici, and heere sueth a prolog upon the book of Ysaie. R. Here endith the book of Ecclesiasticus, and bigynneth the prolog on Isaye and othere profetis. V. Here endith Ecclesiasticus. A. No final rubric in EY.*

Handwritten signature

ISAIAH.

Here begynneth the prolog in the book of Ysaye, the prophete^a.

No man, whan the profetes he shal seen with versis^b to ben discriued, in metre eyne he^c hem anent^d the Ebrues to ben bounden, and any thing^e lic to han of Salmes, or of the werkus of Salomon ; but that in Demostene and Tullio it is wont to ben do, that bi dyuyseouns, and vnder distincciouns thei ben^f writen, the whiche forsothe in prose, and not in vers^{ff} wryten. Wee forsothe, to the profit of rederes purueyende, the newe remenyng with a newe maner of writing han^g distinctly write^g. And first, of Isaie it is to wite^h, that in his sermoun he is wys ; forsothe asⁱ a noble man, and of curteis fair speche, ne any thing is mengd of cherlhed in his faire speche. Wherefore it falleth, that the translacioun shal not moun kepe the flour of his sermoun, biforn othere. Theraftir also this is to be leid to, that not more^k he is to be seyde a profete, than euaungelist. So forsothe alle the mysteries of Crist^l and the^m chirche^{mm} to cleer, *'or cleerliⁿ*, he pursuede, that not hym thou weene of thyng to come to profecien, but of the^o thingis^p passid^q storie^r to weue. Wherefore I eyne the Seenty Remenoures that tyme not to han^s wold the sacramens of ther beleue to shewe ful clerly to the hethene, lest hoeli^t to dogges, and margarites to swyn thei zeeue. The whiche whan this making zee shul rede, of hem^u zee shul taken heed^v, *'or perceyue^w*, hid^x thing^y. Ne I vnknowe of hou myche trauaile it be the profetes to vnderstonden, ne liztly any man to moun demen of the remenyng, but if he schal^z vnderstonden^{zz} byfore he schal reden ; wee also to ben opene to the bitingus of manye men, the whiche bi enuye styrende, that that thei moun not han, thei dispisen^a. Thanne I witende and sleez, in to the flaume putte the hond ; and nerthelater^b this of nozesum rederes I preze, that as Grekes after the Seenty translatores, Aquylam, and Symachum, and Theodocian thei reden, or for studie of ther doctrine, or that the Seenty more they vnderstonde of the togidere leiynge^c of hem, so and these namely oon^d remenour aftir the rathere vouche thei saf to han. Rede thei rathere, and aftirward dispise they ; lest thei ben seen not of dom, but of presumpcioun of hate vnknownen thyngus to dampnen. Forsothe Isaie profeciede in Jerusalem and in Jewerie, not zit the ten lynages led in to caitifte ; and off euer either rewme, now togidere, now^e seuerendely, he ordeynede the profecie. And tho^zf other while he bihold to the present storie, and aftir the caitifte of Babiloyne he betocne^g the azeencomyng of the puple in to Jewerie, nerthelater^e al his bisynesse is of the cleping

From *A. Prologus ch. Prolog to Isaye and othere prophete.* *K.* No initial rubric in *EG.* ^b vers *C.* ^c *m. C.* ^d *anentis ceteri passim.* ^e *Om. A.* ^f *bi C.* ^{ff} *metre C pr. v.* ^g *deuydid E pr. m.* ^h *write A.* ⁱ *that E pr. m.* ^k *as more E pr. m. sed exp.* ^l *Cristis E pr. m.* ^m *Om. E pr. m.* ^{mm} *Crist C pr. m.* ⁿ *Om. CE pr. m.* ^o *Om. CH.* ^p *thing C.* ^q *of passid A.* ^r *the storie GH.* ^s *ha C.* ^t *hooli thingis AK sec. m.* ^u *tho thingus C pr. m.* ^v *thoo thingis E pr. m.* ^w *Om. E pr. m.* ^x *to ben hid CE pr. m.* ^y *Om. C et E pr. m.* ^z *Om. C et E pr. m.* ^{zz} *vnderstoden C.* ^a *dispiseden A.* ^b *neuer the latere ceteri passim.* ^c *lyuynges A. leiynsus C.* ^d *o C.* ^e *now to E pr. m. sed exp.* ^f *thof EK.* ^g *betokneth AK sec. m.*

of Jentiles^l, and of the comyng of Crist, whom hou myche more 3ee loouen, o Paule and Eustoche, so myche more of hym asketh, that for the present bacbityng 'by which^k me enemys vncesendely to-tern, he to me 3elde meede in tyme to come, that wot me for that thing to han swat in the lernyng of a straunge tunge, lest the Jewis lengere shulden 'put repreue^l to the chirchis of hym, of the falshed of scriptures.

Here endith the prolog, and now begynneth the book of Ysaie, the prophete^m.

Here bigynneth a general prolog for alle the bokis of profetis suyngⁿ.

As seynt Jerom seith in the prolog of Ysaie, Isaie is ful witti and ful opyn in his wrytyng in Ebreu, thou3 the translacioun in to Latyn mi3te not kepe the^b fairnesse of speche. Isaye is worthi to be seid not oneli a profete, but more, a gossellere, for he declarith so opynli the mysteries^c of Crist and of hooli chirche, that thou gesse hym not oneli^d to ordeyne a^e profesie of thing to comynge, but to ordeyne a storie of thingis passid. Ysaie profesiede in Jerusalem and in Judee, whanne the ten lynagis of Israel weren not 3it led in to caitiftee; and he ordeyneth a^f profesie of euer either rewme, sum tyme of both togidere, sum tyme of ech bi it silf. And whanne Ysaie biholdith sum tyme to the present storie, and signefieth the comynge a3en of the puple in to Judee aftir the caitifte of Babiloyne, netheles al his bisynesse, that is, principal entent, is of the clepyng of hethene men, and of the comyng of Crist. Al this is the sentence of Jerom in the prolog of^g Ysaie. Here it is to vndurstonde, that Isaie bigan to profesie bifore that the ten lynagis weren led in to caitiftee of Assiriens, as Jerom seith here; but he profesiede aftir this caitiftee, aftir Ezechies deth, in the tyme of Manasses, as it is seid in the fourthe book of Kyngis the^h twentithe chapitreⁱ, and in many mo places. This seith 'a postille^k on Jeroms prolog on Ysaie. For as Ebreis seien, and Lire witnessith on the firste chapitre of Isaie, Manasses ordeynede and demyde Isaye to be sawid with ynne a cedre tree, that closid hym with ynne it silf bi myracle, whanne Manasses hadde demed hym vniustli to deth^l. Also alle profetis that ben not teld opynli in the text, whanne and in what tyme thei profesieden, profesieden in the same tyme in which the profetis goynge next bifore profesieden, that ben teld in the text vndur whiche kyngis and tymes thei profesieden, as Jerom seith in his prologe on the twelue Profetis, and it is sette in the bigynnyng of Osee. Comynli alle the derk places of the^m profetis moun be vndurstonduⁿ li3tli bi thre reulis. The firste is this, that the principal entent of the profetis is to declare the mysterie of Cristis incarnacioun, passioun, resurreccioun, ascensioun, and theⁿ comyng to^o the general doom, and the pupplischyng of the gospel, and the conuercioun of hethene men, and the tribulacioun of hooli chirche in this lijf, and the blis of heuene therfor^p. The secounde reule is this, that the profetis warnen the puple of Jewis of her grete synnes, and exciten hem to do

^l the Jentilis κ. ^k Om. c et E pr. m. ^l asaille c pr. m. asailen E pr. m. ^m From A. Here endith the prolog, and bigynneth the book of Isaye. κ. No final rubric in CEGH.

^a From EPY. Prologe. I. Another prolog on Isaye and othere profetis. κ. Prolog on Ysaie. N. Prolog on the profetis. v. No initial rubric in the other Mss. ^b Om. I. ^c misteries, ether priuetees EPY. ^d Om. A pr. m. I. ^e Om. EY. ^f Om. c et ceteri. ^g on κ. ^h Om. FS. ⁱ capitle κ. ^k the apostle κ. apostle F. ^l the deeth s. ^m Om. s. ⁿ of the I. ^o of R. ^p therof EY.

penaunce; and thanne thei schulen gete remyssioun of her synnes, and grace in present tyme, and glorie with outen ende; ellis thei schulen haue tribulacioun in this lijf, and peyn with outen ende. The thridde reule is this, that the profetis rehersen ofte benefices 3ouun of God bifor to the Jewis, to counforte hem to 3yue credence to goodis bihi3t in her profesies; and thanne the stories of Moises lawe, ether^s of Josue, Judicum, Regum, and Paralipomenon, and of othere historial^t bookis schulen be wel lokid; and schortli to seie, the profetis schulen be expouned bi the text of Moises lawe, and of othere historial bookis of the Elde Testament, ether bi the text of the Newe Testament. The literal vndurstandyng of hooli scripture is the ground of al gostli vndurstandyng therof, that is, of allegorik, of moral, and of anagogik. No goostli vndurstandyng is autentik^u, no^v but it be groundid in the text opynli, ether in opyn resoun, suyng of principiis, ether reulis of feith^w, as seynt Austin witnessith^x opynli in his pistle to Vincente, Donatiste, and in his book of Soliloquies, and Jerom on Jonas, and Lire on the bigynnyng of Genesis, and in many placis of hooli scripture, and Ardmakan in his book of Questionis of Armenyes. Therfor men moten seke the treuthe of the text, and be war of goostli vndurstandyng, ether moral fantasie, and 3yue not ful credence therto, no but it be groundid opynly in the text of hooli writ, in o place or^y other, ethir in opyn resoun, that may not be auoidid; for ellis it wole as likyngli be applied to falsnesse as to treuthe, and it hath disseyued grete men in oure daies, bi ouer greet trist to^z her fantasies. *Literal* ether historial vndurstandyng techith what thing is don; *allegorik* techith what we owen for^a to bileue; *moral* ether tropologik techith what we owen to do to fle vices, and kepe vertues; *anagogik* techith what we owen to^b hope of euerlastyng meede in heuene. Of these foure vndurstandyngis `schal be^c seid pleyulier, `if God wole^d, on the bigynnyng of Genesis. Also it is to wyte, that the profetis speken sum tyme bi figuratif speche, and^e liknen men to vnresonable beestis, and clepen men bi figuratif speche, liouns, beris^f, culueris, and ofte^g othere vnresonable beestis, for certeyn synnes whiche thei vsen acordyng with the kyndis of vnresonable beestis; as men ben clepid liouns for pride, ether raueyn, ether sum other synne; and sum tyme a lioun signefieth Crist, for his power, and sum tyme a lioun signefieth the deuel, for tirauntrie and raueyn; and men ben clepid beeris, for gredynesse ether glotonye, and mulis, for letcherie; and so of othere beestis and othere synnes. Men ben clepid culueris sum time for madnesse, and sum tyme for innocence, symplenesse, and charite. Bi these reulis and bisi studyng of the text, men moun listli vndurstonde the derk placis of profetis; and algatis loke wel that the sentence takun of the text be trewe, and acorde^h with charyte, and thanne it is the sentence of the Hooli Goost, as seynt Austyn seith.

Here endith the prolog on Ysaie¹.

^r ofte tymes s. ^s and s. ^t historials ks pr. m. ^u autentik, ether preuable EPY. ^v Om. i.
^w the feith s. ^z seyth s. ^y ether FGKMNQRSVUXY. ^z in KQ. ^a Om. R. ^b for to FS. ^c is ks sec. m.
^d Om. s sec. m. ^e and thei i. ^f and beris s. ^g Om. c et ceteri. ^h according ks sec. m. ⁱ *Here endith the prologe on Isaie, and here bigynneth the text of Isaie. c. Here endith the prologe on Ysaie, and here bigynneth the book of Ysaie. FMNV. Here endith the prolog, and here bigynneth the book of Ysaie. GQ. Here endith the prologe on Ysaie, and on othere profetis, and here bigynne the book of Ysaie. H. Heere endith the prologe, and biginnith Ysaie the prophete. i. Here eendeth the prolog; see now Isaie. K. Heere eendith the prolog, and bigynneth the firste c̄. of Ysaie. R. Here endith the prolog.....profetis; and bygynneth the text of Isaie. S. Here endith the prolog on Isaye, and here bigynneth the text of Isaye. With a short glose on the derke wordis; and loke ech man, that he wryte the text hool bi itsilf, and the glose in the margyn, ether leue it al out. V. Here endith the prolog on the profetis, and bigynneth the booc of Isaie. X. No final rubric in EPY.*

Here bigynneth the Profecie of Ysaie^o.

CAP. I.

1 The viseoun of Isaie, sone of Amos, that he saȝ vp on Judam and Jerusalem, in the dajes of Osie, Joathan, Achaz,
 2 Esechie, kingus of Juda. Hereth, ȝee heuenus, and with eres parceyue, thou erthe, for the Lord spac. Sonus I nurshede out and enhauncede; thei forsothe
 3 dispiseden me. The oxen kneȝ his weldere, and the asse the^p cracche of his lord; Irael forsothe me kneȝ not, and
 4 my puple vnderstod^q not. Wo to synful^r folc, to the puple heuy with wickidnesse, to the shreude sed, to the sonus ful of hidous giltes; thei forsoken the Lord, thei blasfemed^r the hoeli of^s Irael,
 5 thei ben aliened awei backward. 'Vp on what thing^t I shal smyte ȝou^u, ferthermor addende lawe breche, 'or trespassing aȝeyns the lawe^v? Eche 'hed ful of languour^w, and eche 'herte ful of mornynge^x.
 6 Fro the plante of the foot vnto the top, ther is not in hym^y helthe; wounde, and wannesse, and siknesse swellende is not bounden aboute, ne curid with leching,
 7 ne nurshid with oile. Ȝoure lond is desert, ȝoure citees ben brend vp with fyr; ȝoure regioun^z deuouren biforn ȝou alienus, and it shal be desolat as in enemysful wastete^a. And the doȝter of Sion shal ben forsaken as a shadewy place in a vyneȝerd^b, and as an^c hylet in a place of goordes, and as a cite that is wastid.

ld bi mi chastisingis, but more ȝe be maad worse, as Farao was. *ech heed is sijck*; that is, the king and princes ben vncorigible. *ech herte*; that is, techeris and prestis. *mornynge*; not for synne, but failinge in teching and vertu. *fro the sole, etc.*; bi this is vnderstondun the residue puple. *helthe*; of grace and of vertu. *wounde*; that is, opin synne. *and wannesse*; that is, enuye hid. *betynge*; that is, the synne of pride. *not boundun aboute*; that is, with the bynding of Goddis lawe, withdrawinge fro synne. *nether curid bi medicyn*; that is, bi word and ensaumple of prestis and techeris. *with oile*; that is, workis of mersi, that geten remyscioun of synne. *ȝoure lond*; that is, the lond of ten lynagis, that was due to rewme of Juda bi rijt. *distrying of enemyes*; that is, enemyes schulen dwelle thereynne; in Ebreu it is *as in distrying of struungeris*, for this lond was turned outirli to struungeris, and the sones of Israel camen neuere aȝen therto. *Lire here. c.*

^o From E. No initial rubric in the other Mss. ^p Om. c. ^q vnderstonde A. ^r the synful E pr. m. ^{rr} forsoken A. ^s Om. E pr. m. ^t Vp the whiche E pr. m. ^u Om. AG pr. m. H. ^v Om. C et E pr. m. ^w languysshinge heued E pr. m. ^x mornynge herte E pr. m. ^y hem AGHK. ^z regiouns E pr. m. ^a wasted A. ^b vyne C pr. m. E pr. m. ^c Om. c.

^a From EPY. No initial rubric in the other Mss. ^b sauȝe I passim. ^c forsothe C et ceteri. ^d of A. ^e Om. KXX. ^f vyneȝerd 1.

Here bigynnith the bok of Ysaie profete^a.

CAP. I.

The visioun*, *ether profesie*, of Ysaie, 1 the sone of Amos†, which he siȝ^b on Juda and Jerusalem‡, in the daies of Osie, of Joathan, of Achaz, and of Ezechie, kyngis of Juda. Ȝe heuenes§, here, and thou erthe, 2 perseyue with eeris, for the Lord spac. Y haue nurschid and Y haue enhaunsid sones; sotheli^c thei han dispisid me. An 3 oxen knew his lord, and an asse knew the cratche of his lord; but Israel knewe not me, and my puple vnderstod not. Wo to the synful folk, to the puple heuy 4 in wickidnesse, to the weiward seed, to^d the cursid sones; thei han forsake the Lord, thei han blasfemyd the hooli of Israel, thei ben aliened backward. On 5 what thing schal Y smyte ȝou more||, that encreessen trespassyng? Ech heed is sijck, and ech herte is morenyng. Fro the sole 6 of the foot til to the nol, helthe is not thereynne; wounde, and wannesse, and betyng bolnyng is not boundun aboute, nether curid bi medicyn, nether nurschid with oile. Ȝoure lond is forsakun, ȝoure citees 7 ben brent bi fier; aliens deuouren ȝoure cuntrei bifore ȝou, and it schal be desolat as in the distrying of enemyes. And the 8 douȝtir of Sion, 'that is, Jerusalem^e, schal be forsakun as a schadewyng place in a vyner^f, and as an hulke in a place where gourdis wexen, and as a citee which is wastid. If the Lord of oostis hadde not 9

* The visioun; that is, profesie. Visioun is proprieli the knowing of a profete, which knowing is in waking. CEPASUY. † of Amos; this Amos, as Rabi Salomon seith, was the brother of Amasie, kyng of Juda; this Amos was not thilke Amos, that is the thridde among xii. profetis, as Hebreu lettris schewen opinly. *Lire here. CEG PQUSY.* ‡ on Juda and Jerusalem; bi Jerusalem ben vnderstonde kyngis, prestis, and noble men, and othere men dwellinge there; bi Juda is vnderstondun the residue puple of the rewme of Juda. *Lire here. c. § heuenes, etc.*; that is, aungels. *erthe*; that is, men dwellinge thereynne. *sones*; that is, the puple of Israel. *dispisid me*; in seruynge to idolis. *knewe not me*; in seruynge to me for so many beneficis. *vnderstod not*; in redynge withynne him self, and remembre my beneficis and heestis. *Wo to, etc.*; that is, customable to synne. *Lire here. c.* || On what thing schal Y smyte ȝou more, etc.; as if he seide, ȝe ben not amend-

9 But 3if^d the Lord of ostes hadde laft to vs sed, as Sodom wee hadden ben, and 10 as Gomorra lijc wee shulden ben^e. Hereth the wrd of the Lord, 3ee princes of Sodom; and parceyueth with eres the lawe of 3oure God, 3ee puple of Gomorre. 11 What to me the multitude of 3oure slayn sacrificise? seith the Lord. Ful I am; the brent sacrefises of wetheres, and the tal3 of fatte bestus, and the blod of calues, and of lombes, and off goet, I wolde not. 12 Whan 3ee shulden come biforn my sizte, who so3te these thingus of 3oure hondis, 13 that 3ee shulden go in my porches? Ne bringe 3ee to more sacrificises in veyn; encens abhominacioun is to me; the newe moone, and sabot, and othere festus 14 I shal not bern. Wickel^f ben 3oure cumpanyes; 3oure kalendis and 3oure solempnetees hatede my soule; thei ben mad to me greuous, I trauailede suff- 15 rende. And^g whan 3ee shul strecche out 3oure hondis, I shal turne awei myn e3en fro 3ou; and whan 3ee shul multeplien orisoun, I shal not heren; forsothe 3oure 16 hondis ben ful of blod. Be 3ee washen, beth clene; taketh awei the euel of 3oure thoztes fro myn e3en; resteth to do 17 shreudely, lerneth to do wel. Secheth dom, helpeth to the oppressid, demeth to the faderles child, defendeth the widewe. 18 And cometh, and vndernemeth mee, seith the Lord. If 3oure synnes weren as flaume red silc, as sno3 thei shuln ben mad white; and if thei weren rede as blod red silc, as whit wlle thei shul be. 19 If 3ee wiln, and shuln heren me, the 20 goodis of the erthe 3ee shuln etc. That

left seed to vs*, we hadden be as Sodom, and we hadden be lijk as Gomorre. 3e 10 princes of men of Sodom, here the word of the Lord; and 3e puple of Gomorre, perseyues with eeris the lawe of 3oure God. Wherto *offren* 3e to me the multi- 11 tude of 3oure sacrifices? seith the Lord. Y am ful†; Y wolde not the brent sacrifices of wetheris, and the ynnere fatnesse of fatte *beestis*, and the blood of calues, and of lambren, and of buckis of geet. Whanne 12 3e camen bifore my sizt, who axide‡ of 3oure hondis these thingis, that 3e schulden go in myn hallys^h? Offre 3e no more sa- 13 crifice in veyn; encense is abhominacioun to me; Y schal not suffre neomenye, and sabat, and othere feestis. 3oure^l cumpe- 14 nyes ben wickid; my soule hatith 3oure calendis§ and 3oure solempnytees; tho ben maad diseseiful to me, Y trauelide suffryuge. And whanne 3e stretchen forth 15 3oure hondis, Y schal turne awei myn izen fro 3ou; and whanne 3e multiplien preyer, Y schal not here; for whi 3oure hondis ben ful of blood. Be 3e waischun, be 3e 16 clene; do 3e awei the yuel of 3oure thouztis fro myn izen; ceesse 3e to do weewardli, lerne 3e to do wel. Seke 3e doom, 17 helpe 3e hym that is oppressid, deme 3e|| to the fadirles and modirles child, defende 3e a widewe. And come 3e, and repreue^k 3e^l 18 me, seith the Lord¶. Thou3 3oure synnes ben as blood reed, tho schuln be maad whijt as snow; and thou3 tho^m ben reed as vermylioun, tho^m schuln be whijt as wolle. If 3eⁿ wolen, and heren me, 3e 19 schuln ete the goodis of erthe. That if 20 3e nyleu, and 3e terren me to wrathful-

* *If the Lord of oostis hadde not left seed to vs, etc.*; that is, if God, Lord of aungels, hadde not left to vs summen turnynge a3en fro the caufte of Babiloyne, vnder Sorobabel, that bildiden a3en the temple and citee aftirward, in the tyme of Neemye, we hadden be distried, with out rekyuering, as Sodom and Gomore, and other thre citees weren distried, without repareling, in xix c. of Genesis. 3e *princes, etc.*; that is, lijk men of Sodom, for these princes diden opinll, and with out schame, the forseid yuels, as Sodomytis diden. *Live here. c.* † *Y am ful*; as if he seide, 3e offren in veyn, if 3e kepen not the lawe. *The glos here. c.* ‡ *who axide*; as if he seide, Y axide not. § *sacrifice in veyn*; as if he seide, Sych offering is not worth to 3ou, but anoyeth more, for 3e defoulid in synnes, neizen to hooly places. *neomenye*; that is, the feeste of the newe moone, which feeste the Jewis kepten for the benefice of Goddis gounail. *and sabat*; in the mynde of benefice of cre-

acioun. *Live here. c.* § *kalendis*; that is, the bigynnyngis of monethis; and neomenye signifieth the same. *strecchen forth 3oure hondis*; to biseche me. *Y schal not here*; and the resoun of alle thingis biforseid sueth. *3oure hondis*; that is, werkis. *ben fulle of blod*; that is, of orrible synnes, for thei weren menquelleris and oppresseris of pore men, and diden idolatre. *be 3e cleene*; that is, fro the spottis of synnes, hi the teeris of contricioun, ether ynward sorewe of herte. *be 3e cleene*; that is, eschewe 3e fro turnyng a3en to synne. *the yuel of 3oure thouztis*; for whi outirmere clenness suffisith not, withouten ynnere clenness. *seke 3e doom*; that is, execuacioun of ryzfulnesse. *oppressid*; in releuyng him. *Live here. c.* || *deme 3e, etc.*; that is, for the fadirles and modirles child, in his iust cause. *widewe*; a3enus him that falsly calengith hir. *repreue 3e me*; that is, if 3e doen these thingis, thanne 3e moun playne, if 3e ben not releeynd of God. *as blood reed, etc.*; bi these tway colours, that ben ful holdinge and opyn, it is signefied, that synnes, be tho neuere so greouise in kynde, and neuere so harde rootid bi custom, tho schuln be purgid, bi Goddis grace. *and heren me*; in obeyinge to myn heestis. *goodis of erthe*; bi these ben vnderstondun also goodly goodis. *Live here. c.* ¶ that is, but if he thanne helpe hem. N. that is, if 3e ben not releued. *ksvx.*

^d Om. c et E pr. m. ^e haue ben K. ^f Wickid AEGHK. ^g Om. c.

^g perseyueth I. ^h for3erdis c et ceteri. ⁱ For 3oure EGIP sec. m. MNQRSUY. ^k preue F sec. m.

^l Om. EKVX. ^m thei N. ⁿ thei N.

if 3ee wiln not, and me to wrathe 3ee shulden terren, swerd schal deuoure 3ou; 21 for the mouth of the Lord spac. What maner is mad a strumpet the feithful cite ful of dom? ritzwisnesse dwellede 22 in it; now forsothe mansleeres. Thi^h syluer is turned in to dros; thi wyn is 23 mengdⁱ with water. Thi princes vnfeithfull, felawes of theues; alle thei loouen 3iftus, folewen 3eldyngus; to the faderles child thei demen not, the cause 24 of the widewe goth not in to them. For that, seith the Lord God of ostes, strong of Irael, Allas! I schal be counfortid vp on my straunge enemys, and I schal be vengid vp on myn enemys, *that shulden* 25 *be frendis*. And I schal turne myn hond to thee, and I schal sethen^k out to the pure thi^l dros, and I schal taken awei al 26 thi tyn. And I schal restoren thi domesmen, as they weren biforn, and thi counseileris, as bi old tyme. Aftir these thingus thou shalt ben clepid the cite of the ritztwis, the cheef citee of the feithful. Syon in dom schal ben a3ee^{ll} bo3t, and thei shul bringe it a3een in to ritzwisnesse; and he schal to-trede the hydous gilteres and the synneres togidere, and thatt forsoken the Lord, shul ben distro3id. Thei shul ben confoundid forsothe of the maumetes, to the whiche thei sacrificeden; and 3ee shuln ben shamed^m vp on the gardynes, that 3ee hadden 30 chosen. Whan 3ee shul ben as an oek, the leues fallende doun, and as a gardyn 31 with oute water. And 3oure strengthe schal ben as aⁿ 'deed sparke^o of a flax top, and 3oure werk as a sparle; and eithir schal be brend vp togidere, and ther schal not ben that quenche.

nesse, swerd schal deuoure 3ou; for whi the mouth of the Lord spac. Hou is the 21 feithful citee ful of dom maad an hoore*? ritzfulnesse dwellide ther ynne; but now menquelleris *dwellen ther ynne*. Thi sil- 22 uer is turned in to dros, *ether filthe*; thi wyn is medlid with watir. Thi princes *ben* 23 vnfeithful, the felowis of theuys†; alle louen 3iftis, suen^o meedis^p; thei demen not to a^q fadirles child, and the cause of a widewe entrith not to hem. For this thing, seith 24 the Lord God of oostis, the stronge of Israel, Alas! Y schal be counfortid† on myn enemys, and Y schal be vengid on^r myn enemys. And Y schal turne myn 25 hond§ to thee, and Y schal sethe out thi filthe to the cleene||, and Y schal do awei al thi tyn. And Y schal restore thi iuges, 26 as thei weren bifor^s, and thi counselours, as in elde tyme. Aftir these thingis thou schalt be clepid^t the citee of the ritzful, a feithful citee. Sion¶ schal be a3en bou3t 27 in dom, and thei schulen bringe it a3en in toⁿ ritzfulnesse; and *God* schal al to- 28 breke cursid men and synneris togidere, and thei that forsoken the Lord, schulen be wastid. For thei schulen be aschamed 29 of idols, to whiche thei maden sacrifice; and 3e shulen be aschamid on the orcherdis, whiche 3e chesiden**. Whanne 3e 30 schulen be as an ook, whanne the leues fallen doun, and as an orcherd with out watir. And 3oure strengthe schal be as a 31 deed sparle of bonys^v, *'ether of herdis of flex^w*, and 3oure werk *schal be* as a^x quyk sparle; and euer either schal be brent togidere, and noon schal be that schal quenche.

* *maad an hoore*; that is, ful of hordom bi the synne of auoutrie, which cite kepte feithfulnesse of matrimonye before. *thi siluer*; that is, the tunge of techeris and of prestis is turned fro truthe in to falsnesse, li yuel expownyng of the lawe. *thi wyn*; that is, amending ether chastising of the puple, bi techeris and prestis. *is medlid with water*; that is, is slakid fro du correccioun; for whi techeris worthi to be blamed, han not forbed to amende synneris. *Lire here. c.*

† *felowis of theuys*; we owen to be warrest, lest we taken 3iftis of hem, that gaderen richessis of pore men, lest we ben felowis of theuys, and lest it be seid of vs, if thou suest a theef, thou rennedist with him. *The glos here. Ether felowis of theuys*; that is, susteynyng hem, for thei han part of her thefte. *Lire here. c.*

‡ *schal be counfortid*; bi veniance; he is counfortid on hise enemys, while thei that deynen not to knowe Goddis benefices in prosperite, ben amendid bi turmentis and peynes. *Glos here. c.*

§ *myn hond*; that is, my power punysching. *to thee*; to punysche thee duly. *Lire here. c.* || *thi filthe to the cleene*; as gold and siluer is purgid fro al filthe bi the fier, so God purgide the synnes of the puple of Jewis bi the fier of tribulacioun, maad bi Nabugodonosor; and whanne it was purgid so, it was brou3t a3en fro Babiloyne. *Lire here. c.* ¶ *Sion*; that is, the puple of Sion. *a3enbou3t*; fro Babiloyne, bi the weye of ritzfulnesse, in as myche as it suffride iust peyne for synne. *Lire here. c.* ** *whiche 3e cheseden*; that is, for to warschipe idols there in myry places, and to do lecherie there, in the worschip of Idole. *Lire here. c.*

^h 3oure *E pr. m.* ⁱ meng *E pr. m.* ^k sechen *CE.* ^l the *E pr. m.* ^{ll} a3en *A et alii.* ^m ashamed *AEGHK.*
ⁿ Om. *K.* ^o gnast *C pr. m. E pr. m.*

^o and swen *K.* ^p 3iftis, *ether meedis C.* ³eldingis, *ether medis EFGHIKMNQRSUVXY.* ^q Om. *EPY.*
^r of *CGFHINQRU.* ^s Om. *I.* ^t clepid to *s sec. m. VX.* ^u Om. *EPY.* ^v stobil *SVX.* ^w Om. *IVX.* *either of herdis M.* ^x Om. *CEPY.*

CAP. II.

1 The wrd that sa3 Isaie, the sone of
 2 Amos, vp on Judam and Jerusalem. And
 ther shal be in the laste dazes beforⁿ mad
 redi the mount of the hous of the Lord
 in the cop of mounteynes^p, and it shal be
 rered out vp on hillys. And ther shul
 3 flowe to it alle Jentilis; and ther shul go
 many puples, and seyn, Cometh, ste3e
 wee vp to the mount of the Lord, and
 to the hous of God of Jacob; and he shal
 teche vs his weyes, and wee shul go in
 his sties, *'or pathes^q*. For fro Sion shall
 go out the lawe, and the wrd of the Lord
 4 fro Jerusalem. And he shal deme Jen-
 tiles, and vndernymen many puples; and
 thei shul bete togidere their swerdes in
 to shares, and ther speres in to sithes;
 ther shal not reren folc a3en folc a swerd,
 ne thei shul ben enhauntid more to
 5 bataile. 3ee hous of Jacob, cometh, and
 go wee in the lizt of the Lord oure God.
 6 Forsothe thou hast throwen afer thi pu-
 ple, the hous of Jacob, for thei ben ful-
 filld as sum tyme; and deynoures thei
 hadden, as Filisteis^r, and to alien^s childre
 7 thei cleueden. Fulfilld is the erthe of
 siluer and gold, and ther is noon ende of
 the tresores of it; and fulfilld is his lond
 with hors, and vnnoumbreable the foure
 8 horsid carres of it. And fulfilld is his lond
 with maumetes, the werk of ther hondis
 thei honoureden, that *'ther fingris maden^{ss}*;
 9 and a^t man bowede hymself, and meekid
 is the stronge man. Thanne ne for3yue
 10 thou to them. Go^u in to the ston, be
 thou hid in a dich with erthe, fro the
 face of the dreede of the Lord, and fro
 11 the glorie of his mageste. The e3en of
 the he3e man ben meekid, and ther shal

Babiloyne. *Lire here. c.*

§ *thei cleuyden to alien children*; that is, vsiden in hem the synne of Sodom; ether Jewis token alien wyymen to her wyues, that worschipiden idols, and her sones diden idolatrie. *Lire here. c.*

¶ *bowide him*; in bowinge to idols. *in to a stoon, etc.*; many men of the puple hidden hem in caues of stoonys, and in dichis of erthe, for the dreede of Nabugodonosor. *of the dreede of the Lord*; that is, of Nabugodonosor, sent of God to punysche the forseid synnes. *Lire here. c.*

^p the mounteynes *A.* ^q Om. *c et E pr. m.* ^r Philisteym *AEGHK.* ^s the alien *K.* ^{ss} maden ther fingris *c pr. m. E pr. m.* ^t Om. *AGHK.* ^u Go thou *c pr. m.*

CAP. II.

The word which Ysaie, the sone of 1
 Amos, si3 on Juda and Jerusalem. And 2
 in the laste daies* the hil of the hous of
 the Lord schal be maad redi in the cop of
 hillis, and schal be reised aboue litle hillis.
 And alle hethene men schulen flowe to
 hym; and many puplis schulen go, and^y 3
 schulen seie, Come 3e, stie we to the hil of
 the Lord, and to the hous of God of Ja-
 cob; and he schal teche vs hise weies, and
 we schulen go in the pathis of hym. For
 whi the lawe schal go out of Syon, and
 the word of the Lord fro Jerusalem[†].
 And he schal deme hethene men, and he 4
 schal repreue many puplis; and thei schulen
 welle togidere her swerdes in to scharris,
 and her speris in to sikelis, *ether sithes*;
 folk schal no more reise swerd[‡] a3ens
 folk, and thei schulen no more be exer-
 cised^z to batel. Come 3e, the hous of 5
 Jacob, and go we in the lizt of the Lord.
 Forsothe thou hast cast awei thi puple, 6
 the hous of Jacob, for thei ben fillid as
 sum tyme bifore; and thei hadden false
 dyuynouris bi the chiteryng of briddis, as
 Filisteis, and thei cleuyden to alien chil-
 dren[§]. The lond is fillid with siluer and 7
 gold, and noon ende is of the tresouris
 therof; and the lond therof is fillid with
 horsis, and the foure horsid cartis therof
 ben vnnoumbrable. And the lond therof 8
 is fillid with ydols, and thei worschipiden^a
 the werk of her hondis, which her fyngris
 maden; and a man bowide[¶] hymself, and 9
 a man of ful age was maad low. Therfor
 for3yue thou not to hem. Entre thou, 10
puple of Juda, in to a stoon, be thou hid
 in a diche in erthe, fro the face of the
 dreede of the Lord, and fro the glorie of

* *in the laste daies*; that is, in the tyme of grace. *the hil, etc.*; that is, hooli chirche, that passith ech congregacioun ordeyted to Goddis onour fro the bigynnyng of the world. *aboue litle hillis*; that is, princes of the world. *alle hethen men*; that is, summe of alle hethen men. *Lire here. c.*
[†] *fro Jerusalem*; apostlis and othere disciplis jeden out fro Jerusalem and Judee, to preche the feith of Crist to hethen men. *Lire here. c.*
[‡] *folk schal no more reise swerd, etc.*; not that no batel schal be, after the comyng of Crist, but that greet pees schal be in the tyme of his comyng. *no more be exercised, etc.*; this is seid to signifie the long during of pees. *the houses of Jacob*; this is seid of the conuersioun of Jewis, that schulen resseyue generally the feith of Crist, aboute the ende of the world, and in parti fro Cristis ascencioun. *in the list of the Lord*; that is, in the list of Cristen feith. *hath cast away*; that is, schalt caste away; and this was fillid, whanne Nabugodonosor ledde the Jewis prisoneris in to

^y and thei 1. ^z hauntid *c.* exercised, *ether hauntid* EFGHIKMNQRSUVXY. ^a worschipen 1.

ben inwardly crookid the heizte of stronge men; forsothe the Lord alone
 12 shal ben enhauncid in that dai. For the dai of the Lord of ostes vp on eche proud man and heez, and vp on eche enhauncende^v hymself, and he shal be mekid; 13 and vp on alle the cedres of Liban heze and vprizt, and vp on alle the oekis of 14 Basan, and vp on alle the heze moun- teynes, and vp on alle the 'rered vp^w 15 hilles; and vp on eche hez tour, and vp on 16 eche strengthyd wal; and vp on alle the shipis of Thars, and vp on alle thing 17 that is fair in sizt. And ther shal be inwardly bowid al the^x heiznesse of men, and ther shal be meekid the heizte of stronge men; and ther shal be rered vp 18 the Lord alone in that day, and the 19 maumetes hoelly shul be to-brosid. And thei shul go in to dennes of stones, and in to swolewes of the erthe, fro the face of the drede^y of the Lord, and fro the glorie of his mageste, whan he shal rise 20 to smyten the erthe. In that day shal a man throwe away the maumetes of his siluer, and the symulacris of his gold, that he hadde mad to hym, that he shulde honoure moldewerpes and rere- 21 nees. And he shal go in to the chynes^z, 'or creuensis^a, of stones, and in to the dennes of huge stones, fro the face of the drede of the Lord, and fro the glorie of his mageste, whan he shal risen to smyte 22 the erthe. Resteth thanne fro a man, whos spirit is in his nose therles, for heiz holden is he.

CAP. III.

1 Loo! forsothe the lordshpere, Lord of oestes, shal do awei fro Jerusalem and fro Juda the stalwrthe, and the stronge, and al the strengthe of bred, and al the

Ing azen of the eir, and so he is freel and dedli. for in what thing he is set at valu; as if he seye, in no thing, in comparisoun to God, and 3it idolis maad of him ben of lesse priys. Lire here. c.

^v haunsynge AEGH. ^w vp rered c pr. m. ^x Om. AGHK. ^y strengthe E pr. m. ^z skynnys H. ^a Om. c et E pr. m. or creuase E sec. m. or creueis AGHK.

^b Om. c et ceteri. ^c takun N. ^d the dennes EFG pr. m. KPXX. ^e Om. v. ^f Om. N. ^g And N. ^h Om. x. ⁱ chynnis A sec. m. FPRS. chynis GKN sec. m. QUVX. chymeneis M. ^k Om. c pr. m. GNVX.

his mageste. The izen of an hiz man ben 11 maad low, and the hiznesse of men schal be bowid down; forsothe the Lord aloone schal be enhaunsid in that dai*. For the 12 dai of the Lord of oostis schal be on ech proud man and hiz, and on ech boostere, and he schal be maad low; and on alle 13 the cedres of the Liban hije and reiseid, and on alle the ookis of Baisan, and on 14 alle hiz munteyns, and on alle litle hillis, 'that ben^b reiseid; and on ech hiz tour, and 15 on ech strong wal; and on alle schippis 16 of Tharsis, and on al thing which is fair in sizt. And al the hiznesse of men schal 17 be bowid down, and the hiznesse of men schal be maad low; and the Lord aloone schal be reiseid in that dai, and idols 18 schulen be brokun^c togidere outirli. And 19 thei schulen entre in to dennes^d of stoonys, and in to the^e swolewis of erthe, fro the face of the inward drede of the Lord, and fro the^f glorie of his maieste, whanne he schal ryse to smyte the lond[†]. In^g that 20 dai a man schal caste awei the idols of his siluer, and the symylacris of his gold, whiche he hadde maad to hym silf, for to worschipe moldewarpis and backis, 'ether 21 rere myis^h. And he schal entre in to chynnysⁱ, ethir crasyngis, of stoonys, and in to the^k caues of hard roochis, fro the face of the inward drede of the Lord, and fro the glorie of his mageste, whanne he schal ryse to smyte the lond. Therfor 22 ceesse ze fro a man, whos spirit is in hise nose thirlis[†], for he is arettid hiz.

* the Lord schal be enhaunsid in that day; that is, thanne his myzt schal appere, in punyschinge synneris. For the day of the Lord; that is, the tyme of hys veniaunce. and hij; man, that is, auansid bi ambicioun. on eche boostere; that is, spekinge proudly azenus God. on alle cedris of Liban, etc.; that is, engynes made of siche trees schulen not mow defende hem. on alle hise munteyns; that is, forseletis, ether castels, in roochis of stoon, and in places to whiche me may vnne- this neize, alle schulen be distried bi Nabugodonosor, be tho neuere so stronge in wallis. Lire here. c. † rise to smyte the lond; of Judee, bi Nabugodonosor, as bi his scourge. muldewerpis, etc.; in siche ymagis maad bi nygromaunce, fendis jauen answeris sum- tyme. fro a man; that is, fro God, in eschewing his offence. in hise nosethirlis; as redi to ven- iauunce. he is arettid hiz; of aungels, that reuerence him souereynly, and myche more men schulden drede him, and eschewe his offence. Lire here. c. ‡ Bi Ebreys thus, whos spi- rit is in his nosethirlis; that is, that lyueth bi breth-

CAP. III.

For lo! the lordli guvernour, the Lord i of oostis, schal take awei fro Jerusalem and fro Juda a myzti man, and strong, and al the strengthe of breed, and al the

2 strengthe of water; the stronge, and the
man f3tere, and domesman, and profete,
3 and denynour, and the olde prince vp on
fifty, and the wrshepful in cheere, and
counseilor, and wis man of cheef crafty
thingus, and the prudent of priue speche.
4 And I shal 3yue childer the princes of
hem, and the mad wommanysh men shuln
5 lordshipen to them. And the puple shal
falle, man to man, eche to his nezhebore;
ther shal striue the child a3en the old
6 man, and the vnnoble a3en the noble. A
man forsothe shal take his brother, the
homli man of his fadir, and seyn, Cloth-
ing is to thee, oure prince be thou; this
7 forsothe falling vnder thin hond. And
he shal answern in that day, seiende, I
am not a leche, and in myn hous is not
bred, ne clothing; wileth not sette me
8 prince of^b the puple. Ther fel down
forsothe Jerusalem, and Juda fel with;
for the tunge of them, and the findingus
'of hem^c a3en the Lord, that thei shulden^d
9 terre the e3en of his mageste. The know-
ing of ther chere shal answer to them;
and ther synne as Sodom thei precheden,
and hidden not. Wo to the soule of hem,
10 for 3olden ben to them eueles. Seith to^e
the ri3twis, for weel; for the frute of hys
11 fyndyngus he shal ete. Wo to the vn-
pytous man in to euel; 3elding forsothe
12 of his hondis shal be do to hym. My
puple his pleteres, 'or *wrong axers*^f,
spoileden, and wymmen lordshipeden of
it. My puple, that blisful thee seyn, thee
thei disceyuen, and the weie of thi go-
13 yngus scateren. The Lord stant^g to
deme, and he stant^g to the puples to be
14 demed; the Lord to the dom shal come,
with the elderes of his puple, and with
his princes. 3ee forsothe han distrozod
my vyne3erd^h; and the raueyn of the pore
15 in 3oure housⁱ. Whi to-brose 3ee my

strengthe of watir; a strong man, and a 2
man a werriour, and a domesman, and a
profete, and a false dyuynour in auteris,
and an elde man, a prince ouer fifti men, 3
and a worschpful man in cheer, and a
counselour, and a wijs man of principal
crafti men, and a prudent man of mystik,
ethir goostli, speche. And Y schal 3yue 4
children* the^l princes of hem, and men of
wymmens condiciouns schulen be lordis of
hem. And the puple schal falle down, a 5
man to a^m man, ech man to his nei3bore;
a child schal make noyse a3ens an eld
man, and an vnnoble man a3ens a noble
man. For a man schal take his brother, 6
the meneal of his fadir, and schal seie, A
clooth is to thee, be thou oure prince;
forsothe this fallyng *be* vndur thin hond.
And he schal answer in that dai, and 7
seie, Y am no leche[†], and nether breed,
nether cloth is in myn hous; nyle 3e make
me prince of the puple. For whi Jeru- 8
salem felle down, and Juda felle down to-
gidere; for the tunge of hem[‡], and the
fyndingis of hem *weren* a3ens the Lord,
for to terre to wraththe the 3en of his
mageste. The knowyng of her cheer 9
schal answer to hem; and thei prechiden
her synne, as Sodom *dide*, and hidden not.
Wo to the soule of hem, for whi yuels
ben 3oldun to hem. Seie 3e to the iust 10
man, that *it schal be to hymⁿ* wel; for he
schal ete the fruyt of hise fyndyngis. Wo 11
to the wickid man in to yuel; for whi the
3eldyng of hise hondis schal be maad to
hym. The wrongful axeris of my puple 12
robbiden it, and wymmen weren lordis
therof. Mi puple, thei that seien thee
blessid, disseyuen thee, and distrien the
weie of thi^o steppis. The Lord stondith 13
for to deme, and 'the Lord^p stondith for
to deme pupilis; the Lord schal come to 14
doom, with the eldere men of his puple,

* children; that is, 3ong in age, and 3ongere in vertues, for thei weren ful yuele men. *wymmens condiciouns*; that is, vnkunnyng and chauniable. *Live here. c.*

† Y am no leche; that is, Y have nether power nether kunnyng to saue you. c.

‡ the tunge of hem; here it is schewid, that thei weren blasfemeris. *the fyndingis of hem*; here it is schewid, that thei synned not bi passioun, ether sudeyn lust, nether bi ignorance, but of purpos, and of certeyn knowing, which is most greuouse.

The knowing of her cheer, etc.; that is, thei schulen be so exerceid in yuels, that malice schal schyne in her cheris, as the lecherie of an hoore schyneth in hir face. *prechiden her synne, etc.*; in doynge synne withoutschame, and opynly. *schal etc, etc.*; that is, he schal take the 3elding of hise gooddis. *wrongful axeris, etc.*; that is, the souereyns that weren tirauntis, not princes.

wymmen weren lordis therof; for thei drowen her hosebondis to idolatrie. *thei that seyn thee blessid, etc.*; these weren false profetis, bihetinge prosperites to hem, bi whos biheest the puple rebellide her tyrauntyes.

a3enus the king of Babiloyne, and so it perischede with the citee. *with the eldere men, etc.*; that is, for to deme hem of

^b vp on *E pr. m.* ^c Om. *A.* ^d Om. *CE pr. m.* ^e Om. *K.* ^f Om. *c et E pr. m.* ^g stondith *A.*
^h vyne *c et E pr. m.* ⁱ houses *C.*

^l to be the *I.* ^m Om. *plures.* ⁿ hem *S.* ^o my *N.* ^p he *I.*

puple, and the faces of pore^k men see
 confounded? seith the Lord God of
 16 ostes. And the Lord God seide, For thi
 that arered ben the do3tris of Sion, and
 thei wenten with strajt out necke, and
 in beckes of e3en 3iden, and flappeden
 with hondis for io3e, and 3iden, and with
 17 ther feet in curious goyng 3iden^l, the
 Lord shal fully maken ballid the top of
 the do3tris of Syon, and the Lord the
 her of hem shal nakenen; and for ourne-
 18 ment^m shal be shenshipe. In that dai
 the Lord shal don awei the ournement
 19 of shon, and bocesⁿ, and bezes, and
 brooches, and armcerles, and mytris,
 20 and combys^o, and ribanes, and 'reuerses
 at the hemmis^p, and 'oynement boxes^q,
 21 and ere ringus, and ryngus, and iemmes
 22 in the frount hangende, and chaunging
 clothis, and litil palles, and shetes, and
 23 pynnes, and sheweres, and 'necke couer-
 24 cheues^r, and filetes, and roketes. And
 ther shal be for swote smel stync, and
 for girdil a litil corde; and for crisp her
 ballidnesse, and for the brest bond an
 25 heire. Also thi^s most faire men with
 swerd shuln falle, and thi^s stronge men
 26 in bataile. And thei shuln sorewen, and
 weilen shuln hir 3ates; and desolat^t in
 the erthe she shal sitten.

CAP. IV.

1 And seuen wymmen shul taken o man
 in that dai, seiende, Oure bred we shul
 ete, and with oure clothis wee shul be
 couered; onli be inwardly clepid thi
 2 name vp on vs, do awei oure repref. In

^k the pore K. ^l thei 3eeden A. ^m ournemens C. ⁿ hoosis A. boosis GHK. ^o filetis E pr. m.
^p reuerses C pr. m. reuerses at tho hemmis C sec. m. calles E pr. m. reuerses at the hem H. ^q needle fod-
 dris E pr. m. ^r neckercheuys AGHK. ^s ther K. ^t the desolat K.

^q vyn3erd I. ^r Om. CEF GHIKMNPRUVX. the s. ^s other F. ^t aboute N. ^u the crispe N. ^v take F
 sec. m. ^w and thei I.

and with hise princes; for 3e han wastid
 my vyner^q, and the raueyn of a pore man
 is in 3oure hous. Whi al to-breken 3e¹⁵
 my puple, and grynden togidere the faces
 of pore men? seith the Lord God of
 oostis. And the Lord God seide, For that¹⁶
 that the dou3tris of Syon weren reisid*,
 and 3eden with a^r necke stretchid forth,
 and 3eden bi signes of 3en, and flappiden
 with hondis, and 3eden, and with her feet
 3eden in wel araied goyng, the Lord schal¹⁷
 make ballyd the nol of the dou3tris of
 Sion, and the Lord schal make nakid the
 heer of hem. In that dai the Lord schal¹⁸
 take awei the ournement of schoon, and
 goldun litle bellis lijk the moone, and¹⁹
 ribans, and brochis, and ournementis of
 armes ny3 the schuldris, and mytris, *ether*
chapelettis, and coombis, and ournementis²⁰
 of arnes ni3 the hondis, and goldun oure-
 nementis lijk laumpreis, and litil vessels
 of oynementis, and eere ryngis, and²¹
 ryngis, and precieuse stoonys hangyng
 in the forheed, and chaungyng clothis,²²
 and mentils, and schetis, *ether*^s *smockis*,
 and needlis, and myrouris, and snal lynun²³
 clothis aboute^t the schuldris, and ker-
 cheues, and roketis. And stynk shal be²⁴
 for swete odour, and a corde for the gir-
 dil; ballidnesse *shal be* for crispe^v heer,
 and an heire for a brest girdil. Also thi²⁵
 faireste men schuln falle bi swerd, and
 thi stronge men *schuln falle* in batel.
 And the 3atis therof[†] schuln weile, and²⁶
 morene; and it schal sitte desolat in erthe.

my vyner; that
 is, the puple of
 Israel. *al to-*
breken 3e my
puple; with
 angwischis
 ether talagis,
 and wrongis.
grynden tog-
dere; that is,
 maken thynne
 bi lenesse, for
 thei rauysch-
 iden so myche
 the goodis of the
 puple, that suf-
 ficient llyfode
 lefte not to
 hem. *Lire*
here. c.
 * *weren reisid*;
 bi pride of soule.
 with *necke*
stretchid forth;
 which is signe
 of ynnere pride.
signes of 3en;
 in biholdinge
 vnchastly.
flappiden, etc.;
 in pleiyng dis-
 solutely, ether
 wantounly.
 and with her
feet 3eden, etc.;
 in going curi-
 ously and lolly,
 wherbi men
 weren clepid to
 lecherie. *Lire*
here. c.

† *And the 3atis*
therof, etc.;
 that is, iugis,
 kinges, and
 princes, that
 weren wount
 to sitte in the
 3atis. *The glos*
here. c.

‡ *cacche o man*;
 sekinge to haue
 him hosebonde.
ete our breed,
etc.; that is, we
 schuln pur-
 ueye necessa-
 ries for vs and
 oure children.
thi name, etc.;
 that is, that we
 ben thy wyues.
schenscipe; of
 bareynesse.
Lire here. c.

CAP. IV.

And seueue wymmen schuln catche^v 1
 o man[†] in that dai, and^w schuln seie, We
 schuln ete oure breed, and we schuln be
 hilid with oure clothis; oneli thi name be
 clepid on vs, do thou awei oure schen-

4 What is that I awzte mor^d to do to my vynezerd^{dd}, and dide not to it? whether that I abod, that yt schulde bringe forth grapes, and brozte forth wilde vynes? 5 And now I shal shewen to zou, what I shal do to my vynezerd^{dd}. I shal do awei his heg, and it shal be in to destruc-
cioun; I shal breke doun his wal, and it shal ben in to 'to-tredyng^e; and I^f shal setten it desert. It shal not be kut, and it shal nott be doluen, and ther shul steze vp vp on it breres and thornes; and to^g the cloudis I shal comaunde, that thei
7 reyne not vp on it weder. Forsothe the vynezerd^h of the Lord of hostes is the hous of Irael, and the men of Juda his delytableⁱ buriounyng. I abod, that it schulde do dom, and lo! wickidnesse; and
8 riztwisnesse, and lo! cry. Wo that ioynen hous to hous, and feeld to feeld coupleth, vn to the terme of a place. Whether dwellen zee shuln alone in the myddel
9 of the^k erthe? In myn eres ben these thingus, seith the Lord of ostes; but zif^l manye houses grete and faire shul be
10 desert, and withoute dwellere. Forsothe ten acris of vynezerd^m shul maken oⁿ potell wyn, and thretti bussheles of sed
11 shul make thre bussheles. Wo that risen erly to drunkenhed to be folewid, and to drinken vn to euen, that with wyn zee
12 brenne. Harpe, and syngende instrument, and tymbre, and trumpe, and wyn in zoure festes; and the werk of the Lord zee biholden not, ne the werkes of his
13 hondis zee waiten. Therfor lad caitif is my puple, that hadde not kunnyng; and his noble men dieden thur3 hunger, and his multitude thur3 thirst al out driede.
14 Therefore helle spredde abrod his soule, and openede his mouth with oute any

ouzt to do more to my vyner, and Y dide not to it? whether that Y abood, that it schulde bere^d grapis, and it bare^e wielde grapis? And now Y schal schewe to zou,⁵ what Y schal do to my vyner. Y schal take awei the hegge therof, and it schal be in to rauyschyng^{*}; Y schal caste doun the wal therof, and it schal be in to defoulyng; and Y schal sette it desert, *ether*⁶ *forsakun*. It schal not be kit, and it schal not be diggid, and breris and thornes schulen 'growe vp^f on it; and Y schal comaunde to cloudis, that tho^g reyne not^h reyn on it. Forsothe the vyner of the
7 Lord of oostis is the hous of Israel, and the men of Juda *ben* the delitable buriounyng of hym. Y abood, that it schal make doom, and lo! wickidnesse; and *that it schulde do* riztfulnesse, and lo! cry. Wo to zou that ioynen hows to hous,⁸ and couplen feeld to feeld, 'til toⁱ the ende of place. Whether^k zee aloone schulen dwelle in the myddis of the lond? These thingis
9 ben in the eeris of me, the Lord of oostis; if many housis ben not forsakun, grete *housis^l* and faire, with outen dwellere, *bileue zee not to^m me*. For whi ten acris¹⁰ of vynes schulen make aⁿ potel, and thretti buschels of seed schulen make thre buschels. Wo to zou that risen togidere¹¹ eerli to sue drunkennesse, and to drinke 'til to^o euentid, that zee brenne with wyn. Harpe, and giterne, and tympan, and pipe,¹² and wyn *ben* in zoure feestis; and zee biholden not[†] the werk of the Lord, nether zee biholden the werkis of hise hondis. Therfor my puple is led prisoner^p, for it¹³ hadde not kunnyng; and the noble men therof perischiden in hungur, and the multitude therof was drye in thirst. Therfor¹⁴ helle alargide^q his soule[†], and openyde his

* *rauysching*; for herbi fendis hadden power on hem, to rauysche her goostli goodis, and disposiciouns to tho. *caste doun the wal*; that is, withdrawe my proteccioun, and the keepyng of aungels. *in to defouling*; that is, oppressing of aduersaries, and most of Babiloyne, that distrieden the lond, and killiden the puple in parti, and token prisoneris in parti. *men of Juda, etc.*; this is seid most for Crist, that schulde be borun bi fleisch of that lynage. *cry*; of wrongis oon doynge wrong to an other. *Live here. c.*
† *zee biholde not, etc.*; doynge no thing to his onour ether seruyce, whanne zee han of him abundaunce of temporal thingis. *werkis of his hondis*; that is, hou he punyschide scharply fleisli synne, in drenchyng the world for it, and in brennyng v. citees with fier of bruntoon. *is led*; that is, schal be led, for he spak of thing to comynge, bi the maner of thing passid, for the certeynte of profesie. *Live here. c.*
‡ *Therfor helle alargide his soule*; that is, his caitifte, ether prisonyng; and this is figuratif

speche, for whi helle hath no soule propirli. Helle in scripture is takun bothe for a diche, where the bodies of deed men ben put, and for a place where the souls of hem that ben dampned and of hem that schulen be purgid goen doun, and generali of hem that ben not resseyued anon to glorie; and thanne alle deed men zeden doun to helle in her soulis. *bowid doun*; that is, schal be cast doun al fro his pride. *enhaunsid in doom*; that

^d Om. c. ^{dd} vyne c et E pr. m. ^e tredyng AH. ^f Om. K. ^g Om. G pr. m. H. ^h vyne c et E pr. m. ⁱ dilectable AEGHK. ^k Om. c pr. m. ^l Om. c et E pr. m. ^m vyne c et E pr. m. ⁿ oon E.

^d make CEFGHKMN PQRSUVX. ^e made CEFGHKMN PQRSUVX. ^f stie CEFGHKMN PQRSUVX. ^g thei 1. no s. ^h Om. s. ⁱ vnto I. ^k Wher *ceteri fere passim*. ^l Om. I. hous s. ^m Om. s. ⁿ o CEFHIMNUV. oo GKPK. ^o vnto I. ^p caityf, *ether prisoner* CEFGHKMN PQRSUVXY. ^q hath alargide 1.

terme; and ther shul falle down his stronge men, and his puple, and hee3e, and his gloriouse to it. And ther shal be ful crookid a man, and meekid a strong man; and the e3en of 'he3e men^o shul be threst down. And ther shal be enhauncid the Lord of osten in dom, and the hoeli God shal be halewid in riztwisnesse. And lombis shul be fed aftir ther order, and desertes in to plente turned comelingus shul etc. Wo that drawn wickidnesse in the^p litle cordes of varyte, and as the bond of a wayn synne; that seyn, Hee3e, 'or haaste^q, he, and soone come his werk, that wee see; and ne3he, and come the counseil of the hoeli of^r Israel, and wee shul witen^s it. Wo that seyn euel good, and good euel; puttende derknesses list, and list derknesses; puttende bitter in to swete, and sweete in to bitter. Wo that wise ben in 3oure e3en, and bifor 3ouself slee3e. Wo that my3ty ben to drinke wyn, and stronge men to be mengd drunkynhed; that iustefien the vnprofitous for 3iftes, and the riztwisnesse of the riztwyse 3ee taken away fro hym. For that, as deuoureth the tunge of fyr stobil, and the hete of flaumme brenneth out, so the roote of hem as a^t gnast^u shal be, and^v the buriownyng^w of hem as powder shal ste3e vp; forsothe thei casten awei the lawe of the Lord of osten, and the speche of the hoeli of^x Israel thei blasfemed. Therfor wrathede the wodnesse of the Lord in his puple, and strazte out his hond vp on it, and smot it; and the mounteynes ben disturbid, and mad ben the 'deed carens^y

mouth with outen ony ende; and^r strong men therof, and the puple therof, and^s the^t hiz men, and gloriouse^u men therof, schulen go down to it. And a man schal¹⁵ be bowid down, and a man of age schal be maad low; and the izen of hiz men schulen be pressid down. And the Lord of oostis¹⁶ schal be enhaunsid in doom, and hooli God schal be halewid in riztfulness. And¹⁷ lambren schulen be fed bi^v her ordre, and comelyngis schulen etc desert *places* turned in to plentee. Wo to 3ou that drawn¹⁸ wickidnesse in the cordis of varyte, and drawn synne as the boond of a wayn; and 3e seien, The werk of hym haaste,¹⁹ and come soone, that we se; and the counsel of the hooli of Israel nei3, and come, and we schulen knowe it. Wo to²⁰ 3ou that seien yuel good, and good yuel; and putten derknessis list, and list derknessis; and putten bittir thing in to swete, and swete thing in to bittir. Wo²¹ to 3ou that ben wise men in 3oure izen, and *ben* prudent bifor 3ou silf. Wo to 3ou²² that ben my3ti to drynke wyn, and *ben* stronge to meddle drunkenesse; and 3e²³ iustifien a wickid man for 3iftis, and 3e taken awei the riztfulness of a iust man fro hym. For this thing, as the tunge of²⁴ fier deuourith stobil, and the heete of flawme brenneth, so the roote of hem schal be as a deed sparcle, and the seed of hem schal stie as dust; for thei castiden awei the lawe of the Lord of oostis, and blasfemyden the speche of the hooli of Israel. Therfor the strong veniaunce of the Lord²⁵ was wrooth azens his puple, and he stretchide forth his hond on it, and smoot it;

is, his hijnesse schal be schewid bi this, that he schal make the forseid doom of synneris. *lambren*, etc.; that is, the lambren of the sones of Israel schulen be etun of enemyes, as oure doctours expownen. and *comelyngis*; that is, enemyes, men of Babiloyne. *schulen etc desert places*, etc.; for thei eeten the beestis and the fruytis of Jewis. Raby Salomon seith thus. *lambren*; that is, iust men of Israel, that schulen be led in to Babiloyne, *schulen be fed bi her ordre*; that is, schulen haue sufficient liyfode bi her staat; and *comelyngis*; that is, the children of Israel, turnynge azen fro Babiloyne, *schulen etc desert places. turned in to fatnesse*; that is, the fruytis of the lond of Israel, that was desert and vntilid in the tyme of caityte. *of varyte*; that is, of pride, which is cause of othere synnes. *as the boond of a wayn*; in gwynge forth fere there to greuouere synnes. and 3e seyn; in scornynge Goddis riztfulness. *his werk*; that is, the peyne which 3e manassen to

vs. Thei seiden in scorn, *Haaste, and come soon*; as if thei seiden, We dreden not it; for they felden in to this errour, that God hadde not puryaunce of lowere thingis in erthe, and that he schulde not 3yue peyne for thingis doon in erthe. *yuel*; that is, the worschipping of idolis. *good*; that is, profitable to men. and *good*; that is, Goddis worschipping. *yuel*; that is, of no profit. *derknessis*; of errour to be. *list*; of truth. *list*; of feith to be. *derknessis*; of ignoraunce. *bittir thing*; that is, idolatrie. *in to swete*; as if a man gete the ende desirid bi it. and *sweete thing*; that is, Goddis worschipping onely. *in to bittir thing*; as if vnprofitable trauel and cost is there. *prudent bifor 3ou silf*; that is, that setten 3oure kunnyng of Goddis profetis, seiynge the contrarie of 3oure errour. *stobil*; whanne fier touchith a litil the stobil, anon it is brent up, as in lickyng, so the peyne of synneris bifor seid, schal come soone of God. *the roote, etc.*; that is, thei schulen be distried al out. *the seed of hem*; that is, the children of hem. *schal stie as dust*; for as dust reised in the eir, is scatterid abroad bi the wynd to an other place, so the sones of hem weren led out of her lond in to caityte. *Lire here. c.*

^o the hee3 man K. P Om. c. ^q Om. CE pr. m. ^r Om. c pr. m. ^s weyte A. ^t Om. H. ^u dead bronde E sec. m. marg. AGHK. ^v Om. A. in GH. ^w brennyng A. ^x Om. c pr. m. ^y fallen to deth et E pr. m.

^r and the I. ^s Om. E. ^t tho A. ^u the glorious M. ^v with s.

of hem as drit in the myddel of stretes. In alle these thingus is not turned awei his wodnesse, but 3it his hond strazt out. 26 And he shal rere vp a signe in naciouns aferr, and he shall whistle to hym fro the coestes of the erthe; and lo! hastid 27 he shal come swiftli. Ther is not failing ne trauailyng in hym; he shal not nappen, ne slepen, ne shal ben loosid the girdil of his renes, ne shal be to-broke 28 the thowng of his shozyng. His arwis sharpe, and alle his bowes bent; the cles of the horses^z of hym as flynt, and his 29 wheles as the^a byre of tempest. His roring as off a leoun; he shal roren as the whelpis of leouns; he shal gnasten, and holden the prei, and^b biclippen, and 30 ther shal not be, that delyuere out. And ther shal sowne vp on hym in that day, as the soun of the se; wee shul biholde in to the erthe, and lo! derknesses of tribulacioun, and li3t al to-derked is in the derknyng of hym.

CAP. VI.

1 In the 3erⁱ in which^e diede king Osias, I saz the Lord sittende vp on an hei3 sete, and rered vp; and ful was^d the hous of his mageste, and tho^e thingus that vnder hym weren, fulfilden the temple. 2 Serafyn stoden vp on it, sixe wenges to the oon^f, and sixe to the other^g; with two they couereden the face of hym, and with two thei couereden the feet of hym, and 3 with two thei flown. And thei crieden the tother^h to the tother, and seiden, Hoeli, hoely, hoeli, Lord God of ostes; ful is alⁱ the^k erthe of the glorie of hym. 4 And to-moued ben the thresholdes of the heenglis fro the vois of the criende, and 5 the hous fullfid is with smoke. And I seide, Wo to me, for I heeld my pes; for

and hillis* weren disturblid, and the deed bodies of hem weren maad as a toord in the myddis of stretis. In alle these thingis the stronge vengeaunce of him was not turned awei, but 3it his hond *was* stretchid forth. And he schal reise a signe among 26 naciouns afer, and he schal hisse to hym† fro the endis of erthe; and lo! he schal haaste, and schal come swiftli. Noon is 27 failynge nethir traelynge in that oost; he schal not nappe, nether slepe, nether the girdil of his reynes schal be vndo, nether the lace of his scho schal be brokun. Hise arowis *ben* scharpe, and alle hise 28 bowis *ben* bent; the houys of hise horsis *ben* as a^v flynt, and hise wheelis *ben* as the feersnesse of tempest. His roryng *schal be* 29 as of a lioun; he schal rore as the whelpis of liouns; and he schal gnaste, and schal holde prey, and schal biclippe, and noon schal^w be, that schal delyuere. And he 30 schal sowne on it in that dai, as *doith* the soun of the see; we schulen biholde in to the erthe, and lo! derknessis of tribulacioun, and li3t is maad derk in the derknesse therof.

CAP. VI.

In the 3eer in which the kyng Osie was 1 deed‡, Y si3 the Lord sittynge on an hi3 seete, and reisid; and the hous was ful of his mageste, and tho thingis that weren vndur hym, filliden the temple. Serafyn 2 stoden on it, sixe wyngis *weren* to oon, and sixe wyngis to the tothir^x; with twei^y *wyngis* thei hiliden the face of hym, and with twei^y *wyngis*^z thei hiliden the feet of hym, and with twei^a *wyngis* thei flown. And thei crieden 'the toon^b to 3 the tother^c, and seiden, Hooli, hooli, hooli *is* the Lord God of oostis; al erthe is ful of his glorie. And the lyntels aboue of 4 the herris were moued togidere of the vois of the criere, and the hous was fillid with smoke. And Y seide, Wo to me, for Y 5

* hillis; that is, princes. in all these thingis, etc.; that is, in the forseid peynes; for the puple was not amendid bi tho peynes, but more obstynat in yuel. c. † he schal hisse to him, etc.; that is, God schal make Nabugodonosor and his oost to come a3enus Jerusalem. Lire here. c.

‡ was deed; not bi departing of the soule fro the bodi, but in which 3eer he was smytun of God with lepre, for he wolde take amys to him the office of prest; for fro that tyme he was aretid deed to the world, as Rabi Salomon seith. the hous; that is, the temple bildid of Salomon; nethes this clause, and the hous was ful of his mageste, is not in Ebreu, nether in bokis auendid. and tho thingis that weren vndur him, etc.; in Ebreu thus, and hise hemmes fillide the temple. the face of him; in Ebreu it is, the face of hem self and the feet of hem self. Lire here. c.

^z hors A. ^a Om. AGHK. ^b Om. A. ^c that C et E pr. m. in the whiche E sec. m. marg. ^d Om. C et E pr. m. ^e Om. A. ^f toon AGHK. ton E. ^g tother AEGHK. ^h toon A. ⁱ Om. A. ^k Om. EGHK.

^v Om. I. ^w ther schal I. ^x oother I. ^y two I. ^z Om. I. ^a two I. ^b tother CFHKMNQRUVX. that oon EP. the oother IS. ^c oother I.

a man defoulid in lippis I am, and in the¹ myddel of the puple defoulid lippes hauende I dwelle, and the king Lord of oostes I sa3 with myn e3en. And ther flei3 to me oon of^m theⁿ serafyn, and in his hond a cole, that with the toenge he 7 toc fro the auter. And he touchede my mouth, and seide, Lo! I haue touchid with this thi lippesⁿⁿ, and ther shal be don awei thi wickydnese, and thi synne 8 shal be clensid. And I herde the vois of the Lord, seiende, Whom shal I sende, and who shal go to 3ou? And I seide, 9 Lo! I am; send me. And he seide, Go, and thou shalt sey to this puple, Hereth herende, and wileth not vnderstonde; and seeth a viseoun, and wileth not knowen. 10 Blynde out the herte of this puple, and his eres agregge, and his e3en close; lest par auenture he see with his e3en, and with his eres here, and with his herte vndyrstonde, and he conuertid, and I 11 hele hym. And I seyde, Hou longe, Lord? And he seide, To the tyme that ben desolat the citees with oute dwellere, and houses with oute man. And the lond 12 shal be laft desert, and aferr shal make the Lord men. And ther shal be multeplyd that was laft in the myddel of the 13 erthe, and 3it in it^o tithing^{oo}; and it shal be conuertid, and it shal be in to shewyng as a terebynt, and as an oek, that spreadeth out his braunches; hoely sed it shal ben, that that shal stonden in it.

CAP. VII.

1 And it is don in the dazes of Achaz, sone of Joathan, sone of Osie, king of Juda, ther ste3ede vp Rasyn, king of Cyrie, and Fascee, the^p sone of Romelie, king of Irael, in to Jerusalem, to fizte a3en hym; and thei my3te not ouercome 2 it. And thei tolden to the hous of Dauid,

seid in xij. c. of Joon. *Live here. c.*

§ Lord, hou longe; schal this blyndnesse and hardnesse laste. *Live here. c.* || that was forsakun; that is, the chirche of Cristen men, that weren in Judee, and weren forsakun of othere Jewis, schal haue prosperite aftirward; ether the lond of Juda forsakun in the caytiffe of Babiloyne, schal haue prosperite in the tyme of Macabeys. *Live here. c.*

¹ Om. A EK. ^m fro E pr. m. ⁿ Om. A E G H K. ⁿⁿ mouth c pr. m. ^o Om. c pr. m. ^{oo} dymy E pr. m. ^p Om. A G H K.

^d the which I. ^e hereth I. ^g aferr I. ^h that vyner I. ⁱ the tithing, ether tenth part I.

was stille*; for Y am a man defoulid in lippis, and Y dwelle in the myddis of the puple hauynge defoulid lippis, and Y si3 with myn i3en the kyng Lord of oostis. And oon of serafyn flei to me, and a 6 brennyng cole was in his hond, which^d cole he hadde take with a tonge fro the auter. And he touchide my mouth, and 7 seide, Lo! Y haue touchid thi lippis with this cole, and thi wickidnesse schal be don awei, and thi synne schal be clensid. And 8 Y herde the vois of the Lord, seiynge, Whom schal Y sende, and who schal go to 3ou? And Y seide, Lo! Y†; sende thou me. And he seide, Go thou, and thou 9 schalt seie to this puple, 3e herynge here^e, and nyle 3e vndurstonde‡; and se 3e the profesie, and nyle 3e knowe. Make thou 10 blynde the herte of this puple, and agregge thou the eeris therof, and close thou the i3en therof; lest perauenture it se with hise i3en, and here with hise eeris, and vndurstonde with his herte, and it be conuertid, and Y make it hool. And Y seide, 11 Lord, hou long§? And he seide, Til citees ben maad desolat with out dwellere, and housis with out man. And the lond schal be left desert, and the Lord schal make 12 men fer^g. And that^h that was forsakun|| in the myddil of erthe, schal be multiplied, and 3it tithingⁱ schal be ther ynne; and it 13 schal be conuertid, and it schal be in to schewyng, as a terebynte is, and as an ook, that spreadith abroad hise boowis; that schal be hooli seed, that schal stonde ther ynne.

CAP. VII.

And it was don in the daies of Achaz, 1 the sone of Joathan, the sone of Osias, kyng of Juda, Rasyn, the kyng of Sirie, and Facee, the sone of Romelie, the kyng of Israel, stieden to Jerusalem, for to fizte a3ens it; and thei my3ten not ouercome it. And thei telden to the hous of Dauid, and 2

* was stille; fro repreuyng of king Osie.

brennyng cole; this was not a material cole, nether material auter, but ymagynarie, ether in licnesse.

Live here. c.

† Lo! Y; am

redi to obeie.

sende thou me;

he synned not

in profringe

him silf, for he

si3 him silf dis-

posid bifore bi

the forseid

purging. Live

here. c.

‡ nyle 3e vndur-

stonde; that

is, 3e nylen vndur-

stonde, for

the profete ex-

citide not hem

for to vndur-

stonde not, and

obeye not, but

he biforseide

this thing to

comynge, in

bifortelling the

hardnesse of

the puple in

yuel. Make thou

blynd, etc.; that

is, denounce

thon, that the

eeris schulen

be aggregid bi

obstynacye,

ether hard-

nesse in yuel.

Sich blynd-

nesse and hard-

ing in yuel is

not of God

outirly, but of

defaute of fre

wille; for whi

a man that

turnyth away

him silf fro

God, disserueth

that God with-

drawe his grace

fro him, whos

worching is to

lytne the vndur-

durstonding,

and to make

neische the

wille; and ther-

for whanne

grace is with-

drawun, a man

is blyndid and

hardid bi his

malice. This

was fillid to the

letre, whanne

at the preching

of Crist, Jewis

weren hardid in

synne, for greet

party, as it is

seiende, Siria restede vp on Effraym, and to-moued is his herte and the herte of his puple, as ben moued the trees of wodis fro the face of the wynd. And the Lord seide to Isaie, Go out in to azen-comyng of Achaz, thou, and that is laft, Jasub, thi sone, to the ende of the water condute of the ouere pond^q, in the weie of the feeld of the fullere. And thou shalt sey to hym, See, that thou holde^r thi pes; wile thou not dreden, and thin herte be not ferd of the two tailis of these smokende fyr brondis in to the wrathe of the wodnesse, of Rasyng, king of Sirie, and sone of Romelie. For thi that euel counseil he wente in azen thee, Ciria, and Effraym, and the sone of Romelye, seiende, Steze wee vp to Judam, and rere wee hym, and pulle wee hym vp to vs; and putte wee a king in his myddel, the sone of Thabel. These thingus seith the Lord God, This shal not be, and shal not stonde; but the hed^s of Sirie Damasch, and the hed of Damasch Rasyng; and zit sixti and fyue 3er, and Effraym shal cese to ben a puple; and the hed of Effraym Samarie, and the hed of Samarie, the sone of Romelie. If 3ee shul not leeuene, 3ee shul not abide stylye. And the Lord leide to to speke to Achaz, seyende, Aske to thee a tokne fro the Lord thi God, in to the depthe of helle, or in to heizte^t aboue. And Achaz seide, I shal not aske, and I shal not tempte the Lord. And he seyde, Hereth thanne, 3ee the hous of Daud; whether lital to 3ou is to ben greuou to men, for 3ee ben greuou and to my God? For that he the Lord shal 3yue to 3ou a tocne. Lo! a mayde shal conceyue, and bern a sone; and thou shalt clepe his name Emanuel. Butter and hony he shal ete, that he kunne re-

seiden, Sirie hath restid* on Effraym, and the herte of hym and of his puple was mouyd togidere, as the trees of wodis ben mouyd of the face of the wynd. And the Lord seide to Isaie, Go thou out, and Jasub, thi sone, which is left, in to the meeting of Achaz, at the laste ende of the water cundijt of the hizere cisterne, in the weie of the feeld of the fullere. And thou schalt seie to hym, Se thou, that thou be stille[†]; nyle thou drede, and thin herte be not aferd of^k twei tailis of these brondis smokyng in the wraththe of woodnesse, of Rasyng, kyng of Sirie, and of the sone of Romelye. For Sirie, and Effraym, and the sone of Romelie, han bigunne yuel counceil azen thee, and seien, Stie we^l to Juda, and reise we hym, and drawe we hym out to vs; and sette we a kyng in the myddis therof, the sone of Tabeel[‡]. The Lord God seith these thingis, This schal not be, and it schal not stonde; but Damask *shal be* the heed of Sirie, and Rasyng *shal be^m* the heed of Damask; and zit sixti 3eer and fue, and Effraym schal faile to be a puple; and Samarie *shal faile* to be the heed of Effraym, and the sone of Romelie *shal faileⁿ to be* heed of Samarie. Forsothe if 3e schulen not bileue, 3e schulen not dwelle. And the Lord addide to speke to Achaz, and seide, Axe thou to thee a signe of thi Lord God, in to the depthe of helle, ethir in to heizthe aboue. And Achaz seide, Y schal not axe, and Y schal not tempte[§] the Lord. And *Ysaie* seide, Therfor^o the hous of Daud, here 3e; whether it is lital to 3ou to^p be diseseful to men||, for 3e ben diseseful also to my God? For this thing the Lord hym silf schal 3yue a signe to 3ou. Lo! a virgyn schal conseyue, and schal bere a sone; and his name schal

* Sirie hath reised, etc.; that is, the king of Sirie and the king of Israel ben confederid, to come togidere azenus the reueme of Juda. Lire here. c. † that thou be stille; that is, that thou be in good pees and reste. *ayllis*; that is, oostis suynge kyngis, smokyng; he seith this, for the glorie of these kingis schulde be quenched, as he tellith in this capitle. Lire here. c. ‡ of Tabeel; that is, of Romelie, which is clepid here Tabeel, as Raly Salomon seith. These lxx. 3eer bigunnen in the secunde 3eer bifor the erthemouyng, whanne kyng Osias wolde offre encense, in which tyme Amos bigan to profesie, for in the sixte 3eer of kyng Ezechie, Samarie was takun, in xvij. c^o. of 1111. book of Kyngis. *schulen not dwelle*; in trithe. Ysaye seide this, for he knew that Achaz, the worste idolatour, wolde not bileue to hise wordis. a signe; of thi delyueraunce, and of thi puple. of thi Lord God; and not of idols, whiche thou worschipist. in to the depthe of helle; that is, axe a signe to thee, bi the reising of sum deed man. in to heuene; as it was doon bi the standing of the sunne, in the

tyme of Josue, in x. c^o. of Josue. Lire here. c. § not tempte; this was a feyned accusacioun, to coloure his yuel, for he was the worste idolatour, and nolde that ony thing were schewed to the glorie of God. Lire here. c. || diseseful to men; that is, to profetis, whiche thei diseseden ofte, in scornynge and turmentinge hem, and sum tyme in sleyng hem. diseseful also to my God; in forsakinge a signe profrid of him, lest his name be glorified. for this thyng; that is, to the declaring of his name principaly. a signe; of youre delyueraunce. a virgyn; that is, Seyat Marie, which conseyuede, and childide, and dwellith euere a virgyn. Emanuel; that is, God with vs, for whi Crist is bothe God and man. ete botere and hony;

q fishpond E pr. m. r holde not E pr. m. s heued E et K passim. t the heizt K.

k of the I. l we up I. m Om. I. n Om. I. o Thou therfor A pr. m. c pr. m. EFU. p for to CEPHIKNPSVX.

16 preuen euel, and chesen good. For er
the child kunne repreuen euel, and chesen
good, the lond shal be forsaken, the
whiche thou hast abhominacioun of, fro
17 the face of ther two kingus. The Lord
shal bringe to vp on thee, and vp on thi
puple, and vp on the hous of thi fader,
dazes that camen not fro the dazes of the
seueryng of Effraym fro Juda, with the
18 king of Assiries. And it shal be, in that
day the Lord shal whistle to the fleze,
that is in the^u vtmostes^v of the flodus of
Egipt; and to the bee, that is in the lond
19 of Assur; and thei alle shuln come, and
resten in the stremes of valeys, and caues
of stones, and in alle busshi^w places, and
20 in alle holis. In^x that dai the Lord shal
shauen in a sharp rasour in hem, that
bezunde the flood ben, in the king of
Assiries, hed, and the heres of feet, and
21 eche berd. And it shal be, in that day
a man shal nurshen a cow of oxen, and
22 two shep, and for plente of mylc he shal
eten butter; butter and hony shal ^{ete}
eche man^y, that shal be laft in the myd-
23 del of the lond. And it shal be, in that
day eche place wher shul be a thousand
vynes for a thousand syluer penyys, and
in to thornes and in to breres they shul
24 be, with arwes and bowe thei shul go
in thider; forsothe breres and thornes
25 shul be in al the lond. And alle hilles
that in a wode bil shul be purgid, ^{or}
kytt off^z, ther shal not come thider ferd
of thornes and^a of breres; and it shal be
in to oxe^b leswe, and in^c treding of feld
beste.

CAP. VIII.

1 And the Lord seide to me, Tac to

feet; that is, footmen of his oost. *at the beard*; that is, alle horsemen, for the aungel of God killide an hundrid thousynde and iij. score and v. thousinde of his oost in o nigt, in III. book of Kingis, xix. c. *a cow of oxis*; that is, a cow aloone dwellinge to him, of a greet droue of neet. *ech man*; that is, iust men, lyuyng bi mannus liyf, and not beestli liyf. *botere and hony*; that is, abundaunce of goodis of the erthe. *with arowis, etc.*; for wielde beestis and serpentis hid there, for defaute of tilieris. *Live here. c.*

^u Om. GH. ^v vttermostis AGHK. ^w the busshi AEGHK. ^x And in K sec. m. ^y eche man ete E sec. m.
^z Om. CE pr. m. ^a ne E pr. m. ^b oxen AGHK. ^c in to A.

^q two I. ^r alle tho CH sec. m. FS. alle KU. also M. ^s the caues I. ^t of H sec. m. ^u of CEP. ^v the heeris N. ^w of al G. ^x a breer hook I marg. sarpe, *id est, a neod hook* K sec. m. wodebil, *ether a sarpe* U. ^y oxe CFGHKMPQRSUVX. oxis E. ^z the treding FK. the dredynge s.

be clepid Emanuel. He schal ete botere¹⁵
and hony, that he kunne repreue yuel,
and cheese good. For whi bifore that the¹⁶
child kunne repreue yuel, and chese good,
the lond, which thou wlatist, schal be forsakun
of the face of her twei^q kyngis. The Lord
shal brynge on thee, and on¹⁷
thi puple, and on the hous of thi fadir,
daies that camen not fro the daies of de-
partying of Effraym fro Juda, with the
kyng of Assiriens*. And it schal be, in¹⁸
that dai the Lord schal hisse to a flie,
which is in the laste parte of the floodis
of Egipt; and to a bee, which is in the
lond of Assur; and ^{alle so^r schulen come,}¹⁹
and schulen reste in the strondis of valeis,
and in caues^s of stoonis, and in alle places
of buyschis, and in alle hoolis. And in²⁰
that dai the Lord schal schauet[†] with a
sharp rasour in these men, that ben bi-
zendis the flood, in^t the kyng of Assiriens,
the heed, and^u heeris^v of the feet, and al^w
the beard. And it schal be, in that day²¹
a man schal nurische a cow of oxis, and
twei scheep, and for the plentee of mylk²²
he schal ete botere; for whi ech man that
schal be left in the myddis of the lond,
schal ete boter and hony. And it schal²³
be, in that dai ech place where a thousand
vyners schulen be *worth* a thousynde
platis of siluer, and schulen be in to
thornes and breeris, *men* schulen entre²⁴
thidur with bouwis and arowis; for whi
breris and thornes schulen be in al the
lond. And alle hillis that schulen be²⁵
purgid with a sarpe^x, the drede of thornes
and of breris schal not come thidir; and
it schal be in to lesewe of oxen^y, and in
to treding^z of scheep.

this is seid to
signefie his very
manhed, which
is nurchid bi
siche thingis,
most in child-
hed. *that he
konne repreue
yuel, etc.*; this
word that sig-
nifieth not
cause, but su-
yng, for fro his
childhod and
conseyung in
his modris
wombe, he
hadde the ful-
nesse of man-
nus kunnyng,
to repreue yuel,
and to chese
good, and for
he hadde this
kunnyng of
man fro the
fiste tyme of
his conseyung
in his modris
wombe, and
not bifore, it
sueth, *bifor that
the child kunne,
etc. Live here. c.*
* kyng of As-
siriens; for Teg-
lath Falasar,
kyng of Assi-
riens, wastide
the lond of
Achas, whanne
no man ajen-
stood. *schal
hisse*; that is,
enspire wille to
come ajenus
Esechie. *to
a flie*; that is,
to the puple of
Libie, that cam
with greet cum-
peny. *to a be*;
that is, the pu-
ple of Assiri-
ens, that prick-
ide, and pur-
suede alle na-
ciouns in cum-
pas. *Live here.*
c.
[†] *schal schau-*
et, etc.; that is,
whanne Sena-
cherib schal
come ajenus
Jerusalem, to
distrie it, the
Lord schal sle
this kyng and
his oost. *the
heed*; that is,
the king, that
was slayn of
hise sones, in
hise owne lond.
the heeris of

CAP. VIII.

And the Lord seide to me, Take to thee I

thee a gret boc, and writ in it with the poyntel of a man, Swiftli spoiles tac away, soone refe. And I toc to me feithful witnesses, Vrie, the prest, and Sacharie, the sone of Barachie. And I wente to a prophetesse; and she conceyuede, and bar a sone. And the Lord seide to me, Clep his name Haste thou spoiles to^d tac away, heeje thou to refen. For er the child kunne^e clepe his fader and his moder, shal be taken awei the strengthe of Damasch, and the spoiles of Samarie, bifor the king of Assiries. And the Lord leide to to speke to me, seiende, For thi that this puple hath cast away the watris of Siloe, that gon with cilence, and more toc to Rasyne, and^{ee} the sone of Romelie, for that lo! the Lord shal bringe to vp on hem watres of the flod stronge and manye, the king of Assiries, and al the glorie of him; and he shal stezen vp vp on alle his ryueres, and flowen vp on alle his stremes^f. And he shal gon thur₃ Judam flowende, and passende^{vn} to^g the necke he shal come; and ther shal be the spredyng out of his wenges, fulfillende the breede of thi^h lond, O! Emanuel. Beth gedered, see puples, and beth bounde togidere; and hereth^l, alle see londis aferr. Beth coumfortid, and be see ouercomen^k; 'girdeth^{3ou}^l, and beth^m ouercomenⁿ; goth in conseil, and it shal be scatered; speketh a wrd, and it shal not be do, for with vs is God. These thingus forsothe seith the Lord to me, as in a strong hond he tauzte me, lest I shulde go in to the weie of this puple, seiende, Seith^o not, Coniuracioun, alle thingis forsothe that^p speketh this puple is coniuracioun; and his drede ne drede see, ne takith ferd. The Lord of hostes him halewith, and he 3oure inward drede, and he^q 3oure outward drede; and he shal be to 3ou in to halewing; in to a ston forsothe of offencioun, and in to a ston of sclauder, to the two houses of Irael; and in to a grene, and in to falling, to

a greet book, and write ther ynne with the poyntil of man*, Swiftli drawe thou awei spuylis, take thou prey soone. And Y 3af to me faithful witnessis, Vrie, the prest, and Sacarie, the sone of Barachie. And Y neijede to the profetesse; and sche³ conseyuede, and childe a sone. And the Lord seide to me, Clepe thou his name Haste thou to drawe awei spuylist[†], haaste thou for to take prey. For whi bifor that⁴ the child kan clepe his fadir and his modir, the strengthe of Damask schal be doon awei, and the spuylis of Samarie, bifor the kyng of Assiriens. And the Lord⁵ addide to speke 3it to me, and he seide, For that thing that this puple hath caste⁶ awei the watris of Siloe, that goen with silence, and hath take more Rasyn, and the sone of Romelie, for this thing lo!⁷ the Lord schal brynge on hem the stronge and many watris of the flood, the king of Assiriens, and al his glorie; and he schal stize on alle the stremes therof, and he schal flowe on alle the ryueris therof. And he schal go flowyng bi Juda, and he⁸ schal passe til to the necke, and schal come; and the spredyng forth of hise wyngis schal be, and schal fille the breede of thi lond, thou Emanuel. Pupilis, be⁹ gaderid togidere, and be 3e ouercomun; and alle londis afer, here 3e. Be 3e coumfortid, and be 3e ouercomun; gird 3e 3ou, and be 3e ouercomun; take 3e coun-¹⁰ cel, and it schal be destried; speke 3e a word, and it schal not be doon, for God is with vs. For whi the Lord seith these¹¹ thingis to me, as he tauzte me in a stronge hond, that Y schulde not go in to the weie of this puple, and seide, Seie 3e not, *It is* ¹² sweryng togidere, for whi alle thingis which this puple spekith is sweryng togidere; and drede 3e not the ferdfulnesse therof, nether be 3e aferd. Halowe 3e the¹³ Lord hym silf of oostis; and he *schal be* 3oure inward drede, and he *schal be* 3oure ferdfulnesse, and he schal be to 3ou in to halewyng. Forsothe *he schal be* in to a¹⁴

* with the poyntel of man; that is, opynly and pleynly. Y 3af to me feithful witnessis; this is the word of God himsilf. This was not bodily bryngyng yn of witnessis, nether was doon in present tyme; but it was goostly, and of tyme to comyng longe aftir. This Vrie profesiede bifor the tyme of Jeremye, in xxvi. c^o. of Jerem., azenus Jerusalem and Judee. Sacarie is the xi. among xij. profetis. to the profetesse; that is, the Virgyn Marie. his name; that is, the name of the child borun. Live here. c. † Haaste thou to drawe away spuylis, etc.; this acordith to Crist rysinge azen, that spuylide helle in that tyme. bifor that the child kan clepe, etc.; bi mannus kunnyng, that is, bifor that he be maad man. Live here. c.

^d Om. CE pr. m. ^e shal kunne A. ^{ee} Om. C pr. m. ^f roeches C pr. m. rochis E pr. m. ^g to E pr. m. ^h his E pr. m. ⁱ here AGHK. ^k ouercomen, or bounden togidere G sec. m. ^l girde 3e G sec. m. ^m be 3e AKE sec. m. G sec. m. ⁿ bounde togidere E pr. m. ouercomen, or to gidir gird G sec. m. ^o Sey AGHK. P it K. ^q Om. A.

15 men dwellende Jerusalem. And manye
of hem shul offenden, and fallen, and
ben to-brosid, and grened, and ben taken.
16 Bind the witnessing, marke the lawe in
17 my disciples. I shal abide the Lord, that
hidde his face fro the hous of Jacob, and
18 I shal sechen hym. Lo! I^r and my chil-
der, whom 3af to me the Lord in to tocne,
and in to wunder to Irael, fro the Lord
of ostes that dwelleth in the hil of Sion.
19 And whan thei shul sey to 3ou, Secheth
of deuel cleperes, and of^s deuynoures, that
sounen strongli in their chauntingus, whe-
thir not a puple of his God shal seche
a viseoun for the quyke and the deade?
20 To the lawe more and to thi witnessing,
that if thei `schul not sei^t aftir this^u
wrđ, shal^v not be to them morutid lizt.
21 And he shal passe thur3 it, and it shal
falle, and hungre. `And when it shal
hongre^w, it shal wrathen, and cursen to
his kyng and to his God, and it shal be-
22 holden vp. And to the lond it shal loken,
and lo! tribulacioun, and dercnesses,`and
vnbyndyng^x, and anguysh, and derk myst
pursuende; and it shal not moun flee
awei fro his anguysh.

CAP. IX.

1 The firste tyme is aleggid, `or maad
lizt^v, the lond of Zabulon and the lond of
Neptalym; and the laste tyme agreggid
is the weie of the se bezunde Jordan of
2 Galilee of Jentiles. The puple that wente
in derknesses sa3 a gret lizt; to the men
dwellende in the regioun of the shadewe
3 of deth, lizt sprungon is to them. Thou
hast multeplyed the folc of kinde, not
magnifiedist gladnesse; thei shul glade
bifor thee, as thei that gladen in rip, as

^r Om. AGHK. ^s Om. A. ^t sei not C pr. m. seyn not E pr. m. ^u thi C pr. m. E pr. m. ^v ther
shal C pr. m. this shal E pr. m. ther shal E sec. m. ^w Om. C. ^x desolacioun C pr. m. and desola-
cioun E pr. m. ^y Om. C et E pr. m.

^a more rather 1. ^b alizted [liztid ks sec. m.vx], ether releessid CEGHIKMN PQRSUVXY.

stoon of hirtyng, and in to a stoon of
sclaundre, to tweyne housis of Israel; in
to a snare, and in to fallyng, to hem that
dwellen in Jerusalem. And ful many of 15
hem schulen offende, and schulen falle,
and thei schulen be al to-brokun, and thei
schulen be boundun, and schulen be takun.
Bynde thou witnessyng, mark thou the 16
lawe in my disciplis. Y schal abide the 17
Lord, that hath hid his face fro the hous
of Jacob, and Y schal abide hym. Lo! 18
Y and my children, whiche the Lord 3af
to me in to a signe, and greet wondur to
Israel, of the Lord of oostis that dwellith
in the hil of Sion. And whanne thei seien 19
to 3ou, Axe 3e of coniureris, and of false
dyuynouris, that gnasten in her enchaunt-
yngis, whether the puple schal not axe of
her God a reuelacioun for quyke men and
deed? *It is to go* to the lawe more^a and 20
to the witnessing, that if thei seien not
after this word, morewtide lizt schal not
be to hem. And it schal passe bi that, 21
and it schal falle doun, and it schal hun-
gre. And whanne it schal hungre, it schal
be wrooth, and schal curse his kyng and
his God, and it schal biholde vpward. And 22
it schal loke to the erthe, and lo! tribu-
lacioun, and derknessis, and vnbyndyng,
ether discoumfort, and angwisch, and
myist pursuyng; and it schal not mow
fle awey fro his angwisch.

CAP. IX.

In the firste tyme the lond of Zabulon 1
and the lond of Neptalym was releessid^b;
and at the laste the weie of the see bizende
Jordan of Galile of hethene men was maad
heuy. The puple that 3ede in derknessis 2
siz a greet lizt; whanne men dwelliden in
the cuntre of schadewe of deth, lizt roos
vp to hem. Thou multipliedist folk, thou 3
magnifiedist not gladnesse; thei schulen be
glad bifore thee, as thei that ben glad in
heruest, as ouercomeris maken ful out ioie,

ful out iozen ouercomeres, the prey taken,
 4 whan thei deuyden spoiles. The 3oc for-
 sothe of his charge, and the 3erde^z of
 his^a shulder, and the kingus power of his
 'wrong asker^b thou ouercame, as in the
 5 dai of Madian. For eche violent reuyng
 with noise, and clothing mengd with blod
 shal be^c in to brennyng, and mete of fyr.
 6 A litil child forsothe is born to vs, and
 a sone is 3oue^d to vs, and mad is prince-
 hed vp on his shulder; and his name shal
 be clepid Merueilous, Counseiler, God,
 Strong, Fadir of the world to come, Prince
 7 of pes. His empire shal be multeplyed,
 and of pes ther shal not ben ende; vp on
 the see of Dauid, and vpon his regne he
 shal sitte, that he conferme it, and
 strengthe in dom and riztwyssnesse, fro
 now and unto withoute ende. The
 huge looue of the Lord of ostes shal don
 8 this. A wrd the Lord sente in to Jacob,
 9 and it fel in^e Irael. And al the puple
 of Effraym shal wite, and the men dwell-
 ende Samarie, in pride and gretnesse 'of
 10 herte^f seiende, Selattes fellen, but with
 square stones wee shul bilden vp; sico-
 more^g trees thei hewen doun, but ceder
 trees wee shul newen, 'or *chaungen*^h.
 11 And the Lord shal reren enemys Rasyn
 vpon hym, and his enemys in to noise he
 12 shal turne, Cirie fro the est, and Filisteyn
 fro the west; and thei shul deuoure
 Irael with al the mouth. In alle thes
 thingus is not turned awei the wodnesse
 of hym, but 3it his hond strazt outⁱ;
 13 and the puple is not turned a3een to the
 smytende hym, and the Lord of ostes thei
 14 inwardlyche so3ten not. And the Lord
 shal scatere fro Irael the hed and the
 tail, the inbowende and the shrewende, in
 15 o day. The longe lyuende and the wrshepe-
 full, he is the hed, and the profete tech-
 16 ende lesyng, he is the tail. And thei shul
 be, that maken blisful this puple, bigil-
 ende; and that ben mad blisful, throwe

whanne thei han take a prey, whanne thei
 departen the^c spuylis. For thou hast ouer-
 come the 3ok of his birthun, and the 3erde
 of his schuldre, and the ceptre of his
 wrongful axere, as in the day of Madian.
 For whi al violent raueyn with noise, and 5
 a cloth meddlid with blood schal be in to
 brennyng, and 'schal be^d the^c mete of fier.
 Forsothe a litil child is borun to vs, and 6
 a sone is 3ouun to vs, and prinsehod is
 maad on his schuldre; and his name schal
 be clepid Wondurful, A counselour, God,
 Strong, A^f fadir of the world to comynge,
 A prince of pees. His empire schal be 7
 multiplied, and noon ende schal be of *his*
 pees; he schal sitte on the seete of Dauid,
 and on the rewme of hym, that he con-
 ferme it, and make stronge in doom and
 riztfulnessse, fro hennus forth and til in to
 with outen ende. The feruent loue of the
 Lord of oostis schal make this. The Lord 8
 sente a word in to Jacob, and it felle in
 Israel. And al the puple of Effraym schal 9
 wite, and thei that dwellen in Samarie,
 seiynge in the pride and gretnesse of
 herte, Tijl stoonys fellen doun, but we 10
 schulen bilde with square stoonys; thei
 han kit doun sicomoris, but we schulen
 change cedris. And the Lord schal reise 11
 the enemyes of Rasyn on hym, and he
 schal turne the enemyes of hym in to
 noyse; *God schal make Sirie to come* fro 12
 the eest, and Filisteis fro the west; and
 with al the mouth thei schulen deuoure
 Israel. In alle these thingis the stronge
 veniaunce of the Lord is not turned awei,
 but 3it his hond *is* stretchid forth; and the 13
 puple is not turned a3een to *the Lord*
 smytyng it, and thei sou3ten not the
 Lord of oostis. And the Lord schal leese^g 14
 fro Israel the heed and the tail, crokyng
 and bischrewyng, *ether refreynyng*, in
 o dai. An elde man and onourable, he is 15
 the heed, and a profete techyng a^h lees-
 yng, he is the tail. And thei that blessen 16

^z kingis 3erde *E pr. m.* ^a Om. *E pr. m.* ^b pletere *c et E pr. m.* ^c Om. *E pr. m.* ^d 3yuen *E.*
^e in to *AG sec. m. II.* ^f Om. *c.* ^g wilde mulberie *c et E pr. m.* ^h Om. *c et E pr. m.* ⁱ Om. *c*
pr. m.

^e Om. *n.* ^d Om. *r.* ^e Om. *e.* ^f Om. *F sec. m. n.* ^g fordo *r.* ^h Om. *r.*

17 down. For that vp on the zunge^k waxen
men of hym the Lord shal not deliten,
and of his faderles childer and widewis
he shal not han mercy; for eche^l ipocrite
is^m and a shrewe, and eche mouth spac
folie. In alle thes thingus is not turned
aweï his wodnesse, but zït his hond
18 strazt out; and the puple is not turned
a3een to the smytende hym. Tend vp
is forsothe as fyr vnpitousnesse; thoo
breres and the thorne it shal deuoure,
and it shal be brend vp in the thickenes
of the wilde wode, and it shal be al to-
19 wrappid in the pride of the smoke. In
the wrathe of the Lord of ostes al dis-
turbid shal be the lond, and the puple
shal be as the mete of fyr; a man to
20 his brother shal not spare. And he shal
bowe down to the ri3t, and hungren, and
he shal ete at the lift, and not be fulfid;
eche the flesh of his arm shal deuoure.
Manasses Effraym, and Effraym Ma-
nasses, and togidere thei a3en Judam.
21 In alle these thyngus is not turned aweï
his wodnesse, but zït his hond strazt out.

his puple, schulen be disseyueris, and thei
that beu blessid, *schulen be* cast down.
For this thing the Lord schal not be glad 17
on the zonge men therof, and he schal not
haue merci on the fadirles children and
widewis therof; for ech man is an ypo-
crite and weiward, and ech mouth spak
foli. In alle these thingis the stronge
veniaunce of hym is not turned aweï, but
zït his hond *is* stretchid forth; and the 18
puple is not turned a3en to *the Lord*
smytynge it. For whi wickidnesse is
kyndlid as fier; it schal deuoure the
breris and thornes, and it schal be kyn-
dlid in the thickenesse of the forest, and
it schal be wlappid togidere in the pride
of smoke. In the wraththe of the Lord 19
of oostis the lond schal be disturblid, and
the puple schal be as the mete of fier;
a man schal not spare his brothir. And 20
he schal boowe to the ri3t half, and he
schal hungre, and he schal ete at the left
half, and he schal not be fillid; ech man
schal deuoure the fleisch of his arm. Ma-
nasses *schal deuoure* Effraym, and Ef-
fraym *'schal deuoure'* Manasses, and thei
togidere a3ens Juda. In alle these thingis 21
the strong veniaunce of hym is not turned
aweï, but zït his hoond *is* stretchid forth.

CAP. X.

1 Wo that maken shreude lawes, and
2 wrytende vnri3twisnesse writen, that thei
oppressedenⁿ in dom pore men, and vio-
lence diden^o to the cause of meke^{oo} men
of my puple; that widewes were the prei
of hem, and faderles childer thei de-
3 stro3eden^p. What shul 3ee do in the day
off visiting, and of wrecchidnesse fro a
ferr comende? To whos helpe shul 3ee
flee? and wher shul 3ee lefe 3oure glorie,
4 'lest 3ee^q bowid vnder bond, and with
slayn men falleth^r? Vp on alle these
thingus is not turned aweï his wodnesse,
5 but zït his hond strazt out. Wo to Assur,

CAP. X.

Wo to *them* that maken wickid lawis, 1
and thei wrytynge han wryte vnri3tful-
nesse, for to oppresse pore men in doom, 2
and to do violence to the cause of meke
men of my puple; that widewis schulen
be the prey of them, and that thei schulden
rauysche fadirles children. What schulen 3
3e do in the dai of visitacioun, and of
wretchidnesse comynge fro fer? To whos
help schulen 3e fle? and where schulen 3e
leeue 3oure glorie, that 3e be not bowid 4
down vndur boond, and falle not down
with slayn men? On alle these thingis
his strong veniaunce is not turned aweï,

^k Om. AGHK. ^l eche is E sec. m. ^m Om. E sec. m. ⁿ oppresse C pr. m. oppressen E pr. m. ^o don C
et E pr. m. ^{oo} the meke E pr. m. ^p destroy CE pr. m. ^q ne be 3ee C et E pr. m. ^r fallen A.

¹ Om. 1.

the 3erde of my wodnesse, and a staf he is; in the hond of hem, myn indignacioun.
 6 To a folc gilesum I shal senden hym, and a3en the puple of my wodnesse I shal bidde to hym; that he take awei spoiles, and deuyde prey, and poote it in
 7 to tredyng, as the cley of stretes. He forsothe not so shal demen, and his herte not so shal eymen, but to 'to-treden^s shal ben his herte, and to sleynge of folc not
 8 fewe. Forsothe he shal sey, Whether not my princes togidere kingis^t ben? Whethir not as Karchamys, so Chalan-
 9 no; and as Arfath, so Emath? whethir
 10 not as Damasch, so Samarie? What maner myn hond fond the reumes of mawmet, so and^u the symulacris of hem
 11 of Jerusalem and of Samarie. Whethir not as I dide to Samarie, and his mau-
 12 metes, so I shal do to Jerusalem, and his symulacris? And it^v shal be, whan the Lord shall fulfelle alle^w his werkis in the
 mount of Sion and in Jerusalem, I shal visite vp on 'the fruyt of^w the gret do-
 ende herte of the king of Assur, and vp on the glorie of the heizte^x of his e3en.
 13 Forsothe he seide, In the strengthe of myn hond I dide, and in my wisdam I vnderstod; and I toc awei the termes of
 puples^y, and the princes of them I rob-
 bede, and I dro3 away as my3ti the sit-
 14 tende men in hee3. And myn hond fond as a nest the strengthe of puples, and as ben gedered eren^z that ben laft, so al the
 lond I gederede; and ther was not that mouede a federe, and openede mouth, and
 15 berkyd^a. Whethir shal glorien the ax a3en hym that hewith in it? or shal ben enhauncid the sawe a3en hym of whom
 it is drawn? what maner wise if be rered a 3erde a3en the rerende it, and be hauncyd^b a staf, that forsothe is a tree.
 16 For that shal sende the lordshepere, Lord of ostes, in his fatte thyngus thynnesse, and vnder his glorie 'brend shal^c brenne

but 3it his hond *is* stretchid forth. Wo to^b Assur, he is the 3erde and staf of my strong veniaunce; myn indignacioun *is* in^k the hond of them. Y schal send hym^c to a fals folk, and Y schal comaunde to^l hym a3ens the puple of my strong veniaunce; that he take awei the spuylis, and departe prey, and that he sette that *puple* in to defouling, as the fen of stretis. For-
 7 sothe he schal not deme so, and his herte schal not gesse so, but his herte schal be for to al to-breke, and to the sleynge of many folkis. For he schal seie, Whether⁸
 9 my princes ben not kyngis to gidere? Whether not as Carcamys, so Calanno; and as Arphat, so Emath? whether not as Damask, so Samarie? As myn hond foond
 10 the rewmes of idol, so and the^m symylacris of hem of Jerusalem and of Samarie. Whether not as Y dide to Samarie, and
 11 to the idols therof, so Y schal do to Jerusalem, and to the simylacris therof? And
 12 it schal be, whanne the Lord hath fillid alle hise werkis in the hil of Syon and in Jerusalem, Y schal visite on the fruit of the gret doynge herte of the kyng of Assur, and on the glorie of the hiznesse of hise i3en. For he seide, Y haue do in
 13 the strengthe of myn honde, and Y haue understonde in my wisdom; and Y haue take awei the endis of peplis, and Y haue robbid the princes of them, and Y as a my3ti man haue drawun doun them that saten an hi3. And myn hond foond the
 14 strengthe of puplis as a nest, and as cirun ben gaderid togidere that ben forsakun, so Y gaderid togidere al erthe; and noon wasⁿ that mouyde a fethere, and openyde the mouth, and grutchide. Whether an ax¹⁵
 schal haue glorie a3ens hym that kittith with it? ether a sawe schal be enhaunsid a3ens hym of whom it is drawun? as if a 3erde is reisid a3ens hym that reisith it, and a staf is enhaunsid, which sotheli is a tre. For this thing the lordli gouernour, 16

^s treden AGHK. ^t princis E pr. v. ^u Om. E pr. m. ^v Om. c. ^w Om. c. ^x herte C pr. m. ^y the peplis K. ^z eyren K. ^a grucchide C et E pr. m. ^b enhaunsid AGHK. ^c the brend vp thingus shal E pr. m.

^k in to A pr. m. ^l Om. n. ^m Om. i. ⁿ ther was i.

17 as brennyng of fyr. And ther shal be
 the liȝt of Irael in fyr, and his hoeli in
 flaume; and^d shal be brend out and deu-
 noured his thorn and breres in o day.
 18 And the glorie of his wilde wode and of
 his Carmel, fro^e the soule vn to the flesh
 he shall be wastid; and he shal be for
 19 ferd ferr fleende. And the releef of the
 wode of the wilde wode for fewenesse
 shul be noumbred, and a child shal write
 20 them. And it shal be in that dai, shal
 not ley to the remnaunt of Irael, and
 these^f that shul flee fro the hous of Ja-
 cob, to leuen vp on hym that smytith^g
 hem; but it shal leue vp on the Lord,
 21 hoeli of Irael, in treuthe. The rem-
 naunt shul be conuertid, the remnaunt
 forsothe of Jacob, to the stronge Lord.
 22 If forsothe shul ben thi puple, Irael, as
 the^h grauel of the se, the remnaunt shul
 be conuertyd of it; ending abreggid shal
 23 flowe riȝtwisnesse. Ending forsothe and
 abreggyng the Lord God of ostes shal
 24 make in the myddel of al erthe. For
 that these thingus seith the Lord God of
 ostes, Wile thou not drede, my puple,
 dwellere of Sion, of Assur, in a ȝerde
 forsothe he shal smyte thee, and his staf
 he shal reren vp on thee in the weie of
 25 Egipt. Ȝit forsothe a litil while, and a
 litil, and shal be ful endid myn indigna-
 cioun and myn wodnesse vp on the hi-
 26 dous gilteⁱ of hem. And the Lord of
 ostes shal reren 'vp on^k it a scourge affir
 the veniaunce of Madyan^l in the ston of
 Oreb, and his ȝerde vp on the se; and he
 27 shal reren it the^{ll} weie of Egipt. And it
 shal be in that dai, shal be don away his
 berthene fro thi^m shulder, and his ȝoc fro
 thi necke; and the ȝoc shal waxen al
 28 roten fro the face of oile. It shal come
 in Ayot, it shal passe in Magron, anentⁿ
 Magmas it shal commende his vesseles.
 29 Thei wenten a cours, Gaba oure seete,
 Rama 'was stonyed^o, Gaba of Saul fleiȝ.

Lord of oostis, schal sende thinnesse in
 the fatte men of hym, and his glorie kyn-
 dlid vndur schal brenne as 'the brenning
 of^o fier. And the liȝt of Israel schal be 17
 in fier, and the hooli of it in flawme; and
 the thorn of him and brere schal be kynd-
 lid and deuourid in o dai. And the 18
 glorie of his forest and of his Carmele
 schal be wastid, fro the soule 'til to^p
 fleisch; and he schal be fleynge awei for
 drede. And the relifs of the tree of his 19
 forest schulen be noumbrid for fewnesse,
 and a child schal write hem. And it schal 20
 be in that dai, the remenaunt of Israel,
 and thei that fledden of the house of Jacob,
 schal not adde for to triste on hym that
 smytith hem; but it schal triste on the
 hooli Lord of Israel, in treuthe. The re- 21
 lifs, Y seie, the^q relifs of Jacob, schulen
 be conuertid to the stronge Lord. For- 22
 whi, Israel, if thi puple is as the grauel
 of the see, the relifs schulen be turned
 therof; an endyng maad schort schal make
 riȝtfulnesse to be plenteuouse. For whi 23
 the Lord God of oostis schal make an
 endyng and a breggyng in the myddis of
 al erthe. For this thing the Lord God of 24
 oostis seith these thingis, My puple, the
 dwellere of Sion, nyle thou drede of Assur,
 for he schal smite thee in a ȝerde, and he
 schal reise his staf on thee in the weie of
 Egipt. Forwhi ȝit a litil, and a litil, and 25
 myn indignacioun and my strong ven-
 iaunce schal be endid on the greet tres-
 pas of hem. And the Lord of oostis schal 26
 reise a scourge on hym bi the veniaunce
 of Madian in the stoon of Oreb, and *bi*
 his ȝerde on the see; and he schal reise
 that ȝerde in the wei of Egipt. And it 27
 schal be in that dai, his birthun schal be
 takun awei fro thi schuldre, and his ȝoc
 fro thi necke; and the^r ȝoc schal wexe
 rotun fro the face of oile. He schal come 28
 in to Aioth, he schal passe in to Magron,
 at Magynas he schal bitake his vessels to

^d and ther *A.* ^e and fro *E pr. m.* ^f thei *A.* ^g smot *c et E pr. m.* ^h Om. *K.* ⁱ giltes *c.* ^k vp *H.*
^l Madyanytes *c.* ^{ll} in the *E.* ^m ther *c.* ⁿ anentus *E et alii.* ^o becam doumb *c et E pr. m.*

^o Om. *A pr. m.* brenning of *A sec. m.* ^p vnto *I.* ^q to *I.* ^r thi *I.*

30 Neze with thi vois, thou dozter of Ga-
lyn; tac heed, Laisa, thou porelet A-
31 nathot. Wente forth Medemena; zee
32 dwelleris of Jebyn, taketh coumfort. 3it
dai is, that in Nobe me stonde; he shal
shake his hond vpon the mount of the
33 dozter of Sion, hil of Jerusalem. Lo!
the^p lordshepere, Lord of ostes, shal to-
breke the litil wyn vessel in ferd, and
the heeze men in stature shul ben hewe
34 doun. And the ful heeze shul be lowed,
and the thicke thingus of the wilde wode
shul ben turned vpsodoun with iren; and
Liban with heeze thing shall falle.

CAP. XI.

1 And ther shal gon out a zerde fro the
roote of Jesse, and a flour of his roote
2 shal stezen vp. And ther shal resten vp
on hym the Spirit of the Lord, spirit of
wisdam and of vnderstondyng, spirit of
counseil and of strengthe, spirit of kun-
3 nyng and of pite; and shal fulfille hym^a
the spirit of drede of the Lord. Not
aftir the seyng of ezen he shal deme, ne
after the heering of eres he shal vnder-
4 nyme; but he shal deme in riztwisnesse
pore men, and vndernymen in equyte, for
the debonere of the^r erthe. And he shal
smyte the erthe with the zerde of his
mouth, and with the spirit of his mouth^s
5 he shal sle the vnpitous. And ther shal
be riztwisnesse the litil girdil of his
lendes, and feith the girdil of his reenes.
6 Ther^t shal dwelle the wlf with the lome,
and the parde with the kide shal leyn;
the calf, and the leoun, and the shep to-
gidere shul dwelle, and a lytil child shal
7 dryue them. The calf and the bere
shul be fed togidere; ther shul resten
the whelpus of hem, and a leoun as an
8 oxe shal ete chaf. And the faunt, *'or a
soukande childe^u*, shal deliten of the tete
vp on the hole of the eddere, and in the

kepyng. Thei passiden swiftli, Gabaa is²⁹
oure seete, Rama was astonyed, Gabaa of
Saul fled. Thou douztir of Gallym, weile³⁰
with thi vois; thou Laisa, perseyue, thou
pore Anatot. Medemena passide; the³¹
dwelleris of Gabyn *fledden*; be ze coum-
fortid. 3it it is dai, that me stonde in³²
Nobe; he schal dryue his hond on the hil
of the douzter of Syon, on the litil hil of
Jerusalem. Lo! the lordli gouernour, the³³
Lord of oostis, schal breke a potel in drede,
and hiz men of stature schulen be kit doun.
And proude men schulen be maade low,³⁴
and the thicke thingis of the forest schulen
be distried bi irun; and the Liban with
hiz thingis schal falle doun.

CAP. XI.

And a zerde schal go out of the roote¹
of Jesse, and a flour schal stie of the roote
of it. And the Spirit of the Lord schal²
reste on hym, the spirit of wisdom and of
vnderstondyng, the spirit of counsel and
of strengthe, the spirit of kunnyng and of
pitee; and the spirit of the^s drede of the³
Lord schal fille him. He schal deme not
bi the sizt of izen, nether he schal repreue^t
bi the heryng of eeris; but he schal deme⁴
in riztfulnesse pore men, and he schal re-
preue in equyte, for the mylde men of
erthe. And he schal smyte the lond with
the zerde of his mouth, and bi^u the spirit
of his lippis he schal sle the wickid man.
And riztfulnesse schal be the girdil of hise⁵
leendis, and feith *schal be* the girdyng of
hise reynes. A wolf schal dwelle with a⁶
lombe, and a parde schal reste with a
kide; a calf, and a lioun, and a scheep
schulen dwelle togidere, and a litil child
schal dryue hem. A calf and a beere⁷
schulen be lesewid togidere; the whelpis
of hem schulen reste, and a lioun as an
oxe schal ete stre. And a zonge soukyng⁸
child fro the tete schal delite on the hole
of a snake, and he that is wenyd schal
putte^v his hond in the caue of a cocatrice.

^p Om. *E pr. m.* ^q hem *E pr. m.* ^r Om. *AE sec. m. GHK.* ^s lippis *AE GHK.* ^t And ther *AE pr. m. GHK.*
^u Om. *CE pr. m.*

^s Om. *I.* ^t repreue, *ether conuicte* *CEFGHIKMNQRSUVXY.* ^u with *I.* ^v sende *CEFGHIKMNQRSUVX.*

caue of the kokatrice that shal be taken
 awei fro sok, *'or wenyd^v*, he shal putte
 9 his hond. Thei shuln not noȝen, and
 thei shuln not sleyn in al myn hoeli
 mounteyn; for fulfild is the erthe of
 the^w kunnyng of the Lord, as the watir
 10 of the se couerende. In that dai the
 roote of Jesse, that stant^x in to tocne of
 puples; hym Jentiles shuln louli preȝen,
 and shal be the sepulcre of hym glorious.
 11 And it shal be in that dai, the Lord the
 secunde tyme shal ley to his hond to welde
 the residue of his puple that shal be
 lafte, of the Assiries, and of Egipt, and
 of Fecros, and of Etheope, and of Elan,
 and of Sennar, and of Emath, and of the^y
 12 islis of the se. And he shal rener a tocne
 in to naciouns, and gedere togidere the
 ferr floun of Irael; and the to-scatered^z
 of Juda he shal gedere fro the foure
 13 coestes of the^a erthe. And ther shal be
 taken away the enuye of Effraym, and
 the enemys of^b Juda shul pershe; Ef-
 fraym shal not enuyen Judam, and Juda
 14 shal not fizte aȝen Effraym. And thei
 shul flee in to the shuldres of Filisteys^c,
 bi the se togidere thei shul robbe the
 sonus of the est; Ydume and Moab the
 heste of the hond of hem, and the sonus
 15 of Amon obeisaunt shul be. And the
 Lord shal make desolat the tunge of the
 se of Egipt, and he shal rere his hond
 vpon the flod in the strengthe of his
 spirit; and he shal smyte hym in seuene
 ryueres, so that thei passe thurȝ hym
 16 shod men^d. And ther shal be a weye
 to my residue puple that shal be lafte,
 of the Assiries, as was to Irael, in the dai
 that he steȝede vp from the lond of
 Egipt.

CAP. XII.

1 And thou shalt sei in that day, I shal
 knoueleche to thee, Lord, for wroth thou
 art to me; turned is thi wodnesse, and
 2 thou counfortedest mee. Loo! God my
 saueour, feithfulli I shal do, and not

Thei schulen not anoye, and schulen not⁹
 sle in al myn hooli hil; forwhi the erthe
 is fillid with the^w kunnyng of the Lord,
 as watris of the see hilynge. In that dai¹⁰
 the roote of Jesse, that stondith in to the
 signe of puplis; hethene men schulen^x bi-
 seche hym, and his sepulchre schal be
 gloriouse. And it schal be in that day,¹¹
 the Lord schal adde the secunde tyme
 his hond to haue in possessioun the re-
 sidue of his puple that schal be left, of
 Assiriens, and of Egipt, and of Fethros,
 and of Ethiope, and of Elan, and of Sen-
 nar, and of Emath, and of ylis of the see.
 And he schal reise a sygne to naciouns,¹²
 and schal gadere togidere the fleeris awei
 of Israel; and he schal gadere togidere the
 scaterid men of Juda fro foure coostis of
 erthe. And the enuye of Effraym schal¹³
 be don awei, and the enemyes of Juda
 schulen perische; Effraym schal not haue
 enuye to Juda, and Juda schal not fizte
 aȝens Effraym. And thei schulen flie in¹⁴
 to the schuldris of Filisteis bi the see, thei
 schulen take prey togidere of the sones of
 the eest; Ydume and Moab *schulen be*
 the comaundement of the hond of hem,
 and the sones of Amon schulen be obe-
 dient. And the Lord schal make desolat¹⁵
 the tunge of the see of Egipt, and he schal
 reise his hond on the flood in the strengthe
 of his spirit; and he schal smyte, *ethir*
departe, it in seuene ryueris, so that schood
 men passe bi it. And a weie schal be to¹⁶
 my residue puple that schal be left, of
 Assiriens, as it was to Israel, in the dai
 in which it stiede fro the lond of Egipt.

CAP. XII.

And thou schalt seie in that dai, Lord,¹
 Y schal knoueleche to thee, for thou were
 wrooth to me; thi strong venieaunce is
 turned, and thou hast counfortid me. Lo!²
 God *is* my sauyour, Y schal do feithfuli,

^v Om. *c et E pr. m. or wenyng c sec. m.*^w Om. *E sec. m. K.*^x stondith *AK.*^y Om. *GHK.*^z scatered *c sec. m.*^a Om. *AGH.*^b Om. *AC.*^c Philisteym *AEGHK.*^d Om. *c et E pr. m.*⁹ Om. *I.*^x schulen not *N.*

drede. For my strengthe and^e my preising the Lord, and he is mad to me in 3 to helthe. 3ee shul drawe watris in io3e 4 of the welles of the saueour. And 3ee shul seyn in that dai, Knoulecheth to the Lord, and inwardly clepith his name; knowen make 3ee in puples the findingus of hym; hath mynde, for hee3 is his 5 name. Syngeth to the Lord, for gret doendely he dide; telleth out this in al 6 the^f erthe. Ful out io3e, and preise, thou dwelling of Sion; for gret in the myddel of thee the hoeli of Irael.

CAP. XIII.

1 The charge of Babilon, that sa3 Isaie, 2 the sone of Amos. Vp on a mysti mounteyn rereth vp a tokue, and enhaunceth out^s the vois; rereth the hond, and gon 3 in to the 3ates the dukes. I comaundide to myn halewid men, and I clepede my stronge men in my wrathe, ful out io3- 4 ende in my glorie. The vois of the multitude in mounteynes, as of besy puples; the vois of the soun of kingus, and of Jentilis gedered to gidere. The Lord of ostes comaundide to the kny3thod of 5 the bataile, to the men comende fro the lond aferr. Fro the ouermost of heuene the Lord, and the vesseles of his wodnesse^h, that he scatere al theⁱ erthe. 6 3elleth, for nee3 is the dai of the Lord; 7 as wastite fro the Lord shal come. For that alle hondis shul be vnloosid, and eche herte of a man shal wane, ^{or} 8 *faylen*^k, and ben to-brosid. Tormentingus and sorewes thei shul holde; as wymmen traueillende of^l child, thei shul sorewen. Eche to his ne3hebore shall stone3e; brent 9 faces the cheeres of hem. Loo! the day of the Lord shal come, cruel, and of indignacioun ful, and of wrathe, and of wodnesse; to be put the erthe in to wildernesse, and his synneres to ben al to-

and Y schal not drede. For whi the Lord *is* my strengthe and my preysyng, and he is maad to me in to helthe. 3e schulen 3 drawe watris with ioie of the wellis of the sauour. And 3e schulen seie in that dai, 4 Knouleche 3e to the Lord, and clepe 3e his name in to help; make 3e knowun hise fyndyngis among puplis; haue 3e mynde, that his name is hi3. Synge 3e to the 5 Lord, for he hath do worschiphuli; telle 3e this in al erthe. Thou dwellyng of Syon, make ful out ioie, and preise; for whi the hooli of Israel *is* greet in the myddis of thee.

CAP. XIII.

The birthun of Babiloyne, which *bir-* 1 *thun* Ysaie, the sone of Amos, si3. Reise 2 3e a signe on a mysti hil, and enhaunse 3e vois; reise 3e the hond, and duykis entre bi the 3atis. Y haue comaundid to 3 myn halewid men, and Y clepid my stronge men in my wratthe, that maken ful out ioie in my glorie. The vois of 4 multitude in hillis, as of many puplis; the vois of sown of kyngis, of hethene men gaderit togidere. The Lord of oostis comaundide to the chyualry of batel, to men 5 comynge fro a fer lond. The Lord *com-* *eth* fro the hi3nesse of heuene, and the vessels of his strong veniaunce, that he distrie al the lond. 3elle 3e, for the dai of 6 the Lord is ni3; as wastyng^y it schal come of the Lord. For this thing alle hondis 7 schulen be vnny3ti, and eche herte of man schal faile, and schal be al to-brokun. 8 Gnawyngis and sorewis schulen holde *Babiloyns*; thei schulen haue sorewe, as they that trauelen of child. Ech man schal wondre at his neibore; her cheris *schulen be* brent faces. Lo! the dai of 9 the Lord schal come, cruel, and ful of indignacioun, and of wratthe, and of woodnesse; to sette the lond into wildirnesse, and to al to-breke the synneris

^e and my strengthe and *E pr. m.* ^f Om. AEGHK. ^k Om. *c et E pr. m.* ^l with AGH.

^g Om. AEGHK. ^h wrathe *E pr. m.* ⁱ Om. AEGHK.

^y wastyng, *ether distriyng* CEF GHIKMN PQRSUXY.

10 brosid of it. For the sterres of heuene
and the shynyng of hem shul not spreden
out ther lizt; al to-derkned is the sunne
in his rising, and the moone shal not
11 shyne^m in his lyzt. I shal visiten 'vp on
the eueles ofⁿ worlde, and azen the vn-
pitouse the wickidnesses^o of them; and
to resten I shal maken the pride of the
vnfeithful men, and the proude haunc-
12 yng of stronge men I shal meeken. More
precious a ful^p man shal be than gold,
and a man than clene most shynende
13 gold. Vp on this heuene I shal dis-
turben, and shal be moued the erthe fro
his place; for^q the indignacioun of the
Lord of ostes, and for the dai of the
14 wrathe of his wodnesse. And he shal
ben as a foun fleende, and as a sheep,
and ther shal not be that gedere; eche
to his puple shal be turned, and a rowe
15 to ther lond thei shul flee. Eche that
were founde, shal be slayn; and eche that
16 ouer shal come, shal falle in swerd. The
fauntes of hem shul ben hurtlid doun in
ther ezen; to-broke doun shul be the
houses of hem, and the wyues of them
17 shul be defoulyd. Loo! I shal reren vp
on hem Medos, that siluer sechen not, ne
18 gold wiln; but with arwis the litle chil-
der thei shul slen, and to the wombis
zyuende souke thei shul not han mercy,
and vp on the sones shal not spare the
19 eze of hem. And that cite, Babilon, shal
be glorious in rewmes, noble in pride of
Chaldeis, turned, as God turned vp so
20 doun Sodom and Gomorr. It shal not
be dwellid vn to the ende, and shal^r not
be foundid vnto the^s ieneracioun and ieneracioun;
ne shal^t sette there tente^u a man of Arab,
ne shepperdes shul reste
21 there. But shul reste there bestes, and
shul be fulfid the houses of them with
dragownes; and ther shul dwelle there
ostriches, and wodewoses shul lepe there.
22 And ther shul ansvern there zellende

therof fro that^z lond. For whi the sterris¹⁰
of heuene and the schynyng of tho^a
schulen not sprede abroad her lizt; the
sunne is maade derk in his risyng, and
the moone schal not schine in hir lizt.
And Y schal visite on the yuels of the¹¹
world, and Y schal visite azens wickid
men the wickidnesse of hem; and Y schal
make the pride of vnfeithful men for to
reste, and Y schal make low the boost of
stronge men. A man of ful age schal be¹²
preciousere than gold, and a man schal be
preciousere than pure gold and schynyng.
On this thing I schal disturbe heuene,¹³
and the erthe schal be moued fro his
place; for the indignacioun of the Lord of
oostis, and for the dai of wraththe of his
strong veniaunce. And it schal be as a¹⁴
doo fleyng, and as a scheep, and noon
schal be that schal gadere togidere; ech
man schal turne to his puple, and alle bi
hem silf schulen fle to her lond. Ech¹⁵
man that is foundun, schal be slayn; and
ech man that cometh aboue, schal falle
doun bi swerd. The zonge children of¹⁶
them schulen be hurtlid doun bfore the
izen of them; her housis schulen be ra-
uischid, and her wyues schulen be de-
foulid. Lo! Y schal reise on them Me-¹⁷
deis, that seken not siluer, nethir wolen
gold; but thei shulen sle litle children¹⁸
bi^b arowis, and thei schulen not haue
merci on wombis zyuyng mylk, and the
ize of them schal not spare on sones.
And Babiloyne, thilke gloriouse citee in¹⁹
rewines, noble in the pride of Caldeis,
schal be destried, as God destried Sodom
and Gomore. It shall not be enhabitid²⁰
til in to the ende, and it schal not be
foundid til to generacioun and genera-
cioun; a man of Arabie schal not sette
tents there, and scheepherdis schulen not
reste there. But wielde beestis schulen²¹
reste there, and the housis of hem schulen
be fillid with dragouns; and ostrichis

^m rise A. ⁿ on the worldes eueles c pr. m. vp on the worldis euelis E pr. m. ^o wickidnes AGHK.
^p feithful AK sec. m. ^q fro C. ^r it shal A. ^s Om. AGHK. ^t shal not K. ^u tentis EK.

^z the N. ^a hem N. ^b with I.

foules in the houses of it, and wengid edderes in wassing maumet templis of foul delit.

CAP. XIV.

1 Neeȝ is that come the^v tyme of hym, and his dazes shul not be longid; shal han rewthe forsothe the Lord of Jacob, and cheese ȝit of Irael, and to resten hem^w he shal make vp on ther^x erthe; 'shal^y be ioyned to a^z comeling^a to them, 2 and cleue to the hous of Jacob. And shuln^b holden hem puples^{bb}, and bringe them in to ther place. And shal welden hem the hous of Irael vp on the lond of the Lord in^c to thralles and thralleses; and thei shul be takende hem that hem^d hadden taken, and sugeten^{dd} ther 'casteres 3 out^e. And ther shal be in that dai, whan reste shal ȝyue to thee God^f fro^g thi trauaile, and fro thin hurting, and fro thin harde seruage, that thou befor 4 seruedist, thou shalt take this parable aȝen the king of Babiloyne, and seyn, What manere cesede the 'wronge asker^h, 5 restede the tribute? The Lord to-brosede the staf of vnpitous men, the ȝerde of 6 lordshipende men, betende puples in indignacioun, with an vnhealeable plage, the sogetende in wodnes the folkes of kynde, 7 and the pursuende cruelly. Togidere restede, and was stille al erthe; ioȝede, 8 and ful out gladede. Fyrre trees also gladeden vp on thee, and the cedris of Liban; sithen thou sleptest, ther steȝede 9 not vp that heeweⁱ vs down. Helle vnderere thee is disturbid in to the aȝen comyng of thi comyng; it shal rere to thee ieauntes; alle the princes of the erthe ther risen fro ther setes, alle the 10 princes of naciouns. Alle shuln answern, and seyn to thee, And thou art woundid 11 as and wee, lic vs thou art mad. Drawe

schulen dwelle there, and heeri* *beestis* schulen skippe there. And bitouris schulen 22 answer there in the housis therof, and fliynge serpentis in the templis of lust.

CAP. XIV.

It is niȝ that the tyme therof come, and 1 the daies therof schulen not be maad fer; for whi the Lord schal haue merci of Jacob, and he schal chese ȝit of Israel, and schal make them for to reste on her lond; a comelyng schal be ioyned to them, and schal cleue to the house of Jacob. And 2 puplis schulen holde hem, and schulen brynge hem in to her place. And the hous of Israel schal haue hem in possessioun in to seruauntis and handmaidis on the lond of the Lord; and thei schulen take tho men that token hem, and thei schulen make suget her wrongful^c axeris. And 3 it schal be in that dai, whanne God schal ȝyue to thee reste of thi trauel, and of thi shakyng, and of hard seruage, in which thou seruedist bifore, thou schalt take this 4 parable aȝens the kyng of Babiloyne, and thou schalt sei, Hou ceesside the wrongful axere, restide tribute? The Lord hath als 5 to-broke the staf of wickid men, the ȝerde of lordis, that beet puplis in indignacioun, 6 with vncurable wounde, that sugetide folkis in woodnesse, that pursuede cruelly. Ech lond restide, and was stille; it was 7 ioiful, and made ful out ioie. Also fir trees 8 and cedris of the Liban weren glad on thee; sithen thou sleptest, noon stieth that kittith vs down. Helle vndur thee is dis- 9 turblid for the meeting of thi comyng; he schal reise giauntis to thee; alle the princes of erthe han rise fro her seetis, alle the princes of naciouns. Alle thei 10 schulen answer, and thei shulen seie to thee, And thou art woundid as and^d we, thou art maad lijk vs. Thi pride is 11 drawun down to hellis, thi deed careyn

* *heery*; that is, foxis and woluis, as sum men seien; ether *heri* ben heerewonderful beestis, that in parti han the licnes of man and in parti the licnesse of a beeste. Lire here. CKQU.

^v Om. A. that GH. ^w Om. E pr. m. ^x the AG pr. m. HK. ^y a cumlinge shal E sec. m. ^z Om. AE sec. m. G pr. m. HK. ^a Om. E sec. m. a comeling shal be ioyned to C sec. m. ^b puplis shul E sec. m. ^{bb} Om. E sec. m. ^c and in C. ^d Om. AG pr. m. HK. ^{dd} Om. C pr. m. ^e pleteres E pr. m. or wrong askers E sec. m. marg. casters out E tert. m. ^f the Lord A. ^g for A. ^h pletere C et E pr. m. ⁱ heweth E sec. m.

^c wondirful N. ^d Om. I.

doun is to helle thi pride, he to-hew; thi careyn; vnder thee strouwed 'shal be^k a mouzte, and thi coueryng^l shal be wermes.
 12 Hou felle thou, Lucyfer, fro heuene, the whiche erli sprunge; thou felle in to the erthe, that woundedest the folkes of
 13 kynde. That seidest in thin herte, In to heuene I shal stezen vp^m, vp on the sterres of heuene I shal enhaunce my see; I shal sitte in the hil of testament,
 14 in the sides of the north. I shal stezen vp vp on the hei;zte of cloudis; lic I shal
 15 be to the he;rest. Nerthelater to helle thou shalt be drawe down, in to the
 16 depthe of the lake. That thee shul see, toⁿ thee shul be bowid, and thee shuln aferr bihold. Whether this is the man, that disturbide the erthe, that smot to-
 17 gidere rewmes? that putte the world desert, and his grete cites distro;zede, to^o his gyuede openede not the prisoun?
 18 Alle the kingus of Jentilis, eche slepten in glorie, eche in his hous. Thou forsothe art cast aferr fro thi sepulcre, as a stoc vnprofitable, as with quytire defoulid; and aboute wrappid with hem that ben slayn with swerd, and wenten
 19 doun to the fundament of the lake. As
 20 a stynkende careyn, thou shalt not han felashepe, ne with hem in biring thou shalt be, thou forsothe thi lond distro;zedist, thou the puple slow; ether shal not be clepid into withoute ende the sed
 21 of the^p werste men. 'Greithe ze^q his^r sones to slazter, for the wickidnesse of ther fadris; thei shul not togidere rise^s, ne eritagen the erthe, ne fulfille the face
 22 of the roundnesse of the cite. And I shal with rise vp on hem, seith the Lord of oostes, and I shal destro;ze Babyloynes name, and relikes, and progenye, and
 23 buriounyng, seith the Lord. I shal putte^t it in to the possessioun of an irchoun, and in to myres of watres; and I shal sweepen it in a besme, treding, seith the

felle doun; a mouzte schal be strewyd vnder thee, and thin hilyng schal be wormes. A! Lucifer, that risidist eerli, hou feldist^e 12 thou doun fro heuene; thou that woundist^f folkis, feldist doun togidere in to erthe. Which seidist in thin herte, Y schal stie 13 in to heuene, Y schal enhaunce my seete aboute the staris of heuene; Y schal sitte in the hil of testament, in the sidis of the north. Y schal stie on the hiznesse of 14 cloudis; Y schal be lijk the^g hizeste. Netheles thou schalt be drawun doun to 15 helle, in to the depthe of the lake. Thei 16 that schulen se thee, schulen be bowid doun to thee, and schulen biholde thee. Whether this is the man, that disturblid erthe, that schook togidere rewmes? that 17 settide the world desert, and distried the citees therof, and openyde not the prisoun to the boundun men of hym? Alle the 18 kyngis of hethene men, alle slepten in glorie, a man in his hous. But thou art 19 cast out of thi sepulcre, as an vnprofitable stok, as defoulid with rot; and wlappid with hem that ben slayn with swerd, and zeden doun to the fundament of the lake. As a rotun careyn, thou schalt not haue 20 felouschipe, nethir with hem in sepulture, for thou hast lost thi lond, thou hast slayn the puple; the seed of the worst men schal not be clepid with outen ende. Make 21 ze redi hise sones to sleying, for the wickidnesse of her fadris; thei schulen not rise, nether thei schulen enherite the lond, nether thei schulen fille the face of the roundnesse of citees. And Y schal rise 22 on hem, seith the Lord of oostis, and Y schal leese the name of Babyloyne, and the relifs, and generacioun, and seed, seith the Lord. And Y schal sette that *Babi-loyne* in to possessioun of an irchoun, and in to mareisis of watris; and Y schal swepe it with a beesme, and Y schal stampe, seith the Lord of oostis. The 24 Lord of oostis swoor, seiynge, Whether it

^k is *E pr. m.* ^l coueryngis *AG pr. m. HK.* ^m and *A.* ⁿ that to *K.* ^o Om. *E pr. m.* ^p Om. *AE GHK.*
^q Greitheth *c et E pr. m.* ^r Om. *AE pr. m. GHK.* ^s go *K.* ^t not putten *E pr. m.*

^e fellist *FI.* ^f woundidist *CEFGHIMNPQRSUVX.* ^g to the *X sec. m.*

24 Lord of ostes. The Lord of ostus swoor, seiende, If not as I wende, so shal be,
 25 and hou in mynde I tretede, so shal come? That I al to-brose Assirie in my lond, in my mounteynes to-trede it; and ther shal be take away fro hem his 3ok, and his berthene fro the shulder of them
 26 shal be don away. This the^u counseyl that I tho3te vpon al erthe, and this is the hond strazt out vpon alle Jentiles.
 27 The Lord forsothe of ostes demede, and who shal moun vufastnen? and his hond strazt out, and who shal turne
 28 away it? The charge of Filisteym. In the 3er that diede king Achaz, don is this
 29 charge. Ne glade thou, al^v Filistee, for^w to-mynusht is the 3erde of thi smytere; of the roote forsothe of the shadewe eddere shal gon out a kocatrice, and his
 30 sed^x soupende awei a foul. And ther shul be fed the first goten of pore men, and pore men trostly shul resten; and to dien I shal make in hunger thi roote,
 31 and thi relikes I shal slen. 3elle, thou 3ate; crie, thou cite; throwe down is eche Filiste; fro the north forsothe smoke shal come, and ther is not that
 32 flee out of his kumpanye. And what shal ben answerd to the messageres of the folc of kinde? for the Lord foundede Sion, and in hym shuln hopen the pore men of his puple.

CAP. XV.

1 The charge of Moab. For in^y ny3t wastid is Ar, Moab heeld his pes; for in^y the ny3t wastid is the wal, Moab
 2 heeld his pes. Ther ste3ede vp the hous, and Debon to^z hee3e thingus, in to weiling; vpon Nabo, and vp on Medaba Moab shal zellen. In alle his hedys ballidnesse,
 3 and eche berd shal be shaue. In his thre weied places thei ben gird with a sac, vp on his roues and in his stretes al^a weiling; he shal go down in to wep-

shal not be so, as Y gesside, and it schal bifalle so, as Y tretide in soule? That Y²⁵ al to-breke the kyng of Assiriens in my lond, and that Y defoule hym in myn hillis; and his 3ok schal be takun awei fro hem, and his birthun schal be takun awei fro the schuldur of hem. This *is*²⁶ the council which Y thou3te on al the lond, and this is the hond stretchid forth on alle folkis. For whi the Lord of oostis²⁷ hath demed, and who mai make vnstid-faste? and his hond *is* stretchid forth, and who schal turne it awei? The birthun²⁸ of Filisteis. In the 3eer wheryne kyng Achaz diede, this birthun was maad. Al²⁹ thou Filistea, be not glad, for the 3erde of thi smytere is maad lesse; for whi a cocatrice schal go out of the roote of an eddre, and his seed schal soupe up a brid. And the firste gendrid of pore men schu-³⁰ len be fed, and pore men schulen reste feithfuli; and Y schal make thi throte to perisch in hungur, and Y schal sle thi relifs. 3elle, thou 3ate; cry, thou citee,³¹ al Filistea is cast down; for whi smoke schal come fro the north, and noon is that schal ascape his oost. And what schal be³² answerid to the messangeris of folk? for the Lord hath foundid Sion, and the pore men of his puple schulen hope in hym.

CAP. XV.

The birthun of Moab. For Ar was¹ destried in ni3t, Moab was stille; for the wal was distried in the^h ni3t, Moab was stille. The *kingis* hous, and Dybon stieden² to hi3 *places*, in to weilyng; on Nabo, and on Medaba Moab schal zelle. In alle hedis therof *shal be* ballidnesse, and ech beard schal be schauun. In the meetyng¹ of³ thre weies therof thei ben gird in a sak, alle zellyng on the housis therof and in the stretis therof; it schal go down in to

^u Om. *E pr. m.* ^v Om. *c pr. m. E pr. m.* eche al *E sec. m. marg.* al *E tert. m.* ^w eche thou, for *c pr. m. E pr. m.* ^x Om. *A.* ^y Om. *E pr. m.* ^z in to *E pr. m.* ^a alde *E pr. m.*

^h Om. CFEHGKMNQRSUVX. ¹ meetingis CEFHIKMNQRSUVX.

4 yng. Ther shal crie Esebon and Eleale, vn to Jasa herd is the vois of hem; vpon this the redi men of Moab shul zelle, his soule shal zelle to itself. Myn herte to Moab shal crien, his bareres vnto Segor, a she^b calf al throwende doun. Bi the stezjng vp forsothe of Luyth wepende he shal stezen vp, and in the weie of Oronaym the cri of contricioun thei shul 6 rere. The wattris forsothe of Nemrym shul ben desert; for driede^c the erbe^d, failede^e the buriounyng, eche grenenesse 7 diede. Affir the mykilnesse of werk, and the visityng of hem, to the streme of 8 withies^f thei shul leden hem. For cri cumpasside^g the terme of Moab; vnto Galym his zelling, and vnto the pit of Elym 9 his cry. For the wattris of Dibon ben fulfild with blod; forsothe I shal putte vpon Dibon ecchingus, to them that shul fleen of Moab a leoun, and to the relikis of the lond.

CAP. XVI.

1 Send out, 'Lord, the lomb^h, lordshipere of the erthe, fro the ston of desert to the 2 mount of the dozter of Sion. And he shal ben as a brid fleende, and zunge briddes fro the nest fleende to, so shul be the doztris of Moab in the ouerstez- 3 yng of Arnon. Go inⁱ counseil, constreyne counseil; put as nyzt thi shadewe in mydday, hide thou the men fleende, and the vagaunt ne betraze thou. 4 Ther shul dwelle anent thee my ferr fugityues. Moab, be thou the lurking place of hem fro the face of the wastere. Endid is forsothe the pouder, ful endid is the wrecche; failide that to-trad the 5 lond. And ther shal be befor mad redy in mercy the see, and he shal sitte vpon it in treuthe, in the tabernacle of Daud, demende, and sechende dom, and swiftli 6 zeldende that is riztwis. Wee han herd the pride of Moab, proud he is gretli;

wepying. Esebon schal crie, and Eleale, 4 the vois of hem is herd 'til to^k Jasa; on this thing the redi men of Moab schulen zelle, the soule therof schal zelle to it silf. Myn herte schal crie to Moab, the barris 5 therof 'til to^l Segor, a cow calf of thre zeer. For whi a wepere schal stie^m bi the stiyngⁿ of Luith, and in the weie of Oronaym thei schulen reise cry of sorewe. For whi the wattris of Nemrym schulen be 6 forsakun; for the eerbe dried up, buriownyng failide, al grenenesse perischide. Bi 7 the greetnesse of werk, and the visityng of hem, to the stronde of salewis thei schulen lede hem. For whi cry cumpasside the 8 ende of Moab; 'til to^o Galym the zelyng therof, and the cry therof 'til to^o the pit of Helym. For the wattris of Dibon ben 9 fillid with blood; for Y schal sette encreesyngis on Dibon, to tho men of Moab that fledden fro the lioun, and to the relifs of the lond.

CAP. XVI.

1 Lord, sende thou out a lomb, the lordli 1 gouvernour of erthe, fro the stoon of desert to the hil of the douzter of Sion. And it 2 schal be as a foule fleyng, and briddis fleyng awei fro the nest, so schulen be the douztris of Moab in the^p passyng ouer of Arnon. Take thou councel, constreyne 3 thou councel; sette thou as nizt thi schadewe in myddai, hide thou hem that fleen, and bitraye thou not men of vnstidfast dwell- yng. My fleeris awei schulen dwelle at 4 thee. Moab, be thou the hidyng place of hem fro the face of distriere^q. For whi dust is endid, the wretchid is wastid; he that defoulide the lond failude. And the kyngis 5 seete schal be maade redi in merci, and he schal sitte on it in treuthe, in the tabernacle of Daud, demyng, and sekyng doom, and zeldyng swiftli that that is iust. Wee han herd the pride of Moab, 6 he is ful proud; his pride, and his boost,

^b Om. *E pr. m.* ^c the erbe driede *c et E sec. m.* ^d Om. *c et E sec. m.* ^e fagide *E pr. m.* ^f wederes *K sec. m.* ^g ther cumpasside cri *c pr. m. E pr. m.* ^h the lomb, thou Lord, the *E pr. m.* ⁱ Om. *E pr. m.*

^k til *A pr. m.* vnto *I.* ^l vn to *I.* ^m stie up *I.* ⁿ stiyng up *I.* ^o vnto *I.* ^p Om. *N.* ^q the distriere *I.*

his^k pride, and the proude enhauncing of
 hym, and also his indignacioun more
 7 than his strengthe. Therefore shall zelle
 Moab to Moab, al shal zelle to hem that
 gladen vp on the walles of anelid tyil;
 8 speketh ther veniaunces. For the sub-
 urbes of Esebon ben desert, and the
 vynezerd^l of Sabama. The lordis of Jen-
 tiles hewen down his scourges; vnto Ja-
 ser thei ful camen, thei errede in desert.
 His railing braunches ben forsaken, thei
 9 passeden the se. Vp on this I shal
 weepen in wepyng Jaser, and the^m vyne-
 zerdⁿ of Sabama. I shal drunkne thee
 with my tere, Esebon and Eleale, for
 vp on thi vyntage, and vp on thi rep the
 10 vois of men tredende fel on. And ther
 shal be don away gladnesse and ful out
 iozing fro Carmel; and in vynezerd^o
 he shal not ful out iozen, ne inwardli
 iozen. Wyn in the presse he shal not
 trede, that to treden was wont^p; the
 11 vois of the trederes I toc away. Vp on
 this my wombe to Moab as an harpe shal
 sounen, and my boweles to the wal of
 12 the anelid tyl. And it shal be, whan he
 shal apere, that trauailede Moab vp on
 his heeze thingus, he shal go in to his
 hoeli places, that he inwardly beseche,
 13 and he shal not moun. This the wrd
 that the Lord spac to Moab fro thennys.
 14 And now spac the Lord, seiende, In thre
 zer^q as 'the zeres^r of an hirid man, shal
 be don awei the glorie of Moab vpon
 eche myche^s puple; and ther shal be lafte
 in it as a litil branch of^t a cluster of
 grapes, and fewe, not fele.

CAP. XVII.

1 The charge of Damasch. Lo! Damasch
 shal cesen to ben a cite, and it shal be as
 2 an hypil of stones in falling. The for-
 saken citees of Aroer to flockes shul be;
 and thei shul resten there, and ther shal
 3 not be that afere away. And ther shal

and his indignacioun *is* more than his
 strengthe. Therfor Moab shal zelle to 7
 Moab, al Moab shal zelle to hem that ben
 glad on the wallis of bakun tijl stoon;
 speke ze her woundis. For whi the sub-8
 arbis of Esebon and the vyner of Sabama
 ben forsakun. The lordis of hethene men
 han kit down the siouns therof; thei
 camen 'til to^r Jaser, thei erriden in desert.
 The bowis therof ben forsakun, thei pass-
 iden the see. On this thing Y schal wepe 9
 in the weping of Jaser, and *on* the vyner
 of Sabama. Esebon and Eleale, Y schal
 fille thee with my teer; for the vois of
 defouleris fellen on thi vyndage, and on
 thi heruest. And gladnesse and ful out 10
 ioiying schal be takun awei fro Carmele;
 and noon schal make ful out ioye, nether
 schal synge hertli song in vyneris. He
 that was wont to wringe out, schal not
 wrynge out wyn in a pressour; Y haue
 take awei the vois of wryngeris out. On 11
 this thing my wombe schal sowne as an
 harpe to Moab, and myn entrails to the
 wal of bakun tiel stoon. And it schal be, 12
 whanne it schal appere, that Moab hath
 trauelid on hise places, it schal entre to
 hise hooli thingis, that it biseche, and it
 schal not be worth. This is the word 13
 which the Lord spak to Moab fro that
 tyme. And now the Lord spak, seiynge, 14
 In thre zeer *that weren* as the zeeris of an
 hirid man, the glorie of Moab schal be
 takun awei on al the myche puple; and
 ther schal be left in it as a litil rasyn^s,
 and a litil, and not myche.

CAP. XVII.

The birthun of Damask. Lo! Damask 1
 schal faile to be a citee, and it schal be as
 an heap of stoonys in fallyng. The for-2
 sakun citees of Aroer schulen be to flockis;
 and tho^t schulen reste there, and noon
 schal be that schal make aferd. And help 3

^k and the *E pr. m.* ^l vyne *c pr. m. E pr. m.* ^m Om. *GH.* ⁿ vyne *c pr. m. E pr. m.* ^o vynes *c pr. m. E pr. m.* ^p Om. *E pr. m.* ^q zeeris, zeeris *AG pr. m.* ^r Om. *AG pr. m. HK.* ^s fele *c pr. m. E pr. m.* ^t Om. *A.*

^r vnto *I.* ^s rasyn, *that is, a litil boom, with litil fruyt N.* ^t thei *N.*

ceseu helpe fro Effraym, and rewme fro Damasch; and the relikes of Cirie as the glorie of the sonus of Irael shul be, 4 seith the Lord of ostus. And it shal be, in that day shal be maad thynne the glorie of Jacob, and the fatnes of his 5 flesh shal become welewid away. And he shal be as the gederere in rip that is laft, and his arm eres shal gedere, and he shal be as sechende eres in the valey 6 of Rafaym. And ther shal ben laft in it as the braunche of a cluster, and as the shaking out of the oile berie, as of two or of thre olyues in the cop of the braunch, or of foure or of fyue; in the coppis of it his frutes, seith the Lord 7 God of Irael. In that dai shal ben bowid a man to his makere, and his ejen to the 8 hoeli of Irael shul beholden. And he shal not be bowid to the auteres, that his hondis maden, and that his fyngris ywrouzten^u; he shal not biholden maumet 9 wodes, and the wassing templis. In that dai the citees of his strengthe shul be forsaken as plowes, and^v the tilthis that ben laft fro the face of the sonus of 10 Irael; and thou shalt ben desert. For thou forȝete of the God, thi saueour, and of the^w stronge, thin helpere, thou art not recordid; therfor thou shalt plaunten a feithful plaunting, and alien burioun- 11 yng thou shalt sowen. In the dai of thi plaunting bareyne vynes, and erli thi sed shal flouren; don awei is the rip in the dai of eritage, and he shal weilen greu- 12 ously. Wo to the multitude of many puples, as the multitude of the se soundende, and the nois of cumpanyes as the 13 soun of manye watris^x. 'Puplis schulen sownen as the sown of flowyng watris^{xx}, and he shal blame it; and aferr it shal flee, and it shal be raueshid as the powder of mounteynes fro the face of the wynd, and as a whirlwynd bifor the^y 14 tempest. In tyme of^z euen, and lo! disturbing; in the morutid, and he shal not

schal cesse fro Effraym, and a rewme fro Damask; and the reliks of Sirie schulen be as the glorie of the sones of Israel, seith the Lord of oostis. And it schal be, in 4 that dai the glorie of Jacob schal be maad thinne, and the fatnesse of his fleisch shal fade. And it schal be as gaderyng togi- 5 dere that that is left in heruest, and his arm schal gadere eeris of corn, and it schal be as sekyng eeris of corn in the valei of Raphaym. And there schal be left in it 6 as a rasyⁿ*, and as the schakyng doun of the fruyt of olyue tre, as of tweyne^u ether of^v thre olyue trees in the hiȝnesse of a braunche, ether of foure ether^w of fyue; in the cooppis therof *schal be* the fruyt therof, seith the Lord God of Israel. In 7 that dai a man schal be bowid to his maker, and hise iȝen schulen biholde to the hooli of Israel. And he schal not be 8 bowid to the auteris, whiche hise hondis maden, and whiche hise fyngris wrouzten; he schal not biholde wodis, and templis *of idols*. In that dai the citees of strengthe 9 therof schulen be forsakun as plowis, and cornes that weren forsakun of the face of the sonus of Israel; and thou schalt be forsakun. For thou hast forȝete God, thi 10 sauour, and haddist not mynde on thi stronge helpere; therfor thou schalt plaunte a feithful plauntyng, and thou schalt sowe an alien seed. In the dai of thi plauntyng 11 *schal be* a wielde vyne, and erli thi seed schal floure; ripe corne is takun awei in the dai of eritage, and *Israel* schal make sorewe greuoussli. Wo to the multitude 12 of many puplis, as the multitude of the see sownyng, and the noise of cumpenyes as the sown of many watris. Puplis 13 schulen sowne as the sown of flowyng watris, and *God* schal blaine hym; and he schal fle fer, and he schal be rauyschid as the dust of hillis fro the face of the wynd, and as a whirlwynd bifor tem- pest. In the time of euentide, and lo! 14 disturbing; in the morewtid, and he schal

* *rasyn*; is a lytil bow, with a lytil fruyt. *A et alii.*

^u wrouzten AC pr. m. EGHK. ^v in c. ^w thi c. ^x watris flowende C pr. m. ^{xx} Om. C pr. m. ^y Om. AEGHK. ^z Om. E pr. m.

^u two l. ^v Om. ENP. ^w or l.

stonde stille. This is the part of hem that wasteden vs, and the lot of men to-brekende vs.

CAP. XVIII.

1 Wo to the lond, cymbal of weengus,
2 that is bezunde the flod of Etheope; that sendeth in the se messageres, and in resshi vesseles vp on watris. Goth, 3ee swift aungeles, to the folc al to-pullid and torn; to a ferful puple, after whyche is not an other; folc abidende and to-troden, whos flodes rauesheden awei his lond; to the mount of the name of the
3 Lord of ostus, mount of Sion. Alle 3ee^a dwelleris of the world, that dwellen in erthe, whan shal ben rered vp a tokne in mounteynes, 3ee shuln seen, and the
4 noise of the trumpe 3ee shul heren. For these thingus seith the Lord to me, I shal resten, and beholden in my place, as the mydday lizt is cleer, and as the cloude of
5 dew in the day of rip. Bifor rip forsothe al flourede out, and vnriyp perfeccioun buriownede; and ther shul ben hewe down the litle braunches of it with sithis, and that weren laft, shul be kut away. Thei
6 shul ben shaken out, and forsaken togidere to^b the briddes of mounteynes, and to the bestes of erthe; and in euere-lastende somer shul ben vp^c on hym foules, and alle the^d bestes of erthe vp on
7 hym shul dwelle al wynter. In that tyme shal be brozt 3ifte to the Lord of ostes, fro the puple to-pullid and to-torn; fro the ferful^e puple, after whom was not an other; fro the folc abidende and to-troden, whos flodus rauesheden awei his lond; to the place of the name of the Lord of ostus, mount of Sion.

CAP. XIX.

1 The charge of Egipt. Lo! the Lord shal steze vp vp on a lizt cloude, and gon in to Egipt; and ther^f shul be moued the^g

^a the *E pr. m.*
^g Om. *AGHK.*

^b in to *K sec. m.*

^c Om. *AGHK.*

^d Om. *AEGHK.*

^e feithful *c pr. m.*

^f Om. *A.*

^x rauishin *EP.* ^y Om. *N.*

not abide. This is the part of hem that destrieden vs, and the part of hem that rauyschiden^x vs^y.

CAP. XVIII.

Wo to the lond, the cymbal of wyngis,¹ which is bizende the flood of Ethiopie; that sendith messengeris bi the see, and² in vessels of papirus* on watris. Go, 3e messengeris, to the folk drawun up and to-rent; to a ferful puple, aftir which is noon other; to the folk abidyng and defoulid, whos lond the flodis han rauyschid; to the hil of the name of the Lord of oostis, to the hil of Sion. Alle 3e dwelleris³ of the world, that dwellen in the lond, schulen se whanne a signe schal be reisid in the hillis, and 3e schulen here the cry of a trumpe. For whi the Lord seith these⁴ thingis to me, Y schal reste, and Y schal biholde in my place, as the myddai lizt is cleer, and as a cloude of dew in the dai of heruest. For whi al flouride out bifore⁵ heruest, aud vnripe perfeccioun buriownede; and the litle braunchis therof schulen be kit down with sithis, and tho that ben left, schulen be kit awei. Thei schulen be schakun out, and schulen be left togidere⁶ to the briddis of hillis, and to the beestis of erthe; and briddis schulen be on hym by a somer euerlastinge, and alle the beestis of erthe schulen dwelle bi wyntir on hym. In that tyme a 3ifte schal be brouzt to the⁷ Lord of oostis, of the puple drawun up and to-rent; of the puple ferful, aftir which was noon other; of the folk abidyng and defoulid, whos lond floodis rauyschiden; *the 3ifte schal be brouzt* to the place of the name of the Lord of oostis, to the hil of Sion.

* *papirus*; is a kynde of spier, so greet, that botis mowen be maad therof, as summen seye. *Live here. A et alii.*

CAP. XIX.

The birthun of Egipt. Lo! the Lord schal stie on a lizt cloude, and he schal entre in to Egipt; and the symilacris of

simulacris of Egypt fro the face of hym,
 and the herte of Egypt shal wane in the
 2 myddel of hym. And to meete togidere
 I shal make Egipcienus azen Egipcienus,
 and fizte shal a man azen his brother,
 and a man azen his frend, cite azen cite,
 3 and reume azen reume. And to-broken
 shal be the spirit of Egypt in his boweles,
 and his counseil I shall stumble down;
 and thei shul aske ther simulacris, and
 ther deuynoures, and ther deucl cleperes,
 4 and ther deucl sacrificeres. And I shal
 take Egypt in to the hond of cruel lordis,
 and a strong king shal lordshipen of
 5 hem, seith the Lord God of oostes. And
 the water shal waxe drie fro the se, and
 6 the flod shal be desolat, and dried. And
 faile shul the flodes, and thynned and
 dried shul be the ryueres of water hepes;
 the reed and the resshe shal welewen.
 7 Nakeded shal be the flod wombe, and
 the^b ryueres fro ther welle; andⁱ of^k
 'eche sowende the watri place^l shal be
 dried, and welewen, and it shal not be.
 8 And^m inowrneⁿ shul the fissheres, and
 weilen alle into the flod puttende the
 angil hoc; and spredende out the net
 vpon the face of watris, shul waxe feble.
 9 And confoundid^o shul ben, that wro3ten
 flax, plattende and wenende sotide thingus.
 10 And ther shul ben his 'watri placis^p dri-
 ende; alle that maden pondis to be ca3t
 11 fisshes. Fooles the princes of Thaneos,
 wise counseileres of Farao 3eeuen vnwise
 counseil; what maner shul 3ee seyn to
 Farao, I^q the sone of wise men, the^r sone
 12 of olde kingys? Where now ben thi wise
 men? 'Telle thei^s to thee, and shewe,
 what tho3te the Lord of ostus vp on
 13 Egypt. Fooles ben mad the princes
 of Thaneos; gretli languysheden the
 princes of Memfeos; begileden Egypt, the
 14 corner^t of his puples. The Lord mengde
 in his myddel the spirit of turnegidy;

Egypt schulen be monyd fro his face, and
 the herte of Egypt schal faile in the myd-
 dis therof. And Y schal make Egipcians²
 to renne togidere azens Egipcians, and a
 man schal fizte azens his brother, and a
 man azens his frend, a citee azens a citee,
 and a rewme azens a rewme. And the³
 spirit of Egypt schal be brokun in the
 entrailis therof, and Y schal caste down
 the councel therof; and thei schulen axe
 her symylacris, and her false diuinouris,
 and her men that han vncleene spiritis
 spekinge in the wombe, and her dyuyn-
 ouris bi sacrifices maad on auteris to
 feendis. And Y schal bitake Egypt in to⁴
 the hond of cruel lordis, and a strong
 kyng schal be lord of hem, seith the Lord
 God of oostis. And watir of the see schal⁵
 wexe drie, and the flood schal be desolat,
 and schal be dried. And the floodis schu-⁶
 len faile, and the strondis of the^z feeldis
 schulen be maad thynne, and schulen be
 dried; a rehed and spier schal fade. The⁷
 botme of watir schal be maad nakid, and
 stremys fro her welle; and the moiste place
 of al seed schal be dried, schal^a waxe drie,
 and schal^a not be. And fischeris schulen⁸
 morne, and alle that casten^b hook in to
 the flood, schulen weile; and thei that
 spreden abroad a net on the face of wa-
 tris, schulen fade. Thei schulen be schent,⁹
 that wrou3ten flex, foldyngge and ordeyn-
 yngge sutil thingis. And the watir places¹⁰
 therof schulen be drye; alle^c that maden
 poondis to take fischlus, *schulen be schent*.
 The fonned princes of Tafnys, the wise¹¹
 counselouris of Farao, 3auen vnwise coun-
 sel; hou schulen 3e seie to Farao, Y *am*
 the sone of wise men, the sone of elde
 kyngis? Where ben now thi wise men?¹²
 Telle thei to thee, and schewe thei, what
 the Lord of oostis thou3te on Egypt. The¹³
 princes of Tafnys ben maad foolis; the
 princes of Memphis fadiden; thei disseyu-

^b her A. ⁱ Om. c. ^k Om. E pr. m. ^l alle moiste seed E pr. m. ^m Om. AGHK. ⁿ sorewe dreden
 c et E pr. m. ^o confoundyn AGHK. ^p moiste thyngus c et E pr. m. ^q Om. E pr. m. ^r I the E pr. m.
^s Thei shul telle E pr. m. ^t aungeles c et E pr. m.

^z Om. c et ceteri. ^a it schal r. ^b senden CEFHGHIKMNQRSUVX. ^c and alle r.

and to erren thei maden Egipt in al his
 werk, as erreth a drunke man and a vo-
 15 mende. And ther shal not be to Egipt
 werke^u, that it make hed and tail in
 16 boowing and refreynyng. In that dai
 Egipt shal be as wymmen, and thei shul
 stonezen, and dreden fro the face of the
 stering togidere of the hond of the Lord
 17 of ostes, that he mouede vp on it. And
 shal be the lond of Juda to Egipt in to
 inward ferd; eche that of it recordede,
 shal inwardly dreden fro the face of the
 counseil of the Lord of ostes, that he
 18 tho3te vp on it. In that dai shul be fyue
 citees in the lond of Egipt, spekende Ca-
 nane^v tunge, and swerende bi the Lord
 of ostes; the cyte of the sunne shal ben
 19 clepid oon. In that day shal ben the
 auter of the Lord in the myddel of the
 lond off Egipt, and the title of the Lord
 20 biside his terme; and thei shul be in to
 tocne and to witnessing to the Lord of
 ostes, in the lond of Egipt. They shul
 crien to the Lord fro the face of the
 trublere, and he shal sende to them a
 saueour, and a forf3tere, that delyuere
 21 them. And the Lord shal ben knowen
 of Egipt, and knowen shuln the Egip-
 cienus the Lord in that day; and thei
 shul herien hym in ostes and 3iftes, and
 thei shul vouwe vouwes to the Lord, and
 22 3eelde^w. And smyte shal the Lord Egipt
 with a veniaunce, and helen it; and
 turnen a3een shuln the Egipcienus to the
 Lord, and he shal be plesid to them, and
 23 helen hem. In that day shal ben a weie
 fro^x Egipt in to^y Assiries, and seruen
 shul the^z Egipcienus to Assur; and entren
 shal Assirie Egipt^a, and Egipt in to As-
 24 siries. In that day shal ben Irael the
 thridde to^b Egipt and to Assirie, blessing
 25 in the middel of the erthe; to whom
 blissede the Lord of ostus, seiende, Bliss-
 id my puple of Egipt, and the werk of

eden Egipt, a corner of the puplis therof.
 The Lord meddlid a spirit of errour in 14
 the myddis therof; and thei maden Egipt
 for to erre in al his werk, as a drunkun
 man and spuyng errith. And werk schal 15
 not be to Egipt, that it make an heed and
 tail bowynge and refreynyng. In that 16
 dai Egipt schal be as wymmen, and thei
 schulen be astonyed, and schulen drede
 of the face of the mouynge of the hood
 of the Lord of oostis, which he mouede
 on it. And the lond of Juda schal be to 17
 Egipt in to drede; ech that schal thenke
 on it, schal drede of the face of the counsel
 of the Lord of oostis, whiche he thou3te
 on it. In that dai fyue citees schulen be 18
 in the lond of Egipt, and^d schulen speke
 with the tunge of Canaan, and schulen
 swere bi the Lord of oostis; the citee of
 the sunne schal be clepid oon. In that 19
 dai the auter of the Lord schal be in the
 myddis of the lond of Egipt, and the title
 of the Lord *shal be* bisidis the ende
 therof; and it schal be in to a signe and 20
 witnessyng to the Lord of oostis, in the
 lond of Egipt. For thei schulen crie to the
 Lord fro the face of the troblere, and he
 schal sende a sauyour to hem, and a for-
 f3tere, that schal delyuere hem. And the 21
 Lord schal be knowun of Egipt, and
 Egipcians schulen knowe the Lord in that
 dai; and thei schulen worschipe hym in
 sacrifices and 3iftis, and thei schulen make
 vowis to the Lord, and thei schulen paie.
 And the Lord schal smyte Egipt with a 22
 wounde, and schal make it hool; and
 Egipcians schulen turne a3en to the Lord,
 and he schal be plesid in hem, and he
 schal make hem hool. In that dai a wei 23
 schal be fro Egipt in to Assiriens, and
 Egipcians schulen serue Assur; and Assur
 schal entre in to Egipt, and Egipt in to
 Assiriens. In that dai Israel schal be the 24
 thridde to Egipt and to Assur, the bless-

^u nede *c et E pr. m.* ^v Canaan *AGHK.* ^w thei shul 3elden *E pr. m.* ^x in to *E pr. m.* ^y fro *E pr. m.*
^z Om. *A.* ^a in to Egipt *G sec. m. K sec. m.* ^b of *A.*

^d and *tho 1.*

myn hondis to Assirie; be forsothe myn eritage Israel.

yng in the myddil of erthe; whom the²⁵ Lord of oostis blesside, seiynge, Blessid *be* my puple of Egipt, and the werk of myn hondis *be* to Assiriens; but myne eritage *be* to Israel.

CAP. XX.

¹ In the 3er that Tharthan wente into Assote, whan hadde sent hym Sargon, king of Assiries, and hadde foozte azen
² Asote, and hadde taken it; in that tyme spac the Lord in the hond of Isaie, sone of Amos, seiende, Go, and loosne^e the sac fro^d thi leendis, and the shon tak fro thi feet. And he dide so, goende 'nakid and
³ vnshod^e. And the Lord seide, As wente my seruaunt Isaie nakid and vnshod, of thre 3eer toene and wuder shal ben vp on
⁴ Egipt, and vp on Ethiopie; so dryuen^f shal the king off Assiries the caitifte of Egipt, and the transmygracioun of Etheope, 3ung and old, nakid womman and vnshod, discovered the ersis, to^g the shen-
⁵ shepe of Egipt. And thei shul drede, and ben confoundid of Etheope, 'ther
⁶ hope^h, and of Egipt, ther glorie. And the dwellere of that yle shal seyn in that day, Whether this was oure hope, to whom wee floun in toⁱ helpe, that thei schulden delyueren vs fro the face of the king of Assiries; and what maner shul we moun scapen?

CAP. XXI.

¹ The charge of the desert se. As whirlwyndus fro Affrich comen, fro theⁱ desert cam, fro the orrible lond. An hard viseoun told is to me; that vnleeuende is, vnfeithfully doth^k; and he^l that 'is distrozere^m, wasteth. Stee3h vp, Elam, and bisege, Medeba; al his weilyng I made to
³ cesen. Therefore ben fulfid my lendys with sorewe; anguysh weldide me, as

CAP. XX.

In the 3eer wherynne Tharthan entride¹ in to Azotus, whanne Sargon, the kyng of Assiriens, hadde sent hym, and he hadde fouzte azens Azotus, and hadde take it; in that tyme the Lord spac in the hond² of Isaye, the sone of Amos, and seide, Go thou, and vnbynde the sak fro thi leendis, and take awei thi schoon fro thi feet. And he dide so, goynge nakid and vnschood. And the Lord seide, As my³ seruaunt Ysaie 3ede nakid and vnschood, a signe and greet wondur of thre 3eer schal be on Egipt, and on Ethiopie; so⁴ the kyng of Assiriens schal dryue the caitifte of Egipt, and the passyng ouer of Ethiopie, a 3ong man and an eld man, nakid and vnschood, with the buttokis vnhilid, to the schenscipe of Egipt. And⁵ thei schulen drede, and schulen be schent of Ethiopie, her hope, and of Egipt, her glorie. And a dwellere of this ile schal⁶ seie in^e that dai, This was our hope, to which^f we fledden for help, that thei schulden delyuere vs fro the face of the kyng of Assiryens; and hou moun we ascape?

CAP. XXI.

The birthun of the forsakun see. As¹ whirlwyndis comen fro the southwest, it cometh fro desert, fro the orible lond. An hard reuelacioun is teld to me; he that² is vnfeithful, doith vnfeithfuli; and he that is a distriere, distrieth. Thou Helam, stie^g, and thou, Meda, biseche; Y made al the weilyng therof for to ceesse. Therfor³ my leendis ben fillid with sorewe; an-

^e vnbynde *E sec. m. marg. AGHK.* ^d of *A.* ^e Om. *E pr. m.* ^f Om. *C sec. m. AGHK.* threten *E sec. m. marg.* ^g Om. *E pr. m.* ^h bi ther fairnesse *E pr. m.* ⁱ Om. *AEGHK.* ^k shal *E pr. vice.* ^l Om. *C et E pr. m.* that he *K.* ^m distrozere is *C pr. m. E pr. m.*

^e on *N.* ^f the which *I.* ^g stie up *I.*

anguysh of the trauailende with child;
 I fel doun, whan I herde; I am disturbid,
 4 whan I saz. Myche languysshede myn
 herte, dercnesses stoneid maden me; Ba-
 bilon, my looued, put is to me 'in to^o
 5 myracle. Sett the bord, bihold in^p a
 toothil; etende and drinkende riseth,
 6 3ee princes, taketh to the terget. These
 thingus forsothe seide^q the Lord to me,
 Go, and put a tootere; and what euere
 7 thing he shal see, telle he. And he saz
 a char of two horse men, a stezere of^r an
 asse, and a stezere vp of a camayle; and
 8 he beheeld bisily by^s myche looking, and
 he criede as a leoun, Vp on the toothil
 of the Lord I am stondende contynuelly
 bi day, and vp on my warde I am ston-
 9 ende alle nyztus. Lo! this cam, a man
 stezere of the carte of horse men. And
 he answerde, and seide, Is falle, is falle
 Babilon; and alle^t grauen thingus of hys
 10 godus ben to-brosid in to the erthe. My^u
 thressing, and the dozter of my cornflor,
 the thingus that I herde of the Lord of
 11 ostes, God of Irael, I^v tolde to 3ou. The
 charge of Duma. To me he crieth fro
 Seir, O! kepere, what of the nyzt? O!
 12 kepere, what of the nyzt? The kepere
 seide, Ther cometh morutid, and nyzt;
 if 3ee sechen, secheth, and beth conuertid,
 13 and cometh. The charge in Araby. In
 the wilde wode at euen 3ee shul slepen,
 14 in the sties of Dodanym. Azencomende
 to the thristi berth water, that dwellen
 the^w lond of the south; with loeues azen-
 15 cometh to the fleende. Fro the face for-
 sothe^x of swerdes thei fledden, fro the
 face of the swerd stondende on, fro the
 face of the bowe bend, fro the face of the
 16 greuous bataile. For these thingus seith
 the Lord to me, 3it in o 3er, as in the 3er
 of an hirid man, and ther shal ben take
 17 away al the glorie of Cedar. And the
 relikis of the noumbre of the stronge

gwische weldide me, as the angwisch of
 a womman trauelynge of child; Y felle
 doun, whanne Y herde; Y was disturblid,
 whanne Y siz. Myn herte fadide, derk-
 4 nesis astonieden me; Babiloyne, my der-
 lyng, is set to me in to myracle. Sette^s
 thou a boord, biholde thou in to a toting
 place; rise, 3e princes, etyng and drynk-
 yng, take 3e scheeld. For whi the Lord⁶
 seide these thingis to me, Go thou, and
 sette a lokere; and telle he, what euer
 thing he seeth. And he siz the^h chare of⁷
 tweyneⁱ horse men, the stiere of an asse,
 and the stiere of a camel; and he bihelde
 diligentli with myche lokyng, and criede⁸
 as a lioun, Y stonde contynueli bi dai on
 the totyng place of the Lord, and Y stonde
 bi alle nyztis on my kepyng. Lo! this^k
 9 cometh, a man stiere of a carte of horse
 men. And *Isaie* criede, and seide, Babi-
 loyne felle doun, felle doun; and alle the
 graun ymagis of goddis therof ben al to-
 brokun in to erthe. Mi threschyng, and¹⁰
 the douzter of my^l cornfloor, Y haue teld
 to 3ou what thingis Y herde of the Lord
 of oostis, of God of Israel. The birthun¹¹
 of Duma. It crieth fro Seir to me, Kepere,
 what *our^m* of theⁿ nyzt? 'kepere, what^o
our^p of^q the^r nyzt^s? The kepere seide,¹²
 Morewtid^t cometh, and nyzt; if 3e seken,
 seke 3e, and be 3e conuertid, and 'come 3e^u.
 The birthun in^v Arabie. In the forest at¹³
 euentid 3e schulen slepe, in the pathis of
 Dodanym. 3e that dwellen in the lond¹⁴
 of the south, renne, and bere watir to the
 thristi; and renne 3e with looues to hym
 that fleeth. For thei fledden fro the face¹⁵
 of swerdis, fro the face of swerd nei3yng,
 fro the face of bouwe bent, fro the face of
 greuouse batel. For the Lord seith these¹⁶
 thingis to me, 3it in o 3eer, as in the 3eer
 of an hirid man, and al the glorie of Ce-
 dar schal be takun awei. And the reme-¹⁷
 nantis of the noumbre of stronge archeris

^o in A. ^p in to C *pr. m.* ^q seith AK. Om. G *pr. m. H.* ^r vp GHK. vp vpon A. ^s Om. AGHK. ^t alle
 his E *pr. m.* ^u With E *pr. m.* ^v Om. E *pr. m.* ^w in the K. ^x Om. A.

^h a I. ^l two I. ^k he this I. ^l Om. I. ^m Om. CEFGHKMN PQRSUVX. ⁿ Om. CEFGHKMN PQRSUVX.
^o Om. CMR. ^p Om. CEFGHKMN PQRSUV. ^q Om. CMR. ^r Om. CEFGHKMN PQRSUVX. ^s Om. CMR. ^t The
 morwetijd kvx. ^u cometh to me I. ^v of I.

archeres fro the sonus of Cedar shul be mynusht; the Lord forsothe, God of Israel, spac.

CAP. XXII.

1 The charge of the valey of viseoun^y.
 What forsothe and^z to thee is^a, for thou^b
 stejedist vp, and thou al^c in to the
 2 rooues, ful of cry, myche vsid cite, cite ful
 out iozende? thi slayne not slayn^d with
 swerd, ne 'thi deade^e deade^f in batayle.
 3 Alle thi princes floun togidere, and harde
 ben bounde; alle that ben founde, ben
 4 bounde togidere, aferr floun. Therefore
 I seide, Goth awei fro me, bitterli I shal
 weepe; wileth not ben bisy, that zee
 coumforte me vp on the wastite of the
 5 dozter of my puple. Dai forsothe of sla-
 zter, and of to-treding, and of wepingus,
 fro the Lord God of ostes, in the valey
 of viseoun; serching the wal, and 'the gret
 6 doyng^h vp on the mounteyn. And Elam
 toc anⁱ arewe caas, and the char of an
 hors man; and the target naknide^k the
 7 wal. And chosen shul be thi valeis ful
 of foure horsid carres; and knyzttes shul
 8 sette ther setes in the zate. And dis-
 coueryd shal be the coueryng^l of Jude;
 and thou shalt seen in that dai the ar-
 mourie place of the 'house of the^m wilde
 9 wode; and the cliftus of the cite of Da-
 uid zee shul see, for thei ben multeplyed.
 And zee han gedered the watris of the
 10 nethere pond^{mm}, 'or susterneⁿ, and the
 houses^o of Jerusalem zee han noumbred,
 and zee han distrozted the housis, to
 11 strengthe the wal; and a lake zee han
 mad betwe^p two walles, and the watyr of
 the olde fishpond^{pp}, 'or systeme^q; and zee
 beheelden not to^r hym, that hadde mad
 it, and his werkere^s fro aferre zee sezen
 12 not. And the Lord God of ostus clepede
 in that dai to weping, and to weiling,
 and to ballidnesse, and to girding of a^t
 13 sac; and lo! ioze and gladnesse to slen

of the sones of Cedar schulen be maad
 lesse; for whi the Lord God of Israel spak.

CAP. XXII.

The birthun of the valei of visioun.¹
 What also is to thee, for and al thou
 stiedist in to roouys, thou ful of cry,²
 a citee of myche puple, a citee ful out
 ioiynge? thi slayn men *weren* not slayn
 bi swerd, nether thi deed men *weren* deed
 in batel. Alle thi princes fledden togidere,³
 and weren boundun harde; alle that weren
 foundun, weren boundun togidere, thei
 fledden fer. Therfor Y seide, Go ze awei⁴
 fro me, Y schal wepe bittirli; nyle ze be
 bisie to coumforte me on the distriyng of
 the douzter of my puple. For whi a dai⁵
 of sleyng, and of defoulyng, and of wep-
 yngis, *is ordeined* of the Lord God of
 oostis, in the valei of visioun; and he
 serchith the walle, and *is* worschিপful on
 the hil. And Helam took an arowe caas,⁶
 and the chare of an horse man; and the
 scheeld made nakid the wal. And thi⁷
 chosun valeis, *Jerusalem*, schulen be ful
 of cartis; and knyztis schulen putte her
 seetis in the zate. And the hilyng of⁸
 Juda schal be schewid; and thou schalt se
 in that dai the place of armuris of the
 hous of the forest; and ze schulen se the⁹
 crasyngis of the citee of Daud, for tho
 ben multiplid. Ze gaderiden togidere the
 watris of the lowere cisterne, and ze noum-¹⁰
 briden the housis of Jerusalem, and ze dis-
 trieden housis, to make strong the wal;
 and ze maden a lake bitwixe twei wallis,¹¹
 and ze *restoriden* the watir of the elde
 susterne; and ze biholden not to^w hym, that
 made 'thilke *Jerusalem*^x, and ze sien^y not
 the worchere therof afer. And the Lord¹²
 God of oostis schal clepe in that dai to
 wepyng, and to^z morenyng, and to ballid-
 nesse, and to a girdil of sak; and lo! ioie¹³
 and gladnesse *is* to sle caluys, and to

^y the visioun AEGHK. ^z Om. c et E pr. m. ^a forsothe is E pr. m. ^b Om. K. ^c Om. c et E pr. m.
^d Om. CE. ^e Om. E pr. m. ^f not dead K. ^h magnified E pr. m. ⁱ a E pr. m. ^k nakinde c. nakide E
 pr. m. ^l citees A. ^m Om. c pr. m. ^{mm} fishpond c pr. m. ⁿ Om. c et E pr. m. ^o hows AGHK. ^p between
 c et alii. bitwixe A. ^{pp} cysterne E sec. m. marg. AGHK. ^q Om. c pr. m. E pr. m. AGHK. ^r Om. c pr. m.
 E pr. m. ^s werk A. ^t Om. AEGHK.

^w Om. PY. ^x it i text. thilke Jerusalem i marg. ^y sauzen i passim. ^z Om. I.

calues, to kutte wetheres^u throtes, to ete flesh, and to drinke wyn; ete wee, and drinke wee, to moru forsothe wee shul
 14 dien. And opened is in myn eres the vois of the Lord of ostes, Ther shal not be forzyue this wickidnesse to zou, to^v the tyme that zee die, seith the Lord
 15 God of ostus. These thingus seith the Lord God of ostus, Go, and weend in to hym that dwelleth in the tabernacle, to Sobnam, prouost of the temple; and thou
 16 shalt sey to hym, What thou heer, or as^w who heer? for thou heewe out to thee heer a sepulcre, thou^x heewe in an hee^z, a memorial bisily in a ston a tabernacle
 17 to thee. Lo! the Lord shal make thee to ben born awei, as is born awei a capoun, and as an amyse, so he shal vnder
 18 reren thee. Crounende he shal crowne thee with tribulacioun; as a bal he shal sende thee in to a brod lond and spacious^y; there thou shalt dien, and there shal be the char of thi glorie, and the
 19 shenshipe of the hous of thi Lord. And I shal putte thee out fro thi standing, and fro thi seruyse I shal depose thee.
 20 And it shal be, in that dai I shal clepe my seruaunt Eleachym, the sone of Elchie; and clothin hym with thi coete, and
 21 with thi girdil I^z shal coumforten hym, and^a thi power I shal zyue in to his hondus; and he shal ben as a fader to men dwellende Jerusalem^b, and to the
 22 hous of Juda. And I shal zyue the keze of the hous of Daud vp on his shulder; and he shal openen, and ther shal not be that close; and he shal closen, and ther
 23 shal not be that opene. And I shal ficchen hym as a stake in the 'feithful place^c, and he shal be in to the see of glorie of the hous of his fader. And I
 24 shal hangen vp on hym al the glorie of the hous of his fader, off vesseles dyuers kindis, eche lital vessel, fro the vesseles of wyn chalices vnto alle vessel of musikis.

strangle wetheris, to ete fleisch, and to drynke wyn; ete we, and drynke we, for we schulen die to morewe. And the vois¹⁴ of the Lord of oostis is schewid in myn eeris, This wickidnesse schal not be forzouun to zou, til ze dien, seith the Lord God^a of oostis. The Lord God of oostis¹⁵ seith these thingis, Go thou, and entre to hym that dwellith in the tabernacle, to Sobna, the souereyn of the temple; and thou schalt seie to hym, What thou here,¹⁶ ethir as who here? for thou hast hewe to thee a sepulcre here, thou hast hewe a memorial in hi; place diligentli, a tabernacle in a stoon to thee. Lo! the Lord¹⁷ schal make thee to be borun out, as a kapoun is borun out, and as a cloth, so he shal reise thee. He crowninge schal¹⁸ crowne thee with tribulacioun; he schal sende thee as a bal in to a large lond and wijd; there thou schalt die, and there schal be the chare of thi glorie, and the schenscipe of the hous of thi Lord. And Y¹⁹ schal caste thee out of thi stonyng, and Y schal putte thee doun of thi seruyce. And it schal be, in that dai Y schal clepe²⁰ my seruaunt Eliachim, the sone of Helchie; and Y schal clothe hym in thi coote,²¹ and Y schal coumforte hym with thi girdil, and Y shal zyue thi power in to the hondis of hym; and he schal be as a fadir to hem that dwellen in Jerusalem, and to the hous of Juda. And Y schal zyue the²² keie of the hous of Daud on his schuldre; and he schal opene, and noon schal be that schal schitte; and he schal schitte, and noon schal^{aa} be that schal opene. And Y²³ schal sette hym a stake^b in a feithful place, and he schal be in to the^c seete of glorie of the hous of his fadir. And thou schalt²⁴ hange on hym al the glorie of the hous of his fadir, diuerse kindis of vessels, eche lital vessel, fro the vesselis of cuppis 'til to^d ech vessel of musikis. In that dai, seith²⁵ the Lord of oostis, the stake that was set

^u wedre AGHK. ^v for K. ^w Om. A. ^x that E pr. m. ^y a spaciouse G pr. m. HK. ^z and Y A. and GH. Om. K. ^a in H. ^b in Jerusalem AK sec. m. ^c place of feithful men E pr. m.

^a Om. A sec. m. ^{aa} ther schal I. ^b stake, ether a perche CEFHGHIKMNQRSUVXY. ^c a I. ^d vnto I.

25 In that dai, seith the Lord of osten, ther shal ben taken away the stake that was ficchid in a feithful place, and be to-broken, and fallen; and^d pershe shal that that he hadde hangyd in it, for the Lord spac.

CAP. XXIII.

1 The charge of Tyry. 3elleth, 3ee shippes of the se, for wastid is the hous, whennus to^e comen 'thei weren^f wont; fro the lond of Sethym it is opened to them.
2 Beth stylye, 3ee that dwellen in the ile, the chaffaring of Sidon; the men seilende
3 ouer the se fulfilden thee with manye watris; the sed of Nyli, the rip of the flod his frutes, and mad is the chaffare
4 of Jentiles. Ashame thou, Sidon, seith the se, the strengthe of the se, seiende, I trauailide not with child, and bar not, and nurshede not out 3ung childer, ne to
5 ful^g waxing bro3te forth maidenenes. Whan herd it shal be in Egipt, thei shuln so-rewen, whan thei shuln^h heren of Tiro.
6 Passeth the ses; 3elleth, that dwellen in
7 the ile. Whether not this 3oure is, that glorieide fro the rathere dazes in his eelde? leden shuln it aferr hir feet to pilgrym-
8 agen. Who tho3te this vp on Tirun sum tyme crowned, whos nededoeres princes, his marchaundus noble men of the erthe?
9 The Lord of osten tho3te this, that he drawe down the pride of alle glorie, and to shenshipe bringe down alle the noble
10 men of erthe. Passe ouer thi lond as the flod, thou do3ter of the se; ther is no
11 more girdil to thee. His hond ouer the se he 'strecchide, and disturbedeⁱ reumes.
The Lord sente a3en Canaan, that he to-
12 trede his stronge men; and seide^k, Thou shalt no mor leyn to, that thou glorie, chalengis sustenende, thou maden do3-
ter of Sidon^l. In Sichym risende ouer-seile thou^m; there forsothe shal not ben
13 reste to thee. Lo! the lond of Caldeis such a puple was not; Assur foundide it; in to caitifte thei ouerladden the stalwrthe

in the feithful place, schal be takun awei, and it schal be brokun, and schal falle down; and schal perische that hangide thereynne, for the Lord spak.

CAP. XXIII.

The birthun of Tire. 3e schippis of¹ the see, 3elle^e, for the hous is distried, fro whennus *counfort* was wont to come; fro the lond of Cethym, and was schewid to hem. Be 3e stille, that dwellen in the ile,² the marchaundie of Sidon; men passynge the see filliden thee in many watris; the³ seed of Nylus is heruest, the flood *is* the corn therof, and it is maad the marchaundie of hethene men. Thou, Sidon,⁴ be aschamed, seide the see, the strengthe of the see, and seide, Y trauelide not of child, and Y childe not, and Y nurschide not 3onge men, and Y brou3te not fulli virgyns to encreessyng. Whanne it schal⁵ be herd in Egipt, thei schulen make so-rewe, whanne thei heren of Tire. Passe⁶ 3e the sees; 3elle 3e, that dwellen in the ile. Whether^f this *citee* is not 3oure, that hadde⁷ glorie fro elde daies in his eldnesse? the feet therof schulen lede it fer, to go in pilgrymage. Who thou3te this thing on Tire⁸ sum tyme crownede, whos marchauntis *weren* princes, the selleris of marchaundie therof *weren* noble men of erthe? The⁹ Lord of oostis thou3te this thing, that he schulde drawe down the pride of al glorie, and that he schulde bringe to schenshipe alle the noble men of erthe. Thou dou3-¹⁰ ter of the see, passe thi lond as a flood; a girdil is no more to thee. It stretchide¹¹ forth his hond aboue the see, and disturblide rewmes. The Lord sente a3enes Canaan, for to al to-breke the stronge men therof; and he seide, Thou maide, the dou3-¹² ter of Sidon, that suffrist caleng, schalt no more adde, that thou haue glorie. Rise thou, and passe ouer the see in to Sechym; there also no reste schal be to thee. Lo!¹³

^d that and *E pr. m.* ^e Om. *E pr. m.* ^f he was *E pr. m.* ^g the ful *A.* ^h Om. *E pr. m.* ⁱ shal stretchen and disturben *CE pr. m.* ^k he seide *A.* ^l Sion *c.* ^m Om. *c.*

^e 3elleth *1.* ^f Wher *ceteri fere passim.*

men of it; thei vnderdolen his houses,
 14 thei putten it in to falling. Zelleth, 3ee
 shipes of the se, for doun wastid is 3oure
 15 strengthe. And it shal be, in that dai in
 for3eting thou shalt be, O! Tire, seuenti
 3er, as the dazes of o king; afterⁿ seuenti
 3er forsothe to^o Tiro shal be as a song
 16 of a strumpet. Tac harpe, go aboute the
 cite, thou strumpet, to for3eting taken;
 weel syng, ofte vse song, that mynde of
 17 thee be. And it shal be, after seuenti
 3er, the Lord shal visite Tirun, and
 bringen it a3een to his meedes; and eft^p
 it shal ben, whan it shal do fornyca-
 cioun with alle the reumes of the erthe,
 18 vp on the face of the erthe. And his
 nede doyngus and his meedus shuln ben
 halewid to the Lord; thei shuln not ben
 hid^q, ne leid vp; for to them that dwell-
 ede bifor the Lord shal be his nede do-
 yng, that thei ete into fulnesse, and be
 clad^r vn to oldnesse.

the lond of Caldeis, sich a puple was not;
 Assur foundide that *Tyre*; thei ledden
 ouer in to caitifte the strong men therof;
 thei myneden the housis therof, thei set-
 tiden it in to fallyng. Zelle, 3e schippis¹⁴
 of the see, for 3oure strengthe is distried.
 And it schal be, in that dai, thou Tire,¹⁵
 schalt be in for3etyng bi seuenti 3eer, as
 the daies of o king; but aftir seuenti
 3eer, as the song of an hoore schal be to
 Tyre. Thou hoore, 3ouun to for3etyng, take¹⁶
 an harpe, cumpasse the citee; syng thou
 wel, vse thou ofte a song, that mynde be
 of thee. And it schal be, aftir seuenti 3eer,¹⁷
 the Lord schal visite Tire, and schal bryng
 it a3en to hise hiris; and eft it schal be,
 whanne it schal do fornycioun with alle
 rewmes of erthe, on the face of erthe. And¹⁸
 the marchaundies therof and the meedis
 therof schulen be halewid to the Lord;
 tho^s schulen not be hid, nethir schulen be
 leid vp; for whi the marchaundie therof
 schal be to hem that dwellen bifore the
 Lord, that thei ete to fulnesse, and be
 clothid `til to^b eldnesse.

CAP. XXIV.

1 Loo! the Lord shal nakenen the erthe,
 and scateren it, and tormenten his face,
 2 and distro3en his dwelleris. And ther
 shal be, as the puple, so the prest; and as
 the seruaunt, so his^s lord; as the hand
 woman, so hir lady; as the biere, so he
 that sillith; as the vsurer, so he that taketh
 borewing; as he that a3een asketh, so he
 3 that owith^t. Bi scaterieng shal be sca-
 tered the lond, and bi robbing shal be
 robbid; the Lord forsothe spac this wrd.
 4 Weilede and doun flowede the erthe,
 and it is feblid; flowede doun the world,
 feblid is the heizte of the puple of the
 5 lond, and the lond is slayn of his dwell-
 eris. For thei ouerpasseden the lawes,
 chaungeden the ri3t, scatereden the euere
 6 durende bond. For that cursing shal de-

CAP. XXIV.

Lo! the Lord schal distrie the erthe,¹
 and schal make it nakid, and schal tur-
 mente the face therof; and he schal scater
 abroad the dwelleris therof. And it schal²
 be, as the puple, so the preest; as the ser-
 uaunt, so his lord; as the handmaide, so
 the ladi of hir; as a biere, so he that
 sillith; as the leenere, so he that takith
 borewieng; as he that axith a3en, so he
 that owith. Bi distrieng the lond schal³
 be distried, and schal be maad nakid by
 rauyschyng; for whi the Lord spak this
 word. The erthe morenyde, and fleet⁴
 awei, and is maad sijk; the world fleet
 awei, the hiznesse of theⁱ puple of erthe is
 maad sijk, and the erthe is slayn of hise⁵
 dwelleris. For thei passiden lawis, chaung-
 iden ri3t, distrieden euerlastyng boond of

ⁿ and after κ. ^o Om. E pr. m. ^p of it κ. ^q confoundid E pr. m. ^r clothid AEGHK. ^s the AGHK.
^t borewith c pr. m.

^g thei N. ^h vnto I. ⁱ Om. I.

uoure the lond, and synnen shuln his dwelleris; and^u therfore waxen woode shul his tilieres, and ther shul be lafte fewe men. Weilede the vyndage, feblid is the vyne; inwardli weileden alle that gladeden in herte. Cesede the ioze of tymbris, restide the soun of men glade; al stille was the swetnesse of the harpe. With song thei shul not drinke wyn; bitter shal be the drinke to men drinkende it. Al defouled is the cite of vanyte; closid is eche hous, no man entrende. Cry shal ben vp on the wyn in the stretes, desert is alle gladnesse, translid is the ioze of the lond. Laft is in the huge cite wilderness, and wrecchidnesse shal oppressen the zates. For these thingus shul be in the myddel of the lond, in the myddel of puples, what maner if fewe oile berries that lefen ben shaken out of the olyue tree, and cluster braunches, whan were endid the vyndage. These shul reren vp ther vois, and preisen, whan shal be glorified the Lord; thei shul nezen fro the se. For that in techingus glorifieth the Lord; in iles of the se, the name of the Lord God of Irael. Fro the endes of the erthe preisingus^v wee han herd, the glorie of the riztwis. And I seide, My priue thing to me, my priue thing to^w me. 'Wo to me^x, the lawe breking thei breenen, and in lawe breking of the ouer don thingus thei breenen the lawe. Ferd, and dich, and grene vp on thee, that dwellere art of the erthe. And it shal be, he that shal flee fro the face of drede^y, shal falle in to the dich; and he that taketh hymself out^z of the dich, shal be holden with the grene; for the gooteres fro heze thyngus ben opened, and smyte togidere shul ben the foundemens of the erthe. With to-breking shal ben to-broken the erthe, with to-brosing shal be to-brosid the lond, with to-stering shal be to-stired the erthe, with shaking shal be 'to-shaken^a

pees. For this thing cursyng schal deuoure the erthe, and the dwelleris therof schulen do synne; and therfor the louyeris therof schulen be woode, and fewe men schulen be left. Vyndage morenyde, the vyne is sijk; alle men that weren glad in herte weiliden. The ioie of tympanes ceesside,⁸ the sowne of glad men restide; the swetnesse of harpe with song was stille. Thei schulen not drynke wyn; a bittere drynk schal be to hem that schulen drynke it. The citee of vanyte is al to-brokun; ech hous is closid, for no man entrith. Cry schal be on wyn in streetis, al gladnesse is forsakun, the ioie of erthe is 'takun aweik. Desolacioun¹ is left in the citee, and wretchidnesse schal oppresse the zatis. For these thingis schulen be in the myddis of erthe, in the myddis of puplis, as if a fewe fruitis of olyue trees that ben left ben schakun of fro the olyue tre, and racyns, whanne the vyndage is endid. These men schulen reise her vois, and schulen preise, whanne the Lord schal be glorified; thei schulen schewe signes of gladnesse fro the see. For this thing glorifie^{3e} the Lord in techyngis; in the ilis of the see *glorifie* ^{3e} the name of the Lord God of Israel. Fro the endis of the erthe we han herd heriyngis, the glorye of the iust. And Y seide, My priuyte to me, my pryuyte to me. Wo to me, trespassours han trespassid, and han trespassid bi trespassyng of brekeris of the lawe. Ferdfulnesse, and a dicche, and a snare on thee, that art a dwellere of erthe. And it schal be, he that schal fle fro the face of ferdfulnesse, schal falle in to the dicche; and he that schal delyuere hym silf fro the dich, schal be holdun of the snare; for whi the wyndows of hize thingis ben openyd, and the fundamentis of erthe schulen be schakun togidere. The erthe schal be brokun with brekyng, the erthe schal be defoulid with defoulyng, the erthe schal be mouyd with mouyng, the erthe

^u Om. *E pr. m.* ^v preisyng *A.* ^w Om. *E pr. m.* ^x Om. *C pr. m.* ^y the drede *AEGHK.* ^z Om. *A.*
^a shaken *AC pr. m.*

^k translid, *ether takun away CEF GHIKMN PQRSUVXY.* ¹ Soleyntee, *ether desolacioun CEF GHIKMN PQRSUVXY.*

21 the erthe, as a drunken man. And it
 shal be don away, as the tabernacle of o
 nyzt, and greuen it shal his wickidnesse^b;
 and it shal falle, and it shal not leyn to,
 that it rise azen. And it shal be, in that
 dai visite^c shal the Lord vp on the knyzt-
 hod of^d heuene in^e hez, and vp on the
 kingus of the lond, that ben vp on erthe.
 22 And thei shul ben gedered togidere in
 the gederyng togidere of a bundel in to
 the lake, and thei shul ben closid there
 in prisoun; and aftir many dazes thei
 23 shul be visitid. And the moone shal
 shamen, and confoundid shal be the
 sunne, whan shal regne the Lord of
 ostes in the hil of Sion, and in Jerusa-
 lem; and in the sizt of ther olde men he
 shal ben glorified.

CAP. XXV.

1 Lord, my God thou art, I shal en-
 haunce thee, and I shal knoueleche to
 thi name; for thou hast do merueilous
 2 thingus, olde feithful thoztus. Amen. For
 thou hast set the cite in to noyse^f, the
 huge stronge cite in to falling, the hous
 of alienes, that it be not cite, and in to
 3 euermor it shal not ben bild^g vp. Vp on
 this shal praise thee a strong puple, the
 cite of stalwrth folc of kinde shal drede
 4 thee. For thou art mad strengthe to
 the pore, strengthe to the helpeles in his
 tribulacioun, hope fro the whirlwynd,
 a shadewe hilet fro hete; the spirit for-
 sothe of stalwrthe men as a whirlwind
 5 puttende doun a wal. As with hete in
 thrist, the noise of alienes thou shalt
 meken; and as with hete vnder the cloude
 feerly brennende, the braunches of stronge
 6 men thou shalt make to welewyn. And
 the Lord of ostes shal make to alle pu-
 ples in this hil a feste of fatte bestes, a
 feste of vyndage of merewi fatte thingus,
 7 of vyndage most pure. And he shal
 stumble doun in this hil^h the face of the
 bond, bounde togidere vp on alle puplesⁱ,
 and the web that he hath^k weuede vp

shal be schakun with schakyng, as a
 drunkun man. And it shal be takun²¹
 awei, as the tabernacle of o nyzt, and the
 wickidnesse therof schal greue it; and it
 schal falle down, and it schal not adde, for
 to rise azen. And it schal be, in that dai
 the Lord schal visite on the knyzt-
 hod of heuene an hi^z, and on the kyngis of erthe,
 that ben on erthe. And thei schulen be²²
 gaderid togidere in the gadering togidere
 of a bundel in to the lake, and thei schulen
 be closid there in prisoun; and aftir many
 daies thei schulen be visited. And the²³
 moone schal be aschamed, and the sunne
 schal be confoundid^m, whanne the Lord of
 oostis schal regne in the hil of Sion, and
 in Jerusalem, and schal be glorified in the
 sizt of hise eldre men.

CAP. XXV.

Lord, thou art my God, Y schal en-
 haunse thee, and Y schal knoueleche to thi
 name; for thou hast do marueils, thin elde
 feithful thoztis. Amen. For thou hast²
 set the citee in to a biriell, a strong citee
 in to fallyng, the hous of aliens, that it be
 not a citee, and be not bildid with outen
 ende. For this thyng a strong puple schal³
 herie thee, the citee of strong folkis schal
 drede thee. For thou art maad strengthe⁴
 to a pore man, strengthe to a nedi man in
 his tribulacioun, hope fro whirlwynd, a
 schadewyng place fro heete; for whi the
 spirit of stronge men is as a whirlwynd
 hurlyng the wal. As bi heete in thirst,⁵
 thou schalt make meke the noise of aliens;
 and as bi heete vndur a cloude brennyng,
 thou schalt make the siouns of stronge men
 to fade. And the Lord of oostis schal make⁶
 in thisⁿ hil to alle puplis the feeste of
 fatte thingis, the feeste of vyndage of fatte
 thingis ful of merow, of vyndage wel
 fyned. And he schal caste doun in this⁷
 hil the face of boond, boundun togidere on
 alle puplis, and the web which he weuyde
 on alle naciouns. And he schal caste doun⁸
 deth with outen ende, and the Lord God

^b wickenesse E. ^c areren E pr. m. ^d in E pr. m. ^e Om. E pr. m. ^f a mynde ston hipil C et E pr. m.
^g bildid A. ^h hi^z E pr. m. ⁱ the peplis K. ^k it C pr. m. E pr. m.

^m shent, ether ashamid C E F G H K M N P Q R S U V X Y. schent 1. ⁿ his 1. ^o his 1.

8 on alle nacyouns. He shal stumble down
deth^l in to eueere lasting, and^m don awei
shal the Lord God eche tere fro alle face;
and the reprof of his puple he shal don
away fro al erthe; for the Lord spac.
9 And they shul sey in that day, Lo! the
Lord oure God this; wee han abiden hym,
and he shal sauen vs; this the Lord; wee
han suffrydⁿ hym, and wee shul ful out
iozen, and gladen in his helthe zyuerere.
10 For the hond of the Lord shal reste in
this hil, and threschid^o shal ben Moab
vnder hym, as ben to-treden strawes in a
11 wayn. And he shal strecchen out his
hondis vnder hym, as a swymmere
streccheth out to swymmen; and he shal
meeken his glorie with the 'hurling to^p
12 of his hondis. And the forsemens, 'or
strengthis^a, of thin heze walles shul to-
gidere falle, and be lowid, and drawn
un to the erthe, vnto poudere.

CAP. XXVI.

1 In that day shal ben sungen this song
in the lond of Juda. The huge cite of
oure strengthe^r Sion; a saueour shal be
set in it, the wal and the bifor walling.
2 Openeth the zates, and ther shal go in
3 a riztwis folc^s, kende treuthe. The olde
errour zide awei; thou shalt kepe pes,
pest^t, for in 'thee, Lord^u, wee han hopid.
4 Ze han hopid in the Lord, fro the^v eueere
lastende worldus, in the Lord God, strong
5 in to withoute ende. For he shal in-
bowe the dwelleris in heizte, the heze
cite he shal meeken^w; he shal meke it
vn to the erthe, drawn it down in to
6 powder. To-trede it shal the foote of the
7 pore, the goyngus of helpeles men. The
sty of the riztwis is euene, euene the path
8 of the riztwis to gon. And in the sty of
thi domes, Lord, wee han sustened thee;
thi name, and thi mynde, in desyr of
9 soule. My soule shal desire thee in nyzt,
but and with my spirit in myn herte in-
ward thingus; fro erly I shal wake^x to

schal do away ech teer fro ech face; and
he schal do awei the schenscipe of his
puple fro ech lond; for the Lord spac.
And thei schulen seie in that dai, Lo!
this *is* oure God; we abididen hym, and
he schal saue vs; this *is* the Lord; we
suffriden him, and we schulen make ful
out ioie, and schulen be glad in his helthe.
For whi the hond of the Lord schal reste
10 in this^p hil, and Moab schal be threschid
vnder hym, as chaffis ben stampid in a
wayn. And he schal stretche forth hise
11 hondis vnder hym, as a swymmere stretch-
ith forth to swymmie; and he schal make
low the glorie of him with hurtlyng down
of hise hondis. And the strengthingis of
thin hiz wallis schulen falle down, and
schulen be maad low, and schulen be
drawun down to the erthe, 'til to the
dust^q.

CAP. XXVI.

In that dai* this song schal be sungun
1 in the lond of Juda[†]. The citee of oure
strengthe[‡]; the sauyour schal be set ther
ynne, the wal and the 'fore wal[†]. Opene
2 ze the zatis, and the iust folk schal entre,
kepyng treuthe. The elde errour is gon
3 awei; thou schalt kepe pees, pees, for thou,
Lord, we hopiden in thee. Ze han hopid
4 in the Lord, in euerlastyng worldis[§], in
the Lord God, strong with outen ende. For
5 he schal bowe down hem that dwellen an
hiz, and he schal make low an hiz citee^{||};
he schal make it low 'til to^s the erthe; he
schal drawe it down 'til to^s the^t dust. The
6 foot of a pore man schal defoule it, and
the steppis of nedi men *schulen defoule it*.
The weie of a iust man is riztful, the path
7 of a iust man *is* riztful to go. And in the
8 weie of thi domes, Lord, we suffriden thee;
thi name, and thi memorial *is* in desir of
soule. My soule schal desire thee in the
9 nizt, but also with my spirit in myn en-
traills; fro the morewtid Y schal wake to

* dai; that is,
whanne the
doom is endid.
Live here. κ.
† Juda; that
is interpretid
knowledgeinge
of Goddis heer-
ijng. *Live here.*
κ.
‡ Sion; that is,
heuenli citee,
whois excel-
lence mai not
be declarid bi
mannus wordis;
this word Sion
is nether in
Ebrew nether
in bokis amend-
id. *Live here.*
κ.
§ worldis; that
is, to gete to
him euerlasting
lijf. κ.
|| citee; that is,
citees in wiche
pride and
othere vicis ben
plenteuous.
Live here. κ.

^l Om. *E pr. m.* ^m deth and *E pr. m.* ⁿ sustened *C pr. m.* ^o wynewid *C et E pr. m.* ^p hurlyng *A.*
hurtlyng *κ.* ^q Om. *C et E pr. m.* ^r grete strengthe *C pr. m.* ^s folc of kinde *E pr. m.* ^t Om. *AK sec. m.*
^u the Lord *C.* ^v Om. *κ.* ^w meken it *κ.* ^x maken *κ.*

^p his *I.* ^q vnto dust *I.* ^r fore wal [biforwal *CK*], *ether a strengthe bifore the wall CEF GHIKMN PQRSUY.*
biforwal *VX.* ^s vnto *I.* ^t Om. *I.*

thee. Whan thou shalt don thi domes in the erthe, ríztwísnesse shul lernē alle the dwelleris of the world. Haue wee mercy to the vnpítouse, and he shal not lerne to do ríztwísnesse; in the lond of halewís wíckē thingus he díde, and he shal not see the glorie of the Lord. Lord, be enhauncíd thín hond, that thei see^y not; see and be confoundíd the enuyende^z puples, and fyr thín enemys deuoure. Lord, thou shalt 3yuen pes to vs, alle forsothe oure werkes thou wroztíst in^a vs. Lord oure God, lordís weldedē vs, with oute thee; only in thee recorde wee of thí name. Díende lyue thei not, and íeauntís ryse thei not a3ēen. Therefore thou hast vísítýd, and to-brosedest hem, and lost al the mynde of them; and thou hast for3yue to the fol of kinde, Lord, thou hast for3oue to the folc of kynde. Whether glorífied thou art? thou hast 'drawen along^b alle the termes of the erthe. Lord, in anguysh thei so3ten thee; in tribulacioun of grucching thí lore to them. As she that conceyuēde, whan she shulde ne3he to the trauailing of child, sorewēde crieth^c in hir sorewes, so wee^d ben maad fro thí face, Lord. Wee han conceyuēd, and as wee han born, and bro3te forth the spirít of helthe; ríztwísnesse wee han not don in erthe, therefore fellen not the dwelleris of the erthe. Lyuen shul thí deade, my^e slayne men shuln a3ēen rise. Beth wakíd, and preísēth, 3ēe that dwellen in pouder; for the dew of lí3t thí dew, and the lond of íeauntus thou shalt drawe down in to falling. Go, my puple^f, entre in to thí bed places, close thí dores vp on thee, be híd a lítl while, to the tyme that passe myn^g indignacioun. Lo! forsothe the Lord shal go out fro hís hoely place, that he vísíte the wíckídnēsse^{gg} of the dwellere of the erthe a3ēen hym; and the erthe shal opene hís blod, and shal no more koueren hís slayn men.

thee. Whanne thou schalt make thí domes in erthe, alle dwelleris of the world schulen lerne ríztfulnessē. Do we merci to the wíckíd man, and he schal not lerne to do ríztfulnessē^u; in the lond of seyntís he díde wíckíd thingís, and he schal not se the glorie of the Lord. Lord, thín hond¹¹ be enhaunsíd, that thei se not; puplís hauynge enuye se, and be schent, and fier deuoure thín enemys. Lord, thou schalt¹² 3yue pees to vs, for thou hast wrou3t alle oure werkís in vs. Oure Lord God, lordís¹³ haddē vs in possessioun, withoutē thee; oneli in thee haue we mynde of thí name. Thei that díen, lyue not, and gíauentís¹⁴ risen not a3ēen. Therfor thou hast vísítýd, and hast al-to broke hem, and thou hast lost al the mynde of hem; and Lord, thou hast for3oue^{uu} to a folc, thou hast for3oue^{uu}¹⁵ to a folc. Whether thou art glorífied*? thou hast maad fer fro thee all the endís of erthe. Lord, in angwísch thei sou3ten¹⁶ thee; in the tribulacioun of grutchyng thí doctryn to hem. As sche that conseyuēde,¹⁷ whanne sche neí3eth sorewful to the child beryng, crieth in her sorewís, so we ben maad, Lord, of thí face. We han conceyuēd, and we han as trauelíd of child, and we han childíd the spirít of helthe; we díden not ríztfulnessē in erthe. Therfor the dwelleris of erthe fellen^v not down; thí deed men schulen lyue, and my slayn¹⁸ men schulen rise a3ēen. 3ē that dwellen in dust, awake, and herie; for whí the deew of lí3t is thí deew, and thou schalt drawe down the lond of gíauentís in to fallýng. Go thou, my puple, entre in to thí beddis, close thí doris on thee, be thou híd a lítl at a moment, til indignacioun passe. For¹⁹ lo! the Lord schal go out of hís place, to vísíte the wíckídnēsse of the dwellere of erthe a3ēens hym; and the erthe schal schewe hís blood, and schal no more híle híse slayn men.

* glorífied; that is, of hem bi penaunce? nay, for thei mysúsiden the tyme of penaunce. Lire here. k.

^y Om. E sec. m. ^z enuyying see E sec. m. ^a Om. K. ^b longíd out c et E pr. m. ^c she crieth AEGHK. ^d thei E pr. m. ^e thín AC pr. m. K sec. m. thí E pr. m. ^f puple with me E pr. m. ^g Om. E pr. m. ^{gg} wíckídnēsse E.

ríztwísnesse 1. ^{uu} for3iue 1. ^v felden 1 passim.

CAP. XXVII.

1 In that dai viseten shal the Lord in
his harde swerd, and gret, and strong,
vp on leuyathan, an eddere, a^h leour,
and vp on leuyathan, aⁱ crookid wounde
serpent^k; and he shal sle the whal, that
2 is in the se. In that day the vynezrd^l
3 of good cleer wyn shal synge to hym. I
the Lord that kepe it, feerli shal heelden
out to it, lest par aenture it be visitid
4 azen it; nyzt and dai I kepe it, indigna-
cioun is not to me. Who shal zyue me a
thorne, and a brere? In bataile I shal go
5 vp on it, I shal brennen it togidere. Or
more I shal holde my strengthe? He shal
do pes to me, pes he shal don to me.
6 Who shal go out with bure fro Jacob?
Flouren and burioune shal Irael, and
they shul fulfille the face of the world
7 with sed. Whether after the plage of the
smytende hymself he smot hym? or as he
sloo3 the slayne men of hym, so he is
8 slayn? In mesure azen mesure, whan leid
to it shal be, he shal deme it; he bitho3te
in his harde spirit, by the day of hete.
9 Therfor vp on this shal ben for3ouen
wickidnesse to^m the hous of Jacob, and
this al the frute, that be don awei his
synne, whan he shal leyn alle the stones
of the auter as theⁿ hurtlid stones of askes^o.
Stonde shul not the maumet wodes, and
10 the maumet wassing temples. Forsothe
the strengthid cite shal be desolat, the
faire shal ben forsake, and lafte as desert;
there^p shal be fed the calf, and there shal
he lyn, and waste the ouermostes of it.
11 In the dro3te of his rip to-treden shul
ben wymmen, comende and techende it.
Forsothe ther is not the puple wys, ther-
fore shal^q not han mercy of it, that made
it; and that^r foormede it, shal not spare
12 to it. And it shal be, in that dai shal the
Lord smyte, fro the wombe of the flod
vnto the strem of Egipt; and 3ee shul be
gedered togidere oon and oon, 3ee sonus
13 of Irael. And it shal be, in that dai

CAP. XXVII.

In that dai the Lord schal visite in his 1
hard swerd, and gret, and strong, on
leuyathan, serpent, a barre, and on leuy-
athan, the crookid serpent; and he schal
sle the whal, which is in the see. In that 2
dai the vyner of cleen wyn and good schal
synge to him. Y am the Lord that kepe 3
that *vyner*; sudeynli Y schal zyue drynke
to it, lest perauenture it be visitid azens
it; nyzt and dai Y kepe it, indignacioun 4
is not to me. Who schal zyue me a thorn
and brere? In batel Y schal go on it, Y
schal brenne it togidere. Whether rathere 5
Y schal holde my strengthe? It schal make
pees to me, it schal make pees to me, *for*
the merit of hem that schulen go out with 6
fersnesse fro Jacob. Israel schal floure and
brynge forth seed, and thei schulen fille
the face of the world with seed. Whether 7
he smoot it bi the wounde of *the puple*
of Jewis smytynge hym? ether as it killide
the slayn men of hym, so it was slayn? 8
In mesure azens mesure, whanne it schal 8
be cast awei, he schal deme it; he bi-
thou3te in his hard spirit, bi the dai of
heete. Therfor on this thing wickidnesse 9
schal be for3ouun to the hous of Jacob,
and this *schal be* al the fruyt, that the
synne therof be don awei, whanne it hath
set all the stoonys of the auter as the
stoonys of aische hurtlid down. Wodis 10
and templis schulen not stonde. Forsothe 10
the strong citee schal be desolat, the fair
citee schal be left, and schal be forsakun
as a desert; there a calf schal be lesewid,
and schal ligge there, and schal waste the
hiznessis therof. In the drynesse of ripe 11
corn therof wymmen comynge, and thei
that techen it, schulen be al to-brokun.
Forsothe it is not a wijs puple, therfor he
that made it, schal not haue mercy on it;
and he that fornyde it, schal not spare it.
And it schal be, in that dai the Lord schal 12
smyte thee, fro the botme of the flood 'til
to^w the stronde of Egipt; and 3e sonus of

^h and *AGHK*. ⁱ Om. *E pr. m.* ^k Om. *E pr. m.* ^l vyne *C et E pr. m.* ^m vpon *E pr. m.* ⁿ he *K*.
^o asshen *A*. asken *EGH*. ^p wher *E pr. m.* ^q he schal *AG sec. m. K sec. m.* ^r he that *A*.

^w vnto *I*.

shal be trumpid in a gret trumpe, and ther shul comen that weren lost, fro the lond of Assiries, and that weren cast awei, fro the lond of Egipt; and thei shul honouren the Lord, in the hoeli hil in^s Jerusalem.

CAP. XXVIII.

1 Wo to the crowne of pride, to the drunke men of Efraym, and to the flour fallende doun of the glorie of his ful out io3yng, that weren in^t the cop of the
2 valei most fat, errende of wyn. Lo! the stalwrthe and the stronge Lord, as the bure of hail, the tempest al brekende, as the bure of manye flowende watris, and
3 sent^u out vp on the spaciose erthe. With feet shal be to-trede^v the crowne of pride
4 of the drunke men of Efraym, and the flour shal be doun fallende of the glorie of his ful out io3ing, that is vp on the cop of the valei of fatte thingus, as the biforn rijp frute bifor the rijpnesse of heruest; the whiche thing whan shal beholde the seere, anoon as with hond he
5 shal holden, he shal deuoure it. In that dai shal be the Lord of ostes the crowne of glorie, and the garlond of ful^w out
6 io3ing, to the residue of his puple; and the spirit of dom to the sittere vp on the trone, and strengthe to ther men turnende a3een fro the bataile to the 3ate.
7 These also for wyn^x knewen not treuthe^y, and for drunkenesse thei erreden; preest and profete knewen not for drunkenesse; thei ben sopen awei of^z wyn, thei erreden in drunkenesse; thei knewe not the
8 seere, thei vnknewe dom. Alle forsothe boordis ben fulfild with the^a vome^b and^c filthis, so that ther were no more place.
9 Whom shal he teche kunnyng, and whom to vnderstonde shal he make the heryng? The wened from mylc, the put awei

Israel, schulen be gaderid oon and oon. And it schal be, in that dai me schal come¹³ with a greet trumpe, and thei that weren lost, schulen come fro the lond of Assiriens, and thei that weren cast out, *schulen come* fro the lond of Egipt; and they schulen worschipe the Lord, in the hooli hil in Jerusalem.

CAP. XXVIII.

Wo to the coroun of pride, to the drunkun men of Efraym, and to the flour fallynge doun of the glorie of the ful out ioi3yng therof, that weren in the cop of the fatteste valei, and erriden^x of wyn. Lo! the my3ti and strong Lord, as the
2 feersnesse of hail, a^y whirlwynd brekyng togidere, as the fersnesse of many watris flowyng, and sent out on a large lond. The coroun of pride of the drunken men
3 of Efraym schal be defoulid with feet, and the flour of glorie of the ful out ioi-4 yng of hym, that is on the cop of valei^z of fat thingis, schal be fallyng doun, as a tymeli thing bifore the ripenesse of heruest; which whanne a man seyng biholdith, anoon as he takith with hond, he schal deuoure it. In that dai the Lord of
5 oostis schal be a coroun of glorie, and a garlond of ful out ioi3yng, to the residue of his puple; and a spirit of doom to^a hyn⁶ that sittith on the trone, and strengthe to hem that turnen a3en fro batel to the 3ate. But also thei knewen not for wyn, and
7 erriden for drunkenesse; the preest and profete knewen not for drunkenesse; thei weren sopen up of wyn, thei erriden in drunkenesse; thei knewen not a profete, thei knewen not doom. For whi alle
8 bordis weren fillid with spuyng and filthis, so that ther was no more place. Whom
9 schal he teche kunnyng, and whom schal he make to vndurstonde heryng? Men wenyd fro mylk, men drawun awei fro tetis. For whi comaunde thou, comaunde¹⁰

^s of AGHK. ^t to A. ^u the sent E pr. m. ^v to-troden E. ^w the ful A. ^x Forsothe thise also first E pr. m. ^y Om. E pr. m. ^z with A. ^a Om. AGHK. ^b vomes C pr. m. ^c of E pr. m.

^x erride I. ^y and A. ^z the valei I. ^a of N.

10 fro tetes. For send, eft^d send; send, eft^d
 send; abyd, eft^d byde; abijd, eft^d bijd;
 11 litil there, litil there. In the speche for-
 sothe of the lippe, and in an othir tunge
 12 shal ben spoke to this puple, to whom
 he seide, This is my reste; releueth the
 wery, and that is my refreshing; and thei
 13 wolden not heren. And ther shal be to
 them the wrd of the Lord, Send, eft
 send; send, eft send; abijd, eft bijd^e;
 abijd, eft bijd^e; litil there, litil there;
 that thei go, and falle backward, and be
 14 to-brosid, and gnared, and taken. For
 that hereth the wrd of the Lord, zee
 men^f gileris, that lordshipen vp on my
 15 puple that is in Jerusalem. Zee seiden
 forsothe, Wee han smyte pes bond with
 deth, and with helle wee han maad co-
 uenaunt; scourge flowend whan shal
 passe, shal not come vp on vs, for wee
 han set lesyng oure hope, and with les-
 16 yng we ben couered. Therfor these
 thyngus seith the Lord God^g, Lo! I shal
 senden in the foundemens of Sion a cor-
 ner ston precious, proued, in the founde-
 ment foundid; who shal beleuen, hee^z
 17 he not. And I shal putte in peis dom,
 and rijtwisnesse in mesure; and the hail
 shal to-turne vpsodoun the hope of les-
 yng, and the proteccioun watris shul
 flowe. And don away shal be zoure pes
 18 bond with deth, and zoure couenaunt
 with helle shal not stonde; scourge flow-
 ende whan shal passe, zee shul be to it
 19 in to treading. Whan euere it shal passe,
 it shal take zou away; for erly the moru-
 tid it shal passe, in^b day and nyzt; and al
 onli the alone greuous birthene vnder-
 20 standing shal zyue to the herende. Al
 to streit forsothe is the beddyng, so that
 an other falle down; and the shorte man-
 21 til either mai not couere. As forsothe
 in the hil of deuyseouns shal stonde the
 Lord, so in the valei, that is in Gabaon,
 he shal wrathe, that he do his werk;

thou^b azen; comaunde thou, comaunde
 thou azen; abide thou, abide thou azen;
 abide thou, abide thou azen; a litil there,
 a litil there. For whi in speche of lippe,¹¹
 and in other langage he schal speke to
 this puple, to which^c he seide, This is my¹²
 reste; refreische ze a weri man, and this is
 my refreischyng; and thei nolden^d here.
 And the word of the Lord schal be to¹³
 hem, Sende thou, sende thou azen; send
 thou, sende thou azen; abide thou, abide
 thou azen; abide thou, abide thou azen;
 a litil there, a litil there; that thei go, and
 falle backward, and be al to-brokun, and¹⁴
 be snarid, and be takun. For this thing,¹⁴
 ze men scorneris, that ben lordis ouer^e my
 puple which is in Jerusalem, here^f the
 word of the Lord. For ze seiden, We han^g¹⁵
 smyte a boond of pees with deth, and we
 han maad couenaunt with helle; a scourge
 flowynge whanne it schal passe, schal not
 come on vs, for we han set a leesyng oure
 hope, and we ben kyuered with a leesyng.
 Therfor the Lord God seith these thingis,¹⁶
 Lo! Y schal sende in the fundamentis of
 Sion a corner stoon precieuse, preuyd,
 foundid in the fundament; he that bi-
 leueth, schal not haaste. And Y schal¹⁷
 sette doom in weihte, and^h rijtfulnesse inⁱ
 mesure; and hail schal distrie the hope of
 leesyng, and watris schulen flowe on pro-
 teccioun. And zoure boond of pees with
 deth schal be don awei, and zoure coue-¹⁸
 naunt with helle schal not stonde; whanne
 the scourge flowynge schal passe, ze schu-
 len be to it in to defoulyng. Whanne euer¹⁹
 it schal passe, it schal take awei zow;
 for whi erli in the grey morewid it schal
 passe, in dai and nyzt; and oonli trauel
 aloone schal zyue vndurstandyng to her-
 yng. Forsothe the bed is streit, so that²⁰
 the tother^k falle down; and a schort mentil
 schal not hile euer either. For as in the²¹
 hil of departyngis the Lord schal stonde,
 as in the valei, which is in Gabaon, he

^d and eft *E pr. m.* ^e abijd *E sec. m.* abyde *AGHK.* ^f Om. *c pr. m. E pr. m.* ^g Om. *K.* ^h Om. *c pr. m.*

^b Om. *N.* ^c the which *I.* ^d wolden not *I.* ^e of *N.* ^f hereth *I.* ^g haue *I passim.* ^h and in *I.*
ⁱ and *I.* ^k oothir *I.*

alyeu is the werk of hym, that he werke his werk; straunge is his werk fro hym. 22 And now wileth not bigilen, lest par auenture be streitid 3oure bondis; ful ending forsothe and abregging I haue herd of the Lord God of ostus, vp on al 23 erthe. With eres parceyueth, and hereth my vois; taketh heed, and hereth 24 my fayre speche. Whether al day shal ere^l the erere, that he sowe, and forth 25 kутten, and^j purge his erthe? Whether not, whan he shal euenen therto his face, he shal sowe the sed gith, and the comyn sprengen, and sette the whete bi order, and barly, and myle, and ficche^k in ther 26 coestes? And shal teche hym his God, in 27 dom shal^l leren^m hym. Forsothe not in sawes shal be throsshe gith, ne the wheel of a wayn vp on the comyn shal gon aboute; but in 3erde shalⁿ ben shaken 28 out gith, and the comyn in a staf. Bred forsothe shal be to-mynusht, but not in to euermor the thresshere shal thresshen it, ne shal trauaile it the wheel of the wayn, ne with his cles shal^o to-mynushe 29 it. And that fro the Lord God of ostes wente out, that merueilous shulde make counseil, and magnefyen the^p rightwysnesse.

CAP. XXIX.

1 Wo! Ariel^q, Ariel^r, *that is, Jerusalem, and auter*^s, cite that Dauid ouercam; added is 3er to 3er, solempnetees ben 2 ouerturned. And^t I shal besette aboute Ariel, and it shal be dreri and sorewy; 3 and it shal be to me as Aryel. And I shal cumpasse as a bal in thi cumpas, and I shal kaste a3en thee an hep, and the strengthis I shal sette in to thi^u 4 seging. Thou shalt be meekid, of the erthe thou shalt speke, and of the loewe^v erthe shal ben herd thi speche; and shal

schal be wroth, that he do his werk; his werk^l alien, that he worche his werk; his werk is straunge fro hym. And now nyle²² 3e scorne, lest perauenture 3oure boondis be maad streit togidere; for Y herde of the Lord God of oostis, endyng and abreggyng on al erthe. Perseyue 3e with 23 eeris, and here 3e my vois; perseyue 3e, and here 3e my speche. Whether 24 he that erith, schal ere^m al dai, for to sowe, and schal be kerue, and purge his londe? Whether whanne he hath maad 25 euene the face therof, schal he not sowe gith^{*}, and spreng abrood comyn? and he schal not sette wheete bi ordre, and barli, and mylium, and fetchis in his coostis? And his God schal teche hym, in doom he 26 schal teche hym. Forsothe gith schal not 27 be threischid in sawis, and a wheel of a wayn schal not cumpasse on comyn; but gith schal be betun out with a 3erd, and comyn with a staf. Sotheli breed schal 28 be maad lesse, but he that threischith schal not threische it with outen ende, nether schal trauele it with a wheel of a wayn, nether schal make it lesse with hise clees. And this thing 3ede out of the 29 Lord God of oostis, that he schulde make wondirful councel, and magnefie riztfulnesse.

* *gith*; is a kynde of erbe, able to potage, and is lijk comyn. *Liue here. A et alii.*

CAP. XXIX.

Wo! Ariel, Ariel^{n†}, the citee which 1 Dauid ouercam; 3eer is addid to 3eer, solempnytees ben passyd. And Y schal 2 cumpasse Ariel, and it schal be soreful and morenyng; and *Jerusalem* schal be to me as Ariel. And Y schal cumpasse 3 as a round trendil^o in thi cumpasse, and Y schal caste erthe a3ens thee, and Y schal sette engynes^p in to thi bisegyng^q. Thou 4 schalt be maad low, thou schalt speke of erthe, and thi speche schal be herd fro the erthe; and thi vois schal be as *the vois* of

† *Ariel*; that is, Jerusalem. *A et alii.* that is, the citee of Jerusalem. r.

^l eren c pr. m. ^j that he c pr. m. ^k vicia c et E pr. m. ^l he shal AK. ^m lerne AGHK. ⁿ Om. A. ^o Om. CE pr. m. ^p Om. AEGHK. ^q to Ariel c pr. m. E pr. m. ^r Om. C. woo! Ariel AK sec. m. ^s Om. c et E pr. m. ^t Om. E pr. m. ^u Om. c pr. m. ^v Om. E pr. m.

^l werk is A sec. m. ^m eryl s. ⁿ Om. R. ^o speere, ether trendil CEI GHIKMN PQRSUY. ^p strengthis, ether engynnes CEF GHIKMN PQRSUVXY. ^q bisechyng A. bysekyng s.

be as of a deuel clepere fro the erthe thi
 vois, and fro the loewe^w erthe shal groyne
 5 thi speche. And shal be as thynne pou-
 der the multitude of men wynewende^x
 thee; and as 'a guast^y thurgh passende,
 the multitude of hem that azen thee
 6 hadden maistri. And it shal be feerly,
 'or *sudenly*^z, anoon fro the Lord of
 ostus it shal be visitid, in thunder, and
 quauyng of erthe, and gret vois of whirle-
 wind, and of tempest, and of flaume of
 7 fjr deuoureude. And shal be as a^a
 drem^b of a^c nyzt viseoun the multitude
 of alle Jentiles that fozten azen Ariel;
 and alle that azen riden, and bisegeden,
 8 and hadden the maistri azen it. And as
 sweueneth the hungrende, and eteth,
 whan forsothe he were wakid, voide is
 his soule; and as sweueneth the thrist-
 ende, and drinketh, and aftir that^d he
 were waken, weri zit he thristeth, and
 his soule is voide, so shal be the multi-
 tude of alle Jentiles, that fozten azen the
 9 hil of Sion. Bicometh alle stoneid, and
 wndreth; flotereth, and waghereth; 'be ze^e
 drunken inwardli, and not of wyn; zee be
 10 moued, and not with drunkenesse. For
 mengd hath the Lord to zou the spirit
 of slep; he shal closen zoure ezen, the
 profetes, and zoure princes that seen vi-
 11 seouns, he shal couere. And ther shal
 be to zou the viseoun of alle as the wrdis
 of the boc sealid; whom whan thei shul
 zyue to the kunnende lettris, thei shul
 sey, Reed this; and he shal answern, I
 12 mai not, forsothe it is sealid. And the
 boc shal be zyue to the not kunnende
 lettris, and it shal be seid to hym, Reed;
 and he shal answern, I kan not lettris.
 13 And the Lord seide, 'For thi that^f this
 puple nezheth with his mouth, and with
 his lippes glorifieth me, his herte for-
 sothe fer is fro me; and thei dradden me

a deed man reivid bi coniuring, and thi
 speche schal ofte grutche of the erthe.
 And the multitude of hem that wyndewen⁵
 thee, schal be as thynne dust; and the
 multitude of hem that hadden the maistrie
 azens thee, *shal be* as a^r deed sparcle
 passynge. And it schal be sudenli, anoon⁶
 it schal be visitid of the Lord of oostis, in
 thundur, and in mouyng of the erthe, and
 in gret vois of whirlwynd, and of tem-
 pest, and of flawme of fier deuowrynge.
 And the multitude of alle folkis that⁷
 fouzten azens Ariel schal be as the drem
 of a nyztis visioun; and alle men that
 fouzten, and bisegiden, and hadden the
 maistrie azens it. And as an hungry man⁸
 dremyth, and etith, but whanne he is
 awakid, his soule is voide; and as a thirsti
 man dremeth, and drynkith, and after that^{rr}
 he is awakid, he is weri, and thirstith zit,
 and his soule is voide, so schal be the
 multitude of alle folkis, that fouzten azens
 the hil of Sion. Be ze astonyed, and⁹
 wondre^s; wake ze, and douzte ze; be ze
 drunken, and not of wyn; be ze moued,
 and not with drunkenesse. For the Lord¹⁰
 hath meddlid to zou the spirit of sleep;
 he schal close zoure izen, and schal hile
 zoure profetis, and princes that sien vi-
 siouns. And the visioun of alle *profetis*¹¹
 schal be to zou as the wordis of a book
 aseelid; which whanne thei schulen zyue
 to hym that kan lettris, thei schulen seie,
 Rede thou this *book*; and he schal an-
 swere, Y may not, for it is aseelid. And¹²
 the book schal be zouun *to him* that kan
 not lettris, and it schal be seid to hym,
 Rede thou; and he schal answern, Y kan
 no lettris. And the Lord seide, For that¹³
 this puple neizeth with her mouth, and
 glorifieth me with her lippis, but her^t
 herte^u is fer fro me; and thei dreden
 me for the comaundement^v and tech-

^w Om. E pr. m. ^x wynnyngc κ. ^y or dede bronde c sec. m. marg. deade bronde E sec. m. AGHK.
^z Om. c et E pr. m. ^a Om. AGHK. ^b slep c pr. m. E pr. m. ^c Om. AGHK. ^d Om. A. ^e zee shul be
c pr. m. E pr. m. ^f For that A.

^r Om. A pr. m. ^{rr} Om. N. ^s wondreth I. ^t the CEFGHKMNQRSUVX. ^u herte therof CEFGHKMN
QRSUVX. herte of it I. ^v comaundementis A pr. m. M.

in maundement of men and doctrines,
 14 therefore loo^h! I shal adde, that gret
 wondring I do to this puple, with gret
 myracle and hidous; forsothe pershe shal
 wisdom fro his wise men, and the vnder-
 standing of his prudent men shal be hid.
 15 Wo, see that deep ben inⁱ herte, that
 fro the Lord see hide counseil; of whom
 the werkes ben in dercnesses, and seyn,
 Who seeth vs, and who knez vs?
 16 Shreude is this soure thenking, as if the
 cley azens the crockere thenke, and the
 werk sey to his makere, Thou hast not
 mad me; and the making sey to his
 17 makere, Thou vnderstondist^k not. Whe-
 ther not zit in lital and in short shal be
 turned Liban 'in to^l Chermel, and Cher-
 mel in to a wilde wode shal ben holde?
 18 And heren shul in that day deue men
 the wrdis of the boc, and fro dercnesses
 and mystynesses the ezen of blynde^m
 19 men shul seen; and mylde men shuln
 adde in the Lord gladnesse, and pore
 men in the hoeli Israel ful out shul
 20 iozen. For heⁿ hath failid, that hadde the
 maistri, ful endid is the gilere, and hewen
 down ben alle that wakeden 'vp on^o wick-
 21 idnesse^{oo}; that to synnen maden men in
 wrd, and the vndernymere in the zate
 thei supplaunteden, and boweden down
 22 in veyn fro the rihtwis. For that these
 thingus seith the Lord to the hous of
 Jacob, that azebozte^p Abraham, Not now
 shal be confoundid Jacob, ne now his
 23 chere shal shame; but whan he shal seen
 his sones, the werkys^{pp} of myn hondis, in
 his myddel halewende my^q name. And
 thei shul halewen the hoeli of Jacob, and
 the hoeli God of Israel thei shul prechen;
 24 and knowen shul the errende in spirit
 vnderstanding, and the musures shul
 lerne^q the lawe.

yngis of men, therfor lo! Y schal adde,¹⁴
 that Y make wondryng to this puple, in
 a gret myracle and wondurful; for whi
 wisdom schal perische fro wise men ther-
 of, and the vndurstandyng of prudent men
 therof schal be hid. Wo to you that ben¹⁵
 hize^w of herte, that ze hide counsel fro the
 Lord; the werkis of whiche ben in derk-
 nesses, and thei seien, Who seeth vs, and
 who knowith vs? This thouzt of you is¹⁶
 weiward, as if cley thenke azens a pottere,
 and the werk seie to his makere, Thou
 madist not me; and a thing 'that is^x
 maad, seie^y to his makere, Thou vndur-
 stondist not. Whether not zit in a lital¹⁷
 time and schort the Liban schal be turned
 in to Chermel, and Chermel schal be
 arettid in to the forest? And in that dai¹⁸
 deaf men schulen here the wordis of the
 book, and the izen of blynde men schulen
 se fro derkuessis and mysty; and mylde¹⁹
 men schulen encreesse gladnesse in the
 Lord, and pore men schulen make ful out
 ioie in the hooli of Israel. For he that²⁰
 hadde the maistrie, failide, and the scornere
 is endid, and alle thei ben kit down that
 walkiden on wickidnesse; whiche^z maden²¹
 men to do synne in word, and disseyu-
 eden a repreuere in the zate, and bowiden
 away in veyn fro a iust man. For this²²
 thing the Lord, that azen bouzte Abra-
 ham, seith these thingis to the hous of
 Jacob, Jacob schal not be confoundid now,
 nether now his cheer schal be aschamed;
 but whanne he schal se hise sones, the²³
 werkis of myn hondis, halewyng my
 name in the myddis of hym. And thei
 schulen halewe the hooli of Jacob, and
 thei schulen preche God of Israel; and²⁴
 thei that erren in spirit, schulen knowe
 vndurstandyng, and idil men^a schulen
 lerne the lawe.

^h Om. A. ^l Om. C pr. m. ^k vnderstodist K. ^l and in to K. ^m the blynd K. ⁿ Om. C pr. m. E pr. m.
 o to E pr. m. ^{oo} wickenesse E. ^p azen bouzt A et alii. ^{pp} werk K. ^q in my E pr. m. ^{qq} leren K.

^w deep CKVX. deepe, ether hize EFGHIMNPQRSU. ^x Om. C EFGHIKMNPRUVX. ^y seith s. ^z the
 whiche I. ^a men, ether gruccheris C EFGHIKMNPRUVX.

CAP. XXX.

1 Wo! 3ee sonus forsakeres, seith the
 Lord, that 3ee schulden^r do counseil, and
 not of me; and wefen a web, and not bi
 my spirit, that^s 3ee adde synne vp on
 2 synne. The whiche gon, that 3ee de-
 scende in to Egipt, and my mouth 3ee
 han^{ss} not askid; hopende helpe in the
 strengthe of Farao, and hauende trost in
 3 the shadewe of Egipt. And shal be to
 3ou the strengthe of Farao in to con-
 fusiou, and the trost of the vmbre of
 4 Egipt in to shenshepe. Wenten forsothe
 in Thampnys thi princes, and thi messa-
 5 geres vnto 'Anes^t cite^{tt} ful camen. Alle
 thei ben confoundid vp on the puple,
 that to^u hem myzte no than profited^v;
 thei weren not in to helpe, and in to any
 profit, but in to confusioun and repref.
 6 The charge of the bestes of the south.
 In the lond of tribulacioun and of an-
 guysh, a leounesse, and a leoun, of hem
 a violent eddere, and a kokatrice fleende;
 berende vp on the shuldris of bestes ther
 riches, and vp on the bocche of camailes
 ther tresores, to the puple that to them
 7 myzte not han profited. Egipt forsothe
 wastli, and in veyn shal helpen. Ther-
 fore I criede vp on this, Pride onli it is;
 8 reste thou. Now thanne gon in, wryt to
 it vp on a box table, and in a boc bisili
 graue it; and it shal be in the laste day
 9 in to witnessyng, vn to euermore. The
 puple forsothe to wrathe ys terrende, and
 sones lieres, sones not willende to heren
 10 the lawe of God. That seyn to men
 seende, Wileth not see; and to men bi-
 holdende, Wileth not biholde to vs tho
 thingus that ben rizte; speketh to vs ple-
 11 saunt thingus, seith to vs errores. Doth
 awei fro me the weie, bowith down fro
 me the sty; cese fro oure face the hoeli
 12 Israel. Therefore these thingus seith the

CAP. XXX.

Wo^b! sonus forsakeris, seith the Lord,¹
 that 3e schulden make a counsel, and not
 of me; and weue a web, and not bi my
 spirit, that 3e schulden encrease synne
 on synne. Whiche goen, to go down in²
 to Egipt, and 3e axiden not my mouth;
 3e hopynge help in the strengthe of Farao,
 and 3e hauyng trist in the schadewe of
 Egipt. And the strengthe of Farao schal³
 be to 3ou in to confusioun, and the trist of
 the schadewe of Egipt in to schenscipe.
 For whi thi princes weren in Taphnys,⁴
 and thi messengeris camen til to Anes.
 Alle thei weren schent on the puple, that⁵
 myzten not profite to hem; thei weren not
 in to help, and in to ony profit, but in to
 schame and schenschip. The birthun of⁶
 werk beestis of the south. In the lond of
 tribulacioun and of angwisch, a lionesse,
 and a lioun, of hem a serpent, and a^c
 cocatrice; *thei weren* berynge her richessis
 on the schuldris of werk beestis, and her
 tresours on the botche of camels, to a pu-
 ple that myzte not profite to hem. For⁷
 whi Egipt schal helpe in veyn, and idili.
 Therfor Y criede on this thing, It is pride
 oneli; ceesse thou. Now therfor entre⁸
 thou, and write to it on box, and write
 thou it diligentli in a book; and it schal
 be in the last dai in to witnessyng, til in
 to with outen ende. For it is a puple⁹
 terryng to wrathfulnesse, and sones lieris,
 sones that nylen^d here the lawe of God.
 Whiche seien to profetis, Nyle 3e prophe-¹⁰
 sie; and to biholderis, Nyle 3e biholde to
 vs tho thingis that ben riztful; speke 3e
 thingis plesyng to vs, se 3e errouris to vs.
 Do 3e awei fro me the weie, bowe 3e awei¹¹
 fro me the path; the hooli of Israel ceesse
 fro oure face. Therfor the hooli of Israel¹²
 seith these thingis, For that that 3e re-
 preiden this word, and hopiden on fals

^r Om. c et E pr. m. ^s and A. ^{ss} ha c. ^t the briddes E pr. m. ^{tt} Om. c pr. m. E pr. m. ^u Om.
 c pr. m. E pr. m. ^v profit AGHK.

^b Lo s. ^c Om. CFHMNQU. ^d wolen not I.

hoeli of Irael, For thi that 3ee han re-
preued this wrd, and han hopid in to
wronge^w chaleng, and in to noise, and han
13 lened vp on it, therefore shal be to 3ou
this wickidnesse^{ww} as betwe^x brosure fall-
ende, and a3een so3t in an hee3 wal; for
sodeynly whil me hopeth not, shal come
14 the to-brosing^y of it^z. And shal be to-
mynusht, as is to-brosid the galoun of
the crockere with ful strong to-brosyng;
and ther shal not be founde of his bro-
singus a shord, in whiche be born a litil
fyr fro the brennyng, or be drawe a litil
15 of water fro the dich. For these thingus
seith the Lord God, hoeli of Irael, If
3ee turnen a3een, and resten, 3ee shul be
saaf; in scilence and in hope shal be
3oure strengthe. And 3ee wolden not.
16 And 3ee seiden, Nai, but to hors we
shul flee; therfor 3ee shul flee. And vp on
swift wee^a shul ste3en vp; therfor more
17 swift shul be, that shul pursue 3ou. A
thousand men fro the face of the ferd of
oon; and fro the ferd of the face of fyue
3ee shul fleen, to the tyme that 3ee be
laft as the mast of a ship in the cop of
a mounteyn, and as tocne^b vp on an
18 hil. Therfor abideth the Lord, that he
haue mercy of 3ou, and therefore shal ben
enhauncid the sparende to 3ou; for God
of dom the Lord, blisful alle that abijden
19 hym. The puple forsothe of Sion 'shal
dwelle^c in Jerusalem; wepende thou shalt
not wepe, rewende, 'or *doying mercy*^d, he
shal han mercy of thee; at the vois of thi
cry, anoen as he hereth, he shal an-
20 swern to thee. And the Lord shal 3yue
to thee streit bred, and short water, and
he shal not make to fleen away fro thee
more thi techere^e; and thin e3en shul be
21 seendé thi comaundere, and thin eres
shulu heren the wrd bihinde the bac of
the monestere; This^f the weie, goth in it,
22 nouthere to the ri3t ne to the lyft. And

caleng, and on noise, and tristiden on it,
therfor this wickidnesse schal be to 3ou as 13
a brekyng fallynge down, and sou3t in an
hi3 wal; for sudeynli while it is not hopid,
the brekyng therof schal come. And it 14
schal be maad lesse, as a galoun of a pot-
tere is brokun with ful strong brekyng; and
a scherd schal not be foundun of the gobet-
tis^e therof, in which *scherd* a litil fier schal
be borun of brennyng, ethir a litil of watir
schal be drawun of the diche. For whi 15
the Lord God, the hooli of Israel, seith
these thingis, If 3e turnen a3en, and resten,
3e schulen be saaf; in stilnesse and in
hope schal be 3oure strengthe. And 3e nol-
den^f. And 3e seiden, Nai, but we schulen 16
fle to horsis; therfor 3e schulen fle. And
we schulen stie on swifte *horsis*; therfor
thei schulen be swiftere, that schulen pur-
sue 3ou. A thousynde men *schulen fle* 17
fro the face of the drede of oon; and 3e
schulen fle fro the face of drede of fyue,
til 3e be left as the mast of a schip in the
cop of a mounteyn, and as a signe on a
litil hil. Therfor the Lord abidith, that 18
he haue mercy on 3ou, and therfor he
schal be enhaunsid sparynge 3ou; for whi
God *is* Lord of doom, blessid *ben* alle thei
that abiden hym. Forsothe the puple of 19
Sion schal dwelle in Jerusalem; thou
wepyng schal not wepe, he doynge merci
schal haue merci on thee; at the vois of thi
cry, anoon as he herith, he schal answe-
20 re to thee. And the Lord schal 3yue to thee
streyt breed, and schort watir, and schal
no more make thi techere to fle awei fro
thee; and thin i3en schulen be seyngge thi
comaundour, and thin eeris schulen here 21
a word bihynde^g the bak of hym that
monestith; This *is* the weie, go 3e ther-
ynne, nether to the ri3t half nether to the
left half. And thou schalt defoule the 22
platis of the grauun ymagis of thi siluer,
and the cloth of the 3otun ymage of thi

^w Om. CE pr. m. ^{ww} wickenesse E. ^x betwene A. betwene E passim. bytwene K passim. ^y brosyngge
AGHK. ^z that puple E pr. m. ^a 3ee CE pr. m. ^b a tocne C pr. m. H. ^c dwellede E pr. m. ^d Om.
CE pr. m. ^e fairnesse E pr. m. ^f This is A. And this K sec. m.

^e gobetis, *cithir relafs* FGHKMNQRSUVX. ^f wolden not I. ^g aftir CEFHGKMNQRSUVX.

thou shalt al to-foule the plates of the grauen thing of thi siluer, and the clothing of thi 30ten gold; and thou shalt distroze them, as the vnclennesse of the blod flux of wymmen; Go out, and thou shalt sey to it. And ther shal be 30ue reyn to thi sed, wher euere thou shalt sowe in the erthe, and the bred of the frutus of the erthe shal be most plenteuous and fatt^g; ther shul be fed in thi possessioun in^g that day the lomb spaciously, *'or largely*^h. And thi bolis and thin asse coltes, that werken the erthe, mengd barly thei shul ete, as in the 25 cornflor it is wynewid. And ther shul be vp on alle heez mounteyn, and vp on alle rered hil, ryueres of rennende watris, and in the dai of slaztir of manye, whan shul falle toures. And the lizt of the moone shal be as the lizt of the sunne, and the lizt of the sunne shal be seuenfold, as the lizt of seuen daies, in the dai that the Lord shal bynde the wounde of his puple, and the smyting of his 27 wounde shal helen. Lo! the name of the Lord camⁱ fro afer; his wodnesse brennende and heuy to bern; his lippis ben fulfild with indignacioun, and his 28 tunge as fyr deuourende. His spirit as a swift strem, flowende vnto^k the myddel of the hyl, to be lost Jentiles in to nouzt, and the bridil of errour, that was in the 29 chekes of puples. A song shal be to 30u, as the vois of the halewid solempnete; and the gladnesse of herte, as he that goth with a trumpe, that he entre in to the hil of the Lord, to the stronge of 30 Israel. And herd the Lord shal make the glorie of his vois, and the ferd of his arm he shal shewe in threting of wodnesse, and in^l flaume of fyr deuourende; he shal hurtle in whirlwind, and in the 31 ston of hail. Fro the vois forsothe of the Lord shal dreden Assur smyte with 32 a 3erde; and the passing of the 3erde shal be founded, that the Lord shal make

gold; and thou schalt scateretho^h, as the vnclennesse of a womman in vnclene blood; Go thou out, and thou schalt seie to it. And reyn schal be 30oun to thi²³ seed, where euere thou schalt sowe in erthe, and the breed of fruytis ofⁱ erthe schal be moost plenteuouse and fat; in that dai a lomb schal be fed largeli in thi possessioun. And thi bolis and coltis of assis, 24 that worchen the lond, schulen ete barli with chaf meynd togidere, as it is wynewid^k in the cornflor. And strondis of²⁵ rennyng watris schulen be on ech hiz munteyn, and on ech litil hil resid, in the dai of sleynge of many men, whanne touris fallen down. And the lizt of the moone 26 schal be as the lizt of the sunne, and the lizt of the sunne schal be seuenfold, as the lizt of seuen daies, in the dai in which the Lord schal bynde togidere the wounde of his puple, and schal make hool the smytinge of the wounde therof. Lo! the 27 name of the Lord cometh down fro fer; his strong veniaunce *is* brennyng and greuouse to bere; hise lippis ben fillid of indignacioun, and his tunge *is* as fier deuouringe. His spirit *is* as a stef streem, 28 flowynge 'til to^l the myddis of the necke, to leese folkis in to nouzt, and the bridil of errour, that was in the chekis of puplis. Song schal be to 30u, as the vois of an 29 halewid solempnyte; and gladnesse of herte, as he that goth with a pipe, for to entre in to the hil of the Lord, to the stronge of Israel. And the Lord schal 30 make herd the glorie of his vois, and he schal schewe the ferdfulnesse of his arm in manassyng of strong veniaunce, and in flawme of fier brennyng; he schal hurtle down in whirlwynd, and in stoon of hail. For whi Assur smytun with a 3erde schal 31 drede of the vois of the Lord; and the 32 passyng of the 3erd schal be foundid, which 3erde the Lord schal make for to reste on hym. In tympan, and harpis, and in souereyn batels he schal ouercoine hem.

^g Om. *AE pr. m.* ^g Om. *E pr. m.* ^h Om. *c et E pr. m.* ⁱ shal come *E pr. m.* ^k in to *AGHK.* ^l Om. *A.*

^h hem *N.* ⁱ of thin *I.* ^k wynewid *I.* winwed *EP.* ^l vnto *I.*

to resten vp on hym. In tymbris, and harpis, and in cheef batailis he shal ouer-
33 come them. Greithid is forsothe fro 3istai^m Tofeth, fro the kyng greithid; his nurshemens deep and spred, fyr and myche wode; the blast of the Lord as a strem of brunston vp brennende it.

CAP. XXXI.

1 Wo! that gon doun in to Egipt to helpe, in hors hopende, and hauende trost vpon foure horsid carres, for thei ben manye, and vp on hors men, for biforⁿ stalwrthe thei ben ful myche; and thei han not trosted vp on the hoely of Irael,
2 and the Lord thei han not out^o so3t. He forsothe wijs, bro3te to euel, and his wrdis he toc not away; and he shal rise a3en the hous of the werste men, and a3en the helpe of men wirkende wickid-
3 nesse^{oo}. Egipt a man, and not God; and^p his hors flesh, and not^q spirit; and the Lord shal boowen his hond, and togidere falle shal the helpere, and falle shal he, to whom men^r 3yueth helpe, and
4 alle togidere shul be wastid. For these thingus seith the Lord to me, What maner if a leoun rore, and the whelp of a leoun vp on his prey, whan a3en cometh to hym the multitude of shepperdus, fro the vois of hem he shal not drede, and of the multitude of hem he shal not inwardly ben aferd; so shal come doun the Lord of ostus, that he fizte vp on the
5 mount of Sion, and vp on his hilles. As^s briddes fleende, so defende shal the Lord of ostus Jerusalem; defendende and de-
6 lyuerende, passende and sauende. Beth conuertid, as in to depthe wenten awei,
7 3ee^t sonus of Irael. In that dai forsothe casten away shal a man the maunetes of hys siluer, and the maunetes of his gold, that maden to 3ou 3oure hondus in
8 to synne. And falle shal Assur in swerd, not of a man, and the swerd, not of a

For whi Tophet, *that is, helle*, deep and 33 alargid, is maad redi of the kyng fro 3is- tirdai; the nurschyngis therof *ben* fier and many trees; the blast of the Lord as a strem of brymstoon kyndlith it.

CAP. XXXI.

Wo to *hem* that goon doun in to Egipt¹ to help, and hopen in horsis, and han trist on cartis, for tho^m ben manye, and on knyztis, for thei ben ful stronge; and thei tristiden not on the hooli of Israel, and thei sou3ten not the Lord. Forsothe he² that *is* wijs, hath brou3t yuel, and took not awei hise wordis; and he schal rise togidere a3ens the hous of worste men, and a3ens the helpe of hem that worchen wickidnesse. Egipt *is* a man, and not³ God; and the horsis of hem *ben* fleisch, and not spirit; and the Lord schal bowe doun his hond, and the helpere schal falle doun, and he schal falle, to whom help is 3ounn, and alle schulen be wastid togidere. For whi the Lord seith these thingis to
4 me, If a lioun rorith, and a whelp of a lioun on his prey, whanne the multitude of schipherdis cometh a3ens hym, he schal not drede of the vois of hem, and he schal not drede of the multitude of hem; so the Lord of oostis schal come doun, for to fizte on the mounteyn of Sion, and on the litil hil therof. As briddis fleynge, so the
5 Lord of oostis schal defende Jerusalem; he defendyng and delyuerynge, passyng forth and sauynge. 3eⁿ sones of Israel,
6 be conuertid, as 3e hadden go awei in to depthe. Forsothe in that dai a man schal
7 caste awei the idols of his siluer, and the idols of his gold, whiche 3oure hondis maden to 3ou in to synne. And Assur
8 schal falle bi swerd, not of man, and a swerd, not of man, schal deuoure hym; and he schal fle, not fro the face of swerd, and

^m 3isterday *ceteri passim, præter c et E.* ⁿ ful *AE sec. m. GK.* ^o Om. *c pr. m.* ^{oo} wickenesse *E.*
^p Om. *CE pr. m.* ^q no *C.* ^r me *AE GH.* ^s And *H.* And as *K.* ^t the *A.*

^m thei *N.* ⁿ The *N.*

man, shal denoure hym; and he shal flee, not fro the face of the swerd, and his
 9 yonge men shul be tributaries; and his strengthe of the ferd shal passe, and inwardly dreden shul his princes fleende. The Lord seide, whos fyr is in Syon, and hys chymne in Jerusalem.

CAP. XXXII.

1 Lo! in rijtwise regne shal a king,
 2 and princes in dom shul befor ben. And a man shal be, as that is hid fro the wynd, and couereth hymself fro tempest; as ryueres of watris in thrist, and shadewe of the ston ouerstonde in the
 3 desert lond. Daswen shul not the^u ejen of men seende, and the eres of men
 4 herende bisily shul herknen; and the herte of fooles shal vnderstonde kunnyng, and the tunge of bufferes swiftli
 5 shal speke, and pleyntly. Ther shal no more be clepid he that is vnwis a prince,
 6 ne the gylere shal be clepid a meyr. The fool forsothe fool thingus shal speke, and his herte shal do wickidnesse^v, that he fulfille feynyng, and speke to the Lord^w gilendely; and voide he shal make the soule of the hungre, and drinc to the
 7 thristere he shal don awei. Of^x the gilere werst vesseles ben; he forsothe tho3tus dide^y, to be lost mylde men in wrd of lesing, whan the pore shulde
 8 speke dom. A prince forsothe thoe thingus that ben wrthi a^z prince shal thenke, and he vp on dukes shal stonde.
 9 See plenteuous wymmen, riseth, and hereth my voys; see trostende doztris,
 10 parceyue with eres my speche. Aftir dages forsothe and a 3er, and 3ee shul be disturbid trostende; full endid is forsothe the vyndage, geding togidere no more
 11 shal come. Stone3eth, 3ee plenteuous wymmen, and beth disturbid, 3ee trostende; vnclouthe 3ou, and beth confoundid;

hise yonge men schulen be tributaries; and the strengthe of hym schal passe fro ferdfulnesse, and hise princes fleyng schulen drede. The Lord seide, whos fier is in Sion, and his chymney *is* in Jerusalem.

CAP. XXXII.

Lo! the kyng schal regne in rijtful-
 nesse, and princes schulen be souereyns in doom. And a man schal be, as he that is² hid fro wynd, and hidith hym silf fro tempest; as stremes of watris in thirst, and the schadewe of a stoon stonyng fer out in a desert lond. The 3en of pro-
 3 fetis^o schulen not dasewe, and the eeris of heereris schulen herke diligentli; and the⁴ herte of foolis schal vnderstonde kunnyng, and the tunge of stutyng men schal speke swiftli, and pleyntly. He that is vnwijs,⁵ schal no more be clepid prince, and a gileful man schal not be clepid the grettere. Forsothe a fool shal speke foli thingis, and⁶ his herte schal do wickidnesse, that he performe feynyng, and speke to the Lord gilefuli; and he schal make voide the soule of an hungry man, and schal take awei drynke fro a thirsti man. The vessels of⁷ a gileful man ben worste; for he schal make redi thou3tis to leese^p mylde men in the word of a leesyng, whanne a pore man spak doom. Forsothe a prince schal⁸ thenke thoe thingis that ben worthi to a prince, and he schal stonde ouer duykis. Riche wymmen, rise 3e, and here⁹ my⁹ voys; dou3tris tristynge, perseyue 3e with eeris my speche. For whi aftir daies and¹⁰ a 3eer, and 3e that tristen schulen be disturbid; for whi vyndage is endid, gader-
 yug schal no more come. 3e riche *wym-*
 11 *men*, be astonyed; 3e that tristen, be^r disturbid; vnclouthe 3e 3ou, and be 3e aschamed; girde 3oure leendis; weile 3e¹²

^u 3ee *E pr. m.* ^v wickenesse *E.* ^w hous *C pr. m. E pr. m.* ^x To *C pr. m. E pr. m.* ^y shal do *C pr. m. E pr. m.* ^z to a *E pr. m.*

^o sceris, *that is, profetis* C E F G H I K M N P Q R S U V X Y. ^p fordo *I.* ^q hereth *I.* ^r beth *I.*

12 girdeth 3oure leendus; vp on the tetes
weileth, vp on the desirable regioun, vp
13 on the plenteuous vynezerd^a. Vpon the
loewe erthe of my puple thornes and
brieres schul^b stezen vp; hou^c myche more
vp on alle the houses of io3e of the cite
14 ful out io3ende? The hous forsothe is
left, the multitude of the huge cite is for-
sake; dercnesses and groping ben mad vp
on the dennes, vnto with oute ende. The
io3e of feeld^d asses, the leswe of flockes^e;
15 to the tyme that be held out vp on us
the spirit fro an hei3, and ther shal be
desert in Chermel, and Chermel in to
16 wilde wod shal ben holde. And ther shal
dwelle in wildernesse dom, and rjztwis-
17 nesse in Chermel shal sitte; and ther shal
be the werk of rjztwisenesse pes, and the
heriung of rjztwisenesse scilence and sikir-
18 nesse, vnto enermore. And sitte shal my
puple in fayrnes of pes, and in taber-
nacles of trost, and in reste plenteuous.
19 Hail forsothe in the goyng doun of the
wilde wode, and bi meknesse shal be
20 mekid the cite. Blisful 3ee, that sowen
vp on alle watris, puttende in the foot of
the oxe and of the asse.

CAP. XXXIII.

1 Wo! thou that robbest; whether and
thi self shalt not be robbid? and thou
that dispisist, whethir and thiself shalt
not be dispised? Whan thou shalt han^f
ful endid robbing, thou shalt be robbid;
whan^g weeried thou lefest to dispise, thou
2 shalt be dispisid. Lord, haue merci of
vs, thee forsothe wee han abide; be thou
oure arm in erly, and oure helthe in tyme
3 of tribulacioun. Fro the vois of the
aungil floun^h puples; of thin enhauncing
4 scatered ben Jentiles. And gederede to-
gidere shul be 3oure spoiles, as is gedered
brush, as whan the diches fulle shul be
5 of it. Magnified is the Lord, for he

on brestis, on desirable cuntrei, on the
plenteuous vyner. Thornes and breris¹³
schulen stie on the erthe of my puple;
hou myche more on alle the housis of
ioie of the citee makynge ful out ioie?
For whi the hous is left*, the multitude¹⁴ * *left; that is,*
of the citee is forsakun; derknessis and *the kinges hous*
gropyng ben maad on dennes, 'til in to^s *is forsaken,*
with outen ende. The ioie of wield assis *whanne Sede-*
the lesewe of flockis; til the spirit be sched ¹⁵ *chie fledde.*
out on us fro an hi3, and the desert schal *Live here. x.*
be in to Chermel, and Chermel schal be
arettid in to a forest. And doom schal¹⁶
dwelle in wildirnesse, and rjztfulnesse schal
sitte in Chermel; and the werk of rjztful-¹⁷
nesse schal be pees, and the tilthe of rjzt-
fulnesse *shal be* stilnesse and sikirnesse,
'til in to^t with outen ende. And my pu-¹⁸
ple schal sitte in the fairnesse of pees, and
in the tabernaclis^u of trist, and in riche
reste. But hail *shal be* in the coming¹⁹
doun of the foreste, and bi lownesse the
citee schal be maad low. Blessid *ben* 3e,²⁰
that sowen on alle watris, and putten^v yn
the foot of an oxe and of an asse.

CAP. XXXIII.

Wo to thee, that robbest; whether and
thou schalt not be robbid? and that dispisist,
whether and thou schalt not be dispisid?
Whanne thou hast endid robberyng, thou
schalt be robbid; and whanne thou maad
weri ceessist to dispise, thou schalt be dis-
pispid. Lord, haue thou merci on vs, for²
we abiden thee; be thou oure arm in the
morewtid, and oure helthe in the tyme of
tribulacioun. Pupilis fledden fro the vois³
of the aungel; hethene men ben scaterid
of thin enhaunsyng. And 3oure spuylis⁴
schulen be gaderid togidere, as a^w bruke^{x†}
is gaderid togidere, as whanne dichis ben
ful therof. The Lord is magnified, for he⁵

† *bruke, is the*
fruyt of locustis.
A.

^a vyne c pr. m. e pr. m. ^b Om. c pr. m. e pr. m. ^c Om. e pr. m. ^d Om. c pr. m. e pr. m. ^e folkis k.
^f Om. e pr. m. ^g thou maad werie e sec. m. AGHK. ^h fledden e sec. m. AGHK.

^s vnto i. ^t vnto i. ^u the tabernaclis n. ^v senden CEF GHIKMN PQRSUVX. ^w Om. e. ^x bruke, *that is,*
fruyt of locustis CEGKIN PQSUXY.

dwelte 'in heiz^k, he^l fulfild^m Sion with
 6 dom andⁿ ríztwísnesse. And feith shal
 ben in thi tymes; riches of helthe,
 wisdam and kunnyng; the drede of the
 7 Lord, it^o the tresor of hym. Lo! the
 seeres shul crien withoute forth, the aun-
 8 gels of pes bitterli shul wepe. Scatered
 ben the weies, ceside the passid bi the
 sty; voyde mad is the couenaunt, he
 caste awei the^q cites, he heeld 'of no
 9 pris not^r men. Weilede, and languysshede
 the lond; confoundid is Liban, and becam
 doub; and mad is Saron as desert,
 and smyte togidere is Basan, and Carmel.
 10 Now I shal rise^s, seith the Lord, now I
 shal ben enhauncid, now I shal ben vp
 11 rered. 3ee shul conseyue brennyng, 3ee
 shul bern stobil; 3oure spirit as fyr shal
 12 deuoure 3ou. And ben shul puples as of
 the^t brennyng askes^u; thornes gedered
 13 togidere in^v fyr shul be brent. Hereth,
 3ee that ben aferr, what I haue do: and
 knowith, 3ee ne3hebores, my strengthe.
 14 Al to-brosid ben in Sion synneres, trem-
 blyng weldede ipocrites; who shal moun
 dwelle of 3ou with fyr deuourende? who
 shal dwelle of 3ou with enere durende
 15 brennyngus? That goth in ríztwísnesses,
 and speketh treuthe; that throwith awei
 coueitise of wrong^x chaleng, and shaketh
 out his hondis fro alle 3ifte; that stop-
 pith his eres, lest he here blod, and
 16 closith his ezen, lest he see euel^v. This
 in heiztus shal dwelle, the strengthys of
 huge stones his hezte; bred to hym is
 17 3oue^z, his^a watris ben feithful. The king
 in his fairnesse seen shuln his ezen; bi-
 18 holden schul^b the lond fro afer. Thin herte
 sweteli shal thenke drede; wher is the
 lettrid? Wher is the wrdus of the lawe
 chargende? wher is the doctour of lital
 19 childer? Vnprudent^c puple he shal not
 see, puple of heiz sermoun, so that thou

dwelide an hiz, he fillid Sion with doom
 and ríztfulness. And feith schal be in
 thi tymes; the ritchessis of helthe is wis-
 dom and kunnyng; the drede of the
 Lord, thilke is the tresor of hym. Lo! 7
 seeris withouten forth schulen crye, aun-
 gels of pees schulen wepe bittirli. Weies 8
 ben distried, a goere bi the path ceesside;
 the couenaunt is maad voide, he castide
 doun citees, he arettide not men. The 9
 lond morenyde, and was sijk; the Liban
 was schent, and was foul; and Saron is
 maad as desert, and Basan is schakun, and
 Carmele. Now Y schal ryse, seith the 10
 Lord, now I schal be enhaunsid, and now
 I schal be reysid vp. 3e schulen conseyue 11
 heete, 3e schulen bryng forth stobil; 3oure
 spirit as fier schal deuoure 3ou. And pu- 12
 plis schulen be as aischis of the brennyng;
 thornes gaderid togidere schulen be brent
 in fier. 3e that ben fer, here^y what thingis 13
 Y haue do; and, 3e nei3boris, knowe my
 strengthe. Synneris ben al to-brokun in 14
 Syon, tremblyng weldede ipocritis; who
 of 3ou mai dwelle with fier deuowringe?
 who of 3ou schal dwelle with euerlastinge
 brennyngis? He that goith in ríztful- 15
 nesses, and spekith treuthe; he that castith
 awei aueryce of fals calenge, and schakith
 awei his hondis fro al 3ifte; he that stop-
 pith his eeris, that he heere not blood, and
 closith his izen, that he se not yuel. This^z 16
 man^a schal dwelle in hiz thingis, the
 strengthis of stoonys ben the hiznesse of
 hym; breed is 3ouun to hym, hise watris
 ben feithful. Thei schulen se the kyng in 17
 his fairnesse; the izen of hym schulen bi-
 holde the londe fro fer. *Eliachym*, thin 18
 herte schal bithenke drede; where is the
 lettrid man? Where is he that weieth the
 wordis of the lawe? where is the techere
 of litle children? Thou schalt not se a 19
 puple vnwijs, a puple of hiz^b word, so that

^k an heiz E pr. m. ^l Om. c pr. m. E pr. m. ^m fulfild is E pr. m. ⁿ of E pr. m. ^o he E pr. m.
^q Om. A. ^r not of pris c pr. m. not E pr. m. ^s arijsse AGHK. ^t Om. A. ^u of asken E pr. m.
asken E sec. m. GHK. asshen A. ^v as of the E pr. m. ^x Om. c pr. m. E pr. m. ^y blod c pr. m.
^z 3yuen E. ^a and his c pr. m. E pr. m. AGHK. ^b Om. CE pr. m. ^c And vnprudent E pr. m.

^y hereth I. ^z He this I. ^a Om. I. ^b deep CEFHGKMNQRSUVX.

mowe not vnderstonde the sleeynesse of
 20 his tunge, in whiche is no wisdam. Bi-
 hold Sion, the cite of oure solempnete;
 thin e3en shul see Jerusalem, a plenteuous
 cite, a tabernacle that shal not moun ben
 ouerborn, ne his nailis shul ben take
 awei in to euermor; and alle his lital
 21 cordes shul not be to-broken. For onli
 there the grete doying, Lord oure God;
 the place of flodes ryueres most brod and
 opene; ther entride not bi it the ship of
 roweres, ne the grete ship of thre stagis^d
 22 shal not ouergon it. The Lord forsothe
 oure domes man, the Lord oure lawe
 3yuere, the Lord oure king; he shal
 23 come, and sauen us. Slakid^e ben thi lital
 cordes, but thei shul not han the maistri;
 so shal be thi mast, that thou mow not
 sprede abroad a tocne. Thanne shul be
 deuydid spoiles of^f many preyes, halte
 24 men^g shul take away rauelyn. Ne the
 ne3hebore shal sey, I languyshede; the
 puple that dwellede in it, ther shal be
 don awei fro hym wickenesse^h.

CAP. XXXIV.

1 Ne3heth, 3ee Jentiles, and hereth; tak-
 eth heed, 3ee puples; hereⁱ the lond, and
 his fulnesse, the world, and al his buri-
 2 ownyng. For the indignacioun of the
 Lord vp on alle Jentiles, and wodnesse
 vp on al the chyualrie of hem; he slo3
 3 hem, and 3af them in to slazter. The
 slayne of hem shul be throwe afer, and
 of the careynes of hem shal ste3en vp
 stinc; whlaten^k shul mounteynes^l of the
 4 blod of hem. And wlate shal al the
 kny3thed of heuenes, and 'heuenes shu-
 len^m be foldid togidere as aⁿ boc^o, and al
 the kny3thed of hem shal fade^p, as fade^p
 away a lef of the vyne and of the fige
 5 tree. For inwardli drunken is in heuene
 my swerd; lo! vp on Ydume it^q shal come
 doun, and vp on the puple of my sleyn^r,
 6 to dom. The swerd of the Lord fulfid

thou maist not vnderstonde the fair spek-
 ing of his tunge, in which^e *puple* is no
 wisdom. Biholde thou Sion, the citee of²⁰
 3oure solempnyte; thin 3en schulen se Je-
 rusalem, a riche citee, a tabernacle that
 mai not be borun ouer, nether the nailis
 therof schulen be takun awei withouten
 ende; and alle the cordis therof schulen
 not be brokun. For oneli the worschiful²¹
 doere oure Lord God *is* there; the place of
 floodis *is* strondis ful large and opyn; the
 schip of roweris schal not entre bi it, ne-
 thir a greet schip schal passe ouer it. For²²
 whi the Lord *is* oure iuge, the Lord *is*
 oure lawe 3yuere, the Lord *is* oure kyng;
 he schal saue vs. Thi roopis ben slakid,²³
 but tho schulen not auaille; thi mast schal
 be so, that thou mow not alarge a signe.
 Thanne the spuylis of many preyes
 schulen be departid, crokid men schulen
 rauysche rauelyn. And a ne3bore schal²⁴
 seie, Y was not sijk; the puple that
 dwellith in that *Jerusalem*, wickidnesse
 schal be takun awei fro it.

CAP. XXXIV.

Nei3e, 3e hethene men, and^d here^e; and¹
 3e pupilis, perseyue; the erthe, and the ful-
 nesse therof, the world, and al buriown-
 yng therof, here 3e^f. For whi indigna-²
 cioun of the Lord *is* on alle folkis, and
 strong veniaunce on al the chyualrie of
 hem; he killide hem, and 3af hem in to
 sleyn^g. The slayn men of hem schulen³
 be cast forth, and stynk schal stie of the
 careyns of hem; hillis schulen flete of the
 blood of hem. And al the chyualrie of⁴
 heuenys schal faile, and heuenys schulen
 be foldid togidere as a book, and al the
 kny3thod of tho schal flete doun, as the
 leef of a vyner and of a fige tre fallith
 doun. For my swerd is fillid in heuene;⁵
 lo! it schal come doun on Ydumee, and
 on the puple of my sleyn^g, to doom. The⁶
 swerd of the Lord is fillid of blood, it is

^d mastes *c pr. m. E pr. m.* ^e Loosid *c pr. m. E pr. m.* ^f and *E pr. m.* ^g Om. *c pr. m. E pr. m.* ^h wickid-
 nes AGHK. ⁱ hereth *c pr. m.* ^k waken *E pr. m.* ^l mounteyne K. ^m thei shul *c pr. m. E pr. m.*
ⁿ the *E pr. m.* ^o boc of heuene *c pr. m. E pr. m.* ^p fade away AGHK. ^q Y A. ^r fleynge AGHK.

^c the which I. ^d to N. ^e hereth I. ^f Om. CEFHGKMNQRSUVX.

is of blod, innerly fattid it is with tal₃ of
 blod of lombis and of get, of the blod
 of merewi wetheres; forsothe victorie
 sacrifices of the Lord in Bosra, and gret
 7 slazter in the lond of Edom. And doun
 shul come vnycornes with hem, and booles
 with the myzty; inwardli drunken shal
 be the lond of hem with blod, and the
 loewe erthe of hem with tal₃^s of fatte
 8 thingis^t; for the dai of the veniaunce of
 the Lord, zer of^u zeelding of the dom of
 9 Sion. And turned shuln ben his stremes
 in to pich, and his loew₃ erthe in to
 brunston; and his erthe shal be in to
 10 brennende pich, nyzt and day. It^v shal
 not be queynt in to euermor, his smoke
 shal stejen vp-fro ieneracioun in to iene-
 racioun, and desolat shal be in to worldus
 of worldis; ther shal not ben a passere
 11 thur₃ it. And welden shul it the foul
 in face lic an asse, and the irchoun; and
 the snyte, and the crowe dwelle shul in
 it; and^w strazt out vp on it shal ben a
 mesure, that it be brozt to nozt, and 'a
 lyne^x euene doun pi₃t in to desolacioun.
 12 His noble men shul not be there; the
 king more thei shul inwardly clepen, and
 ben shuln alle his princes in to nozt.
 13 And^y ther shul springe in his houses
 thornes and netles, and tasil in the
 strengthis of it; and it shal be the bed
 place of dragownes, and the leswe of
 14 ostriches. And azen come shul deueles,
 the beste party^{yy} an asse and 'a party
 a man^z, and the wodewose; the tothir^a
 15 shal crie to the tother. There shal lyn
 'lamya, that is, a^b thirs^c, or a beste^d
*hauende the bodi lic a womman and
 horse feet*; and he fyndeth to himself
 reste; there hadde diches the yrchoun^e,
 and nurshede out litle chittes, and aboute
 dalf^f, and nurshede in his shadewe;

maad fat of the ynner fatnesse of the blood
 of lambren and of buckis of geet, of the
 blood of rammes ful of merow; for whi
 the slayn sacrifice of the Lord *is* in Bosra,
 and greet sleyng *is* in the lond of Edom.
 And vnycornes schulen go doun with hem,
 7 and bolis with hem that ben myzti; the
 lond of hem schal be fillid with blood, and
 the erthe of hem with ynnere fatnesse of
 fatte *beestis*; for *it is* a dai of veniaunce of
 the Lord, a zeer of zeldyng of the dom of
 Sion. And the strondis therof schulen be
 turned in to pitche, and the erthe therof in
 to brymstoon^g; and the lond therof schal
 be in to brennyng pitch, ni₃t and dai. It
 schal not be quenched withouten ende, the
 smoke therof schal stie^h fro generacioun
 in to generacioun, and it schal be desolat
 in to worldis of worldis; noon schal passe
 therbi. And onocrotalus*, and an irchoun 11
 schulen welde it; and a capret, and a
 crowe schulen dwelle thereynne; and a
 mesure schal be stretchid forth thereon,
 that it be dryuun to nouzt, and an hang-
 ynge plomet in to desolacyoun. The 12
 noble men therof schulen not be there;
 rathere thei schulen clepe the kyng in to
 help, and alle the princes therof schulen
 be in to nouzt. And thornes and nettles 13
 schulen growe in the housis therof, and a
 tasil in the strengthis therof; and it schal
 be the couche of dragouns, and the lesewe
 of ostrichis. And fendisⁱ†, and wondrous 14
 beestis^k‡, *li₃k men in the hizere part and
 li₃k assis in the nethir part*, and an heeri
 schulen meete; oon schal crie to an other.
 Lamya^l§ schal ligge there, and foond rest 15
 there to hir silf; there an irchoun hadde
 dichis, and nurschide out whelpis, and
 diggide aboute, and fostride in the scha-
 dewe therof; there kitis weren gaderid
 togidere, oon to another. Seke ze dili- 16

* onocrotalus,
 is an vnclene
 brid, and hath
 a face li₃k an
 asse. *Lire here.*
 A et alii.

† fendis; that is,
 fendis incubi,
 other wodewo-
 sis, as doctours
 seien. CEGHPQ
 SV.

‡ beestis; Ebreis
 seien, martyn-
 apis and wielde
 cattis; [and κ]
 martynapis ben
 li₃k apis, and
 [but thei κ] ben
 [long ν] tailid.
 CEGHPQSY.

§ Lamya is a
 wondrous
 beest, li₃k a
 womman aboute,
 and hath horse
 feet byneth,
 and sleeth hir
 owne whelpis,
 as the glos
 seith. *Lire
 here.* A et alii.

^s the talw₃ AEGHK. ^t Om. c pr. m. E pr. m. ^u of the E. ^v And it CE pr. m. ^w Om. E pr. m.
^x Om. c pr. m. E pr. m. ^y Om. E pr. m. ^{yy} party of c pr. m. E pr. m. AGHK. ^z of a boole and
 ro₃c pr. m. E pr. m. party of a man AK. the party of a man GH. ^a oon AK. ^b Om. AGHK. ^c thrisse AGHK.
^d the wilde cruel beste E pr. m. lamya, that is, thirs, a beste E sec. m. marg. ^e euel spel c pr. m. E pr. m.
^f deluede AGHK.

^g brunston is. ^h stie up i. ⁱ fendis, as wodewosis N. ^k beestis, as mijlde cattis, and martynapis,
 whiche ben li₃k apis, but thei han tailis N. ^l Lamya, that is, a beest li₃k a womman aboute, and hath hors
 feet byneth, and sleeth his owne whelpis N.

there ben gedered kites, the tother^g to
 16 the tother. Secheth besily in the boc of
 the Lord, and redeth; oon of hem failyde
 not, the tother^h at the tother so3te not;
 for that of my mouth 3ide forth, he co-
 maundide, and his spirit he gederede
 17 tho thingus. And he sente to them lot,
 and his hond deuydede it to them in to
 mesure; vnto euermore thei shul welden
 it, in ieneracioun and ieneracioun thei
 shul dwellen it^l.

CAP. XXXV.

1 Gladen shal desert, and the with oute
 weie, and^k ful out shal io3en the wilder-
 2 nesse, and flouren as a lilie. Buriown-
 ynge it shal burioune, and ful out io3en,
 io3eful and preising. The glorie of Liban
 is 3oue to it, the fairnesse of Carmel and
 of Saron; thei shul see the glorie of the
 Lord, and the fairnesse of oure God.
 3 Coumforteth the hondes loosid atwynne,
 4 and the feble knees strengtheth. Seith,
 3ee `of litil corage^l, taketh coumfort, and
 wileth not dreden; lo! oure God ven-
 iaunce of 3elding shal bringe, God he
 5 shal come, and sauen vs. Thanne shul
 ben opened the e3en of blynde men, and
 6 eres of deue men shul ben opened. Thanne
 shal lepe as an hert the halte, and opened
 shal be the tunge of doumbe men; for
 kut ben in desert watris, and stremes in
 7 wilderness. And that was drie in to a
 pond, and the thristende in to welles of
 watris. In the couches, in the^m whiche
 biforn dweltenⁿ dragounes, shal springe
 the grenenesse of the reed, and of the
 8 resshe. And it shal be there in the sty,
 and in the weie, and an hoely weie it
 shal be clepid, passe shal not bi it a de-
 foulid; and this shal be to you a strajt
 rizt weie, so that foolys erre not by it.
 9 Ther^o shal not be there a leoun, and
 euel beste shal not ste3en vp bi it, `ne be
 10 founden there^p. And gon shul thei^q that

gentli in the book of the Lord, and rede
 3e; oon of tho thingis failide not, oon
 sou3te not another; for he comaundide
 that thing, that goith forth of my mouth,
 and his spirit he gaderide tho^m togidere.
 And he sente to hem eritage, and his hond¹⁷
 departide it in mesure; til in to withouten
 ende thoⁿ schulen welde that *lond*, in ge-
 neracioun and in to generacioun tho^o
 schulen dwelle ther ynne.

CAP. XXXV.

The forsakun *Judee* and with outen¹
 weie schal be glad, and wildirnesse schal
 make ful out io3e, and schal floure as a
 lilie. It buriownynge schal buriowne, and²
 it glad and preisyng schal make ful out
 io3e. The glorie of Liban is 3ouun to it,
 the fairnesse of Carmele and of Saron;
 thei schulen se the glorie of the Lord, and
 the fairnesse of oure God. Coumforte^{3e}
 3e comelidⁿ hondis, and make 3e strong feble
 knees. Seie 3e, Men of litil coumfort, be⁴
 3e coumfortid, and nyle 3e drede; lo! oure
 God schal bryng the veniaunce of 3eld-
 yng, God^{*} hym silf schal come, and schal
 saue vs. Thanne the i3en of blynde men⁵
 schulen be openyd, and the eeris of deaf
 men schulen be opyn. Thanne a crokid⁶
 man schal skippe as an hert, and the tunge
 of doumbe men schal be openyd; for whi
 watris ben brokun out in desert, and
 stremes in wildirnesse. And that that⁷
 was drie, *is maad* in to a poond, and the
 thirsti *is maad* in to wellis of watris.
 Grenenesse of rehed, and of spier schal
 growe in dennes, in whiche dwelliden
 dragouns bifore. And a path and a weie
 schal be there, and it schal be clepid an⁸
 hooli weie, he that is defoulid schal not
 passe therbi; and this schal be a streijt
 weie to 3ou, so that foolis erre not therbi.
 A lioun schal not be there, and an yuel⁹
 beeste schal not stie therbi, nether schal

* that is, Crist.
 A et alii.

f toon A. oon K. h toon A. oon K. i in it E. k Om. E pr. m. l couwardis E pr. m. text. or of litil
 corage E sec. m. marg. couwardis, or of litil corage AGHK. m Om. AEGH. n dwelleden E. o And there A.
 P Om. c pr. m. q Om. c pr. m. E pr. m.

m hem N. n thei N. o thei N. p clumsid, ether comelid CEFGHIMNQRSU. clumsid, ether cumblid FY.
 clumsid K VX. clumsid, ethir loosid atwynne X sec. m.

shul ben delyuered; and the bozt of the Lord shul be conuertid, and comen in to Sion with preising; and euere durende gladnesse vp on the hed of hem; ioze and gladnesse thei shul welde, and flee shal sorewe and weiling.

CAP. XXXVI.

1 And don it is in the fourtenthe 3er of king Ezechie, stezede vp Senacherib, king of Assiries, vp on alle the strengthid cites 2 of Juda, and toe hem. And the king of Assiries sente Rapsacen fro Laches in to Jerusalem, to king Ezechie, in an heuy hond; and stod in the water kundute of the ouere pond^r, in the weie of the fulleris feeld. And wente oute to hym Elyachym, sone of Elchie, that was vpon the hous, and Sobna, scribe, and Joae, the 4 sone of Asaf, chaunceler. And Rapsaces seide to them, Seith to Ezechie, These thingus seith the grete king, king of Assiries, What is this trist, that thou 5 trotest? or of counseil^s or strengthe to rebellen thou disposist? vp on whom^t hast thou trost, for thou hast gon awei 6 fro me? Lo! thou trostist vp on this 'staf of reed^u to-broken, 'vp on Egipt^v, to whom if a man shul lene, it shal go in to his hond, and therlen it; so Farao, king of Egipt, to alle men that trosten in hym. 7 That if thou answer^w to me, In the Lord oure God wee trosten; whether not he is, whos heze thyngus and auteres toc awei Ezechie, and seyde to Jude and to Jerusalem, Beforn this auter 3ee shul 8 honoure? And now 'tac thee^x to my lord, the^y king of Assiries, and I shal 3yue to thee two thousand hors, and thou shalt not moun 3yuen of thee stezeres vp 9 of hem. And^z what maner sustene shal the face of a domes man^a of o place of

be foundun there. And thei schulen go, 10 that ben delyuered and azenbouzt of the Lord; and thei schulen be conuertid, and schulen come in to Sion with preisyng; and euerlastyng gladnesse *shal be* on the heed of hem; thei schulen haue ioie and gladnesse, and sorewe and weilyng schulen fle awei.

CAP. XXXVI.

And it was don in the fourtenthe 3eer 1 of kyng Ezechie, Sennacherib, the kyng of Assiriens, stiede on alle the stronge citees of Juda, and took tho^c. And the 2 kyng of Assiriens sente Rapsases fro Lachis to Jerusalem, to kyng Ezechie, with greet power; and he stod at the watir cundit of the^d hizere^e sisterne, in the weie of the^f feeld of^g a fullere^h. And Elia- 3 chym, the sone of Elchie, that was on the hous, 3ede out to hym, and Sobna, the scryuen, and Joae, the sone of Asaph, the chaunceler. And Rapsases seide to hem, 4 Seie 3e to Ezechie, The greet king, the king of Assiriens, seith these thingis, What 5 is the trist, in which thou tristist? ethir bi 5 what councele ether strengthe disposist thou for to rebelle? on whom hast thou 6 trist, for thou hast go awei fro me? Lo! 6 thou tristist on this brokun staf of rehed, on Egipt, on which if a man restithⁱ, it schal entre in to his hoond, and schal 7 perse it; so *doith* Farao, the kyng of Egipt, to alle men that tristen in hym. That if thou answerist to me, We tristen 7 in oure Lord God; whether^k it is not he, whose hize places and auteris Ezechie dide awei, and he seide to Juda and to Jerusalem, 3e schulen worschipe bifore this auter? And now bitake thee to my lord, the kyng 8 of Assiriens, and Y schal 3yue to thee twei^l thousynde of horsis, and thou maist not 3yue of thee stieris of tho *horsis*. And hou 9 schalt thou abide the face of the iuge of

^r fish pond *c pr. m. E pr. m.* ^s what counseil *AEGHK.* ^t whan *K.* ^u reed staf *c pr. m.* reedi staf *E pr. m.*
^v Om. *c pr. m. E pr. m.* ^w answerist *AEGHK.* ^x taketh heede *E pr. m.* tac 3ee *K.* ^y Om. *AGHK.*
^z Of *E pr. m.* ^a Om. *E pr. m.*

^c hem *N.* ^d Om. *NQRSU.* ^e hiz *Q.* ^f Om. *Q.* ^g Om. *ceteri.* ^h fullere, or *toukere* *CEGHKMNPRUXY.*
 fullere, ether *toukere* *FS.* ⁱ leneth, ether *restith* *CEFGHIKMNPRQSUUVXY.* ^k wher *I passim.* ^l two *I.*

the lasse seruauns of my lord? That if thou troste in Egypt, and in the foure
 10 horsid carre, and in the horse men; and now whether withoute the Lord I stezede vp to this lond, that I schulde destroye it? The Lord seide to me, Steze vp vp on
 11 this lond, and destroye it. And Eleachym seide, and Sobna, and Joae, to Rapsacen, Spec to thi seruauntis in Sirie tunge, wee vnderstonden forsothe; ne speke thou to vs Jewly, in the eres of the
 12 puple, that is vp on the wal. And seide to them Rapsaces, Whether to 'thi lord^b and to thee sente me my lord, that 'I schuld^c speke alle these wrdys, and not more to the men that sytten in the wal, that thei ete ther toordes, and drinke
 13 ther^d vryne of their feet with 3ou? And Rapsaces stod, and criede with a gret vois Jeuly, and seide, Hereth the wrdes^e
 14 of the grete king, king of Assiries. These thyngus seith the king, Bigile not 3ou Esechie, for he shal not moun delyueren
 15 3ou out; and not to 3ou trost 3yue Ezechie vp on the Lord, seiende, Delyuerende the Lord shal delyueren vs; shal not be 3ou^f this cite in^g the hond of the
 16 king of Assiries. Wileth not heren Ezechie. These thingus forsothe seith the king of Assiries, Doth with me blessing, and goth out to me; and eteth eche his vyne, and eche his fige tree, and drinketh
 17 eche the water of his cisterne, to the tyme that I come, and take 3ou awei to the lond that is as 3oure lond; lond of whete and of wyn, lond of loefes and of
 18 vynes. Ne disturbe^h 3ou Ezechie, seiende, The Lord shal delyuere vs. Whether delyuereden the godes of Jentiles eche his lond fro the hond of the king of Assiries?
 19 Wher is the god of Emath, and of Arfath? Wher is the god of Sefaruaym? Whether thei deliuereden Samarie fro myn
 20 hond? Who is of alle the godes of these londis that delyueredeⁱ his lond fro myn

o place of the lesse seruauntis of my lord? That if thou tristist in Egypt, and in cartis, and in knyztis; and now whethir Y stiede
 10 to this lond with out the Lord, that Y schulde distrie it? The Lord seide to me, Stie thou on this lond, and distrie thou it. And Eliachym, and Sobna, and Joae, seiden
 11 to Rapsaces, Speke thou to thi seruauntis bi the langage of Sirie, for we vnderstonden; speke thou not to vs bi the langage of Jewis in the eeris of the puple, which is on the wal. And Rapsaces seide
 12 to hem, Whether mi lord sente me to thi lord, and to thee, that Y schulde speke alle these wordis, and not rather to the men that sitten on the wal, that thei ete her toordis, and drynke the pisse of her feet with 3ou? And Rapsaces stood, and
 13 criede with gret vois in the langage of Jewis, and seide, Here 3e the wordis of the gret kyng, the kyng of Assiriens. The kyng seith these thingis, Esechie dis-
 14 seyue not 3ou, for he may not delyuere 3ou; and Ezechie 3yue not to 3ou trist on
 15 the Lord, and seie, The Lord delyuerynge schal delyuere vs; this citee schal not be 3ouun in to the hoond of the kyng of Assiriens. Nyle 3e here Ezechie. For whi
 16 the kyng of Assiriens seith these thingis, Make 3e blessing with me, and go 3e out to me; and ete 3e ech man his vyner, and ech man his fige^m tre, and drynke 3e ech man the water of his cisterne, til Y come,
 17 and take awei 3ou to a lond which is as 3oure lond; to a lond of whete and of wyn, to a lond of looues and of vyperis. Ezechie disturble not 3ou, and seie, The
 18 Lord schal delyuere vs. Whether the goddis of folkis delyuereden ech his lond fro the hond of the kyng of Assiriens? Where
 19 is the god of Emath, and of Arphat? Where is the god of Sepharuaym? Whether thei delyueriden Samarie fro myn hond? Who is of alle goddis of these
 20 londis, that delyueride his lond fro myn

^b thyn hous *E pr. m.* ^c Om. *c pr. m.* ^{he} *E pr. m.* ^d the *AGHK.* ^e grete wrdes *c pr. m.* ^f 3yuen *vel 3yue E passim.* ^g in to *AE sec. m. GHK.* ^h distruye *A.* ⁱ schulde delyueren *E pr. m.*

hond, that the Lord delyuere Jerusalem
 21 fro myn hond? And thei heelden ther
 pes, and answerden not to hym a wrd.
 Forsothe the king hadde comaundid to
 them, seiende, Ne answeere 3ee to hym.
 22 And wente in Elyachym, the sone of
 Elchie, that was vp on the hous, and
 Sobna, scribe, and Joae, sone of Asaf,
 chaunceler, to Esechie, kut the clothis,
 and tolden to hym the wrdes of Rapsaes.

CAP. XXXVII.

1 And it is do, whan hadde herd king
 Ezechie, he kutte his clothis, and wrap-
 pid is with a sac, and wente in to the
 2 hous of the Lord. And he sente Elea-
 chym, that was vp on the hous, and
 Sobnam, scribe, and the elderes of the
 preestus, couered with sackus, to Isaie,
 3 the^k sone of Amos, profete. And thei
 seiden to hym, These thingus seith Eze-
 chie, The dai of tribulacioun, and of an-
 guysh, and of correccioun, and of blas-
 femye, this day; for ther camen sones to
 the berthe, and vertue was not of bering.
 4 If any maner here the Lord thi God the
 wrdus of Rapsaces, whom sente the king
 of Assiries, his lord, to blasfemen the
 God lyuende, and to repreue with wrdis,
 whiche herde the Lord thi God, rere vp
 thanne orisoun for the relikes that ben
 5 founde. And ther camen seruauns of
 6 king Esechie to Isaie; and Isaie seide to
 them, These thingus 3ee shul seyn to 3oure
 lord, These thingus seith the Lord, Ne
 drede thou of the face of the wrdus that
 thou hast herd, with whiche blasfemen
 the childer of the king of Assiries me.
 7 Lo! I shal 3yue to hym a spirit, and he
 shal heren a messenger; and he shal be
 turned a3een to his lond, and to fallen I
 shal maken hym with swerd in his lond.
 8 Rapsaces^l forsothe is turned a3een, and
 he fond the king of Assiries fiztende a3en
 Lobnam; forsothe he hadde herd, for^m he
 9 was go fro Lachis. And he herde of

hond, that the Lord delyuere Jerusalem
 fro myn hond? And thei weren stille,²¹
 and answeriden not to hym a word. For
 whi the kyng comaundide to hem, and
 seide, Answeere 3e not to him. And Elia-²²
 chym, the sone of Elchie, that was on the
 hous, and Sobna, the scryueyn, and Joae,
 the sone of Asaph, chaunceler, entriden
 with to-rent clothis to Ezechie, and telde
 to hym the wordis of Rapsaces.

CAP. XXXVII.

And it was don, whanne kyng Ezechie¹
 hadde herd, he to-rente hise clothis, and
 he was wlappid in a sak, and entride in
 to the hous of the Lord. And he sente²
 Eliachym, that was on the hous, and
 Sobna, the scryuen, and the eldre men of
 prestis, hilid with sackis, to Isaie, the pro-
 phete, the sone of Amos. And thei seiden³
 to hym, Ezechie seith these thingis, A dai
 of tribulacioun, and of angwisch, and of
 chastisyng, and of blasfemye is this dai;
 for children camen 'til toⁿ childberyng,
 and vertu of childberyng is not. Therfor⁴
 reise thou preier for the relifs that ben
 foundun, if in ony maner thi Lord God
 here the wordis of Rapsaces, whom the
 king of Assiriens, his lord, sente, for to
 blasfeme lyuyng God, and to dispise bi
 the wordis, whiche thi Lord God herde.
 And the seruauntis of kyng Esechie camen⁵
 to Isaie; and Isaie seide to hem, 3e schulen⁶
 seie these thingis to 3oure lord, The Lord
 seith these thingis, Drede thou not of the
 face of wordis whiche thou herdist, bi
 whiche the children of the kyng of Assi-
 riens blasfemyden me. Lo! Y schal 3yue⁷
 to hym a spirit, and he schal here a mes-
 senger; and he schal turne a3en to his
 londe, and Y schal make hym to falle
 down bi swerd in his lond. Forsothe Rap-⁸
 saces turnede a3en, and found the kyng of
 Assiriens fiztyng a3ens Lobna; for he
 hadde herd, that *the kyng* was gon fro
 Lachis. And *the kyng* herde *messengeris*⁹

^k Om. *l*. ¹ And Rapsaces *κ*. ^m that *E pr. m*.

ⁿ vnto *l*.

Theracha, king of Ethiopie, seiende, He wente out, that he f3zte a3zen thee. The whiche thing whan he hadde herd, he sente messageres to Esechie, seiende,
 10 These thingus 3ee shul sey to Esechie, king of Jude, spekende, Not thee disceyue thi God, in whiche thou trostest, seiende, Jerusalem shal not be 3yue in the hond
 11 of the king ofⁿ Assiries. Lo! thou hast herd what dide alle the kingus of Assiries to alle londes that thei turneden vpsodown; and 'shalt thouⁿ moun be dely-
 12 uered? Whether delyuereden hem the godis of Jentiles, whom turneden vpsodown my fadris; Gosam, and Aran, and Resef, and the sones Eden, that weren in
 13 Thalaras? Wher is the king of Emath, and the king of Arfath, and the king of the huge cite Cefaruaym, and Ana, and
 14 Aua? And Esechie toc the bokes of the hond of the messenger, and radde them; and he ste3ede vp in to the hous of the Lord, and spredde out hem bifor the
 15 Lord; andⁿ pre3ede the Lord, seiende, Lord of ostes, God of Irael, that sittist
 16 vp on cherubyn, thou art God alone of alle the reumes of erthe^q; thou madist heuene and erthe. Boowe down, Lord, thin ere, and here; opene thin e3en, Lord, and see; and here alle the wrdus of Senacherub, that he sente to blasfemen God
 17 lyuende. Verely forsothe, Lord, desert^r maden the kingis of Assiries londus, and the regions of them, and 3euen the goddis of hem to fyr; forsothe thei weren not goddus, but were of the hondus of men, tree and stonus; and thei to-mynushten
 20 hem. And now, Lord oure^s God, saue vs fro the hond of hym; and knowen alle the reumes of erthe, for thou art Lord
 21 God alone. And Isaie, the sone of Amos, sente to Esechie, seiende, These thingus seith the Lord God of Irael, For the whiche thou pre3edest me of Senacherub,
 22 king of Assiries, this is the wrd that the

seyunge of Theracha, kyng of Ethiopiens, He is gon out to f3zte a3ens thee. And whanne he hadde herd this thing, he sente messengeris to Ezechie, and seide, 3e schulen seie, spekyunge these thingis to
 10 Ezechye, kyng of Juda, Thi God disseyue not thee, in whom thou tristist, and seist, Jerusalem schal not be 3ouun in to the hond of the kyng of Assiriens. Lo! thou
 11 herdist alle thingis whiche the kyngesⁿ of Assiriens diden^p to alle londis whiche thei distrieden: and maist^q thou^r be delyuered? Whethir the goddis of folkis delyuereden
 12 hem, whiche my fadris distrieden; Gosan, and Aran, and Reseph, and the sones of Eden, that weren in Thalaras? Where is
 13 the kyng of Emath, and the kyng of Arphath, and the kyng of the citee of Sefaruaym, and of Ana, and^t of Aua? And
 14 Ezechie took the bookis fro the hond of messengeris, and redde tho^u; and he stiede^v in to the hous of the Lord, and spredde abrood tho^w bifore the Lord; and
 15 preiede to the Lord, and seide, Lord of
 16 oostis, God of Israel, that sittist on cherubyn, thou art God aloone of alle the rewmes of erthe; thou madist heuene and erthe. Lord, bowe down thin eere, and here;
 17 Lord, open thin i3en, and se; and here thou alle the wordis of Sennacherib, whiche he sente for^x to blasfeme lyuyng God. For verili, Lord, the kyngis of Assiriens
 18 maden londis dissert, and the cuntreis of tho^y, and 3aueu the goddis of tho^z to fier;
 19 for thei weren not goddis, but the werkis of mennus hondis, trees and stoonys; and thei al to-braken tho^{goddis}. And now,
 20 oure Lord God, saue thou vs fro the hond of hym; and alle rewmes of erthe knowe, that thou art Lord^a God aloone. And
 21 Isaie, the sone of Amos, sente to Ezechie, and seide, The Lord God of Israel seith these thingis, For whiche thingis thou preidist me of Sennacherib, the kyng of Assiriens, this is the word which the
 22

ⁿ Om. *K pr. m.* ^o thou shalt *C.* ^p Om. *E pr. m.* ^q the erthe *AEGHK.* ^r Om. *E pr. m.* ^s Om. *A.*

^o kyng *A pr. m. F pr. m. HP.* ^p did *H sec. m.* ^q mi3ten *E.* ^r not *CEFGHINPQU.* ^t Om. *F sec. m. IKNP sec. m. QU.* ^u hem *N.* ^v 3ede up *I.* ^w hem *N.* ^x Om. *N.* ^y hem *N.* ^z hem *N.* ^a the Lord *is.*

Lord spac vp on hym, He dispiside thee, he vndermouwede thee, thou maiden doz-
tir of Sion; aftir thee the hed he mouede,
23 thou maide^t dozter of Jerusalem. To
whom hast thou repreued, and whom
hast thou blasfemed? and vp on whom
hast thou rered thi vois, and hast rered
the heizte of thin ezen? To the hoeli of
24 Israel. In the hond of thi seruauus^u thou
hast repreued to the Lord, and seidist,
In the multitude of my foure horsed
carres I stezede vp the^v heiztus of moun-
teynes, zokes of Liban; and I shal to-
hewen the heze thingus of his cedris, and
the chosene firres of it; and I shal go in
to the heizte of his^w cop, the wilde wode
25 of the Carmel of it. I dalf^x, and drank
the water of it; and I driede with the
step of my foot alle the ryueres of the
26 waterhepes. Whether thou hast not herd
what thingus sum tyme I dide to hym^y?
Of olde dazes I foormede it, and now I
haue brozt to; and it is do 'in to^z the
drawing out bi the roote of hilles togi-
27 dere fytende, and of strengthid cites. The
dwellers of them with an hond shortid
togidere^a trembleden, and ben confoundid;
thei ben mad as hei of the feld, and corn
of the leswe, and erbe of rooues, that out
28 driede er it wex ryp. Thi dwelling, and
thin entre, and thi going out Y knew, and
29 thi wodnesse azen me. Whan thou 'were
wod^b azen me, thi pride stezede vp in to
myn eres; I shal putte thanne a cercle
in thi nose thirles, and a bridil in thi
lippis; and I shal bringe azen thee in
to the weie, bi the^c whiche thou came.
30 To thee forsothe this shall ben a tocne;
et this zer that freeli ben sprunge, and
in the secunde zer et appellis; in the
thridde forsothe zer soweth, and repith,
and plaunteth vynes, and eteth the frut
31 of hem. And he shall putte it, that were
saued of^{cc} the hous of Juda, and that is

Lord spak on hym, Thou virgyn, the
douzter of Sion, he dispiside thee, he scorn-
ede thee; thou virgyn, the douzter of Jeru-
salem, he moued his heed aftir thee^b.
Whom despisist thou, and^c whom blas-
femedist^d thou? and on whom reidist
thou thi vois, and reidist the hiznesse of
thin izen? To the hooli of Israel. Bi the
24 hond of thi seruauntis thou dispisidist the
Lord, and seidist, In the multitude of my
cartis Y stiede on the hiznesses of hillis, on
the zockis of Liban; and Y schal kitte down
the hiz thingis of cedris therof, and the
chosun beechis therof; and Y schal entre
in to the hiznesse of the cop therof, in to
the^e forest of Carmele therof. Y diggide,
25 and drank watir; and Y made drie with
the step of my foot all the strondis of
feeldis. Whether thou, *Sennacherib*, herd-
26 ist not what thingis Y dide sum tyme? Fro
elde daies Y fourmyde that thing, and
now Y haue brouzt; and it is maad in to^g
drawyng vp bi the roote of litle hillis fyt-
yngge togidere, and of strong citees. The
27 dwellers of tho *citees* trembliden togidere
with hond maad schort, and ben aschamed;
thei ben maad as hei of the feeld, and the^h
gras of lesewe, and as erbe of roouysⁱ, that
driede vp bifore that it wexide ripe. Y²⁸
knew thi dwellyng, and thi goyng out,
and thin entryng, and thi woodnesse azens
me. Whanne thou were wood azens me,²⁹
thi pride stiede in to myn eeris; therfor
Y schal sette a ryng in thi nosethirlis, and
a bridil in thi lippis; and Y schal lede
thee azen in to the weie, bi which thou
camest. Forsothe to thee, *Ezechie*, this³⁰
schal be a signe; ete thou in this zer tho
thingis that growen bi her fre wille, and
in the secunde zer ete thou applis; but
in the thridde zer sowe ze, and repe ze,
and plaunte ze vyneris, and ete ze the
fruyt of tho^k. And that that is sauyd of³¹
the hous of Juda, and that, that is left,

^t maydyn A. ^u seruaunte AGHK. ^v to the AE pr. m. ^w Om. E pr. m. ^x deluede AEGHK. ^y it E pr. m.
z in K. ^a to E pr. m. ^b woodedist E pr. m. ^c Om. AE. ^{cc} Om. A.

^b these A pr. m. ^c Om. A. ^d blasfemist F. ^e Om. CFGHKNPQRSVX pr. m. ^g to the CEFHGHIKM sec. m.
NPSQV. ^h as the I. ⁱ hous rooues, ether rigges I. ^k hem N.

laft setten the roote^d benethe, and shal
 32 make frute aboue; for fro Jerusalem shul
 gon out relikes, and saluacioun^e fro the
 mount of Sion; the inward loue of the
 33 Lord of osten shal do this. Therefore
 these thinges seith the Lord, of the king
 of Assiries, He shal not go in to this cite,
 and he shal not throwe there an arwe;
 and ther shal not ocupie it^f a sheld, and
 he shal not putte^g in his enuyroun an
 34 hep^h of erthe. In the weie that he cam,
 bi it he shal be turned a3een; and this
 cite he shal not gon in, seith the Lord.
 35 And I shal defende this cite, that I saue
 it, for me, and for Dauid, my seruauant.
 36 Wente out forsothe the aungil of the
 Lord, and smot in the tentus of Assiries
 an hundrid and fyue and eizteti thou-
 send; and thei risen erli, and lo! alle
 37 theⁱ careynes of the^k deade men. And
 he wente out, and 3ide awei. And turned
 a3een is Senacherub, king of^l Assiries,
 38 and dwelte in Nynyue. And don is,
 whan he shulde honoure in the temple
 of Mesrach, his god, Aramalech and Sa-
 razer, his sonnes, smyten hym with swerd,
 and floun in to the lond of Ararath; and
 regnede for hym Asaradon, his sone.

CAP. XXXVIII.

1 In tho dazes signede Ezechie vnto^m
 the deth; and wente in to hym Isaie, the
 soun of Amos, theⁿ profete, and seide to
 hym, These thingus seith the Lord, Dis-
 pose to^o thin house, for die shalt thou,
 2 and not lyuen. And Ezechie turnede his
 face to the wal, and honourede the Lord,
 3 and seide, I ynwardli pre3e^p, Lord; haue
 mynde, I beseche, what maner I 3ide bi-
 fore thee in treuthe, and in parfit herte,
 and that is good in thin ezen, I dide.
 And Ezechie wepte with gret weping.
 4 And don is the wrd of the Lord to Isaie,
 5 seiende, Go, and sei to Ezechye, These
 thingus seith the Lord God of Dauid, thi

shal sende roote bynethe, and schal make
 fruyt aboue; for whi relifs schulen go out³²
 of Jerusalem, and saluacioun fro the hil of
 Sion; the feruent loue of the Lord of
 oostis schal do this thing. Therfor the³³
 Lord seith these thingis of the kyng of
 Assiriens, He schal not entre in to this
 citee, and he schal not schete there an
 arowe; and a scheeld schal not ocupie it,
 and he schal not sende erthe in the cum-
 pas therof. In the weie in which he cam,³⁴
 he schal turne a3en bi it; and he schal not
 entre in to this citee, seith the Lord. And³⁵
 Y schal defende this citee, that Y saue it,
 for me, and for Dauid, my seruauant. For-³⁶
 sothe the aungel of the Lord 3ede out, and
 killide an hundride thousynde and four-
 scoor and fyue thousynde in the tentis of
 Assiriens; and thei risen^l eerli, and lo!
 alle men *weren* careyns of deed men. And³⁷
Sennacherib 3ede out of *Jude*, and wente
 awei. And Sennacherib, the kyng of
 Assiriens, turnede a3en, and dwellide in
 Nynyue. And it was don, whanne he³⁸
 worschipide Mesrach, his god, in the
 temple, Aramalech and Sarasar, hise sonnes,
 killiden hym with swerd, and fledden in
 to the lond of Ararath^m; and Asaradon,
 his sone, regnyde for hym.

CAP. XXXVIII.

In tho daies Ezechie was sijk til toⁿ
 the deth; and Isaie, the profete, the sone
 of Amos, entride to hym, and seide to
 hym, The Lord seith these thingis, Dis-
 pose thi hous, for thou schalt die, and thou
 schalt not lyue. And Ezechie turnede his²
 face to the wal, and preiede the Lord,
 and seide, Lord, Y biseche; haue thou³
 mynde, Y biseche, hou Y 3ede bifore thee
 in treuthe, and in perfit herte, and Y dide
 that that was good bifore thin izen. And
 Ezechye wept with greet wepyng. And⁴
 the word of the Lord was maad to Isaie,
 and seide, Go thou, and sei to Ezechye,⁵
 The Lord God of Dauid, thi fadir, seith

^d rotis A. ^e sauacioun C. ^f Om. A. ^g senden E pr. m. ^h Om. E pr. m. ⁱ Om. A. ^k Om. AGH.
^l Om. K. ^m to K. ⁿ Om. AEGHK. ^o for A. ^p beseche E pr. m.

^l risiden A pr. m. CHKMNVX. resin P. ^m Ararath, that is, Armenye K. ⁿ vnto I.

fader, I haue herd thi orisoun, and seen thi teres. Lo! I shal ley to vp on thi 6 dazes fiftene 3er; and fro the hond of the king of Assiries I shal delyuere thee and 7 this cite, and I shal defenden it. This forsothe to thee shal ben a toene fro the Lord, for the Lord shal do this wrd that 8 he spac. Loo! I shal make to turne a3een the shadewe of lynes^q, bi the^r whiche it hadde go down in the oriloge of Acath, in the sunne, bacward by ten lynes. And the sunne is turned a3een bi ten lynes, bi the grees that it hadde go down.

9 *The^s scripture of Ezechie, kyng of Juda, whan he hadde be syc, and hadde couered ofⁱ his syennesseⁿ.*

10 I seide, in the myddel of my dazes I 11 shal go to the 3ates of helle. I sou3te the residue of my 3eres; I seide, I shal not see the Lord God in the lond of lynes; I shal not biholde a man more ouer, and 12 a dwellere of reste. My ieneracioun is taken awei, and al folden^v vp fro me, as a tabernacle of shepherdes. Kut of is as of a weuere my lif; whil 3it I wenede, he under kutte me. Fro erli vnto euen thou 13 shalt ende me; I hopede vnto the moru; as a leoun, so^w he to-brosede alle my bones. Fro erli ^{vn} to^x euen thou shalt 14 ende me; as the brid of a swalewe, so I shal crien; sweteli I shal thenke as a culuer. Al to-feblid ben myn ezen, biholdende vp in heizte. Lord, fors I suf- 15 fre, answeere thou for me; what shal I sey, or what shal answeere to me, whan I myself haue do? I shal eft thenke^v to thee alle my 3eres, in the bitternesse of 16 my soule. Lord, if thus it is lynes, and in suche thingus the lif of my spirit, thou 17 shalt chastise me, and quykene me; lo! in pes my bitternesse most bitter. Thou forsothe hast deliuered out my soule, that it shulde not pershe; thou hast throwe aferr bihinde thi bac alle my 18 synnus. For helle shal not knoueleche to

these thingis, I haue herd thi preier, and Y siz3 thi teeris. Lo! Y schal adde on thi daies fiftene 3eer; and Y schal delyuere⁶ thee and this citee fro the hond of the kyng of Assiriens, and Y schal defende it. Forsothe this schal be to thee a signe of⁷ the Lord, that the Lord schal do this word, which he spok^o. Lo! Y schal make^a the schadewe of lynes, bi which it 3ede down in the orologie of Achas, in the sunne, to turne a3en backward bi ten lynes. And the sunne turnede a3en bi ten lynes, bi degrees bi whiche it hadde go down.

The scripture of Ezechie, kyng of Ju-⁹ da, whanne he hadde be sijk, and hadde rekyuered of his sikennesse.

I seide, in the myddil of my daies Y 10 schal go to the 3atis of helle. Y sou3te¹¹ the residue of my 3eeris; Y seide, Y schal not se the Lord God in the lond of lyneris; Y schal no more biholde a man, and a dwellere of reste. My generacioun¹² is takun awei, and is foldid togidere fro me, as the tabernacle of scheepherdis *is foldid togidere*. Mi lijf is kit down as of a webbe; he kittide down me, the while Y was wouun 3it. Fro the morewtid ^{til} to^p the euentid thou schalt ende me; Y hop- 13 ide til to the morewtid; as a lioun, so he al to-brak alle my boonys. Fro the morewtid til to the euentid thou schalt ende me; as the brid of a swalewe, so Y schal crie; 14 Y schal bithenke as a culuer. Myu 3en biholdynge an hi3, ben maad feble. Lord, 15 Y suffre violence, answeere thou for me; what schal Y seie, ether what schal^q an- 16 swere to me, whanne ^I mysilf haue^r do? Y schal bithenke to thee alle my 3eeris, in 17 the bitternisse of my soule. Lord, if me 18 lyueth so, and the lijf of my spirit is in siche thingis, thou schalt chastise me, and schalt quykene me. Lo! my bitternesse 17 *is* moost bittir in pees; forsothe thou hast delyuered my soule, that it perischide not;

^q Fynees *K sec. m.* ^r Om. *AEGHK.* ^s *This is the A.* ^t Om. *AK.* ^u The entire rubric omitted in *GH.* ^v falt *c pr. m.* ^w Om. *A.* ^x in to *K.* ^y bithenke *AEGHK.*

^o hath spoke *i.* ^p vnto *i.* ^q schal *I EFKS.* schal he *GIMNQRX sec. m.* ^r he hath *CEGHKMNPRQSRUVX.*

thee, nor^z deth shal preise thee; and thei shul not abyden thi^a treuthe, that gon¹⁹ down in to the lake. Lyuende, lyuende, he shal knouleche to thee, as and I to dai; the fader to the sonus knowe shal²⁰ make thi treuthe. Lord, mac me saf, and oure salmes wee shal singe alle the dazes of oure lif in the hous^b of the^c Lord.

²¹ And Isaie comaundide, that thei shulden taken an hep of fyges, and thei shulde make an enplastre vp on the²² wounde; and he shulde ben hoel. And Ezechye seide, What shal be the toene, for I shal steze vp^d in to the hous of the Lord?

CAP. XXXIX.

¹ In that tyme sente Marodoch Baladan, the sone of Baladan, the king of Babiloyne, lettris and ziftes to Ezechie; forsothe he hadde herd, that he hade be² syc, and was couered. Forsothe Ezechie gladede vp on tho thingus, and he shewede to them the selle of spices, and of siluer, and of gold, and of swote thingus, and of the beste oynement, and al the cofres of his necessarie thingus, and alle thingus that ben founde in his tresories; ther was not a wrd, that Ezechie shewede not to them^e in his hous, and in al³ his power. Forsothe Isaie, the profete, wente in^{ee} to Ezechie, the king, and seide to hym, What seiden these men, and whennes camen thei to thee? And Ezechie seide, Fro a ferr lond thei camen⁴ to me, fro Babyloyne. And he seyde, What sezen thei in thin hous? And Ezechie seide, Alle thingus that in myn hous ben, thei sezen^f; ther was not a thing, that I shewede not to them in my⁵ tresories. And Isaie seide to Ezechie, ⁶ Here the wrd of the Lord of ostes. Lo! dazes shul come, and alle thingus shul be don awei, that ben in thin hous, and that thi fadris han tresored vn to this dai, in

thou hast caste away bihynde thi bak alle my synnes. For not helle schal know-¹⁸ leche to thee, nethir deth schal herie thee; thei that goon down in to the lake, schulen not abide thi treuthe. A lyuyng man, a¹⁹ lyuyng man, he schal knouleche to thee, as and Y to dai; the fadir schal make knowun thi treuthe to sones. Lord, make²⁰ thou me saaf, and we schulen syng our salmes in all the daies of oure lijf in the hous of the Lord.

And Ysaie comaundide, that thei schul-²¹ den take a gobet of figus, and make a plaster on the wounde; and it schulde be heelid. And Ezechie seide, What signe²² schal be, that Y schal stie in to the hous of the Lord?

CAP. XXXIX.

In that tyme Marodach Baladan, the¹ sone of Baladam, the kyng of Babiloyne, sente bookis and ziftis to Ezechie; for he hadde herd, that *Ezechie* hadde be sijk, and was rekyuerid. Forsothe Ezechie² was glad on^s hem, and schewide to hem the selle of swete smellynge spices, and of siluer, and of gold, and of smellynge thingis, and of best oynement, and alle the schoppis of his purtenaunce of houshold, and alle thingis that weren foundun in hise tresours; no word was, which Ezechie schewide not to hem in his hous, and in al his power. Sotheli Ysaie, the pro-³ phete, entride to kyng Ezechie, and seide to hym, What seiden thes men, and fro whennus camen thei to thee? And Ezechie seide, Fro a fer lond thei camen to me, fro Babiloyne. And Ysaie seide, What⁴ sezen thei in thin hous? And Ezechie seide, Thei sien alle thingis that ben in myn hous; no thing was in my tresours, which Y schewide not to hem. And⁵ Ysaie seide to Ezechie, Here thou the word of the Lord of oostis. Lo! daies⁶ schulen come, and alle thingis that ben in thin hous, and whiche thingis thi fadris tresoriden til to this dai, schulen be takun

^z ne AEGHK.
^{ee} Om. E pr. m.

^a Om. AG pr. m. HK.
^f han seen A.

^b dais E pr. m.

^c oure E pr. m.

^d in K.

^e hym E pr. m.

^s in N.

to Babiloyne; ther shal not be laft any
7 thing, seith the Lord. And of thi^g sonus,
that shul gon out of thee, the whiche
thou shalt gete, thei shul take awei; and
thei shul be geldingus in the paleis of the
8 king of Babiloyne. And Ezechie seide
to Isaie, Good is the wrd of the Lord,
that he spac. And he seide, Be ther do
onli pes and treuthe in my dazes.

CAP. XL.

1 Beth counfortid, beth counfortid, see
2 my puple, seith 3oure God. Speketh to the
herte of Jerusalem, and clepeth to it, for
ful endid^h is his malice, for3yuen is his
wickidnesseⁱ; he toc of the hond of the
Lord double thingus for alle his synnus.
3 The vois of the criende in desert, Mak-
eth redy the weie of the Lord, rizt^k mak-
eth in wildernesse the sties of oure God.
4 Eche valei shal be enhaunced, and eche
monteyn 'and hil^l shal be mekid; and
ther shul be shreude thingus in to euene
rizt thingus, and sharpe thingus in to
5 pleyne weies. And ther shal be opened
the glorie of the Lord, and seen shal
eche flesh togidere, that the mouth of
6 the Lord spac. The vois of the Lord,
seiende, Cry. And I seide, What shal I
crien? Eche flesh hei, and al his glorie
7 as the flower of the feld. Ful out dried
is the hei, and the flour fel, for the spirit
of the Lord ble3 in it. Verely the^m hei is
8 the puple; ful out dried is the hei, and
the flour fel; the wrd forsothe of the
9 Lord dwelleth in to withouten ende. Vp
on an hiz hil ste3 vp, thou that euange-
listist toⁿ Sion; enhaunce in strengthe
thi vois, thou that euangelisist to^o Jeru-
salem; enhaunce, and wile thou not drede;
sei to the cites of Jude, Lo! 3oure^p God.
10 Lo! the Lord God in strengthe shal come,
and his arm shal lordshipen; lo! his
meede with hym, and his were biforn

awei in to Babiloyne; not ony thing schal
be left, seith the Lord. And thei schulen⁷
take of thi sonus, that schulen go out of
thee, whiche thou schalt gendre; and thei
schulen be onest seruauntis and chast in
the paleis of the kyng of Babiloyne. And⁸
Ezechie seide to Ysaie, The word of the
Lord is good, which he spac. And *Eze-
chie* seide, Pees and treuthe be maad oneli
in my daies.

CAP. XL.

My puple, be 3e counfortid, be 3e coun- 1
fortid, seith 3oure Lord God. Speke 3e to 2
the herte of Jerusalem, and clepe 3e it,
for the malice therof is fillid, the^t wickid-
nesse therof is for3ouun; it hath resseyued
of the hond of the Lord double thingis for
alle hise synnes. The vois of a crier in 3
desert, Make 3e^u redi the weie of the
Lord, make 3e^{uu} riztful the pathis of oure
God in wildirnesse. Ech valey schal be 4
enhausid, and ech mounteyn and lital hil
schal be maad low; and schrewid thingis
schulen be in to strei3t thingis, and scharpe
thingis *schulen be* in to pleyne weies. And 5
the glorie of the Lord schal be schewid,
and ech man schal se togidere; that the
mouth of the Lord hath spoke. The vois 6
of God, seiynge, Crie thou. And Y seide,
What schal Y crie? Ech fleisch *is* hei,
and al the glorie therof *is* as the flour of
the feeld. The hei is dried vp, and the flour 7
felle down, for the spirit of the Lord blew
therynne. Verely the puple is hey; the hey 8
is dried vp, and the flour felle down; but the
word of the Lord dwellith^v with outen ende.
Thou that prehist to Sion, stie^w on an hiz 9
hil; thou that prehist to Jerusalem, en-
haunse thi vois in strengthe; enhaunse thou,
nyle thou drede; sei thou to the citees of
Juda, Lo! 3oure God. Lo! the Lord God 10
schal come in strengthe, and his arm schal
holde lordschipe; lo! his mede *is* with hym,
and his werk *is* bifore hym. As a scheep- 11

^g the *E pr. m.* ^h Om. *A.* ⁱ wickenesse *E.* ^k riztful *A.* ^l Om. *AGHK.* ^m Om. *C pr. m.* ⁿ Om. *E pr. m.*
^o Om. *E pr. m.* ^p oure *E pr. m.*

^t and the *A pr. m.* ^u Om. *N.* ^{uu} Om. *A pr. m.* ^v dwellith, *ether schal stonde C E F G H I K M N P Q R U V X.* schal
dwelle, *ethir stonde s.* ^w stie vp *I.*

11 hym. As a shepperde ^qshal feede his
floc, in his arm he shal gedere the
lombis, and in his bosum shal reren; ^{the}
12 shep^r ful of frut he shal bern. Who
mesurede with handful watris, and he-
uenes with the paume peisede? Who
heeng^s vp with thre fingris the heuy-
nesse^t of the^u erthe, and wezede in peis
the mounteynes, and the hilles in a bal-
13 launce? Who^v helpede^w the Spirit of the
Lord, or who^x his counseiler was, and
14 shewede to hym? With whom wente
he in conseil, and enformede hym, and
tazte hym the stiz of rijtwise, and
lerede hym with kunnyng, and the weie
15 of prudence shewede to hym? Lo! Jen-
tiles as a drope of a boket, and as mo-
ment of a balaunce ben holden; lo! iles
16 as litil poudere, and Liban shal not suf-
fisen to brenne, and his bestus shuln not
17 suffisen to brent sacrifice. Alle Jentiles
as thei ben not, so thei ben bifor hym;
and as nojt and^y inwardli voide thei ben
18 holden to hym. To whom thanne lic
hast thou mad God? or what ymage
19 shul 3ee putte to hym? Whether the
grauen thing shal the smith zeete, or the
craftis^z man with gold shall figure it, and
with^a siluerene plates the siluer smyth?
20 The stronge tree, and the vnable to roten
ches the wise craftes^b man; he secheth
what maner he sette the symulacre, that
21 it moue not. Whether 3ee shul not wite?
whether 3ee han not herd? whether not
told to 3ou it is fro the bigyunnyng?
whether 3ee han not vnderstonde the
22 foundemens of the erthe? That sitteth
vp ou the cumpas of the erthe, and his
dwelleris ben as locustes; that streccheth
out as nojt heuenus, and spredeth abrod
23 hem as tabernacle to indwelle^c. That
3yueth the sercheres of priuytees, as tho3
thei be not, the domes men of the erthe
24 as voide^d he made. And forsothe ne

herd he schal fede his flock, he schal ga-
dere lambreen in his arm, and he schal
reise in his bosom; he schal bere scheep
^{with lomb^x}. Who mat watris in a fist,¹²
and peiside heuenes with a spanne? Who
peiside the heuynesse of the erthe with
thre fyngris, and weide mounteyns in a
weihe, and litle hilles in a balaunce? Who¹³
helpide the Spirit of the Lord, ether who
was his councelour, and schewide to hym?
With whom took he counsel, and *who*¹⁴
lernyde hym, and tauzte hym the path of
rijtfulnesse, and lernyde hym in kunnyng,
and schewyde to him the weie of pru-
dence? Lo! folkis *ben* as a drope of a¹⁵
boket, and ben arettid as the tunge of a
balaunce; lo! ylis *ben* as a litil dust, and¹⁶
the Liban schal not suffice to brenne *his*
sacrifice, and the beestis therof schulen
not suffice to brent sacrifice. Alle folkis¹⁷
ben so bifore hym, as if thei ben not; and
thei ben rettid as no thing and veyn thing
to hym. To whom therfor maden 3e God¹⁸
lijk? ether what ymage schulen 3e sette to
hym? Whether a smyth schal welle to-¹⁹
gidere an ymage, ether a gold smyth schal
figure it in gold, and a worchere in siluer
schal dizte it with platys of siluer? A²⁰
wijs crafti man chees a strong tre, and
vnable to be rotun; he sekith how he
schal ordeyne a symylacre, that schal not
be mouyd. Whether 3e witen not? whe-²¹
ther 3e herden not? whether it was not
teld to 3ou fro the begyunnyng? whether
3e vnderstoden not the foundementis of
erthe? Which sittith on the cumpas of²²
erthe, and the dwelleris therof ben as
locustis; which stretchith forth heuenes
as noujt, and spredith abrod tho as a
tabernacle to dwelle. Which 3yueth the²³
sercheris of priuytees, as if thei be not,
and made the iugis of erthe as a veyn
thing. And sotheli whanne the stok of²⁴
hem *is* nether plauntid, nether *is* sowun,

^q fedeth *E pr. m.* ^r Om. *E pr. m.* ^s weide *E pr. m.* hongide *E sec. m.* *AGHK.* ^t gobbe *c pr. m.*
E pr. m. ^u Om. *AE sec. m.* *GHK.* ^v Whom *GHK.* ^w herde *E pr. m.* ^x who is *E pr. m.* ^y and in
veyn *E pr. m.* ^z crafti *c.* ^a Om. *E pr. m.* ^b crafty *K.* ^c dwellen *E pr. m.* ^d inwardli voide *E pr. m.*

^x ene, ether with lomb *CEFGHIKMPVXY.* yeene, ether with lomb *NS.*

plautid, ne sowen, ne rootid in the erthe the stoc of hem, feerli he blez in to them, and thei drieden, and a whirle-
 25 wind as stubil shal take them awei. And to whom han zee ligned me, and euened
 26 han me? seith the hoeli. Rereth vp in to hei3 zoure ezen, and seeth, who 'made of nou3t^e these thingus; that bringeth^f out in noumbre the kny3thod of hem, and alle bi name he clepeth, for multitude of strengthe, and of stalwrthenesse, and of
 27 his vertue; ne oon was laft. Whi seist thou, Jacob^g, and spekest, Irael^h, Hid is my wey fro the Lord, and fro my God
 28 my dom passede? Whether wost thou not, or hast not herd, God euere durende? The Lord that foormede the termes of the erthe, he shal not faile, ne trauaile, ne
 29 ther is enserching of his wisdam. That zyueeth to the weri vertue, and to them that ben not, strengthe and stalwrthe-
 30 nesse multeplieth. Failen shul childer, and trauailen, and zunge men in ther
 31 feblenesse fallen. Who forsothe hopen in the Lord, shul chaunge strengthe, take to federes as of an egle; rennen, and not trauailen; gon, and not faylen.

CAP. XLI.

1 Bee stille to me, yles, and Jentyles strengthe chaunge thei; nezhen, and thanne speke thei; togidere to dom ny3
 2 come wee. Who rerede fro the est the riztwis, clepede hym, that he shulde folewe hymself? He shal zyue in his sizte Jentyles, and kingus he shal welde; he shal zyue as poudere to his swerd, asⁱ
 3 stubil with the wind raueshid to his bowe. He shal pursue hem, 'he shal^k passe in pes; the sty in his feet shal not
 4 apere. Who these thingus wro3te and dide? clepende ieneraciouns^l fro the bigynnyng. I a Lord; first and the last
 5 I am. Iles seezen, and trembleden; the

nether *is* rootid in erthe, he blew sudenli on hem, and thei drieden vp, and a whirle wynd schal take hem awei as stobil. And
 25 to what thing 'ze han^z ligned me, and han maad euene? seith the hooli. Reise zoure
 26 izen an hi3, and se ze, who made these thingis of nou3t; which ledith out in noumbre the kny3thod of tho^{zz}, and clepith alle bi name, for the multitude of his strengthe, and stalworthnesse, and vertu; nether o residue thing was. Whi seist
 27 thou, Jacob, and spekist thou, Israel, My weie is hid fro the Lord, and my doom passide fro my God? Whether thou
 28 knowist not, ether herdist thou not? God, euerlastyng Lord, that made of nou3t the endis of erthe, schal not faile, nether schal trauele, nether enserchyng of his wisdom is. That zyueeth vertu to the weeri, and
 29 strengthe to hem that ben not, and multiplieth stalworthnesse. Children schulen
 30 faile, and schulen trauele, and zonge men schulen falle down in her sikennesse. But
 31 thei that hopen in the Lord, schulen chaunge strengthe, thei schulen take featheris as eglis; thei schulen renne, and schulen not trauele; thei schulen go, and schulen not faile.

CAP. XLI.

Iles, be stille to me, and folkis chaunge 1 strengthe; neize thei, and thanne speke thei; neize we togidere to doom. Who reiseide
 2 the iust man fro the eest, and clepide hym to sue hym silf? He schal zyue folkis in his sizt, and he schal welde kyngis; he schal zyue as dust to his swerd, and as stobil
 'that *is*^a rauyschid of the wynd, to his bowe. He schal pursue hem, he schal go
 3 in pees; a path schal not appere in hise feet. Who wrou3te and dide these thingis? 4
 clepyng generaciouns at the bigynnyng. Y am the Lord; and Y am the firste and the laste. Iis sien, and dreden; the
 5 laste partis of erthe were astonyed; thei

^e foormede *c pr. m. E pr. m.* ^f bro3te *E pr. m.*
E pr. m. ⁱ Om. *c pr. m. E pr. m.* ^k Om. *E pr. m.*

^g to Jacob *E pr. m.* ^h thou Israel *AGHK.* to Irael
^l generacioun *AGHK.*

^z haue ze *I.* ^{zz} hem *N.* ^a Om. *CEFGHIKNPSVX.*

vtmostus^m of the erthe becamen stoneid,
 6 thei nezheden, and wente to. Eche to
 his nezhbore shal helpen, and to his
 7 brother seyn, Tac coumfort. Coumforten
 shal the metal smyth smytende hym
 with an hamer that forgede that tyme,
 seiende to the glyu, It is good; and he
 coumfortide hym with nailes, that it
 8 schulde not be moued. And thou, Irael,
 my seruaunt, Jacob, whom I ches, the
 9 sed of Abraham, my frend, in whom I
 toc thee fro the vtmostesⁿ of the erthe,
 and fro his ferre coestes I clepede thee,
 and seide to thee, My seruaunt thou art;
 I ches thee, and I caste not awei thee.
 10 Ne drede thou, for I am with thee; ne
 bowe thou down, for I^o thi God. I haue
 coumfortid thee, and holpen thee; and
 vndertoc thee the rizthond of my riztwis.
 11 Lo! shul be confoundid, and shamen alle
 that fizten azen thee; thei shul be as
 tho³^p thei be not, and pershe shul the
 12 men, that azenseynt to thee. Thou shalt
 sechen hem, and not finden; thi rebel
 men thei shul ben, as tho³ thei ben not,
 and as the wasting of a man fiztende
 13 azen thee. For I the Lord thi God,
 takende thin hond, and seiende to thee,
 Ne drede thou, for I haue holpen thee.
 14 Wile thou not drede, thou^q werm of Ja-
 cob, that dead ³ee ben of Irael. I haue
 holpen thee, seith the Lord, and thin
 15 a³een biere, the hoeli of Irael. I haue⁹⁹
 set thee as a newe wayn thresshende,
 hauende pikede poeles sawende; thou
 shalt thresshe mounteynes, and to-my-
 nushen, and putten as poudere hillis.
 16 Thou shalt wynewe them, and the wind
 shal take awei, and the whirlewind shal
 scaterere them; and thou ful out shalt
 io³en in the Lord, and in the hoeli of
 17 Irael shalt^r glade. Nedi and pore men
 shul seche watris^s, and ther ben not;
 the tunge of them with thrist driede.
 I the Lord shal out heren hem, I God of

camen ni³, and neiziden. Ech man schal⁶
 helpe his neizbore, and schal seie to his
 brother, Be thou coumfortid. A smyth of
 metal smytyngge with an hamer coum-
 fortide him that polischyde, *ethir made*
fair, in that tyme, seiynge, It is good, to
 glu; and he fastenede^b hym with nailis,
 that he schulde not be mouyd. And⁸
 thou, Israel, my seruaunte, Jacob, whom
 Y chees, the seed of Abraham, my frend,
 in whom Y took thee; fro the laste partis⁹
 of erthe, and fro the fer partis therof Y
 clepide thee; and Y seide to thee, Thou
 art my seruaunt; Y chees thee, and cast-
 ide not awei thee. Drede thou not, for Y¹⁰
 am with thee; boowe thou not awei, for
 Y *am* thi God. Y coumfortide thee, and
 helpide thee; and the rizthond of my^c iust
 man vp took thee. Lo! alle men schulen¹¹
 be schent, and schulen be aschamed, that
 fizten azens thee; thei schulen be as if
 thei ben not, and men schulen perische,
 that azen seien thee. Thou schalt seke¹²
 hem, and thou schalt not fynde thi rebel
 men; thei schulen be, as if thei ben not,
 and as the wastyng of a man fiztyngge
 azens thee. For Y *am* thi Lord God, tak-¹³
 ynge thin hond, and seiynge to thee, Drede
 thou not, Y helpide thee. Nyle thou, worm¹⁴
 of Jacob, drede, ³e that ben deed of Israel.
 Y helpide thee, seith the Lord, and thin
 azen biere, the hooli of Israel. Y haue set¹⁵
 thee as a^d newe wayn threischyngge, hau-
 ynge sawyngge bilis; thou schalt threische
 mounteyns, and schalt make smal, and
 thou schalt sette litle hillis as dust. Thou¹⁶
 schalt wyndewe hem, and the wynd schal
 take *hem* awei, and a whirlewynd schal
 scaterere hem; and thou schalt make ful out
 ioie in the Lord^e, and thou schalt be glad
 in the hooli of Israel. Nedi men and pore¹⁷
 seken watris, and tho ben not; the tunge
 of hem driede for thrist. Y the Lord
 schal here hem, I God of Israel schal not
 forsake hem. Y schal opene floodis in hij¹⁸

^m vttermost AGHK. ⁿ vttermostis AGHK. ^o I am AK sec. m. ^p thof E passim. ^q of the E pr. m.
 99 ha c. ^r thou schalt AG sec. m. K sec. m. ^s Om. E pr. m.

^b coumfortide CEFHGKMNQRSUVX. ^c the N. ^d Om. N. ^e word 1.

18 Israel shal not forsake them. I shal
 opene in heze hillis flodys, and in the
 myddel of feeldis welles; I shall sette de-
 sert in to^t pondis of wattris, and the lond
 withoute weie in to riueres of wattris.
 19 I shal 3yue in wildernesses ceder, and
 thorne, and myrt^u tree, and oliue tree;
 I^v shal sette in desert fyrr tree, and vln
 20 tree, and box togidere. That thei see,
 and wite, and bethenke, and vnderstonde
 togidere; for the hond of the Lord dide
 this, and the hoeli of Irael foormede it.
 21 Ny³ doth 3oure dom, seith the Lord;
 bringeth to, if any thing parauenture
 22 3ee han, seith the king of Jacob. Come
 thei ny³, and telle thei to vs, what euer
 thingus ben to come; the rathere thingus
 that weren, tellith, and wee shul putte
 oure herte, and wite; the laste thingis of
 hem, and that ben to come, shewith to vs.
 23 Telleth that ben to come in to tyme to
 come, and wee shul wite, for goddis 3ee
 ben; well also or euele, if 3ee moun, doth;
 and speke wee^w, and see wee togidere.
 24 Lo! 3ee ben of no3t, and 3our werc ^of
 that thyng^x that is not; abhominacioun
 25 he is, that ches 3ou. I rerede fro the
 north, and he shal come from the rising
 vp^y of the sunne; clepe he shal my name.
 He shal bringe to the cheef maistris as
 clei, and as a daubere, ^or a potter^{yy}, to-
 26 tredende the lowe erthe^z. Who tolde fro
 the bigynnyng, that wee witen, and fro
 the begynnyng, that wee sey, Thou art
 riztwis? ther is not a tellere, ne a biforn
 27 seiere, ne herere 3oure wrdis. The firste
 to Sion shal sei, Lo! I am ny³; and to
 Jerusalem an euangelist I shal 3yue.
 28 And I sa³, and ther was not of these^a
 any man that 3ide in counseil, and ^oaskid
 29 answerde^b a wrd. Lo! alle vnri³twise,
 and veyne the werkes of hem; wynde,
 and with yunne voide the symulacris of
 them.

hillis, and wellis in the myddis of feeldis;
 Y schal sette the desert in to pondis of
 wattris, and the lond without weie in to
 ryuers of wattris. Y schal 3yue in wildir-¹⁹
 nesse a cedre, and a thorn, and a myrte
 tref, and the tre of an olyue; Y schal sette
 in the desert a fir tre, an elm, and a box
 tre togidere. That thei se, and knowe, and ²⁰
 bithenke, and vnderstonde togidere; that
 the hond of the Lord dide this thing, and
 the hooli of Israel made that of nou3t.
 Make 3e ni³ 3oure doom, seith the Lord; ²¹
 brynge 3e, if in hap 3e han ony thing, seith
 the kyng of Jacob. Nei³ tho, and telle to ²²
 vs, what euer thingis schulen come; telle
 3e the formere thingis that weren, and we
 schulen sette oure herte, and schulen wite;
 schewe 3e to vs the laste thingis of hem,
 and tho thingis that schulen come. Telle ²³
 3e what thingis schulen come in tyme to
 comynge, and we schulen wite, that 3e ben
 goddis; al so do 3e wel, ethir yuele, if 3e
 moun; and speke we, and see we togidere.
 Lo! 3e ben of nou3t, and 3oure werk *is* of ²⁴
 that that is not; he that chees 3ou, is
 abhominacioun. I reise fro the north, ²⁵
 and he schal come fro the risyng of the
 sunne; he schal clepe my name. And he
 schal brynge magistratis as cley, and as a
 pottere^g defoulynge erthe. Who tolde fro ²⁶
 the bigynnyng, that we wite, and fro the
 bigynnyng, that we seie, Thou art iust?
 noon is tellynge, nether biforseiynge, ne-
 ther herynge 3oure wordis. The firste ²⁷
 schal seie to Sion, Lo! Y am present;
 and Y schal 3yue a gospellere to Jerusa-
 lem. And Y si³, and noon was of these, ²⁸
 that token counsel, and he that was axid,
 answeride a word. Lo! alle men *ben* vn-²⁹
 iust, and her werkis *ben* wynd and veyn;
 the symylacris of hem *ben* wynd, and voide
 thing.

^t Om. A. ^u myrre AGHK. ^v and I E pr. m. ^w Om. E pr. m. ^x Om. c pr. m. E pr. m. ^y Om. A.
^{yy} Om. CE pr. m. or as a potter K. ^z Om. c pr. m. ^a these then c pr. m. hem E pr. m. ^b askide
 answeere AGHK.

^f mirre GK. ^g potter, ether a foormer K.

CAP. XLII.

1 Lo! my seruaunt, I shal vndertaken
 hym, my chosen, al plesede to hym in
 hym my soule. I 3af my spirit vp on
 hym, dom to Jentiles he shal bringe forth.
 2 He shal not crien, ne take persone, ne
 shal ben herd his^c voys withouteforth.
 3 A reed brosid^d he shal not to-trede, and
 flax smokende he shal not quenchen; in
 4 treuthe he shal bringe out dom. He
 shal not be dreri, ne trublid, to the tyme
 he pute^e in the erthe dom, and his lawe
 5 iles shul abiden. These thingus seith
 the Lord God, formende heuenes, and
 strecchende out hem, fastnende^f erthe,
 and that buriounen of^g it, 3yuende breth
 to the puple, that is vpon it, and spirit
 6 to men tredende it. I the Lord clepede
 thee in rijtwise, and toc thin hond,
 and kepte thee, and 3af thee in to cou-
 naunt of the puple, in to list of Jentiles.
 7 That^h thou shuldist opene the ezen of
 blynde men; that thou shuldyst bringe
 out fro closing the bounde, fro the hous
 8 of prisoun the sitters in dercnesse. I a
 Lord, this is my name; my glorie to
 an other I shall not 3yue, and my preis-
 9 ing to grauen thingus. That first weren,
 lo! ben comen, newe thingus also I telle;
 er thei ben sprunge, herd I shal maken
 10 to 3ou. Syngeth to the Lord a newe
 song; his preising fro the vtmostesⁱ of
 the^k erthe; 3ee that gon down in to the
 se, and the plente of it, iles, and the
 11 dwelleres of hem. Be rered vp the^l des-
 sert, and the cites of it; in his houses
 shal dwelle Cedar; preiseth, 3ee dwelleris
 of the ston; fro the top of mounteynes
 12 thei shul crien. Thei shul sette to the
 Lord glorie, and his preising in iles thei
 13 shul telle. The Lord as strong shal gon
 out, as a man fiztere he shal reren enuye;
 he shal crien out, and crien; vp on his
 14 enemys he shal be coumforted. Y heeld

CAP. XLII.

Lo! my seruaunt, Y schal vptake hym,¹
 my chosun, my soule pleside to it silf in
 hym. I 3af my spirit on hym, he schal
 brynge forth doom to hethene men. He²
 schal not crie, nether he schal take a per-
 soone, nether his voys schal be herd with-
 outforth. He schal not breke a schakun³
 rehed, and he schal not quenche smok-
 ynge flax; he schal brynge out doom in
 treuthe. He schal not be sorewful, nether⁴
 troblid, til he sette doom in erthe, and ilis
 schulen abide his lawe. The Lord God⁵
 seith these thingis, makynghe heuenes of
 no3t, and stretchynge forth tho^h, makynghe
 stidfast the erthe, and tho thingis that
 buriownen of it, 3yuynge breethⁱ to the
 puple, that is on it, and 3yuynge spirit to
 hem that treden on it. Y the Lord haue⁶
 clepid thee in rijtfulnesse, and Y took thin
 hond, and kepte thee, and Y 3af thee in to
 a boond of pees of the puple, and in to list
 of folkis. That thou schuldist opene the⁷
 izeren of blynde men; that thou schuldist
 lede out of closyng togidere a boundun
 man, fro the hous of prisoun men sit-
 tynghe in derknessis. Y *am* the Lord, this⁸
 is my name; Y schal not 3yue my glorie
 to an othere, and my preisynge to grauun
 ymagis. Lo! tho thingis that weren the⁹
 firste, ben comun, and Y telle newe thingis;
 Y schal make herd to 3ou, bifore that tho
 bigynnen to be maad. Synge 3e a newe¹⁰
 song to the Lord; his heriyng *is* fro the
 laste partis of erthe; 3e that goon down in
 to the^k see, and the fulnesse therof, ilis,
 and the dwelleris of tho. The desert be¹¹
 reid, and the citees therof; he schal
 dwelle in the housis of Cedar; 3e dwel-
 leri of the stoon, herie 3e^l; thei schulen
 erie fro the cop of hillis. Thei schulen¹²
 sette glorie to the Lord, and they schulen
 telle his heriyng in ilis. The Lord as a¹³
 strong man schal go out, as a man a wer-

^c Om. K. ^d smyten togydir *E sec. m. AGHK.* ^e poote *E pr. m.* ^f formynge *E pr. m.* ^g out of K.
^h And that A. ⁱ vttermostis *AGHK.* ^k Om. *AEG.* ^l to *E pr. m.*

^h hem N. ^l blast *CEFGHIKMNQRSUVX.* ^k Om. *CFINPQU.* ^l Om. *CEFGHKMNQRSUVX.*

my pes, euermor I was stille; patient I was, as the trauailende with child I shal speke; I shal scateren, and soupen awei
 15 togidere. Desert I shal make hije moun-
 teynes and hillys, and alle the burioun-
 yng of hem I shal out^m drien; and I shal
 sette flodis in to iles, and pondis I shal
 16 make drie. And I shal bringe out blynde
 men in to the weie, that thei knowe not,
 and in the sties that thei vnknownen, hem
 to gon I shal make; I shal putte the
 derknesses of hem befor hem in to list,
 and shreude thingis in to euene rixt;
 these wrdus I dide to them, and I forsoc
 17 not hem. Turned thei ben backward; be
 thei confoundid with confusioun, that
 trosten in grauen thingⁿ; that seyn to
 18 the^o 3oten thing, 3ee oure goddis. 3ee
 deue men, hereth; and 3ee blinde^p, bi-
 19 holdeth to seen. Who blinde, but^q my
 seruaunt? and def, but^q to whom my
 messageres I sente? Who blind, but^s
 he that is sold? who blind, but^t the ser-
 20 uaunt of the Lord? That seest many
 thingus, whether thou shalt not kepe?
 That opened hast the eres, whether thou
 21 shalt not here? And the Lord wolde,
 that he schulde halewen hym^u, and mag-
 22 nefie the lawe, and enhauncen. He for-
 sothe a puple `drawen awei^v, and wasted;
 a grene of zunge men alle togidere^w, and
 in houses of prisouns thei ben hid. Thei
 ben maad in to raueyn, and ther is not
 that delyuere; `in to^x taking awei, and
 23 ther is not that `seie, 3eeld^y. Who is in
 3ou, that here this, take^{yy} heed, and herkne
 24 thingus to come? Who 3af Jacob in to
 pulling awei, and Irael to wasteres?
 Whether not the Lord? He is, to whom
 thei synned; and thei wolden not in
 his weies gon, thei herden not his lawe.
 25 And he helde out^z vp on it the indigna-
 cioun of his wodnesse, and^a strong bataile;

ryour he schal reise feruent loue; he
 schal speke, and schal crie; he schal be
 coumfortid on hise enemyes. Y was stille,¹⁴
 euere Y helde silence; Y was pacient, Y
 schal speke as a *womman* trauelynge of
 child; Y schal scateren, and Y schal swolowe
 togidere. Y schal make desert hije moun-¹⁵
 teyns and litle hillis, and Y schal drie vp
 al the buriownyng of tho^m; and Y schal
 sette floodis in to ilis, and Y schal make
 poondis drie. And Y schal lede out¹⁶
 blynde men in to the weie, which thei
 knowen not, and Y schal make hemⁿ to^o
 go in^p pathis, whiche thei knewen not;
 Y schal sette the derknessis of hem bfore
 hem in to list, and schrewid thingis in to
 rixtful thingis; Y dide these wordis to
 hem, and Y forsook not hem. Thei ben¹⁷
 turned abac; be thei schent with schen-
 schipe, that trusten in a grauun ymage;
 whiche seien to a 3otun ymage, 3e *ben*
 oure goddis. 3e deaf men, here; and 3e¹⁸
 blynde men, biholde^{pp} to se. Who *is*¹⁹
 blynd, no but my seruaunt? and deaf, no^q
 but he to whom Y sente my messageris?
 Who *is* blynd, no^q but he that is seeld?
 and who *is* blynd, no^q but the seruaunt of
 the Lord? Whether thou that seest²⁰
 many thingis, schalt not kepe? Whether
 thou that hast open eeris, schalt not here?
 And the Lord wolde, that he schulde²¹
 halewe it, and magnefie the lawe, and
 enhaunse it^{qq}. But thilke puple *was* ra-²²
 nyschid, and wastid; alle *thei ben* the
 snare of zonge men, and ben hid in the
 housis of prisouns. Thei ben maad in to
 raueyn, and noon is that delyuereth; in to
 rauyschyng, and noon is^r that seith, 3elde
 thou. Who is among 3ou, that herith²³
 this, perseyueth, and herkneth thingis to
 comyng? Who 3af Jacob in to rauysch-²⁴
 yng, and Israel to distrieris? Whether
 not the Lord? He it is, a3ens whom thei

^m ful out AGHK. ⁿ thingis AGHK. ^o Om. GIL. ^p blynde men A. ^q no but E sec. m. AGHK.
^s no but AE sec. m. GH. non bot K. ^t non bot K. no but AE sec. m. GH. ^u Om. E pr. m. ^v to-broken
 E pr. m. ^w Om. C pr. m. E pr. m. ^x and into AEGHK. ^y lerne to 3elden E pr. m. ^{yy} take he C pr. m.
^z Om. E pr. m. ^a and of E pr. m.

^m hem N. ⁿ hym FIN. ^o Om. N. ^p in to N. ^{pp} biholdeth I. ^q Om. I. ^{qq} Om. CEFHGKMNQRSUVX.
^r ther is I.

and he to-brende it in cumpas, and it knez not; he^b tende it vp, and it^c vndirstod not.

synneden; and thei nolden^s go in hise weies, and thei herden not his lawe. And²⁵ he schelde out on hem the indignacioun of his strong veniaunce, and strong batel; and thei^t brenten^u it in cumpas, and it knewe not; and he brente it, and it vndurstood^w not.

CAP. XLIII.

1 And now these thingus seith the Lord God^d, shapende^e thee, Jacob, and foormende thee, Irael, Wile thou not drede, for I haue azenbozt thee, and I clepede thee bi thi name; my seruaunt thou art.
2 Whan thou shalt passe by watris, with thee I shal be, and flodus shul not couere thee; whan thou shalt go in fyr, thou shalt not be brent, and flaume shal not brenne in thee. For I the Lord thi God, hoeli of^f Irael, thi saueour. I zaf thin helping^g Egipt; and Etheope and Saba
4 for thee. Sithen wrshepful thou art mad in myn ezen, and glorious; I louede thee, and I shall zyue men for thee, and
6 puples for thi soule. Wile thou not drede, for I am with thee; fro the est I shal bringe to thi sed, and fro the west
8 I shal togidere gedere thee. I shal sei to the north, Zif^h, and to the south, Wile thou not forfende; 'bring toⁱ my sones fro aferr, and^k my doztris fro the vt-
7 mostus^l of the erthe. And eche that inwardli elepeth my name, in to my glorie I shop hym, foormede hym, and maad
8 hym. Bring outforth the blinde puple, and the hauende ezen; def, and eres ben
9 to hym^m. Alle Jentilis ben gedered togidere, and gedered ben lynagus. Who in zou shal telle this, and that first thingus ben to here zou shal make? ziuue thei the witnesses of hem, and be thei iustefied,
10 and heren, and sei thei. Vereli zee my witnesses, seith the Lord, and my seruaunt, whom I ches; that zee wite, and leeuene to me, and vnderstonde, for I the

CAP. XLIII.

And now the Lord God, makynge of¹ nouzt thee, Jacob, and formynge thee, Irael, seith these thingis, Nyle thou drede, for Y azenbouzte thee, and Y clepide thee bi thi name; thou art my seruaunt.
Whanne thou schalt go bi watris, Y schal² be with thee, and floodis schulen not hile thee; whanne thou schalt go in fier, thou schalt not be brent, and flawme schal not brenne in thee. For Y *am* thi Lord God,³ the hooli of Irael, thi sauyour. I zaf thi merci Egipt; Ethiopie and Saba for thee. Sithen thou art maad onourable, and glo-⁴ riousse in myn izen; Y louyde thee, and Y schal zyue men for thee, and puplis for thi soule. Nyle thou drede, for Y am⁵ with thee; Y schal brynge thi seed fro the eest, and Y schal gadere thee togidere fro the west. Y schal sei to the north,⁶ Zyue thou, and to the south, Nyle thou forbede; brynge thou my sones fro afer, and my douztris fro the laste partis of erthe. And ech that elepith my name to⁷ help, in to my glorie Y made hym of nouzt; Y fourmyde hym, and made hym. Lede thou forth the blynde puple, and⁸ hauynge izen; the deaf *puple*, and eeris ben to it. Alle hethene men ben gaderid⁹ togidere, and lynagis be gaderid togidere. Who among zou, who schal telle this, and schal make zou to here tho thingis, that ben the firste? zyue thei witnessis of hem, and be thei iustefied, and here thei, and sei. Vereli ze *ben* my witnessis, seith¹⁰ the Lord, and my seruaunt, whom Y chees; that ze wite, and bileue to me, and vndur-

^b and he *AE sec. m. GHK.* ^c he *E pr. m.* ^d Om. *AGHK.* ^e makinge *E pr. m.* ^f Om. *E pr. m.* ^g If zaf thi mekinge *E pr. m.* ^h Zif thou *AE sec. m. GHK.* ⁱ do aweie *E pr. m.* ^k Om. *AGHK.* ^l vttermost *AGHK.* ^m it *E pr. m.*

^s wolden not *I.* ^t he *C sec. m. KMRV.* ^u brente *C sec. m. KMRV.* brouzten *EFGHINPQUX.* ^w vndurstonde *A.*

selue am; biforn me is not foormed God,
 11 and aftir me shal not be. I am, I am
 the Lord, and ther is not withoute me
 12 a saueour. I tolde, and sauede; herd I
 made, and ther was not in 3ou an alien.
 13 3ee my witnesses, seith the Lord; and
 I Godⁿ fro the bigynnyng, I the selue,
 and ther ys not that of myn hond dely-
 14 awei it? These thingus seith the Lord,
 3oure a3eenbiere, hoeli of Irael, For 3ou
 I sente out in to Babilone, and to-dro3
 alle the barres, and the Caldeis in ther^o
 15 hondis gloriende. I the Lord, 3oure hoeli,
 16 shapere^p of Irael, 3oure king. These
 thingus seith the Lord, that 3af in the see
 a^q weie, and in watris swiftli rennende
 17 a sty; that bro3te out the foure horsid
 carre, and the hors, the cunpany, and
 the stalwrthe; togidere thei aboute slept-
 18 en, and shul not rise; thei ben to-treden
 as flax, and ben ful out queynt. Ne han
 3ee^r mynde of the rathere, and olde thingis
 19 ne beholde 3ee. Lo! I do newe thingus,
 and now shul springe; also 3ee shul
 knowe them. I shal putte in desert a^s
 weie^t, and in the withoute weye flodus.
 20 And glorifien me shal the beste of the
 feeld, dragounus, and ostricches; for I
 3af in desert watris, and flodis in the
 withoute weie, that I 3yue drinc to my
 21 puple, my chosene. This puple I foorm-
 22 ede to me, my preising it shal telle. Not
 me thou inwardly clepedist, Jacob; ne
 23 trauailedest in me, Irael. Thou offer-
 edist not to me the wether of thi brent
 sacrificse, and in thi victorie sacrificses thou
 glorefiedest not me. Not thee to seruen
 I made in offring, ne trauaile I 3af in cens.
 24 Thou bo3test not to me with siluer a reed,
 and with the tal3 of thi victorie sacrificses
 thou inwardly dronedest not me; ner-
 thelatere to serue me thou madest in thi
 synnes, thou 3eue to me trauaile in thi
 25 wickidnesses^u. I am, I am he, that do^v
 awei thi^w wickidnesse^x for me, and of thi

stonde, for Y mysilf am; bifore me is no
 God formere, and after me schal noon be.
 Y am, Y am the Lord, and with out me¹¹
 is no sauour. I telde, and sauude; Y¹²
 made heryng, and noon alien *God* was
 among 3ou. 3e *ben* my witnessis, seith
 the Lord; and² Y *am* God fro the bigyn-¹³
 nyng, Y my silf *am*, and noon is^a that
 delynerith fro myn hoond; Y schal worche,
 and who schal distrie it? The Lord, 3oure¹⁴
 a3enbiere, the hooli of Israel, seith these
 thingis, For 3ou Y sente out in to Babi-
 loyne, and Y drow doun alle barris, and
 Caldeis hauynge glorie in her schippis.
 Y *am* the Lord, 3oure hooli, 3oure king,¹⁵
 makynge Israel of nou3t. The Lord seith¹⁶
 these thingis, that 3af weie in the see, and
 a path in rennyngge watris; which ledde¹⁷
 out a^{aa} carte, and hors, a cumpany, and
 strong man; thei slepten togidere, nether
 thei schulen rise a3en; thei ben al to-
 brokun as flex, and ben quenchild. Thenke¹⁸
 3e not on the formere thingis, and biholde
 3e not olde thingis. Lo! Y make newe¹⁹
 thingis, and now tho schulen bigynne to
 be maad; sotheli 3e schulen know tho^b.
 Y schal sette weie in desert, and floodis
 in a lond without weie. And a beeste of²⁰
 the feelde schal glorifie me, dragouns and
 ostrigis *schulen glorifie me*; for Y 3af
 watris in desert, and floodis in the lond
 without weie, that Y schulde 3yue drynk
 to my puple, to my chosun *puple*. Y²¹
 fourmyde this puple to me, it schal telle
 my preysyng. Jacob, thou clepidist not²²
 me to help; and thou, Israel, trauelidist
 not for me. Thou offridist not to me the²³
 ram of thi brent sacrifice, and thou glori-
 fiedist not me with thi slayn sacrificses.
 Y made not thee to serue in offryng, ne-
 thir Y 3af to thee trauel in encense. Thou²⁴
 bou3tist^c not to me swete smellynge spice-
 rie for siluer, and thou fillidist not me
 with fatnesse of thi slayn sacrificses; ne-
 theles thou madist me to serue in thi
 synnes, thou 3auest trauel to me in thi

ⁿ 3oure God *E pr. m.* ^o 3oure *E pr. m.* ^p the shapere *E pr. m.* ^q Om. *AE pr. m. GHK.* ^r thou *E pr. m.*
^s Om. *E pr. m.* ^t feelde weye *K.* ^u wickenesses *E.* wickidnesse *H.* ^v doth *AGHK.* ^w Om. *C pr. m. E pr. m.*
^x wickenesse *E.* wickidnessis *AGHK.*

^z Om. *N.* ^a ther is *I.* ^{aa} Om. *I.* ^b hem *N.* ^c brou3tist *A pr. m.*

26 synnes I shal not recorde. Bring me in to thi^x mynde, and be wee demed togidere; tel, if any thing thou hast, that thou 27 be iustefied. Thi firste fader synnede, and thi remenoures breenen the lawe 28 azen me. And I defouled hoeli princes, I 3af to slazter Jacob, and Israel in to blasfemye^y.

CAP. XLIV.

1 And now here thou, Jacob, my seruaunt, and Irael, whom I ches. These thingus seith the Lord, makende and foormende thee fro the woombe, thin helpere, Wile thou not^z drede, my seruaunt Jacob, and thou most rizt, whom 3 I ches. I shal heelden out forsothe^a watris vp on the threstende, and flowingus vp on the drie; I shall heelden out my spirit vp on thi sed, and my blessing vp 4 on thi stoc. And buriowne thei shuln among erbes, as withies, *'or salewis*^b, 5 bisyde the syde flowende watris. This shal seyn, Of the Lord I am, and he shal inwardly clepen in the name of Jacob; and this shal write with his hond to the Lord, and in the name of Irael he shal 6 be licned to. These thingus seith the Lord, king of Irael, and his a3een biere, Lord of ostes, I the firste and I the^c laste, 7 and with oute me is not God. Who lic of me? clepe he, and telle, and the ordre expoune to me, sithen I ordeynede the olde puple; thingus to come, and that ben to 8 come, telle he to them. Wileth not dreden, ne beth^d disturbid; fro thennus to heeren thee I made, and tolde; 3ee ben my witnesses. Whether is God withoute me, and a foormere, whom I haue not knowe^e? 9 The foormeres of the mawmet alle no3t ben, and the most loued thingus of them shul not profiten to them; thei witnesses of hem ben, for thei seen not, ne vnder- 10 stonde, that thei be confoundid. Who

wickidnessis. Y am, Y my silf am, that 25 do awei thi wickidnessis for me, and Y schal not haue mynde on thy synnes. Brynge me azen in to mynde, and be we 26 demyd togidere; telle thou, if thou hast any thing, that thou be iustified. Thi 27 firste fadir synnede, and thin interpre-tours trespassiden a3ens me. And Y made 28 foul hooli princes, and Y 3af Jacob to deth, and Israel in to blasfemye.

CAP. XLIV.

And now, Jacob, my seruaunt, here 1 thou, and Israel, whom I chees. The 2 Lord makynge and for3uynge thee, thin helpere fro the wombe, seith these thingis, My seruaunt, Jacob, nyle thou drede, and thou moost riztful, whom Y chees. For 3 Y schal schede out watris on the thirsti, and floodis on the dry lond; Y schal schede out my spirit on thi seed, and my blessing on thi generacioun. And thei schulen 4 buriowne among erbis, as salewis bisidis rennynge watris. This man schal seie, 5 Y am of the Lord, and he schal clepe in the name of Jacob; and this man schal write with his hoond to the Lord, and schal be licned in the name of Israel. The 6 Lord, kyng of Israel, and a3enbiere therof, the Lord of oostis seith these thingis, Y *am* the firste and Y *am* the laste, and with outen me is no God. Who *is* lijk 7 me? clepe he, and telle, and declare ordre to me, sithen^{cc} Y made elde puple; telle he to hem thingis to comynge, and that schulen be. Nyle 3e drede, nether be 3e dis- 8 turbid; fro that tyme Y made thee for to here, and Y telde; 3e ben my witnessis. Whethir a God is with out me, and a formere, whom Y knew not? Alle the 9 formeris of an idol ben no thing, and the moost louyd thingis of hem schulen not profite; thei ben witnessis of tho^d, that tho^e seen not, nether vnderstonden, that thei be schent. Who fourmyde a god, and 3et- 10 ide an ymage, not profitable to any thing?

^{xx} Om. AEGHK. ^y Babiloyne AGHK. ^x Om. c *pr. m.* ^a Om. A. ^b Om. CE *pr. m.* ^c Om. A. ^d ben A. beth not K. ^e moued E *pr. m.*

^{cc} sith I. ^d hem N. ^e thei N.

foormede God, and a grauen thing zetede,
 11 to no thing profitable? Lo! alle his par-
 ceneres shul be confoundid; the forgeres
 forsothe ben of men. Thei shuln come to-
 gidere, alle thei shul stonde, and inwardli
 12 dreden, and ben confoundid togidere. The
 yren smyth with the file wro3te; in coles,
 and in hameres foormede it, and wro3te
 in the arm of his strengthe. He shal
 hungren, and failen; he shal not drinke
 13 water, and^f he shal waxe weri. The
 crafti man tree werkere strazte out the
 reule, and foormede it in a grauyng iren;
 he maade it in corneres, and in a cumpas
 turnede it abouten; and made an ymage
 of a man, as a fair man wonende in hous.
 14 He hee3 dorn the cedris, and toc the
 kesteyn tree, and the oek, that hadde
 stonde among the trees of the wilde
 wode; he plauntede the pyne tree, that
 15 with rein^g he nurshede, and made is to
 men in to fyr. He toc of hem, and is
 chaufed, and brende vp, and booc loeues;
 of the remnaunt forsothe he wro3te a^h
 god, and honourede, and made grauen
 16 thing, and is bowid biforn it. The myd-
 del of it he brende with fyr, and of his
 myddel, flesh he sethede, and eet; he
 sethede potage, and is fild; and is chaufidⁱ,
 and seide, Vah^k, 'or weel^l, I am hat; Y^m
 17 sa3 the fyr. The remnaunt forsothe of it
 aⁿ god he made, and a grauen thing to
 hym; he is bowid biforn it, and honour-
 eth^o it, and inwardli besecheth, seiende,
 18 Delyuere me, for my god thou art. They
 knewen not, ne vnderstoden, forsothe thei
 for3eeten, lest ther e3en see3en, and lest
 19 thei vnderstoden in ther herte. Thei be-
 thenken not in ther mynde, ne knowen,
 ne felen, that thei sey, The myddel of it
 I brende with fyr, and I book^p vp on his
 coles loeues, and seth flesh, and eet; and
 of his remnaunt a maumet I shal make,
 20 biforn the stoc the tree I shal kutte. His
 part is askus; the vnwise herte shal ho-

Lo! alle the parteneris therof schulen be¹¹
 schent; for the smythis ben of men. Whanne
 alle schulen come, thei schulen stonde, and
 schulen drede, and schulen be schent to-
 gidere. A smith wrou3te with a file; he¹²
 fourmyde it in coolis, and in hameris, and
 he wrou3te with the arm of his strengthe.
 He schal be hungri, and he schal faile;
 he schal not drynke watre, and he schal
 be feynt. A carpenter stretchide forth a¹³
 reule, he fourmyde it with an adese^f; he
 made it in the corner places, and he turn-
 ede it in cumpas; and he made the ymage
 of a man, as a fair man, dwellynge in the
 hous. He kittide doun cedris, he took an¹⁴
 hawthorn, and an ook, that stood among
 the trees of the forest; he plauntide a
 pyne apple tre, which he nurschide with
 reyn, and it was maad in to fier to men.¹⁵
 He took of tho, and was warmed, and he
 brente, and bakide^g looues; but of the
 residue he wrou3te a god, and worschip-
 ide it^h, and he made a graun ymage,
 and he was bowid bifore that. He¹⁶
 brente the myddil therof with fier, and
 of the myddil therof he sethede fleischis,
 and eet; heⁱ sethede potage^k, and was
 fillid; and he was warmed, and he seide,
 Wel! Y am warmed; Y si3 fier. Forsothe¹⁷
 the residue therof he made a god, and a
 graun ymage to hym silf; he is bowide
 bifore that, and worschipith that, and bi-
 sechith, and seith, Delyuere thou me, for
 thou art my god. Thei knewen not, ne-¹⁸
 ther vndurstoden, for thei han for3ete, that
 her i3e se not, and that thei vndurstonde
 not with her^l herte. Thei bythenken not¹⁹
 in her soule, nether thei knowen, nether
 thei feelen, that thei seie, Y brente the
 myddil therof in fier, and Y bakide looues
 on the coolis therof, and Y sethede fleischis,
 and eet; and of the residue therof schal Y
 make an idol? schal Y falle doun bifore
 the stok of a tree? A part therof is aische;²⁰
 an vnwijs herte schal worschipe it, and he

^f Om. A. ^g the reyn A. ^h Om. E pr. m. ⁱ Om. C pr. m. ^k vath EK. ^l Om. C et E pr. m.
^m and I E pr. m. ⁿ Om. E pr. m. ^o he honoureth K. ^p bakide AGHK.

^f alle, ether a ioyours hook K sec. m. ^g book I. ^h Om. C E F G H K M N P Q R S U V X. ⁱ and he N. ^k potagis K.
^l Om. N.

nouren it, and yt shal not delyuere his soule, ne seyn, A strong lesyng is^q in my
 21 ri3thond. Haue mynde of these, Jacob and Irael, for my seruaunt thou art; I foormede thee, my seruaunt thou art,
 22 Irael; thou shalt not for3ete me. I dide awei as a cloude thi wickednesses^r, and as a litil cloude thi synnes; turne a3een
 23 to me, for I a3een bo3te thee. 3ee heuenus, preiseth, for mercy dide the Lord; inwardli io3eth, 3ee vtmostus^s of the^t erthe; a3ensouneth, 3ee hillis, preising; the wilde wode, and eche tree of it; for the Lord a3een bo3te Jacob, and Irael shal glorien.
 24 These thingus seith the Lord, thin a3eenbiere, and thi foormere of the wombe, I am the Lord, doende alle thingus, strecchende out heuenus alone, stablende the^u
 25 erthe, and no man with me; voide makende tocnes of deuynoures, and the deucl sacrifyeres in to wodnesse turnende; alturnende wyse men bacward, the kun
 26 nyng of them folie makende; rerende the wrd of his seruaunt, and the counseil of his messengeres fulfillende; that sey, Jerusalem, thou shalt be dwellid; and to the cites of Juda, 3ee shul ben bild vp,
 27 and his desertes I shal rere; that sey to the depthe, Be thou desolat, and thi
 28 flodys I shal make drie; that sey to Ciro, My shepperde thou art, and al my wil thou shalt fulfille; that sey to Jerusalem, Thou shalt be bild vp; and to the temple, Thou shalt be foundid.

CAP. XLV.

1 These thingus seith the Lord to my crist, Ciro, whos ri3t hond I toc, that I soogete bifor his face Jentiles, and the reggus of kingus I turne; and opene biforn hym the fyrste entrees, and the 3ates
 2 shuln not be closid. I byfor thee shal go, and the glorious men of erthe I shal meeken; the brasene 3ates I shal tobrose, and the irene barres I shal to
 3 breke. And I shal 3yuen to thee tre-

schal not delyuere his soule, nether he schal seie, A strong leesyng is in my ri3thond. Thou, Jacob, and Israel, haue mynde²¹ of these thingis, for thou art my seruaunt; Y formyde thee, Israel, thou art my seruaunt; thou schalt not for3ete me. Y dide²² awei thi wickidnessis as a cloude, and thi synnes as a myist; turne thou a3en to me, for Y a3enbou3te thee. 3e heuenes, herie,²³ for the Lord hath do merci; the laste partis of erth, syng 3e hertli song; hillis, sowne 3e preisyng; the forest and^m ech tre therof, *herie God*; for the Lord a3enbou3te Jacob, and Israel schal haue glorie. The Lord, thin a3enbiere, and thi fourmere²⁴ fro the wombe, seith these thingis, Y am the Lord, makynge alle thingis, and Y aloone stretche forth heuenes, and stabliche the erthe, and noon *is* with me; and Y²⁵ make voide the signes of false dyuynours, and Y turne in to woodnesse dyuynours, that dyuynen by sacrifices offrid to feendis; and Y turne wise men bacward, and Y make her science foned. And *the Lord*²⁶ reisith the word of his seruaunt, and fillith the councel of hise messengeris; and Y seie²⁷, Jerusalem, thou schalt be enhabitid^o; and to the citees of Juda, 3e schulen be bildid, and Y schal reise the desertis therof; and²⁷ Y seie to the depthe, Be thou desolat, and Y shal make drie thi floodis; and Y seie²⁸ to Cirus, Thou art my scheepherde, and thou schalt fille al my wille; and Y seie to Jerusalem, Thou schalt be bildid; and to the temple, Thou schalt be foundid.

CAP. XLV.

The Lord seith these thingis to my¹ crist, Cirus, whos ri3thond Y took, that Y make suget folkis bifor his face, and turne the backis of kyngis; and Y schal opene 3atis bifore hym, and 3atis schulen not be closid. Y schal go bifore thee, and Y schal² make lowe the gloriouse men of erthe; Y schal al to-breke brasun 3atis, and Y schal breke togidere irun barris. And Y schal³ 3yue hid tresours to thee, and the priuy

^q Om. *E pr. m.* ^r wickenesses *E.* ^s vttermostis *AGHK.* ^t Om. *AEGK.* ^u Om. *AEGH.*

^m of *N.* ^o seie to *CFGHIKMNQRSUX.* seide to *E.* ^o enhauncid *E.*

sores hid, and the priue thingus of priuytees, that thou wite, for I the Lord, that clepe thi name, God of Irael, for my seruaunt Jacob, and Irael my chosun, and Y clepide thee bi thi name; I licenede thee, and thou knewe not me. I the Lord, and ther is not more ouer; out of me is not God. I girde thee to, and thou knewe not me; that thei wite^x, that fro the rising of the sunne, and that fro the west ben, for withoute me is not a God. I the Lord, and ther is not an othir; foormende list, and shapende dercnesses, makende pes, and shapende euel; I the Lord, doende alle these. Deweth, see heuenus fro aboue, and cloudis reyne thei the ríztwis; be opened the erthe, and burioune it a saueour, and ríztwisnesse springe togidere; I the Lord shop hym. Wo that with seith^y to his makere, the shord of the^z to³ clei of erthe. Whether seith the clei to his crockere^a, What dost thou, and thi were withoute hondus is? Wo that seith to the fader, What getest thou? and to the womman, What berest thou? These thingus seith the Lord, hoeli of Irael, his^b foormere, Thingus to come asketh me vp on my sonus, and vp^c the werkes of myn hondus sendeth to me. I made the^d erthe, and man vp on it I shop; myn hondus strazten out heuenus, and to al the kny3thod of hem I sente. I rerede hym to ríztwisnesse, and alle his weies I shal rízt reulen; he^e shal bilde vp my cite, and my caitifte he shal for3yue, not in pris, ne in 3iftes, seith the Lord of ostes. These thingus seith the Lord God, The trauaile of Egipt, and the nede doing, *'or marchaundise*^f, of Ethiopie, and of Sabaym; the he3e men to thee shul passe, and thin shul be; after thee thei shul go, bounde in manycles thei shul wende, and thee^g thei shuln honoure, and thee louli pre3en^h. Onli in thee is God, and ther is not withoute

thingis of priuytees, that thou wite, that Y *am* the Lord, that clepe thi name, God of Israel, for my seruaunt Jacob, and Israel my chosun, and Y clepide thee bi thi name; Y licnyde thee, and thou knewist not me. Y *am* the Lord, and ther is no more; with out me is no God. Y haue gird thee, and thou knewist^q not me. That thei that ben at the risyng of the sunne, and thei that *ben* at the west, know, that with out me is no God. Y *am* the Lord, and noon other *God* is; fourmynge list, and makynge derknessis, makynge pees, and fourmynge yuel; Y *am* the Lord, doynge alle these thingis. Heuenes, sende 3e out deew fro aboue, and cloudis, reyne a iust man; the erthe be openyde, and brynge forth the sauour*, and ríztfulnesse be borun togidere; Y the Lord haue maad hym of nou3t. Wo to hym that a3en⁹ seith his maker, a tiel stoon of erthe of Sannys. Whether clei seith to his pottere, What makist thou, and thi werk is withouten hondis? Wo to hym that seith to the fadir, What gendrist thou? and to a womman, What childist thou? The Lord, the hooli of Israel, the foormere therof, seith these thingis, Axe 3e me thingis to comynge on my sones, and sende 3e to me on the werkis of myn hondus. Y made erthe, and Y made a man on it; myn hondus helden abrood heuenes, and Y commaundide to al the kny3thod of tho^r. Y reise side hym to ríztfulnesse, and Y schal dresse alle hise weies; he schal bilde my citee, and he schal delyuere my prisoneris^s, not in prijs, nether in 3iftis, seith the Lord^t of oostis. The Lord God^u seith these thingis, The trauel of Egipt, and the marchaundie of Ethiopie, and of Sabaym; hiz men schulen go to thee, and schulen be thine; thei schulen go aftir thee, thei schulen go boundun in manyclis, and schulen worschi3e thee, and schulen biseche thee. God is oneli in thee, and with out thee is

^v Om. AGHK. ^w Om. A. ^x wite thei E pr. m. ^y seith K. ^z Om. AGHK. ^a crockere, or potter E sec. m. marg. ^b 3ee his E pr. m. ^c vpon AEGHK. ^d Om. AEGHK. ^e Om. E pr. m. ^f Om. c et E pr. m. ^g Om. c pr. m. ^h schulen preye K sec. m. thei shulen preye A.

^q knew E. ^r hem N. ^s caitiftee, ether prisoneris CEFHGHIKMN PQRSUVXY. ^t Lord God K sec. m. ^u Om. K.

* that is, Crist.
A et alii.

15 thee a God. Vereli thou art God, an hid
 16 God, of Irael the saueour. Thei ben
 confoundid, and ful out shameden; togi-
 dere wentenⁱ away in to confusioun the
 17 forgeres of erroures. Irael is saued in
 the Lord, in euere lastende helthe; 3ee
 shul not be confoundid, and not shamen,
 18 vnto^k the world of world. For these
 thingus seith the Lord shapende heuenus;
 he God foormende erthe, and makende it,
 he foormere of it; not in veyn he shop
 it, but that it be dwellid, he foormede it;
 19 I the Lord, and ther is not an other. Not
 in hid place I spac, in the derc place of
 erthe; I seide not to the sed of Jacob, In
 veyn secheth me. I the Lord spekende
 ri3twisnesse, tellende out ri3t thingus.
 20 Beth gedered, and cometh, and ne3heth
 togidere, for 3ee be saued fro the Jentiles;
 thei wisten not, that rereden vp a tocne
 of ther grauyng, and pre3en the god not
 21 sauende. Telleth out, and cometh, and
 counseilith togidere. Who herd made
 this fro the biginnyng? fro thanne I bi-
 forn seide it. Whether not I a Lord, and
 ther is not^l more ouer a God withoute
 me? a ri3twis God and sauende is not,
 22 beside me? Beth conuertid to me, and
 saaf shul be, alle 3ee coestes of erthe; for
 23 I the Lord, and ther is not an other^m. In
 myself I swor, ther shal gon out of my
 mouth the wrd of ri3twisnesse, and shalⁿ
 24 not be turned a3een; for to me shal be
 bowid eche kne, and swern shal eche
 25 tunge. Therfor in the Lord thei shul
 seyn, Myne ben ri3twisnesse^o and em-
 pire; to hym thei shul come, and con-
 foundid shul ben alle that a3enstonde to
 26 hym. In the Lord shal be iustefied and
 preysid al the sed of Irael.

CAP. XLVI.

1 To-broken is Bel, to-brosid is Nabo;
 broke ben the symulacris of them, with
 feeld bestes, and hous bestes; oure chargis

no God. Verili thou art God hid, God,¹⁵
 the sauyour of Israel. Alle makeris of¹⁶
 erroours^v ben schent, and weren aschamed;
 thei 3eden togidere in to confusioun. Israel¹⁷
 is sauyde in the Lord, bi euerlastyng
 helthe; 3e schulen not be schent, and 3e
 schulen not be aschamed, til in to the
 world of world. For whi the Lord mak-¹⁸
 ynge heuenes of nou3t, seith these thingis;
 he *is* God fourmyng e^rthe, and makinge
 it, he *is* the makere therof; he made it of
 nou3t, not in veyn, but he formyde it, that
 it be enhabitid; Y *am* the Lord, and noon
 other is. Y spak not in hid place, not in¹⁹
 a derk place of erthe; I seide not to the
 seed of Jacob, Seke 3e me in veyn. Y *am*
 the Lord spekyng ri3tfulnesse, tellyng
 ri3tful thingis. Be 3e gaderid, and come²⁰
 3e, and ne3e 3e^w togidere, that ben sau^yd
 of hethene men; thei that reisen a signe
 of her grauyng, knewen not, and thei
 preien a god that saueth not. Telle 3e,²¹
 and come 3e, and take 3e councel togidere.
 Who made this herd fro the bigynnyng?
 fro that tyme Y bifor seide it. Whether
 Y *am* not the Lord, and no God is^x fer-
 there with out me? God ri3tful and sau-
 ynge is noon, outakun me. Alle the coostis²²
 of erthe, be 3e conuertid to me, and 3e
 schulen be saaf; for Y *am* the Lord, and
 noon other is^y. Y swoor in my silf, a word²³
 of ri3tfulnesse schal go out of my mouth,
 and it schal not turne a3en; for ech kne²⁴
 schal be bowid to me, and ech tunge schal
 swere. Therfor thei schulen sei in the²⁵
 Lord, Ri3tfulnesse and empire ben myne;
 alle that fi3ten a3ens hym schulen come
 to hym, and schulen be aschamed. Al the²⁶
 seed of Israel schal be iustified and preysid
 in the Lord.

CAP. XLVI.

Bel is brokun, Nabo is al to-brokun; 1
 her symylacris *lijk* to wielde beestis and
 werk beestis ben brokun; 3oure birthuns

ⁱ thei wenten *E pr. m.* ^k in to *AGHK.* ^l no *AECHK.* ^m other beside me *AE pr. m. GHK.* ⁿ Om. *A.*
^o ri3twisnes *AGHK.*

^v erroours, *that is, idolis* *CEGIKNPQRUY.* ^w Om. *I.* ^x Om. *I.* ^y ther is *I.*

with heuy^p berthene vnto werynesse
 2 stunken, and to-brosyd ben togidere;
 thei my³ten not sauen the berere, and
 the soule of them in to caitifte shal go.
 3 Hereth me, the hous of Jacob, and al the
 residue of the hous of Irael, that ben
 born of my wombe, that ofte ben born
 4 fro my priue wombe. Vnto the laste
 elde^a I the selue, and vnto the hoere heris^r
 I shall bern; I made, and I shal bringe;
 5 I shal bern, and I shal saue. To whom
 ligneden see me, and eueneden, and com-
 6 parisounden me, and maden lic? ^{3e} that
 togidere bringen gold fro the bagge, and
 siluer^t with a balaunce peisen, hirende
 the^u craftis man^v, that he make a god,
 and thei fallen doun, and honouren;
 7 bern it in the shuldris, berende and set-
 tende in his place; and shal stonde, and
 fro his place shal not be moued; but and
 whan thei shul crie to it, he shal not^w
 heren, fro tribulacioun he shal not saue
 8 them. Remembreth this, and beth found-
 id; turneth a³een, see lawe brekeres, to
 9 the herte. Recordeth of the rathere world,
 for I am God, and ther is not ouer me a
 10 God, ne lic me; tellende out fro the bi-
 gynnynge the laste, and fro the bigyn-
 nynge that not ³it ben maad, seiende, My
 counseil shal stonde, and al my wil shal
 11 be don; clepende fro the est a brid, and
 fro the ferr lond the man of my wil;
 and^x I spac, and bringe to shal it; I shop,
 12 and maken I shal it. Hereth me, see
 with hard herte, that aferr ben fro ri³t-
 13 wisnesse. Ny³ I made my ri³twisnesse,
 and it shal not be longed awei, and myn
 helthe shal not be tari^ed; I shal ³yue in
 to Sion helthe, and in to Jerusalem my
 glorie.

CAP. XLVII.

1 Go doun, sit in poudere, thou maiden
 do³ter of Babilon, sit in the erthe; ther
 is not a kingus see of the do³tir of Cal-
 deis, for no more thou shalt be^z clepid

^p heuyng *E pr. m.* ^q Om. *c pr. m.* ^r Om. *c et E pr. m.* ^s Om. *c et E pr. m.* ^t sylueren *GK.*
^u thenne *E sec. m. K.* them *AG.* hem *H.* ^v goldsmyth *E sec. m. AGHK.* ^w no *E pr. m.* ^x Om. *A.*
^y turneid *E pr. m.* ^z Om. *E pr. m.*

^z vnto *1.* ^a hereth *1.*

with heuy charge 'til to^z werynesse weren^z
 rotun, and ben al to-brokun togidere; tho
 mi³ten not saue the berere, and the soule
 of hem schal go in to caitifte. The hous³
 of Jacob, and al the residue of the hous of
 Israel, here ^{3e} me, whiche ben borun of
 my wombe, whiche ben borun of my
 wombe. Til to eelde Y my silf, and⁴
 til to hoor heeris Y schal bere; Y made,
 and Y schal bere, and Y schal saue. To⁵
 whom han ^{3e} ligned me, and maad euene,
 and han comparisound me, and han maad
 lijk? Whiche beren togidere gold fro the⁶
 bagge, and peisen siluer with a balaunce,
 and hiren a goldsmyth to make a god,
 and thei fallen doun, and worschipeu;
 thei berynge beren in schuldris, and set-⁷
 tyng in his place; and he schal stonde,
 and schal not be mouyd fro his place; but
 also whanne thei crien to hym, he schal
 not here, and he schal not saue hem fro
 tribulacioun. Haue ^{3e} mynde of this, and⁸
 be ^{3e} aschamed; ^{3e} trespassouris, go a³en
 to the herte. Bithenke ^{3e} on the formere⁹
 world, for Y am God, and no God is ouer
 me, nether *is* lijk me. And Y telle fro the¹⁰
 bigynnynge the laste thing, and fro the
 bigynnynge *tho thingis* that ben not maad
³it; and Y seie, My counsel schal stonde,
 and al my wille schal be don. And Y clepe¹¹
 a brid fro the eest, and the man of my
 wille fro a ferr lond; and Y spac, and Y
 schal brynge that thing; Y haue maad of
 nou³t, and Y schal make that thing. ^{3e}¹²
 of hard herte, here^a me, that ben fer fro
 ri³tfulnesse. Y made ny³ myn ri³tfulnesse,¹³
 it schal not be drawun afer, and myn
 helthe shal not tari^e; Y schal ³yue helthe
 in Sion, and my glorie in Israel.

CAP. XLVII.

Thou virgyu, the dou³tir Babiloyne, go¹
 doun, sitte thou in dust, sitte thou in
 erthe; a kyngis seete is not to the dou³ter
 of Caldeis, for thou schalt no more be

2nesshe and tender. Tac a grind ston,
 'or *queerne stoon*^a, and grind me^b mele;
 nakene thi filthed, discouere the shulder,
 opene the thees, passe ouer the flodis.
 3Opened shal be thi shenshipe, and seen
 shal be thi reproof; a veniaunce I shal
 take, and ther shal not withstonde to me
 4a man. Oure a³een biere the Lord of
 ostes; the name of hym the hoeli of
 5Israel. Syt, be stille, and^c go into derc-
 nesses, thou do³ter of Caldeis, for thou
 shalt no more be clepid the ladi of
 6reumes. I am wroth vp on my puple,
 I defouled myn heritage, and I ³af hem
 in thin hond; thou settest not to them
 mercies vp on the olde; thou agreggedist
 7the ³ok gretli, and seidist, In to euermor
 I shal ben a ladi; thou puttist not these
 thingus vp on thin herte, ne recordedist^d
 8of thi laste. And now here thou these
 thingus, thou delicat, and dwellende tros-
 teli, that seist in thin herte, I am, and
 ther is not biside me more ouer; I shal
 not sitte a^e widewe, and I shal vnknowe
 9bareynete. Comen shul to thee these
 two sodeynli in o dai, hareynesse, and
 widewehed; alle thingus^f camen vp on
 thee for the multitude of thi sorceries,
 and for the huge hardnesse of thi deuel
 10cleperes. And trost thou haddest in thi
 malice, and seidist, Ther is not that see
 me; thi wisdam, and this thi kunnyng
 disceyuede thee; and thou seidist^g in thin
 herte, I am, and biside me is not an other.
 11Ther shal come vp on thee euel, and thou
 shalt not wite his rysing; and ther shal
 feerli falle vp on thee wastnesse, that
 thou shalt not moun purge; ther shal
 come vp on thee wrecchednesse feerli^{gg},
 12that thou wost not. Stond with thi deuel
 cleperes, and with the multytude of thi
 sorceries, in whiche thou hast trauailid
 fro thi waxende ³outh; if par auenture
 any thing it profite to thee, or if thou
 13mowe^h be mad strengere. Thou hast

clepid soft and tendir. Take thou a²
 queerne stoon, and grynde thou mele;
 make thou nakid thi filthe, diskeuere the
 schuldur, schewe the hippis, passe thou
 floodis. Thi schame schal be schewid,³
 and thi schenschipe schal be seen; Y
 schal take veniaunce, and no man schal
 a³enstonde me. Oure a³en biere, the Lord⁴
 of oostis is his name, the hooli of Israel.
 Dou³ter of Caldeis, sitte thou, be thou⁵
 stille, and entre in to derknessis, for thou
 schalt no more be clepid the ladi of
 rewmes. I was wrooth on my puple, Y⁶
 defoulid myn eritage, and Y ³af hem in
 thin hond, and thou settidist not mercies
 to hem; thou madist greuouse the ³ok
 gretli on an eld man, and thou seidist,⁷
 With outen ende Y schal be ladi; thou
 puttidist not these thingis on thin herte,
 nether thou bithou³tist on thi laste thing.
 And now, thou delicat, and dwellynge⁸
 tristili, here these thingis, which seist in
 thin herte, Y am, and outakun me ther
 is no more; Y schal not sitte widewe,
 and Y schal not knowe bareynesse. These⁹
 twei thingis, bareynesse and widewhod
 schulen come to thee sudenli in o dai; alle
 thingis camen on thee for the multitude
 of thi witchecraftis, and for the greet
 hardnesse of thin enchauntours, *ether tre-*
getours^b. And thou haddist trist in thi¹⁰
 malice, and seidist, Noon is that seeth
 me; this thi wisdom and thi kunnyng
 disceyuede thee; and thou seidist in thin
 herte, Y am, and outakun me ther is¹¹
 noon other. Yuel schal come on thee,
 and thou schalt not knowe the bigynning
 therof; and wrecchidnesse^c schal falle on
 thee, which thou schalt not mowe clense;
 wretchidnesse which thou knowist not,
 schal come on thee sudenly. Stonde thou¹²
 with thin enchauntours, and with the
 multitude of thi witchis, in whiche thou
 trauelidist fro thi ³ongthe; if in hap thei
 profiten ony thing to thee, ether if thou

^a Om. *CE pr. m.* or *a queerne stoon H.* ^b Om. *AEGHK.* ^c Om. *A.* ^d recordist *GHK.* ^e Om. *c pr. m.*
^f these thingus *c pr. m.* ^g seide *A.* ^{gg} Om. *c pr. m.* ^h mou *c.*

^b *treytours s.* ^c wickidnesse *A pr. m.* *myschef A sec. m. marg. I.*

failid in the multitude of thi counseilis ;
 stonde, and saue thee the deuynours of
 heuene, that biheelde^h sterres, and noum-
 bren monethis, that of hem thei telle
 14 thingus to come to thee. Lo! thei ben
 mad as stobil, fyr to brende them ; thei
 shul not delyuere ther soule fro the hond
 of flaume ; ther ben not coles, with the^{hh}
 whiche thei ben made hot, ne fyr, that
 15 thei sitte at it. So mad ben to thee in
 'what euereⁱ thingus thou^k haddest tra-
 uailid ; thi marchandes fro ther 3outhe,
 eche in ther weie erreden ; ther ys not,
 that saue thee.

CAP. XLVIII.

1 Hereth these thingus, the hous of Ja-
 cob, that ben cleped bi the name of Irael,
 and of the watris of Juda 'went out', that
 swern in the name of the Lord God of
 Irael, and recorden not in treuthe ne in
 2 riztwisnesse. Fro the hoeli cite forsothe
 thei ben clepid, and vp on the God of
 Irael thei ben stablid ; the Lord of ostes
 3 his^m name. The rathere thinges fro
 thanneⁿ I tolde out, and of my mouth
 thei wenten out, and herd I made them ;
 4 feerli I wro3te, and thei camen. I kne3
 forsothe for thou art hard, and an irene
 senewe thin haterel, and thi frount bra-
 5 sene. I beforne side to thee fro thanne,
 er thei camen I shewede to thee, lest par
 auenture thou shuldist sey, My mau-
 metes diden these thingus, and my grauen
 thingus and 3ote senten these thingus
 6 that thou hast herd. See alle thingus^o,
 3ee forsothe han not told out. Herd I
 made to thee newe thingus fro thanne,
 and kept ben that thou knowist not ;
 7 now 'thei ben shapen^p, and not fro
 thanne^q, and befor day, and thou herdest
 not hem ; lest par auenture thou sey, Lo!
 8 I kne3 them. Ne thou hast herd, ne

maist be maad the strongere. Thou fail- 13
 idist in the multitude of thi counsels ; the
 false dyuynours of heuene stonde, and
 saue thee, whiche bihelden staris, and
 noumbriden monethis, that thei schulden
 telle bi tho^d thingis to comynge to thee.
 Lo! thei ben maad as stobil, the fier hath 14
 brent hem ; thei schulen not delyuere her
 lijf fro the power of flawme ; colis ben
 not, bi whiche thei schulen be warmed,
 nether fier, that thei sitte at it. So tho 15
 thingis ben maad to thee in whiche euere
 thou trauelidist ; thi marchauntis fro thi
 3ongthe erriden, ech man in his weie ; noon
 is, that schal saue thee.

CAP. XLVIII.

The hows^e of Jacob, that ben clepid bi
 the name of Israel, and 3eden out of the
 watris of Juda, here these thingis, whiche
 sweren in the name of the Lord, and han
 mynde on God of Israel, not in treuthe,
 nether in riztfulnesse. For thei ben clepid 2
 of the hooli citee, and ben stablischid on
 the God of Israel, the Lord of oostis is
 his name. Fro that tyme Y telde the3
 former thingis, and tho 3eden out of my
 mouth ; and Y made tho^f knowun ; su-
 denli Y wrou3te, and tho thingis camen.
 For Y wiste that thou art hard, and thi 4
 nol is a senewe of irun, and thi forhed is
 of bras. Y biforseide to thee fro that 5
 tyme, bifore that tho thingis camen, Y
 schewide to thee, lest perauenture thou
 woldist seie, Myn idols diden these thingis,
 and my grauun ymagis and my 3otun
 ymagis senten these thingis whiche thou 6
 herdist. Se thou alle thingis, but 3e telden
 not. Y made herd newe thyngis to thee
 fro that tyme, and thingis ben kept whiche
 thou knowist not ; now tho ben maad of 7
 nou3t, and not fro that tyme, and bifor
 the dai, and thou herdist not tho thingis ;
 lest perauenture thou seie, Lo! Y knew^g

^h beholden *K*. ^{hh} Om. *AEGK*. ⁱ alle *C pr. m. E pr. m.* what *C sec. m.* ^k in whiche thou *C pr. m.*
E pr. m. AGHK. ^l ben *C pr. m. E pr. m.* 3e wenten out *E sec. m. AGHK*. ^m is his *A*. ⁿ thennes *E pr. m.*
^o thes thingis *A*. ^p shape ben *E pr. m.* ^q Om. *E pr. m.*

^d hem *N*. ^e housis *V*. ^f hem *N*. ^g knew not *A pr. m. I sec. m.*

thou hast knowe, ne sithen opened is
thin ere; I wot forsothe, for lawe breking
thou shalt lawe breke, and a trespasere
9 fro the wombe I clepede thee. For my
name ferr I shal make my wodnesse, and
in my preising I shal bridele thee, lest
10 thou die. Lo! I haue out 'bake thee',
but not as siluer; I ches thee in the
11 chynne of porenese. For me I shal do
that I be not blasfemed, and my glorie
12 to an other I shal not 3yue. Here thou
me, Jacob, and Irael, whom I clepe, Y
the selue; I^r the firste and I^s the laste.
13 Myn hond also foundede^t the^u erthe, and
my rizthond mesurede heuenus; I shal
clepe them, and thei shul stonden togi-
14 dere. Beth gedered, alle 3ee, and hereth;
who of hem tolde out these thingus? The
Lord louede hym, and shal don his wil
15 in Babilon, and his arm in Caldeis. I,
Y^v spac, and clepede hym; bro3te to hym,
16 and rizt reulid is his weie. Cometh ny3
to me, and hereth these thingus; not fro
the bigynnyng in hid thing I spac; of
tyme, er thei shulden be mad, I was
there^w, and now the Lord God sente me,
17 and his Spirit. These thingus seith the
Lord, thin a3eenbiere, the hoeli of Irael,
I the Lord thi God, techende thee profit-
able thingus, gouernende thee in the wei
18 that thou go3t. Wolde God thou haddest
taken heed to^x myn hestes, mad hadde
be as a flod thi pes, and thi riztwisnesses^y
19 as the swolewes of the se; and hadde^z
ben as grauel thi sed, and the stoc of thi
wombe, as his litle stones; he shulde not
han died, and shulde not han be de-
20 foulid his name fro my face. Goth out
fro Babylon, fleeth fro Caldeis; in vois
of ful oute io3yng telleth out; herd mak-
eth this, and berth it vnto^a the vtmostus^b
of the erthe; seith, A3eenbou3te the Lord
21 his seruauant Jacob. Thei thristeden not
in desert, whan he shulde lede them out;
water of a ston he bro3te forth to them,

tho thingis. Nether thou herdist, nether^b
thou knewist, nether thin eere was openyd
fro that tyme; for Y woot, that thou tres-
passynge schal trespasse, and Y clepide
thee a trespasour fro the wombe. For⁹
my name Y schal make fer my strong
veniaunce, and with my preysyng Y schal
refreyne thee, lest thou perische. Lo! Y¹⁰
haue sode thee, but not as siluer; Y chees
thee in the chymeney of pouert. Y schal¹¹
do for me, that Y be not blasfemyd, and
Y schal not 3yue my glorie to another.
Jacob and Israel, whom Y clepe, here thou¹²
me; Y my silf, Y *am* the firste and Y *am*
the laste. And myn hond foundide the¹³
erthe, and my rizt hond mat heuenes; Y
schal clepe thoⁱ, and tho^k schulen stonde
togidere. Alle 3e be gaderid togidere, and¹⁴
here; who of hem telde these thingis? The
Lord louyde hym, he schal do his wille in
Babiloyne, and his arm in Caldeis. Y,¹⁵
Y spac, and clepide hym; Y brou3te hym,
and his weie was dressid. Nei3e 3e to¹⁶
me, and here 3e these thingis; at the bi-
gynnyng Y spac not in priuete^l; fro
tyme, bifore that thingis weren maad, Y
was there, and now the Lord God and his
Spirit sente me. The Lord, thin a3en¹⁷
biere, the hooli of Israel, seith these
thingis, Y *am* thi Lord God, techynge
thee profitable thingis, and Y gouerne
thee in the weie, wher ynne thou goist.
Y wolde that thou haddist perseyued my¹⁸
comaundementis, thi pees hadde be maad
as flood, and thi riztfulnesse as the swo-
lowis of the see; and thi seed hadde be as¹⁹
grauel, and the generacioun of thi wombe,
as the litle stoonys therof; the name of it
hadde not perischid, and hadde not be al
to-brokun fro my face. Go 3e out of Ba-²⁰
biloyne, fle 3e fro Caldeis; telle 3e in the
vois of ful out ioiying; make 3e this herd,
and bere 3e it 'til to^m the laste partis of
erthe; seie 3e, The Lord a3enbou3te his
seruauant Jacob. Thei thristiden not in²¹

^r Om. *c pr. m.* ^{rr} and *AGHK.* ^s Om. *AGHK.* ^t fourmede *A.* ^u that *H.* ^v Om. *AH.* ^w Om. *E pr. m.*
^x of *A.* ^y riztwisnes *AGHK.* ^z Om. *G pr. m. H.* ^a in to *K.* ^b vttirmostis *AGHK.*

^b ne *E.* ⁱ hem *N.* ^k thei *N.* ^l hidlis, *ether priuete CEF GH I K M N P Q R S U V X.* ^m vnto *I.*

and he kutte the ston, and ther floweden
22 watris. Ther is not pes to vupitous^c
men, seith the Lord.

desertⁿ, whanne he ladde hem out; he
brouzte forth to hem watir of a stoon,
and^o he departide the stoon, and watris
flowiden. Pees is not to wickid men,²²
seith the Lord.

CAP. XLIX.

1 Hereth, see iles, and taketh heed, see
puples fro aferr; the Lord fro the^d con-
ceyuende wombe clepede me, and fro the
wombe of my moder recordede of my
2 name. And he putte my mouth as a
sharp swerd, in the shadewe of his hond
he defendede me, and^e putte me as a
chosen arwe; in his arwe cas he hidde^f
3 me, and seide to me, My seruaunt thou
4 art, Irael, for in thee I shal glorie. I
seide, In veyn I trauailede withoute cause,
and veynlich my strengthe I wastede;
therefore my dom with the Lord, and my
5 were with my God. And now these
thingus seith the Lord, foormende me fro
the wombe a seruaunt to hym, that I
bringe a3een Jacob to hym. And Irael
shal not be gedered togidere; and I am
glorified in the e3en of the Lord, and
6 my God mad is my strengthe. And he
seide, Litol is, that thou be to me a ser-
uaunt, to be rered the lynages of Jacob,
and the drestus of Irael to be conuerted;
I 3af thee in to lizt of Jentiles, that thou
be myn helthe vnto the vtmost^g of the
7 erthe. These thingus seith the Lord,
the a3eenbiere of Irael, his hoeli, to the
despisable soule, and to the wlated folc
of kinde, to^h the seruaunt of lordis,
Kingus shul seen, and togidere shul rise
princes, and honoure, for the Lord, for
feithfull he is, and the hoeli of Irael,
8 that ches thee. These thingus seith the
Lord, In plesaunt tyme Y ful out herde
thee, and in the dai of helthe I halp
thee, and kepte thee, and 3af thee in to
pes couenaunt of the puple, that thou
shuldest rere the lond, and welden eri-

CAP. XLIX.

Ilis, here 3e, and puplis afer, perseyue
3e; the Lord clepide me fro the wombe,
he thouzte on my name fro the wombe of
my modir. And he hath set my mouth²
as a scharp swerd, he defendide me in the
schadewe of his hond, and settide me as a
chosun arowe; he hidde me in his arowe
caas, and seide to me, Irael, thou art my³
seruaunt, for Y schal haue glorie in thee.
And Y seide, Y trauelide in veyn, Y wast-⁴
ide my strengthe with out cause, and
veynli; therfor my doom *is* with the
Lord, and my werk *is* with my God. And⁵
now the Lord, formynge me a seruaunt
to hym silf fro the wombe, seith these
thingis, that Y brynge a3en Jacob to hym.
And Irael schal not be gaderid togidere;
and Y am glorified in the i3en of the
Lord, and my God is maad my strengthe.
And he seyde, It is litol, that thou be a⁶
seruaunt to me, to reise the lynages^p of
Jacob, and to conuerte the drastis of
Irael; Y 3af thee in to the lizt of hethene
men, that thou be myn helthe 'til to^q the
laste part of erthe. The Lord, a3enbiere⁷
of Irael, the hooli therof, seith these
thingis to a dispisable soule, and to a
folk had in abhomynacioun, to the ser-
uaunt of lordis, Kyngis schulen se, and
princes schulen rise togidere, and schulen
worschipe, for the Lord, for he is feithful,
and *for* the hooli of Irael, that chees
thee*. The Lord seith these thingis, In⁸
a plesaunt tyme Y herde thee, and in the
dai of helthe Y helpide thee; and Y kepte
thee, and 3af thee in to a bonde of pees
of the puple, that thou schuldist reise the
erthe, and haue in possessioun eritagis,

^c the vupitous A.
^b and to A.

^d Om. E *pr. m.*

^e he c.

^f putte AK *sec. m.* dide GH.

^g vttermost AGHK.

ⁿ the desert CFGHIKMNP *sec. m.* QUVX. ^o Om. N. ^p lynage A. ^q vnto I.

* that is, Crist
man, to the
werk of mannis
redempcion. K.

9 tages scatered; that thou sey to them
 that ben bounde, Goth out, and to them
 that in dercesses, Beth opened. Vp on
 weies thei shul be fed, and in alle
 10 pleynes the leswes of hem. Thei shul
 not hungre, ne thristen more ouer, and
 smyte shal not them gret hete, and the
 sunne; for the rewere of them shal go-
 uerne them, and at the^l welles of watris
 11 3yuen hem to drinke. And I shal putte
 my mounteynes in to a weie, and my
 12 pathis shul ben enhauncid. Lo! these
 fro aferr shul come, and lo! tho fro
 the north, and the se, and these fro the
 13 south lond. Preise, 3ee heuenes, and ful
 out io3e, thou erthe; inwardli glade, 3ee
 hillis, preising; for counfortid hath the
 Lord his puple, and of his pore shal han
 14 mercy. And Sion seide, Forsaken hath
 me the Lord, and the Lord hath forzete
 15 me. Whether forzeten mai the womman
 hir faunt, that she do not mercy to the
 sone of hir wombe? and if she shul
 forzeten, I nerthelater shal not forzete
 16 thee. Lo! in myn hondis I haue dis-
 criued thee; thi wallis bifor myn e3en
 17 euermor. Thi bilderes camen distrozende
 thee, and scaterende fro thee shul gon
 18 out. Rere vp in cumpas thin e3en, and
 see; alle these ben gederede togidere,
 camen to thee. I lyue, seith the Lord,
 for with all these as with an ournement
 thou shalt be clad^k, and cumpasen aboute
 19 to thee hem as a spouse. For thi de-
 sertes, and thi wildernesses, and the lond
 of thi falling now streit shul ben for the
 dwelleris of the erthe; and aferr shul be
 dryue awei that soupeden awei thee.
 20 3it shul^l seyn in thin eres sones of thi
 bareynte, Streit is to me a place, mac a
 21 space to me that I dwelle. And thou
 shalt seyn in thin herte, Who gat to me
 these? I bareyn, not child berende; trans-
 latid and caitif; and these who nurshede
 out? I priued^m, and solitarie; and these

'that ben^s distried; that thou schuldist⁹
 seie to hem that ben boundun, Go 3e out,
 and to hem that *ben* in derknessis, Be 3e
 schewid. Thei schulen be fed on^t weies,
 and the lesewis of hem *schulen be* in alle
 pleyningis. Thei schulen not hungre,¹⁰
 and thei schulen no more thirste, and
 heete, and the sunne schal not smyte hem;
 for the merciful doere of hem schal go-
 uerne hem, and schal 3yue drynk to hem
 at the wellis of watris. And Y schal sette¹¹
 alle myn hillis in to weie, and my pathis
 schulen be enhaunsid. Lo! these men¹²
 schulen come fro fer, and lo! thei *schulen*
come fro the north, and see^u, and these fro
 the south lond. Heuenes, herie 3e, and,¹³
 thou erthe, make ful out ioie; hillis,
 syng 3e hertli heriyng; for the Lord
 counfortide his puple, and schal haue
 merci on hise pore men. And Syon seide,¹⁴
 The Lord hath forsake me, and the Lord
 hath forzete me. Whether a womman¹⁵
 may forzete hir 3onge child, that sche
 haue not merci on the sone of hir wombe?
 thou; sche forzetith^{uu}, netheles Y schal not
 forzete thee. Lo! Y haue write thee in¹⁶
 myn hondis; thi wallis *ben* euer bifore
 myn i3en. The bildereis ben comun; thei¹⁷
 that distrien thee, and scateren, schulen go
 awei fro thee. Reise thin i3en in cumpas,¹⁸
 and se; alle these men ben gaderid togid-
 ere, thei ben comun to thee. Y lyue,
 seith the Lord, for thou schalt be clothid
 with alle these as with an ournement,
 and thou as a spousesse schalt bynde hem
 to thee. For whi thi desertis, and thi wil-¹⁹
 dirnessis, and the lond of thi fallyng now
 schulen be streit for enhabiteris; and thei
 schulen be dryuun awei fer, that swolew-
 iden thee. 3it the^v sones of thi bareynesse²⁰
 schulen seie in thin eeris, The place is
 streit to me, make thou a space to me for
 to dwelle. And thou schalt seie in thin²¹
 herte, Who gendride these *sones* to me?
 Y *am* bareyn, not berynge child; Y *am*

ⁱ Om. K. ^k clothid AEGHK. ^l thei shul E pr. m. ^m sor priued E pr. m.

^s Om. celeri. ^t in N. ^u fro the see I. ^{uu} forzete I ^v thi I.

22 wher weren? These thingus seith the Lord God, Lo! I rere to Jentilis myn hond, and shal enhaunce to puples myn tocne; and thei shul bringe to thi sones in armys, and thi doztris vp on shuldris 23 thei shul bern. And kingis shul be thi nursheres, and queenes thi nurses; the chere in to the erthe put down thei shul honoure thee, and the powder of thi feet thei shul licke; and thou shalt wite, for I a Lord, vp on whom shuln not be con- 24 founded, that abijden hym. Whether shal be taken awei fro the stronge a prei? or that shal be take fro the stalwrthe 25 shal moun be saaf? For these thingus seith the Lord, Forsothe and the caitifte fro^o the stronge shal ben taken awei, and that were taken awei fro the stalwrthe shal be saued. Hem forsothe that demeden thee I shal deme, and thi sonis I shal 26 sauen. And I shal fede thin enemys with ther flesh, and as with must with^p ther blod shul be drunke; and knowen shal eche flesh, for I the Lord, sauende thee, and thin a3een biere, the stronge of Jacob.

CAP. L.

1 These thingus seith the Lord, What is this boc of the forsaking of 3oure moder, that I lafte hir? or who is my creauncer, to whom I solde 3ou? Lo! forsothe in 3oure wickidnesses^q 3ee be sold, and in 3oure hidous giltes I lafte 3oure moder. 2 For I cam, and there was not a ful man; I clepide, and ther was not that herde. Whether abreggid, and ful litil maad is myn hond, that I mai^r not a3eenbien^s? or is not to me vertue to delyuere? Lo! in my blamyng desert I shal make the se, I^t shal putte flodis in to dro3te; stinke shul fisses withoute watir, and dien in 3 thrist. I shal clothin heuenes with derc-

led ouer, and prisoner; and who nurschide these *sones*? Y *am* destitute, and aloone; and where weren these? The Lord God 22 seith these thingis, Lo! Y reise myn hond to hethene men, and Y schal enhaunce my signe to puplis; and thei schulen brynge thi sones in armes, and thei schulen bere thi dou3tris on shuldris. And kingis shu- 23 len be thi nurseris, and quenys *shulen be* thi^w nursis; with cheer cast down in to erthe thei schulen worschipe thee, and thei schulen licke the dust of thi feet; and thou schalt wite, that Y *am* the Lord, on whom thei schulen not be schent, that abiden hym. Whether prey schal be takun 24 awei fro a strong man? ether that that is takun of a stalworthe man, mai be saaf? For the Lord seith these thingis, Sotheli 25 and caitifte schal be takun away fro the stronge man, and that that is takun awei^x of^y a stalworthe man, schal be saued. Forsothe Y schal deme hem, that demyden thee, and Y schal saue thi sones. And Y schal fede thin enemyes with her 26 fleischis, and thei schulen be greetli fillid with her blood as with must; and eche man schal wite, that Y *am* the Lord, sauynge thee, and thin a3enbiere, the strong of Jacob.

CAP. L.

The Lord seith these thingis, What is this book of forsakyng of 3oure modir, bi which Y lefte her? ether who is he, to whom Y owe, to whom Y seeld 3ou? For lo! 3e ben seeld for 3oure wickidnessis, and for 3oure grete trespassis Y lefte 3oure modir. For Y cam, and no man was; Y 2 clepide, and noon was that herde. Whether myn hond is abreggid, and maad litil, that Y mai not a3enbie? ether vertu is not in me for to delyuere? Lo! in my blamyng Y schal make the see forsakun, *'ether desert'*^z, Y schal sette floodis in the drie place; fischis without watir schulen wexe rotun, and schulen dye for thrist. Y schal 3

^o of A. ^p of K sec. m. ^q wickidnes AGHK. wickenesse E. ^r my3te AE pr. m. GHK. ^s a3eebien c. ^t and I AGHK.

^w Om. A. ^x Om. E. ^y fro NX. ^z Om. E.

nesses, and a sac Y shal putte the couer-
 4 yng of hem. The Lord 3af to me a tazt
 tunge, that I kunne hym susteyne, that
 is weri in wrd; he^u rereth vp the moru-
 tyd, the morutyd rereth vp to me an ere,
 5 that I here as a maister. The Lord God
 openede to me an ere; I forsothe a3ensei
 6 not, bacward I 3ide not awei. My bodi
 I 3af to the smyteres, and my chekes
 to the pulleris; my face I turnede not
 awei fro the blameris, and the spitteris
 7 in me. The Lord God myn helpere, and
 therefore I am not confoundid; therefore
 I putte my face as a most hard ston, and
 I wot for I shal not ben confoundid.
 8 Ny3 is, that iustefieth me; who with
 seith to me? stonde wee togidere. Who
 is myn aduersarie? come he ny3 to me.
 9 Lo! the Lord God myn helpere; who
 thanne is that condempneth me? Lo!
 alle as a cloth shul be to-trede^v, and a^w
 10 mo3te shal ete them. Who of 3ou dred-
 ende the Lord, herende the vois of his
 seruaunt? Who 3ide in dercnesses^x and
 ther is not lizt to hym, hope he in the
 name of the Lord, and leene he vp on
 11 his God. Lo! 3ee alle teendende vp fyr,
 and gird with flawmes, goth in the lizt
 of 3oure fyr, and in the flaumes that 3ee
 teenden vp to 3ou. Of myn hond don is
 this to 3ou, in sorewis 3ee shul slepe.

CAP. LI.

1 Hereth me, 3ee that folewen that is
 rijt, and sechen the Lord. Taketh heed
 to the ston, whenus 3ee ben kut out, and
 to the kaue of the lake, of the^y whiche
 2 3ee ben kut of. Taketh heed to Abra-
 ham, 3oure fader, and to Sara, that bar
 3ou; for oon I clepede hym, and blissede
 3 hym, and multepliede hym. Coumforten
 shal thanne the Lord Sion, and coum-
 forte he shal alle the fallingus of it; and
 putten his desert as delices, and his wil-
 dernesse as the gardyn of the Lord; io3e

clothe heuenes with derknessis, and Y
 schal sette a sak the hilyng of tho^b. The⁴
 Lord 3af to me a lerned tunge, that Y
 kunne susteyne hym bi word that failide;
 erli *the fadir* reisith, erli he reisith an
 eere to me, that Y here as a maister. The⁵
 Lord God openede an eere to me; for-
 sothe Y a3enseie not, Y 3ede not abak.
 I 3af my bodi to smyteris, and my chekis⁶
 to pulleris; Y turnede not awei my face
 fro men blamyng, and spetyng on me.
 The Lord God *is* myn helpere, and ther-⁷
 for Y am not schent; therfor Y haue set
 my face as a stoon maad hard, and Y
 woot that Y schal not be schent. He is⁸
 ni3, that iustifieth me; who a3enseith me?
 stonde we togidere. Who is myn aduer-
 sarie? neize he to me. Lo! the Lord God⁹
is myn helpere; who therfor is he that
 condempneth me? Lo! alle schulen be de-
 foulid as a cloth, and a mou3te schal ete
 hem. Who of 3ou dredith the Lord, and¹⁰
 herith the vois of his seruaunt? Who 3ede
 in dercnessis and lizt is not to hym, hope
 he in the name of the Lord, and triste he
 on his God. Lo! alle 3e kyndlyng fier,¹¹
 and gird with flawmes, go^c in the lizt of
 3oure fier, and in the flawmes whiche 3e
 han kyndlid to 3ou. This is maad of myn
 hond to 3ou, 3e schulen slepe in sorewis.

CAP. LI.

Here 3e me, that suen that that is iust,¹
 and seken the Lord. Take 3e hede to the
 stoon, fro whennys 3e ben hewun down,
 and to the caue of the lake, fro which 3e
 ben kit down. Take 3e heede to Abra-²
 ham, 3oure fadir, and to Sare, that childide
 3ou; for Y clepide hym oon, and Y bless-
 ide hym, and Y multipliede hym. Therfor³
 the Lord schal coumforte Sion, and he
 schal coumforte alle the fallyngis therof;
 and he schal sette the desert therof as
 delices, and the wildirnesse therof as a

^u Om. c pr. m. E pr. m. ^v to-troden E. ^w as a AG pr. m. HK. ^x dercnes AEGK. ^y Om. AGHK.

^b hem N. ^c goth I.

and gladnesse shal be founde in it, grace-
 4 doing and vois of preising. Taketh heed
 to me, my puple, and, my lynage, me
 hereth; for lawe fro me shal gon out,
 and my dom in to lizt of puples shal
 5 resten. Ny³ is my riztwis, gon out is
 my saueour, and myn armes puples shul
 demen; me iles shuln abide, and myn
 6 arm sustenen. Rereth in to heuene ³oure
 e³en, and seeth vnder erthe benethe; for
 heuenes as smoke shul melte, and the
 erthe as a cloth shal be to-trede, and his
 dwelleris as these shul dien; myn helthe
 forsothe in to euermor shal be, and my
 7 riztwisnesse shal not faile. Hereth me,
 that knowen the riztwis, ^{3e^z} puple, my
 lawe in the herte of hem; wileth not
 drede reprof of men, and the blasfemes
 8 of them dredeth not. As forsothe cloth-
 ing so shal ete them a werm, and as
 wille so shal deuoure them the mo³te;
 myn helthe forsothe in to euermor shal
 be, and my riztwisnesse in to ienera-
 9 ciouns of ieneraciouns. Rys, rys, clothe
 thou strengthe, the arm of the Lord; rys,
 as in the^a olde dayes, in ieneraciouns of
 worldis. Whether not^b thou smyte^c the
 10 proude, woundedest^d the dragoun? Whe-
 ther not thou driedist the se, water of
 the huge depthe, the whiche putteth the
 depthe of the se weie^e, that gon ouer
 11 shulden^f the^g delyuered? And now that
 ben a³eenbo³t of the Lord, shul turnen
 a³een, and comen in to Sion preisende,
 and euerlastende gladnesse 'vp on^h the
 hedisⁱ of them; io³e and gladnesse thei
 shul holden, fleen shal sorewe and weil-
 12 ing. Lo! I the selue shal coumforte
³ou; who thou, that thou drede of a
 deadly man, and of the sone of man, that
 13 as hei so shal waxe drie; and 'hast
 for³ete^k the Lord, thi^l shapere, that bente
 heuenes, and foundede the^m erthe; and
 inwardli dreddest contynuelli al dai of

gardyn of the Lord; ioie and gladnesse
 schal be foundun therynne, the doying of
 thankyngis and the vois of heriyng. Mi⁴
 puple, take ^{3e} heede to me, and, my lynage,
 here ^{3e} me; for whi a lawe schal go out
 fro me, and my doom schal reste in to the
 lizt of puplis. My iust *man* is ny³, my⁵
 sauour is gon out, and myn armes schu-
 len deme puplis; ilis schulen abide me,
 and schulen suffre myn arm. Reise ³oure⁶
³izen to heuene, and se ^{3e} vndur erthe by-
 nethe; for whi heuenes schulen melte awei
 as smoke, and the erthe schal be al to-
 brokun as a cloth, and the dwelleris therof
 schulen perische as these thingis; but myn
 helthe schal be withouten ende, and my
 riztfulnesse schal not fayle. ^{3e} puple, that⁷
 knowen the iust *man*, here me, my lawe
 is in the herte of hem; nyle ^{3e} drede the
 schenschi^e of men, and drede ^{3e} not the
 blasfemyes of hem. For whi a worm⁸
 schal ete hem so^d as a cloth, and a mou³te
 schal deuoure hem so as wolle; but myn
 helthe schal be withouten ende, and my
 riztfulnesse in to generaciouns of genera-
 ciouns. Rise thou, rise thou, arm of the⁹
 Lord, be thou clothyd in strengthe; rise
 thou, as in elde daies, in generaciouns of
 worldis. Whether thou smytidist not the
 proude *man*, woundidist not the dragoun?
 Whether thou driedist not the see, the¹⁰
 watir of the greet depthe, which settidist
 the depthe of the see a^e weie, that men
 'that weren^f delyuered, schulden passe?
 And now thei that ben a³enbou³t of the¹¹
 Lord schulen turne a³en, and schulen come
 heriyng in to Syon, and euerlastyng
 gladnesse on the heedis of hem; thei schu-
 len holde ioie and gladnesse, sorewe^g and
 weilyng schal fle awei. 'Y my silf^h schal¹²
 coumforte ³ou; whatⁱ *art* thou, that thou
 drede^k of a deedli man, and of the sone of
 man, that schal waxe drie so as hei? And¹³
 thou hast for³ete 'the Lord, thi^l crea-

^z thou c *pr. m.* E *pr. m.* ^a Om. A. ^b Om. E *pr. m.* ^c hast smyte G *sec. m.* ^d woundist AHK.
^e a weye A. ^f thei schulden c *et* E *pr. m.* ^g Om. CE *pr. m.* K. ^h vp A. ⁱ heuedis E *passim.* ^k for³at E
pr. m. ^l his E *pr. m.* ^m Om. AEGHK.

^d Om. N. ^e to be a IKS. ^f Om. *ceteri.* ^g and sorewe A *pr. m.* ^h I, I myself K *text.* that is, I am he,
 I am he, that shal coumforte ³ou. K *marg.* ⁱ who X. ^k dredidist EP. ^l thi Lord CEFHGKMNFPQRSUX.

the face of his wodnesse, that thee trooblede, and hadde mad redi to leese? Where is now the wodnesse of the tro-
 14 blere? Soone shal come the goere to openen, and shal not slen vnto the weie
 15 slazter, ne failen shal his bred. I forsothe am the Lord thi God, that disturbe
 the se, and swellenⁿ his flodis; the Lord
 16 of ostis my name. I sette my wrdis in thi mouth, and in the shadewe of myn
 hond I defende^o thee; that thou plaunte heuenus, and founde erthe, and sey to
 17 Sion, My puple thou art. Be rered, be rered, ris thou, Jerusalem, that^p thou^q
 drunke^{qq} of the 'hond of the^r Lord the chalis of his wrathe; vn to the ground of
 the chalis of slep thou drunke, and thou
 18 drunke it vp^s vnto^t the drestes. Ther^u is not that susteyne hir^v, of alle the sonus
 that she^w gat; and ther is not that take hir hond, of alle the sonus that she^x
 19 nurshede vp. Two thingus ben that azen- camen to thee; who shal sorewen vp on
 thee? wastite, and to-brosing, and hunger, and swerd. Who shal coumforten
 20 thee? Thi sones ben aferr cast, thei slepten in the hed of alle weies, as the vn-
 cleue beste grened, that is clepid orix; ful of the indignacioun of the Lord, blamyng
 21 of thi God. Therefore here thou these thingus, thou porelet, and drunken, not of
 22 wyn. These thingus seith the lordshipere, thi Lord, and thi God, that fa3t for his
 puple, Lo! I toc of thin hond the chalis of slep, the ground of the chalis of myn
 indignacioun; I shal not lei to, that thou
 23 drunke it more. And I shal putte it in the hond of hem that thee mekeden, and
 seiden to thi soule, Be thou bowid in that wee passe; and thou puttist as erthe
 thi bodi, and as a weie to^y goeres.

tour, that stretchide abrood heuenes, and foundide the erthe; and thou dreddist con-
 tynueli al dai of the face of his woodnesse, that dide tribulacioun to thee, and made
 redi for to leese. Where is now the wood-
 nesse of the troblere? Soone he schal¹⁴ come, goynge for to opene; and he schal
 not sle til to deth, nether his breed schal faile. Forsothe Y am thi Lord God, that¹⁵
 disturbe the see, and the wawis therof wexen greet; the Lord of oostis is my
 name. Y haue put my wordis in thi¹⁶ mouth, and Y defendide thee in the scha-
 dewe of myn hond; that thou plaunte heuenes, and founde the^m erthe, and seie
 to Sion, Thou art my puple. Be thou¹⁷ reisid, be thou reisid, rise thou, Jerusa-
 lem, that hast drunke of the hond of the Lord the cuppe of his wraththe; thou
 hast drunke 'til toⁿ the botme of the cuppe of sleep, thou hast drunke of 'til
 to^o the drastis. Noon is^p that susteyneth¹⁸ it, of alle the sones whiche it gendride;
 and noon is^q that takith the hond therof, of alle the sones whiche it nurshide. Twei¹⁹
 thingis ben^r that camen to thee; who schal be sori on thee? distriyng, and de-
 foulyng, and hungur, and swerd. Who schal coumforte thee? Thi sones ben cast²⁰
 forth, thei slepten in the heed of alle weies, as the beeste orix*, takun bi^s a
 snare; *thei ben* ful of indignacioun of the Lord, of blamyng^t of thi God. Therfor,²¹
 thou pore, and drunkun, not of wyn, here these thingis. Thi^u lordli gouernour, the^v ²²
 Lord^w, and thi God, that fau3t for his puple, seith these thingis, Lo! Y haue take
 fro thyn hond the cuppe of sleep, the botme of the cuppe of myn indignacioun;
 Y schal not leie to, that thou drynke it ony more. And Y schal sette it in the²³
 hond of hem that maden thee low, and seiden to thi soule, Be thou bowid that we
 passe; and thou hast set thi bodi as erthe, and as a weye to hem that goen forth.

* that is, a
 beest lijk a wa-
 ter mous, that
 slepeth al win-
 ter, and lifeth
 azen in somer.
 x.

ⁿ swellynge K. ^o defendide AEGHK. ^p for AE pr. m. GHK. ^q Om. c pr. m. ^{qq} drunken c. ^r Om. c.
^s Om. E pr. m. ^t to K. ^u And ther K sec. m. ^v it E pr. m. ^w he E pr. m. ^x he E pr. m. ^y to the E pr. m.

^m Om. CEFGHKMNQRS sec. m. UX. ⁿ vnto I. ^o vnto I. ^p ther is I. ^q ther is I. ^r ther ben I.
^s with I. ^t the blamyng N. ^u The CEFGHKMNQRSUVX. ^v thi CEFGHKMNQRSUVX. ^w Lord God s.

CAP. LII.

1 Rys, ris, be clad^z, thou Sion, with thi
 strengthe; be thou clad^a with the clothis
 of thi glorie, thou Jerusalem, cite of the
 hoeli; for he shal not lei to more, that
 ther passe bi thee an vncircumcidid and
 2 vnclene. Be thou shaken out of the
 powder; ris, sit thou, Jerusalem; loose^b
 the bondis of thi necke, thou caitif do3tir
 3 of Sion. For these thingus seith the
 Lord, Freeli 3ee ben sold, and withoute
 4 siluer 3ee shul be a3een bo3t. For these
 thingus seith the Lord God, In to Egipt
 cam doun my puple in the bigynnyng,
 as a comeling tiliere he was there, and
 Assur withoute any cause chalengede
 5 hym. And now what to me is this? seith
 the Lord; for taken awei is my puple
 withoute cause; his lordshiperes wickidli^c
 diden, seith the Lord, and bisili al dai
 6 my name is blasfemed. For that wite
 shal my puple my name in that dai, for
 7 I the selue that spac, lo! I am ny3. Hou
 faire vp on mounteynes the feet of the
 tellende, and prechende pes, tellende good,
 prechende helthe, seiende, Sion, regnen
 8 shal thi God. The vois of thi^d tooteres;
 thei rereden a vois, togidere thei shul
 preisen; for with e3e to e3e thei shul see,
 9 whan conuerte shal the Lord Sion. Ioz-
 eth, and preiseth togidere, 3ee desertes of
 Jerusalem; for coumfortid hath the Lord
 his puple, a3eenbo3t he hath Jerusalem.
 10 Redi made the Lord his hoeli arm in
 the ezen of alle Jentiles, and seen shul
 alle coestes of erthe the helthe 3yuere of
 11 oure God. Goth awei, goth awei, goth
 out thennes; the defoulid thing wileth
 not touche, goth out fro the myddel of
 it; ^hbe 3e^c clensid, that bern the vesseles
 12 of the Lord. For not in noise 3ee shul
 gon out, ne in fli3t 3ee shul gon forth;
 forsothe gon bifor 3ou shal the Lord,
 and gedere togidere 3ou shal the God of

CAP. LII.

Rise thou, Sion, rise thou, be thou
 clothid in thi strengthe; Jerusalem, the
 citee of the hooli, be thou clothid in the
 clothis of thi glorie; for a man vncircum-
 cidid and a man vnclene schal no more
 leie to, that he passe by thee. Jerusalem,
 2 be thou schakun out of dust; rise thou,
 sitte thou; thou dou3ter of Sion, prisoner,
 vnbynde the boondis of thi necke. For the
 3 Lord seith these thingis, 3e ben seeld
 without cause, and 3e schulen be a3en-
 bou3t with out siluer. For the Lord God
 4 seith these thingis, Mi puple in the bi-
 gynnyng 3ede doun in to Egipt, that it
 schulde be there ^yan erthe tiliere^y, and
 Assur falsli calengide it with out ony
 cause. And now what is to me here?
 5 seith the Lord; for my puple is takun awei
 with out cause; the lordis therof doen wick-
 idli, seith the Lord, and my name is blas-
 femyd contynueli al dai. For this thing
 6 my puple schal knowe my name in that
 day, for lo! Y my silf that spac, am pre-
 sent. Ful faire *ben* the feet of hym that
 7 tellith, and prechith pees on hillis, of hym
 that tellith good, of hym that prechith
 helthe, and seith, Sion, thi God schal
 regne. The vois of thi biholderis; thei⁸
 reisien the vois, thei schulen herie togi-
 dere; for thei schulen se with i3e to i3e,
 whanne the Lord hath conuertid Sion.
 The forsakun^z thingis of Jerusalem, make⁹
 3e ioie, and herie 3e togidere; for the
 Lord hath coumfortid his puple, he hath
 a3enbou3t Jerusalem. The Lord hath maad
 10 redi his hooli arm in the ezen of alle folkis,
 and alle the endis of the^a erthe schulen se
 the helthe of oure God. Go 3e awei, go
 11 3e awei, go 3e out fro thennus; nyle 3e
 touche defoulid thing, go 3e out fro the
 myddis therof; be 3e clensid, that beren
 the vessels of the Lord. For 3e schulen
 12 not go out in noyse, nether 3e schulen

^z thou clothid *AGHK*, clothe *E pr. m.* clothed *E sec. m.* ^a clothid *AEGHK*. ^b louse thou *A*. ^c wickeli *E*.
^d the *AGHK*. ^e beth *C pr. m. E pr. m.*

^y an erthe tiliere, *ether a comelyng CEFGHIMNPQRSUY*. ^z desert, *ether forsakun CEFGHIMNPQRSUVXY*.
^a Om. *CEFHKNPSVX*.

13 Israel. Lo! vnderstonde shal my ser-
uaunt, and ben enhauncid, and rered, and
14 ful hee; he shal be gretly. As stone-
den vp on hym manye, so vnglorious
shal ben among men his sijte, and the
foorme of hym among the sonus of men.
15 He shal springe manye Jentiles; vp on
hym togidere holden shuln kingis ther
mouth; for to whom is not told of hym,
shul see, and that herden not, beheelden.

CAP. LIII.

1 Who leuede to oure heering? and the
arm of the Lord to whom is it shewyd?
2 And it shal stezen vp as a quyk hegge
biforn hym, and as a roote fro the threst-
ende^f erthe. Ther is not shap to hym^g,
ne fairnesse; and wee sezen hym, and
he was not of sijte; and wee desireden
3 hym, dispisid, and the laste of men, man
of sorewes, and witende infirmyte. And
as hid his chere and dispisid; wherfore
4 ne wee setteden by hym. Vereli oure sic-
nesses^b he tooc^d, and oure sorewes he bar;
and wee heelden hym as leprous, and
5 smyten of God, and mekid. He forsothe
woundid is for oure wickidnesses^k, de-
foulid is for oure hidous giltes; the dis-
cyplyne of oure pes vp on hym, and with
6 his wannesse^l we ben heled. Alle wee
as shep erreden, eche in to his weie bow-
ede doun, and the Lord putte in hym
7 the wickidnesse^{ll} of vs alle. He is offred,
for he wolde, and he openede not his
mouth; as a shep to sleying he shal be
lad, and as a lomb bifor the clippere it-
self he shal become dounb, and he opened
8 not his mouth. Fro anguysh and fro dom
he is take awei; the ieneracioun of hym
who shal tellen out? For kut awei he is
fro the lond of lyueres. For the hidous
9 gilte of my puple I smot hym. And
3yuen he shal vnpiuous men for biriyng,

haaste in fleyng awei; for whi the Lord
shal go bifore 3ou, and the God of Israel
shal gadere 3ou togidere. Lo! my ser-
13 uaunt shal vndirstonde, and he shal be
enhaunsid, and he shal be reised, and he
shal be ful hij. As many men wondriden
14 on hym, so his biholdyng shal be with
out glorie among men, and the fourme^b of
hym among the sonus of men. He shal
15 bisprengge many folkis; kyngis schulen
holde togidere her mouth on him; for thei
schulen se, to whiche^{bb} it was not teld of
hym, and thei that herden not, bihelden.

CAP. LIII.

Who bileuyde to oure heryng? and to
whom is the arm of the^c Lord schewide?
And he schal stie^d as a 3erde bifore hym,²
and as a roote fro thirsti lond. And ne-
ther schap nether fairnesse was to hym;
and we sien^e hym, and no biholdyng
was; and we desiriden hym, dispisid, and³
the laste of men, a man of sorewis, and
knowynge sikenesse. And his cheer *was*
as hid and dispisid; wherfor and we aret-
tiden not hym. Verili he suffride oure⁴
sikenesis, and he bar oure sorewis; and
we arettiden hym as a mesel, and smytun
of God, and maad low. Forsothe he was⁵
woundid for oure wickidnessis, he was de-
foulid for oure greet trespassis; the lern-
yng of oure pees *was* on hym, and we
ben maad hool bi his wannesse. Alle we
erriden as scheep, ech man bowide in to
his owne weie, and the Lord puttide in
hym the wickidnesse of vs alle. He was⁷
offrid, for he wolde, and he openyde not
his mouth; as a scheep he schal be led to
sleyng, and he schal be dounb as a lomb
bifore hym that clippith it, and he schal
not opene his mouth. He is takun away⁸
fro angwisch and fro doom; who schal
telle out the generacioun of hym? For he
was kit doun fro the lond of lyueris. Y
smoot hym for the greet trespas of my
puple. And he schal 3yue vnfeithful men⁹

^f thristinge E. ^g it E pr. m. ^h sikenes AGHK. ^l wanne wounde E sec. m. AGHK. ^{ll} wickenesse E.

ⁱ lik E pr. m. ^k wickidnes AGH. wickenesse E.

^b fourme, ether schap CEF GHIKMN PQRSUVXY. ^{bb} whom I. ^c oure I. ^d stie up I. ^e sauzen I passim.

and riche men for his deth; for thi that wickenesse^m he dide not, ne treccherie
 10 was in his mouth; and the Lord woldeⁿ to-trede hym in infirmytee. If he shal putte his soule for synne, he^o shal seen sed of long age, and the wil of the Lord
 11 in his hond shal be rijt reulid. For thi that he trauailede, his soule shal seen, and ben fulfyld. In his kunnyng he my rijtwis seruaunt shal iustefien manye, and the wickidnesses^p of hem he shal bern.
 12 Therefore I shal dele to hym manye, and of stronge men he shal denyde spoiles; for thi that he toc in to deth his lif, and with hidous gilteres is holden; and he the synne^q of manye toc, and for tres-paseres prezedede.

CAP. LIV.

1 Preise, thou bareyne, that berst not; gretli sing preising^r, and ympne^s, that beere not; for manye sones of the forsaken^t more than of hir that hadde the
 2 man^u, seith the Lord. Alarge^v the place of thi tente, and the skynnes of thi tabernacle strecche out; ne spare thou, longe maac thi litle cordis, and thi nailes mac
 3 fast. At the rijt forsothe and at the lift thou shalt persen; and thi sed Jentiles shal eritagen, and desert cites wonen in.
 4 Wile thou not dreden, for thou shalt not be confoundyd, ne shamen. Forsothe it shal not shamen thee; for of the confusioun of thi 3outhe thou^w shalt for3ete, and of the reprep of thi widewhed thou
 5 shalt recorde no more. For lordshipen shal of thee that made thee; the Lord of ostes hys name; and thin a3een biere, the^x holi of Irael, the God of al erthe shal be
 6 clepid. For as a womman forsaken and moornende in spirit, clepede thee the Lord, and a wif fro the 3outhe cast awei.
 7 The Lord thi God seide, At a poynt in a lilit I forsoc thee, and in grete mercy

for biriyng, and riche men for his deth; for he dide not wickidnesse, nether gile was in his mouth; and the Lord wolde¹⁰ defoule hym in sikenesse. If he puttith his lijf for synne, he schal se seed long duryng, and the wille of the Lord schal be dressid in his hond. For that that his
 11 soule trauelide, he schal se, and schal be fillid. Tilke my iust seruaunt schal iustifie many men in his kunnyng, and he schal bere the wickidnessis of hem. Ther-
 12 for Y schal zelde, *ethir dele*, to hym ful many men, and he schal departe the spuilis of the stronge *feendis*; for that that he 3af his lijf in to deth, and was arettid with felenouse men; and he dide a wei the synne of many men, and he preiede for trespassouris.

CAP. LIV.

Thou bareyn, that childist not, herie; 1 thou that childist not, synge heriyng, and make ioie; for whi many sones ben of the^f forsakun *womman^g* more than of hir that hadde hosebonde, seith the Lord. Alarge² thou the place of thi tente, and stretche forth the skynnes of thi tabernaclis; spare thou not, make longe thi roopis, and make sad thi nailis. For thou schalt perse to
 3 the rijtside and to the leftside; and thi seed schal enherite hethene men, and schal dwelle in forsakun citees. Nile thou drede,⁴ for thou schal not be schent, nether thou schalt be aschamed. For it schal not schame thee; for thou schalt for3ete the schenschi-
 pe of thi 3ongthe, and thou schalt no more thenke on the schenschi-
 pe of thi widewehod. For he that made thee, schal
 5 be lord of thee; the Lord of oostis *is* his name; and thin a3enbiere, the hooli of Israel, schal be clepid God of al erthe. For the Lord hath clepid thee as a wom-
 6 man forsakun and morenyng in spirit, and a wijf, *that is^h* cast awei fro 3ongthe. Thi Lord God seide, At a poynt in lilit⁷

^m wickidnes AGHK. ⁿ Om. A. ^o thou E pr. m. ^p wickidnes AGHK. wickenesses E. ^q synnes E pr. m. ^r Om. K sec. m. ^s neye E pr. m. ^t desert E pr. m. ^u husbonde E sec. m. AGHK. ^v Large c pr. m. Opeue E pr. m. AGHK. ^w that K. ^x Om. AGHK.

^f thee s. ^g Om. ceteri. ^h Om. ceteri.

6 doinges I shal gedere thee. In a moment
of indignacioun I hidde^y my face a litil
fro thee, and in euerlastende mercy I
hadde mercy of thee, seide^z the Lord, thi
9 forbiere. As in the dazes^a of Noe, this to
me is, to whom I swor, that I shulde no
mor bringen in the^b wattris of flod vp
on erthe; so I swor, that I wrathe not to
10 thee, and blame not thee. Mounteynes
forsothe shul be to-stered, and hillis shul
tremblen; my mercy forsothe shal not
gon awei fro thee, and the bond of my
pes shal not be moued, seide^c the Lord,
11 thi reewer. Thou porelet, with tempest
al to-pullid, with oute any coumfort, lo!
I shal araie bi order thi stones, and
12 founde thee in safires; and I shal sette
iasp thy pynacles, and thi zates in to
grauen stones, and alle thi termes in to
13 desirable stones. Alle thi sonnes taut of
the Lord; and multitude of pes to thi
14 sonnes, and in riztwisnesse thou shalt be
foundid. Go awei aferr fro chalenge^d, for
thou shalt not drede; and fro inward ferd,
15 for it shal not ne3he to thee. Lo! an
earth tiliere shal come, that was not with
me; thi comeling sumtyme^e apassid^f shal
16 be ioyned to thee. Lo! I shop a smyth
blowende in the fyr coles, and bringende
forth a vessel in to his werk; and I shop
17 the sleere, to destroyed. Eche vessel that
is mad a3en thee, shal not be rizt reulid;
and eche tunge withstondende to thee, in
dom thou shalt deme. This is the eri-
tage of the seruauus of the Lord, and
the riztwisnesse of hem anent me, seith
the Lord.

CAP. LV.

1 Alle zee thristende, cometh to wattris,
and zee that han not siluer, goth forth,

^y dide *all*. ^z seith *AE pr. m. GHK*. ^a dai *A*. ^b Om. *AGHK*. ^e seith *AE pr. m. GHK*. ^d wronge
chalenge *AE sec. m. K*. the wronge chalenge *GH*. ^e the sum tyme *E pr. m*. ^f Om. *C pr. m. E pr. m*.

¹ in my *IN pr. m*. ^k Lord, at a point in litel tyme I forsook thee, for al the tribulacion of this present
lijf is as duringe in a moment, in comparisoun of heuencly coumfort. *K*. ¹ Y schal *i*. ^m seith *N*. ⁿ thi *VX*.
^o sette in safiris, and I schal sette *i*. ^{oo} Om. *C*. ^p Y schal sette *CEGKMNQRSUV*. And Y schal sette *FBNXY*.
^q haasteth *i*.

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tyme Y forsook thee, and Y schal gadere
thee togidere in greeete merciful doyngis.
In a moment of indignacioun Y hidde my⁸
face a litil fro thee, and in¹ merci euer-
lastynge Y hadde merci on thee, seide thin
azenbiere, the Lord^k. As in the daies of⁹
Noe, this thing is to me, to whom Y swoor,
that Y schulde no more bringe wattris of
the greet flood on the erthe; so Y swoor,
that Y^l be no more wrooth to thee, and
that Y blame not thee. Forsothe hillis¹⁰
schulen be mouyd togidere, and litte hillis
schulen tremble togidere; but my merci
schal not go awei fro thee, and the boond
of my pees schal not be mouyd, seide^m
theⁿ merciful doere, the Lord. Thou litte¹¹
and pore, drawun out bi tempest, with
outen ony coumfort, lo! Y schal strewe
thi stoonys bi ordre, and Y schal founde
thee in safiris; and Y schal sette^o iaspis¹²
thi touris, and thi zatis in to^{oo} grauun
stonys, and alle thin eendis in to desirable
stonys. *Y schal make^p* alle thi sonnes¹³
taut of the Lord; and the multitude of
pees to thi sonnes, and thou schalt be¹⁴
foundid in riztfulnesse. Go thou awei fer
fro fals caleng, for thou schalt not drede;
and fro drede, for it schal not ne3e to
thee. Lo! a straunger schal come, that¹⁵
was not with me; *he, that was* sum tyme
thi comelyng, schal be ioyned to thee. Lo!¹⁶
Y made a smyth blowynge coolis in fier,
and bringynge forth a vessel in to his
werk; and Y haue maad a sleere, for to
leese. Ech vessel which is maad a3ens¹⁷
thee, schal not be dressid; and in the doom
thou schalt deme ech tunge a3enstondynge
thee. This is the eritage of the seruautis
of the Lord, and the riztfulnesse of hem at
me, seith the Lord.

CAP. LV.

Alle that thirsten, come ze to wattris,¹
and ze that han not siluer, haaste^q, bie ze,

T t

bieth^g, and eteth; cometh, bieth, withoute siluer and withoute any chaffaring^h,
 2 wyn and mylc. Whi poote see vp siluer,
 not in loenes, and zoure trauailing, not
 in filling? Hereth see herende me, and
 eteth good thing, and delite shal in fat-
 3 nesse zoure soule. Bowith in zoure ere,
 and cometh to me; hereth, and lyuen
 shal zoure soule; and I shal smyte with
 4 zou euere lastende couenaunt, the feith-
 ful mercies of Daud. Lo! witnessse I
 5 zaf hym to puples, duke and comaundere
 to Jentiles. Lo! the folc of kinde, that
 thou knewe not, thou shalt clepen; and
 the folc of kinde, thatⁱ thee^k knez not, to
 thee shul rennen; for the Lord thy God,
 and the hoeli of Israel, for he glorifiede
 6 thee. Secheth the Lord, whil he mai be
 founde; inwardli clepeth hym, whil he
 7 is ny3. Forsake the vnpytous his weie,
 and the wicke man his tho3tes; and turne
 a3een to the Lord, and he shal haue^l mercy
 of hym, and to oure God, for myche he
 8 is to for3yue. Forsothe not my thenk-
 ingus zoure thenkingus, ne my weies zoure
 9 weies, seith the Lord. For as enhauncid
 ben heuenus fro erthe, so enhauncid ben
 my weies fro zoure weyes, and my tho3tus
 10 fro zoure tho3tus. And what maner com-
 eth down weder and sno3 fro heuene, and
 thider no mor is turned a3een, but drunk-
 neth the erthe, and heeldeth in to it, and
 to buriowne maketh it, and 3yueth sed
 11 to the sowere, and bred to the etere, so
 shal be my wrd, that shal gon out of
 my mouth. It shal not be turned a3een
 voide to me, but shal do what euere
 thingus I wolde, and shal be welsum in
 12 tho thingus to whiche I sende it; for in
 gladnesse see shul gon oute, and in pes
 see shul be lad thennus. Mounteynes and
 hilles shul singe bifor zou preising, and
 alle the trees of the regioun shal flappe
 13 for io3e with hond. For the thorny erbe
 that is clepid saliunka, shal stee3en vp^m

and ete 3e; come 3e, bie 3e, with out sil-
 uer and with outen ony chaungyng, wyn
 and mylk. Whi peisen 3e siluer, and not 2
 in looues, and zoure trauel, not in fulnesse?
 3e herynge here me, and ete 3e good, and
 zoure soule schal delite in fatnesse. Bowe 3
 3e zoure eere, and 'come 3e^r to me; here
 3e, and zoure soule schal lyue; and Y schal
 smyte with zou a couenaunt euerlastyng,
 the feithful mercies of Daud. Lo! Y zaf 4
 hym a witnessse to puplis, a duyk and a
 comaundour to folkis. Lo! thou schalt 5
 clepe folkis, whiche thou knewist not; and
 folkis, that knewen not thee, schulen renne
 to thee; for thi Lord God, and the hooli
 of Israel, for he glorifiede thee. Seke 3e 6
 the Lord, while he mai be foundun; clepe
 3e hym to help, while he is ny3. An vn-7
 feithful man forsake his weie, and a wickid
 man *forsake* hise thou3tis; and turne he
 a3en to the Lord, and he schal haue merci
 on hym, and to oure God, for he is myche
 to for3yue. For why my thou3tis *ben* not 8
 zoure thou3tis, and my weies *ben* not zoure
 weies, seith the Lord. For as heuenys ben 9
 reisid fro erthe, so my weies ben reisid fro
 zoure weies, and my thou3tis fro zoure
 thou3tis. And as reyn and snow cometh 10
 down fro heuene, and turneth no more
 a3en thidur, but it fillith^s the erthe, and
 hischedith it, and makith it to buriowne,
 and 3yueth seed to hym that sowith, and
 breed to hym that etith, so schal be my 11
 word, that schal go out of my mouth. It
 schal not turne a3en voide to me, but it
 schal do what euer thingis Y wolde, and
 it schal haue prosperite in these thingis
 to whiche Y sente it. For 3e schulen go 12
 out in gladnesse, and 3e schulen be led
 forth in pees; mounteyns and lital hillis
 schulen syng heriyng bifore zou, and alle
 the trees of the cuntrei schulen make ioie
 with hond. A fir tre schal grow^t for a 13
 firse^u, and a mirte^v tre schal wexe for a
 nettil; and the Lord schal be nemyd in

^g and bieth AGHK. ^h chaungyng AE sec. m. GHK. ⁱ Om. G pr. m. H. ^k Om. C pr. m. thou AGHK.
^l ha c. ^m Om. AGHK.

^r cometh I. ^s filleth, or makith moist K. ^t stie CEF GHIKMN PQRSUVX. stie up I. ^u gorst, ether
^v mir R.

a firr treeⁿ, and for the nettle shal growe the tre that is clepid myrt; and the Lord shal be nemned in to an^o euer lastende toene, that shal not ben don awei.

to a sigue euerlastyng, that schal not be doon awei.

CAP. LVI.

1 These thingus seith the Lord, Kepeth dom, and doth ríztwísnesse, for ny₃ is myn helthe, that it come, and my rízt-
2 wísnesse, that it be opened. Blisful the man, that doth that, and the sone of man, that shal take this; kepende the sabot, lest he defoule it, kepende his hondis, lest
3 he do any eucl. And seye not the sone of the comeling, that cleueth to the Lord, seiende, Bi seueryng shall deuyde me the Lord fro his puple; and sey not the geld-
4 ing, Lo! I a drie tree. For these thingus seith the Lord to geldingus, who kepen^p my sabates, and chesen^q that I wolde, and
5 holden my pes couenaunt. I shal ₃yue to them in myn hous and in my wallis a place, and a betere name of sones and do₃tris; an euere lastende name I shal
6 ₃yue to them, that shal not pershen. And the souus of the comeling, that cleuen to the Lord, that thei herien hym, and loouen his name, that thei be to hym in to seruauns^r; eche man^s kepende sabot^t, lest he defoule it, and the holdende my
7 pes couenaunt; I shal bringe them in to myn hoeli hil, and gladen hem in the hous of myn orisoun; the brent sacrifices of hem and ther victorie sacrifices shul plesen to me vp on myn auter; for myn hous the hous of orisoun shal be clepid
8 to alle puples, seith the Lord God, that gadereth^u the^v scatered of Irael. ₃it I shal gedere to hym alle his gedered to-
9 gidere. Alle bestus of the feeld, cometh to denouren, alle ₃ee bestus of the wilde
10 wode. His tooteres alle blinde, alle thei vnknewen; dounbe dogges not mowende^w berken, seende veyne thingus, slepende,

CAP. LVI.

The Lord seith these thingis, Kepe ₃e doom, and do ₃e ríztfulnesse, for whi myn helthe is ni₃, that it come, and my ríztfulnesse, that it be schewid. Blessid *is* the₂ man, that doith this, and the sone of man, that schal take this; kepyng the sabot, that he defoule not it, kepyng hise hondis, that he do not ony yuel. And₃ seie not the sone of a comelyng, that cleueth faste to the Lord, seiynge, Bi departyng the Lord schal departe me fro his puple; and a geldyng, *ether a^w chast man*, seie not, Lo! *Y am* a drie tree. For
4 the Lord seith these thingis to geldingis, that kepen my sabatis, and chesen what thingis Y wolde, and holden my boond of pees. Y schal ₃yue to hem a place in myn
5 hous, and in my wallis, and the beste name of sones and dou₃tris; Y schal ₃yue to hem a name euerlastyng, that schal not perische. And *Y schal brynge in to*
6 *blis* the sones of a comelyng, that cleuen faste to the Lord, that thei worschipe hym, and loue his name, that thei be to hym in to seruauntis; ech man kepyng the sabot, that he defoule it not, and hold-
7 yng my boond of pees; Y schal brynge
8 hem in to myn hooli hil, and Y schal make hem glad in the hous of my preier; her brent sacrifices and her slayn sacrifices schulen plesse me on myn auter; for whi myn hous schal be clepid an hous of preier to alle puplis, seith the Lord God,
9 that gaderith togidere the scaterid men of Irael. ₃it Y schal gadere togidere to hym alle the gaderid men therof. Alle beestis
10 of the feeld, come ₃e to denoure, alle beestis of the forest. Alle the biholderis therof *ben*

ⁿ Om. *AE pr. m. GHK.* ^o Om. *GH.* ^p kepith *AG pr. m. HK.* ^q cheseth *A.* ^r seruaunt *K.* ^s Om. *E pr. m.*
^t the saboth *G sec. m.* ^u gaderide *A.* ^v Om. *A.* ^w mowing *E.*

^w Om. *c et ceteri.*

11 and louende sweuenus; and most vn-
shamefast doggus knewen^x not fulnesse.
Thei shepperdes knewe not vnderstond-
ing; alle in to ther owne weie boweden
doun, eche to his auarice, fro the hiest
12 vn to the laste. Cometh, take wee wyn,
and be wee fulfid with drunkenesse; and
it shal be as to dai, so and to moru, and
myche more.

CAP. LVII.

1 The ri3twis man persheth, and ther is
not, that bethenke in his herte; and men
of mercy ben gedered, for^y ther is not
that vnderstonde; fro the face forsothe
2 of malice gedered is the ri3twis. Come
pes, reste it in his bed, that 3ide in his
3 ri3t reuling. 3ee forsothe ne3heth hider,
sonus of a wicche, sed of auouteresse, and
4 of a fornycarie. Vp on whom pleieden
3ee? vp on whom spredden 3ee abroad the
mouth, and 3ee casteden^z out the tunge?
Whether not 3ee sonus hidous gilteres,
5 sed liere? that ben coumfortid in goddis,
vnder eche braunchy tree, offrende litle
childer in stremes, vnder stonus stondende
6 ouer. In partes of the strem thi part,
this is thi lot; and to them thou heeld-
edest^a out sacrifice^b of lykoures, offredist
sacrifice^c. Whether vp on these thingus
7 I shal not endeyne^d? Vp on an hiz hil
and enhauncid thou putttest thi bed, and
thider thou ste3edest that thou offre
8 ostes; and bihynde the dore, and bi-
hynde the post thou settedest thi^e mynde
tocne. For biside me thou discoueredist,
and toke the auouter; thou spreddest thi
bed, and couenauntedest with them a pes
couenaunt; thou louedist the beddyng
9 of hem with opened hond, and enourn-
edest thee with the kingus oynement, and
muntepliedest thi pymmentus; and sentist

blinde, alle thei knewen not; doumbe dog-
gis, that moun not berke, seynge veyn
thingis, slepyng, and louynge dremes;
and moost vnschamefast doggis knewen 11
not fulnesse. Tho^x scheepherdis knewen
not vnderstondyng; alle thei bowyden in
to her weie, ech man to his aueryce, fro
the hizeste 'til to^y the laste. Come 3e, take 12
we^z wyn, and be we^a fillid of drunkenesse;
and it schal be as to dai, so and to morewe,
and myche more.

CAP. LVII.

A iust man perischith, and noon is, that 1
thenkith in his herte; and men of merci
ben gaderid togidere, for noon is^b that
vnderstondith; for whi a iust man is ga-
derid fro the face of malice. Pees come, 2
reste he in his bed, that 3ede in his dress-
yng. But 3e, sonus of the sekere of fals
dyuynyng bi chiteryng of briddys, neize
hidur, the seed of auowtresse, and of an
hoore. On whom scorneden 3e? on whom 4
maden 3e greet the mouth, and puttiden^c
out the tunge? Whetbir 3e *ben* not cursid
sones, a seed of leesyngis? which ben coum- 5
fortid in goddis, vndur ech tree ful of
bowis, and offren litle children in strondis,
vndur hi3e stoonys. Thi part *is* in the 6
partis of the stronde, this is thi part; and
to^d tho^e thou scheddist out moist offryng,
thou offridist sacrifice. Whether Y schal
not haue indignacioun on these thingis?
Thou puttidist thi bed on an hiz hil and 7
enhausid, and thidur thou stiedist to offre
sacrifices; and thou settidist thi memorial 8
bihynde the dore, and bihynde the post.
For bisidis me thou vnihilidist^f, and tokist
auouter; thou alargidist thi bed, and
madist a boond of pees with hem; thou
louedist the bed of hem with openyd
hond, and ournedist thee with kyngis 9
oynement, and thou multiplidist thi py-
mentis; thou sentist fer thi messangeris,

^x and knewen *A*. ^y and for *C* *sec. m.* and *E* *pr. m.* ^z thou casti *E* *pr. m.* ^a heeldist *AGHK*. ^b sacri-
fices *AGHK*. ^c sacrifices *GH*. ^d dedeyne *AGHK*. ^e Om. *AG pr. m. HK*.

^x Thilke *I*. ^y vnto *I*. ^z 3e *N*. ^a 3e *N*. ^b ther is *I*. ^c castiden *CEFGHIKMNQRSUVX*. ^d Om. *E*.
^e Om. *A pr. m. C pr. m. EH pr. m.* hem *N*. ^f vnihilidist *thee I*.

thi legates aferr, and^f mekid thou art
 10 vnto helle. In the multitude of thi^g weie
 thou trauailedest, and seidest not, I shal
 resten; the weie of thi^h hond thou hast
 11 founde, therefore thou prejedest not. For
 the^b whiche thou bisiⁱ dreedest, for thou
 liedest, and of me thou recordedest not,
 ne tho³test in thin herte, for I stille,
 and as not seende; and of me thou for-
 12 zete. I shal tellen out thi ri³twisnesse,
 and thi werkus shul not profiten to thee.
 13 Whan thou shalt crien, delyuere thee thi
 gedered; and alle them shal bern awei
 the wynd, and shal taken awei the
 weder; who forsothe hath trost of me,
 shal eritagen the erthe, and welden myn
 14 hoeli mounteyn. And I shal seyn, Weie
 maketh, ³yue^hth goyng, bowith down fro
 the path, taketh awei hurtinge thingus
 15 fro the weie of my puple. For these
 thingus seith the he³e Lord, and en-
 hauncid, wonende the euerelastinge, and
 his hoeli name in he³, and in hoeli dwell-
 ing, and with the contrit and mekid spi-
 rit, that he quykene the spirit of meke
 men, and quykene the herte of contrit
 16 men. Forsothe not in to euermor I shal
 striue, ne vnto the ende I shal wrathe;
 for a spirit fro my face shal gon out, and
 17 blastis I shal maken. For the wicked-
 nesse^k of his auarice I wrathede, and
 smot hym. I hidde fro thee my face,
 and endeynede; and he ³ide awei vagaunt
 18 in the weie of his herte. His weies I sa³,
 and helede hym, and bro³te hym a³een;
 and^l I ³eeld coumfortingus to hym, and
 19 to his weileris. I shop frut of lippis
 pes, pes to hym that is aferr, and that
 ny³, seide^m the Lord; and I helede hym.
 20 Vnpitous men forsothe as the boilinge se,
 that resten mai not; and redounden his
 21 flodis in to to-treding, and cley. Ther
 is not pes, seith the Lord God, to vnpy-
 touseⁿ men.

and thou art maad low 'til to^g hellis. Thou 10
 trauelidist in the multitude of thi weie,
 and seidist not, Y schal reste; thou hast
 founde the weie of thin hond, therfor 11
 thou preiedist not. For what thing dreddist
 thou bisy, for thou liedist, and thou³tist
 not on me? And thou thou³tist not in thin
 herte, that Y am stille, and as not seyng; and
 thou hast for³ete me. Y schal telle 12
 thi ri³tfulnesse, and thi werkis schulen not
 profite to thee. Whanne thou schalt crie, 13
 thi gaderid *tresours* delyuere thee; and the
 wynd schal take awei alle tho^b, a blast
 schal do awei *hem*ⁱ; but he that hath trist
 on^k me, schal enherite the lond, and schal
 haue in possessioun myn hooli hil. And 14
 Y schal seie, Make ³e weie, ³yue ³e iurney,
 bowe ³e fro the path, do ³e awei hirtyngis
 fro the weie of my puple. For the Lord 15
 hi³, and enhaunsid, seith these thingis,
 that dwellith in euerlastyngnesse, and his^l
 hooli name in hi³ *place*, and that dwell-
 ith in hooli, and with a contrite^m and
 meke spirit, that he quykene the spirit of
 meke men, and quykene the herte of con-
 trit men. For Y schal not stryue with 16
 outen ende, nether Y schal be wrooth 'til
 toⁿ the ende; for whi a spirit schal go
 out fro my face, and Y schal make blastis.
 Y was wrooth for the wickidnesse of his 17
 aueryce, and Y smoot hym. Y hidde my
 face fro thee, and Y hadde indignacioun;
 and he ³ede with out stidfast dwellyng, in
 the weie of his herte. Y si³ hise weies, 18
 and Y helide hym, and Y brou³te hym
 a³en; and Y ³af coumfortyngis to hym,
 and to the moreneris of hym. Y made 19
 the fruyt of lippis pees, pees to hym that
 is fer, and to hym that *is* ni³, seide the
 Lord; and Y heelide hym. But wickid 20
 men *ben* as the buyling see, that may not
 reste; and the wawis therof fleten a³en
 in to defoulyng, and fen. The Lord God 21
 seide, Pecs is not to wickid men.

^f for E pr. m. ^g ther E pr. m. ^h Om. AEGHK. ⁱ Om. E pr. m. ^k wickenesse E. ^l Om. E pr. m.
^m seith E pr. m. ⁿ the vnпитыous A.

^g vnto I. ^h hem N. ⁱ Om. ceteri. ^k of CEGHKMN sec. m. PQRSUVX. ^l in his N. ^m contrit, ether
ful sori CEFGHKMN PQRSUVX. ⁿ vnto I.

CAP. LVIII.

1 Crye, ne cese thou; as a trumpe en-
 haunce thi vois, and tel out to my puple
 the hidous giltes of hem, and to the hous
 2 of Jacob ther synnes. Me forsothe fro
 dai in to dai thei sechen, and witen my
 weies thei wiln; as a folc of kynde, that
 ríztwísnesse hadde^o do, and that the dom
 of his God 'forsoken not^p; thei prezen^q
 me domes of ríztwísnesse, and neþhen to
 3 God thei wiln. Whi han wee fastid, and
 thou hast not biholden; wee han mekid
 oure soules, and thou hast not knowen?
 Lo! in the dai of þoure fasting is founde
 þoure owne wil, and alle þoure detoures
 4 þee pleten. Lo! to ples and to striues þee
 fasten, and smyten with the fist vnpi-
 tously. Wileth^r not fasten, as vnto this
 dai, that herd be in heizte þoure cry.
 5 Whether such is the fasting that I chese,
 bi^s the^t dai^u a man to tormenten his
 soule? whether to binde togidere as a
 cercle his hed, and sac and asken to
 arazen? Whether this I clepede fasting,
 6 and an acceptable dai to the Lord? Whe-
 ther not this is more fasting that I ches?
 Vnbind thou the togidere bindingus of
 vnpitousnesse, loose the bundeles down
 berende; lete hem that ben to-broke,
 7 free, and eche charge to-brec. Brec to
 the hungri thi bred, and the helpeles and
 vagaunt bring in to thin hous; whan
 thou shalt see the nakid, couere hym,
 and thi flesh thou shalt not dispise.
 8 Thanne shal breken out as morutid thi
 lizt, and thin helthe sunnere shal springe;
 and bifor thi face shal go thi ríztwí-
 nesse, and the glorie of the Lord shal
 9 gedere thee. Thanne thou shalt inwardly
 clepen, and the Lord shal heren; thou
 shalt crien, and he shal sey, Lo! I am
 nyþ, for merciful I am, the Lord thi God.
 If thou take^v awei fro thi myddel the

CAP. LVIII.

Crye thou, ceesse thou not; as a trumpe 1
 enhaunce thi vois, and schewe thou to my
 puple her grete trespassis, and to the hous
 of Jacob her synnes. For thei seken me 2
 fro dai in to dai, and thei wolen knowe
 my weies; as a folk, that hath do ríztful-
 nesse, and that hath not forsake the doom
 of her God; thei preien me domes of rízt-
 fulnesse, and wolen^o neiþ to God. Whi 3
 fastiden we, and thou biheldist not; we
 mekiden oure soulis, and 'thou knewist
 not? Lo! þoure wille is foundun in the
 dai of þoure fastyng, and þe axen alle þoure
 dettouris. Lo! þe fasten to chidyngis and 4
 stryuyngis, and smyten with the fist wick-
 idli. Nyl þe fast, as 'til to^p this dai, that
 þoure cry be herd an hiz. Whether sich is 5
 the fastyng which Y chees, a man to tur-
 mente his soule^q bi dai? whether to bynde
 his heed as a sercle, and to make redi a
 sak and aische? Whethir thou schalt clepe
 this a fastyng, and a dai acceptable to the
 Lord? Whether not this is more the fast- 6
 yng, which Y chees? Vnbynde thou the
 byndingis togidere of vnpitee^s, releesse
 thou birthuns pressyng down; delyuere
 thou hem free, that ben brokun, and breke
 thou ech birthun. Breke thi breed to an^t 7
 hungri man, and bryng in to thin hous
 nedi men and herborles; whanne thou
 seest a nakid man, hile thou hym, and
 dispise not thi fleisch^u. Thanne thi lizt 8
 schal breke out as the morewtid, and thin
 helthe schal rise ful soone; and thi rízt-
 fulnesse schal go bifore thi face, and the
 glorie of the Lord schal gadere thee^v.
 Thanne thou schalt clepe to help, and the 9
 Lord schal here; thou schalt crie, and he
 schal seie, Lo! Y am present, for Y am
 merciful, thi Lord God. If thou takist
 awei a^w chayne fro the myddis of thee,
 and ceessist to holde forth the^x fyngur,

^o wolde *E pr. m.* ^p wolde not forsoken *AE pr. m. GHK.* ^q preieden *E pr. m.* ^r And wileth *K.*
^s Om. *E pr. m.* ^t Om. *AE sec. m. GHK.* ^u Om. *E pr. m.* ^v shalt take *AE sec. m. GHK.*

^o thei wolen *I.* ^p þe han vnto *I.* ^q soule, ether his lijf *I.* ^s vnpitee, ether of cruelle *CEFGHIKMN PQ*
RSUVXY. ^t the *I.* ^u fleisch, that is, [thi pore v] brother or sister *EGHIKNPQRSUVXY.* ^v thee to rest *I.*
^w the *I.* ^x thi *I.*

cheyne, and cese the fynger to strecchen
out, and to speken that profiteth not;
10 whan thou shalt heelden out to the
hungri thi soule, and the tormentid lijf
thou shalt fulfillen, springe shal in derc-
nesses thi lizt, and thi dercnesses shul
11 ben^w as myddai. And reste 3yue to thee
shal the Lord thi God euermor, and ful-
fillen he shal in shynynges thi soule, and
thi bones delyueren; and thou shalt ben
as a watri gardyn, and as a welle of
wattris, whos wattris 'schul not failen^x.
12 And bild vp shul ben in thee the^y de-
sertes of worldus, the foundemens of iene-
raciouns and of ieneraciouns thou shalt
reren; thou shalt ben clepid a bildere vp
of hegges, turnende awei the pathis of
13 wickidnesses. If thou schalt^a turne awei
fro the sabot thi foot, to do thin owne
wil in myn hoely dai, and clepist a delicat
sabat, and the hoely of the Lord, glorious,
and glorifiest hym, whil thou dost not
thi weies, and is not founde thin owne
14 wil, that thou speke a wrd; thanne thou
shalt delyten vp on the Lord, and I shal
rere thee vp vp on the heiztus of erthe^b,
and shal^c fede thee with the eritage of
Jacob, thi fader.; the mouth forsothe of
the Lord spac.

CAP. LIX.

1 Lo! ther is not abreggid the hond of
the Lord, that sauen he mai not, ne
agreggid^d is his ere, that he ful out here
2 not; but 3oure wickidnesses^e deuydeden
betwe^f 3ou and 3oure God, and 3oure
synnes hidden his face fro 3ou, that he
3 ful out here not. Forsothe 3oure hondis
ben defoulid with blod, and 3oure fyngris
with wickidnesse^g; 3oure lippes speeken
lesing, and 3oure tunge wickenesse^h spek-
4 eth. Ther is not, that inwardly clepe ritz-
wisnesse, ne ther is, that deme verreli;
but thei trosten in thing of nozt, and

and to speke that^y profitith not; whanne 10
thou schedist out thi soule^z to an hungri
man, and fillist a soule, 'that is^a turmentid,
thi lizt schal rise in derknessis, and thi
derknessis schulen be as myddai. And the 11
Lord thi God schal 3yue euere reste to
thee, and schal fille thi soule with schyn-
yngis, and schal delyuere thi boonys; and
thou schalt be as a watri gardyn, and as a
welle of wattris, whose waters schulen not
faile. And the forsakun thingis of worldis 12
schulen be bildid in thee, and thou schalt
reise the fundamentis of generacioun and
generacioun; and thou schalt be clepid a
bildere of heggis, turnynge awei the pathis
of wickidnessis. If thou turnest awei thi 13
foot fro the sabat, to do thi wille in myn
hooli dai, and clepist the sabat delicat, and
hooli, the gloriouse of the Lord, and glo-
rifiest him, while thou doist not thi weies,
and thi wille is not foundun, that thou
speke a word; thanne thou schalt delite 14
on the Lord, and Y schal reise thee on
the hiznesse of erthe, and Y schal fede
thee with the eritage of Jacob, thi fadir;
for whi the mouth of the Lord spac.

CAP. LIX.

Lo! the hoond of the Lord is not abreg- 1
gid, that he mai not saue, nether his eere
is maad hard, that he here not; but 3oure 2
wickidnessis han departid bitwixe 3ou and
3oure God, and 3oure synnes han hid his
face fro 3ou, that he^b schulde not here.
For whi 3oure hondis ben defoulid with 3
blood, and 3oure fyngris with wickid-
nesse; 3oure lippis spaken leesyng, and
3oure tunge spekith wickidnesse. Noon 4
is^c, that clepith ritzfulnesse to help, and
noon is, that demeth verili; but thei
tristen in nouzt, and speken vanytees;

^w be maad AGHK. ^x failen not C pr. m. E pr. m. Y Om. AGHK. ^a Om. C pr. m. E pr. m. AK sec. m.
^b the erthe AGHK. ^c Y shal AGHK. ^d greggid A. ^e wickenesses E. ^f betwene AEGUK. ^g wickenesse E.
^h wickidnes AGHK.

^y that that CFH sec. m. IKMNR SUVX.
^c ther is I.

^z soule, ether thi wille I.

^a Om. ceteri.

^b 3e NVX.

speken vanytees; thei conceyueden tra-
 5 naile, and beeren wickidnesseⁱ. The eiren
 of edderes thei to-breeken^k, and the web-
 bis of an^l attercop^m thei wouenⁿ; who
 shal eten of the eiren of hem, shal dien,
 and that is hacchid, shal breken out in to
 6 a cokatrice. The webbis of hem shul not
 ben in to clothing, ne thei shuln ben co-
 nered with ther werkis; the werkus of
 hem werkus vnprofitable, and the werc of
 7 wickyduesseⁿⁿ in ther hondus. The feet
 of them to euel rennen, and heezen, that
 thei sheden out innocent blod; the thoꝝtus
 of them thoꝝtus vnprofitable; wastite^o and
 8 to-treding^{oo} in the weies of hem. The
 weie of pes thei knewen not, and ther
 ys not dom in the goyngus of hem; the
 pathis of them inbowid ben to them;
 eche that tredeth in them, vnknowith pes.
 9 For that longid oute is fro vs dom, and
 shal not take vs rijtwisnesse; wee han
 biden lijz, and lo! dercnessis; shynyng,
 10 and in dercnesses wee han^p gon. Wee han
 gropid as blinde men the wall, and as
 withoute ezen wee han felid; wee han
 stumblid in mydday, as in dercnesses, in^q
 11 mysti thingus, as deade. Wee shul roren
 as beres alle, and as culueres bethenkende
 wee shul weilen; wee han biden dom,
 and ther is not; helthe, and it is longid
 12 awei fro vs. Multeplied ben forsothe oure
 wickenesses^r bifor thee, and oure synnes
 answerden to vs; for oure hidous giltes
 with vs, and oure wickenesses^r wee han
 13 knowen, to synnen, and to lien aȝen the
 Lord. And wee ben turned awei, that wee
 go not bihynde the bac of oure God, that
 wee speke wrong^s chalenge, and trespass-
 ing. Wee conceyueden^t, and speeken of
 14 herte wrdys of lesing; and turned is
 backward dom, and rijtwisnesse aferr stod;
 for fallen hath in the strete treuthe, and
 15 equitye myzte not gon^u in. For maad is

thei conseyueden trael, and childiden
 wickidnesse. Thei han broke eiren of⁵
 snakis, and maden webbis of an yreyn;
 he that etith of the eiren of hem, schal
 die, and that that is^d nurschid, *ether*
brouzt forth^e, schal breke out in to a
 cokatrice. The webbis of hem schulen⁶
 not be in to cloth, nethir thei schulen be
 hilid with^f her werkis; the werkis of hem
ben vnprofitable werkis, and the werk of
 wickidnesse *is* in the hondis of hem. The⁷
 feet of hem rennen to yuel, and haasten to
 schede out innocent blod; the thouztis of
 hem *ben* vnprofitable thouztis; distriyng
 and defouling *ben* in the weies of hem.
 Thei knewen not the weie of pees, and⁸
 doom is not in the goyngis of hem; the
 pathis of hem ben bowid to hem; ech
 that tredith in tho, knowith not pees.
 Therfor doom is made fer fro vs, and⁹
 rijtfulness schal not take vs; we abid-
 iden^g lijz, and lo! derknessis *ben^h*; *we*
abididenⁱ schynyng, and we zeden in
 derknessis. We gropiden as blynde men¹⁰
 the wal, and we as with outen ezen touch-
 iden; we stumbliden in myddai, as in
 derknessis, in derk places, as deed men.
 Alle we schulen rore as beeris, and we¹¹
 schulen weile thenkyng as culueris; we
 abididen^k doom, and noon is^l; *we abid-*
iden^l helthe, and it is maad fer fro vs.
 For whi oure wickidnessis^m ben multiplied¹²
 bifore thee, and oure synnes answeriden
 to vs; for our grete trespassis *ben* with vs,
 and we knewen oure wickidnessis, to do¹³
 synne, and to lie aȝens the Lord. And we
 ben turned awei, that we zeden not aftir^{mm}
 the bak of oure Godⁿ, that we speken fals
 caleng, and trespassyng. We conseyueden,
 and spaken of herte wordis of leesyng;
 and doom was turned abak, and rijtful-¹⁴
 nesse stood fer; for whi treuthe felle down
 in the street, and equiteⁿⁿ miȝt not entre.

ⁱ wickenesse E. ^k breken A. ^l Om. AE pr. m. GHK. ^m attircoppis A. ⁿ weueden AEGHK. ⁿⁿ wicke-
 nesse E. ^o waastid K. ^{oo} to-treden K. ^p Om. E pr. m. ^q and in E pr. m. ^r wickidnessis AGHK.
^s Om. C pr. m. E pr. m. ^t conseyuen A. ^u entre AGHK.

^d was I. ^e or hacchid x sec. m. marg. ^f in to N. ^g aboodin EP. abiden GS. ^h ther ben I.
ⁱ abooden EP. abiden N. ^k abooden EP. abiden GNS. ^l ther is I. ^{ll} abooden EP. abiden N. ^m wit-
 nessis N. ^{mm} bihynde A pr. m. ⁿ Lord A pr. m. ⁿⁿ equitye, ether euenesse CFGHKMNQRSUVX. equitee,
 ether euenhedc EPY.

treuthe in to forzeting, and he that wente
aweī fro euel, to prei was open. And the
Lord sa3, and euel aperede in his e3en,
16 for ther is not dom. And God sa3, for
ther is not a man, and sorewede, for ther
is not that a3een come. And he^v shal
saue to hym his arm, and his ri3twisnesse
17 it shal confermen hym. 'He is^w clad^x
with ri3twisnesse as with an habirioun,
and the helm of helthe in his hed; 'he
is^y clad^z with the clothingus of veniaunce,
and^a couered with the mantil of ielouste.
18 So to veniaunce as to 3eelding of indig-
nacioun to his ferr enemys, and while to
his ny3 enemys, to the ilis while he shal
19 3elde. And dreden shul that ben fro the
west the name of the Lord, and that fro
the rising of the sunne his glorie; whan
he shal come as a violent flod, whom the
20 spirit of the Lord constreyneth. And
comen shal the a3eenbiere of Sion, and to
them that turnen a3een fro wickidnesse^b
21 in Jacob, seith the Lord. This my pes
couenaunt with them, seith the Lord;
My spirit that is in thee, and my wrdus
that I 'haue set^c in thi mouth shul not
gon aweī fro thi mouth, and fro the
mouth of thi sed, seith^d the Lord, fro
now and vnto^e euermore.

CAP. LX.

1 Rys, be thou li3tid, Jerusalem, for
comen is thi li3t, and the glorie of the
2 Lord vp on thee is sprunge. For lo!
derknesses shul coueren the erthe, and
mystinesse puples; vp on thee forsothe
shal sprunge the Lord, and his glorie in
3 thee shal be seen. And gon shul Gen-
tiles in thi li3t, and kingus in the shyn-
4 yng of thi rising. Rere in cumpas thin
e3en, and see; alle these ben gedered to-
gidere, camen to thee; thi sonis fro aferr

And treuthe was maad in to for3etyng,¹⁵
and he that 3ede aweī fro yuel, was opyn
to robbyng^o. And the Lord si3, and it ap-
peride yuel in hise i3en, for ther is no
doom. And God si3, that a man is not,¹⁶
and he was angwischid, for noon is^p that
renneth to. And his arm schal saue to hym
silf, and his ri3tfulnessse it silf schal con-
ferme hym. He is clothid with ri3tful-¹⁷
nesse as with an harburioun, and the
helm of helthe *is* in his heed; he is
clothid with clothis of veniaunce, and he
is hilid as with a^q mentil of feruent
worchyng. As to veniaunce, as to 3eld-¹⁸
yng of indignacioun to hise euemyes, and
to quityng of tyme to hise aduersaries, he
schal 3elde while to ylis. And thei that¹⁹
ben at the west, schulen drede the name
of the Lord, and thei that ben at the
rising of the sunne, *schulen drede* the
glorie of hym; whanne he schal come as
a violent flood, whom the spirit of the
Lord compellith. Whan a3en biere schal²⁰
come to Syon, and to hem that goen a3en
fro wickidnesse in Jacob, seith the Lord.
This *is* my boond of pees with hem, seith²¹
the Lord; My spirit which is in thee,
and my wordis whiche Y haue set in thi
mouth, schulen not go aweī fro thi mouth,
and fro the mouth of thi seed, seith the
Lord, fro hennus forth and til into with
outen ende.

CAP. LX.

Rise thou, Jerusalem, be thou li3tned,¹
for thi li3t is comun, and the glorie of the
Lord is risun on thee. For lo! derknessis²
schulen hile the erthe, and myist *schal*
hile puplis; but the Lord schal rise on thee,
and his glorie schal be seyn in thee. And³
hethene men schulen go in thi li3t, and
kyngis '*schulen go*^r in the schynyng of
thi risyng. Reise thin i3eu in cumpas,⁴
and se; alle these men ben gaderid togi-
dere, thei ben comun to thee; thi sonis

^v Om. *G pr. m. H.* ^w Om. *E pr. m.* ^x clothid *AGEK.* ^y Om. *E pr. m.* ^z clothid *AEGHK.* ^a and
he is *E pr. m.* ^b wickenesse *E.* ^c settede *E pr. m.* ^d seide *CE.* ^e in to *K.*

^o prei, *ether robbinge* *CEFGHKMNPQRSUVXY.* ^p ther is *1.* ^q Om. *FNS.* ^r Om. *1.*

shul come, and thi do3tris fro a syde shul
 5 rise. Thanne thou shalt seen, and hauef
 plente; and merueilen, and ben spred
 abroad shal thin herte, whan conuertid
 6 shal be to thee the multitude of the se,
 the strengthe of Jentiles shal come to
 thee; the flowyng of camailes shal couere
 thee, dromedaries of^g Madian and Effa;
 alle fro Saba shul come, gold and encens
 bringende^h, and preising to the Lord
 7 tellende. Eche beste of Cedar shal be
 gedered to thee, wetheres of Nabaioth
 shuln serue to thee; thei shul ben offrid
 vpon my plesable auter, and the hous of
 8 my mageste I shal glorifienⁱ. Who ben
 these, that as cloudus fleen, and as cul-
 9 ueres to ther wyndowes? Me forsothe
 abijden iles, and shipes of the se in the
 bigynnyng; that I bringe thi sonus fro
 aferr, the seluer of them, and the gold
 of hem with them, to the name of the
 Lord thi God, and to the hoeli of Irael;
 10 for he shal glorifien thee. And bilden
 shul sonus of pilgrimes thi wallis, and
 the kingus of hem serue shul to thee. In
 myn indignacioun forsothe I smot thee,
 and in my recounsiling I hadde reuthe of
 11 thee. And opened^k shul be thi 3ates con-
 tynueli, dai and ny3t thei shul not be
 closid; that born be to thee the strengthe
 of Jentilis, and the kingus of them be lad
 12 to. Forsothe the folc of kinde and reume
 that shal not serue to thee, shal pershe,
 and Jentiles in wilderness shul be wastid.
 13 The glorie of Liban to thee shal come,
 the^l fyrr tree, and box, and pyne tree to-
 gidere, to enourne^m the place of myn ha-
 lewyng; and the place of my feet I shal
 14 glorifien. And come shul to thee the
 sonus of hem bowid, that mekeden thee,
 and honoure shul the steppis of thi feet,
 alle that bacbitedenⁿ to^o thee; and clepen
 shul thee The cite of the Lord, Sion of
 15 the hoeli of Irael. Forthi that thou
 were forsaken, and to hate had, and ther

schulen come fro fer, and thi dou3tris
 schulen rise fro the side. Thanne thou⁵
 schalt se, and schalt flowe; and thin herte
 schal wondre, and schal be alargid, whanne
 the multitude of the see is conuertid to
 thee, the strengthe of hethene men is
 comun to thee; the flowyng of camels⁶
 schal hile thee, the lederis of dromedis of
 Madian and of Effa^g; alle men of Saba
 schulen come, bryngyng gold and en-
 cense, and tellyng heriyng to the Lord.
 Ech scheep^t of Cedar schal be gaderid⁷
 to thee, the rammes of Nabaioth schulen
 mynystre to thee; thei schulen be offrid
 on myn acceptable^u auter, and Y schal
 glorifie the hous of my maieste. Who ben⁸
 these, that fleen as cloudis, and as culueris
 at her wyndowis? Forsothe ilis abiden⁹
 me, and the schippis of the see in the
 bigynnyng; that Y bryng the sonus fro
 fer, the siluer of hem, and the gold of
 hem *is* with hem, to the name of thi Lord
 God, and to the hooli of Israel; for he
 schal glorifie thee. And the sonus of pil-¹⁰
 grymes schulen bilde thi wallis, and the
 kyngis of hem schulen mynystre to thee.
 For Y smoot thee in myn indignacioun,
 and in my recounselyng Y hadde merci
 on thee. And thi 3atis schulen be openyd¹¹
 contynueli, day and ny3t tho schulen not
 be closid; that the strengthe of hethene
 men be brou3t to thee, and the kyngis of
 hem be brou3t. For whi the folk and¹²
 rewme that serueth not thee, schal pe-
 rische, and hethene men schulen be dis-
 tried bi wildirnesse. The glorie of the¹³
 Liban schal come to thee, a fir tre, and
 box tre, and pyne appil tre togidere, to
 ourne^v the place of myn halewyng; and Y
 schal glorifie the place of my feet. And¹⁴
 the sonus of hem that maden thee lowe,
 schulen come lowe to thee, and alle that
 bacbitiden thee, schulen worschipe the
 steppis of thi feet; and^w schulen clepe thee
 A citee of the Lord of Sion, of the hooli

^f ha c. ^g Om. E pr. m. ^h bringen AG pr. m. HK. ⁱ glorien K sec. m. ^k open K. ^l and the AGHK.
^m honourennen E pr. m. ⁿ bacbiten E pr. m. ^o Om. A.

^s Effra EP. ^t beest I. ^u quemeful, ether acceptable CEF GHIKMN PQRSUVXY. ^v onour A pr. m.
^w and thei I.

was not that bi thee shulde passe, I
 shal putte thee in to the pride of worldus,
 io3e in ieneracioun and ieneracioun. And
 16 thou shalt souke the mylc of Jentiles,
 and with the tete of kingis thou shalt be
 mylkid^q; and thou shalt wite for I the
 Lord, sauende thee, and thin a3een biere,
 17 the strong of Jacob. For metal^r I shal
 bringe to gold, and for iren I shal bringe
 to seluer; and for trees metal, and for
 stones iren; and I shal putte thi visitinge
 18 pes, and thi prouostes rijtwisnesse. Ther
 shal no mor ben herd wickidnesse^s in thi
 lond, ne wastite and to-treding in thi
 termes; and ocupie shal helthe thi wallis,
 19 and thi 3ates preising. Ther shal ben no
 more to thee the sunne to lizten bi dai,
 ne the shynyng of the moone lizten shal
 thee; but shal be to thee the Lord in to^t
 euerlastende lizt, and thi God in to thi
 20 glorie. Go down no mor shal thy^u sunne,
 and thi^u moone shal not be mynusht; for
 the Lord shal be in to euerlastende lizt,
 and fulfid shul be the dazes of thi weil-
 21 ing. Thi puple forsothe alle rijtwise, in
 to euermor thei shul critagen the erthe,
 buriownyng of my plauntyng, werc of
 22 myn hond to glorien. The leste shal be
 in to a thousand, and the litle child in
 to a^v folc of kinde most strong. I, the
 Lord, in his time sodeynli shal do this.

CAP. LXI.

1 The spirit of the Lord vp on me, for
 that enoyntede me the Lord; to tellen
 out to debonere men he sente me, that I
 shulde leche the contrit men in herte,
 and prechen to caitif men for3yuenesse,
 2 and to closid men openyng; and prechen a
 3er plesable to the Lord, and a dai of ven-
 iaunce to oure God; that I shulde coum-
 3forten alle weilende men; that I shulde

of Israel. For that that thou were for-¹⁵
 sakun, and hatid, and noon was that
 passide bi thee, Y schal sette thee in to
 pryde^w of worldis, ioie in generacioun and
 in to generacioun. And thou schalt souke¹⁶
 the mylke of folkis, and thou schalt be
 soclid with the tete of kyngis; and thou
 schalt wite that Y *am* the Lord, sauynge
 thee, and thin a3en biere, the stronge of
 Jacob. For bras Y schal brynge gold, and¹⁷
 for irun Y schal brynge siluer; and bras
 for trees, and yrun for stoonys; and Y
 schal sette thi visitacioun pees, and thi
 prelatis^x rijtfulnessse. Wickidnesse schal no¹⁸
 more be herd in thi lond, nether distriyng
 and defoulyng in thi coostis; and helthe
 schal ocupie thi wallis, and heriyng *schal*
ocupie thi 3atis. The sunne schal no more¹⁹
 be to thee for to schyne bi dai, nether
 the brijtnesse of the moone schal liztne
 thee; but the Lord schal be in to euerlast-
 ynge lizt to thee, and thi God *schal be* in
 to thi glorie. Thi sunne schal no more²⁰
 go down, and thi moone schal not be de-
 creessid; for the Lord schal be in to euer-
 lastynge lizt to thee, and the daies of thi
 mourenyng schulen be fillid. Forsothe²¹
 thi puple alle iust men, withouten ende
 schulen enherite the lond, the seed of my
 plauntyng, the werk of myn hond for to
 be glorified. The leeste schal be in to a²²
 thousynde, and a litil man *schal be* in to
 a ful stronge folk. Y, the Lord, schal make
 this thing sudenli, in the tyme therof.

CAP. LXI.

The spirit of the Lord *is* on me, for¹
 the Lord anoyntide me; he sente me to
 telle to mylde men, that Y schulde heele
 men contrite in herte, and preche for3yue-
 nesse to caitifs, and openyng to prisoneris;
 and preche a plesaunt 3eer to the Lord,²
 and a dai of veniaunce to oure God; that
 Y schulde coumforte alle that mourenen;
 that^y Y schulde sette coumfort to the³

^q nurischid with mylke *E sec. m. AGHK.* ^r the metal *E pr. m.* ^s wickenesse *E.* ^t in *K.* ^u the *A.*
^v Om. *AH.*

^w pryde, that is, glorie and honour *CEGIKNPQSUUVXY.* ^x prelatis, ether souereins *K.* ^y and that *N.*

putte coumforting to the weilende men of Sion, and 3yue to them a crowne for askes^w, oile of io3e for weiling, a mantil of preising for the spirit of mcrynng. And ther shul be clepid in it stronge men of rjztwisenesse, plaunting of the Lord to
 4 glorifien. And thei shul bilden vp the desertus fro the world, and olde fallingus thei shul rere^x, and thei shul restore cites forsaken and scatered, in to ieneracioun
 5 and ieneracioun. And stonde shul alienus, and fede 3oure bestus; and the sonus of pilgrimes erthe tilieres and 3oure vnye
 6 wercheres shul be. 3ee forsothe prestus of the Lord shul ben clepid; Seruauns of 3oure God, it shal ben seid to 3ou. The strengthe of Jentiles 3ee shuln ete, and in the glorie of them 3ee shul ben proud.
 7 For 3oure double confusioun and shame preise shul thei ther part; for that in ther lond double fold thingus thei shul welden,
 8 euermor gladnesse shal be to them. For I the Lord, louende dom, and to hate hauende raueyn in to brent sacrificise. And I shal 3yue the werk of hem in treuthe, and pes couenaunt 'euere durende^y I shal
 9 smyte with them. And shal^z be wist^a in Jentilis the sed of hem, and the buriownyng of them in the myddel of puples. Alle that shul seen hem, shul knowe them, for these ben the sed, to whom blisside
 10 the Lord. Io3ende I shal io3en in the Lord, and ful out io3en shal my soule in my God. For he clothide me with the clothing of helthe, and with the clothing of rjztwisenesse he cumpassede me, as an husbonde wrshipid^b with a crowne, and
 11 as a wif enournd with hir broches. As forsothe the erthe bringeth forth his buriownyng, and as a gardyn his sed buriowneth, so the Lord God shal buriowne rjztwisenesse, and preising bifor alle folc of kinde.

mourenenis of Sion, and that Y schulde 3yue to them a coroun for aische, oile of ioie for mourenyng, a mentil of preysyng for the spirit of weilyng. And stronge men of rjztfulnesse schulen be clepid ther ynne, the plauntyng of the Lord for to glorifie. And thei schulen bilde thingis
 4 'that ben^z forsakun fro the world, and thei schulen reise elde fallyngis, and thei schulen restore citees 'that ben^a forsakun and distried, in generacioun and in to generacioun. And aliens schulen stonde, and
 5 fede 3oure beestis; and the sones of pilgrymes schulen be 3oure erthe tilieris and vyn tilieris. But 3e schulen be clepid the
 6 preestis of the Lord; it schal be seid to 3ou, 3e ben mynystris of oure God. 3e schulen ete the strengthe of hethene men, and 3e schulen be onourid in the glorie of hem. For 3oure double schenschip and
 7 schame thei schulen preise the part of hem; for this thing thei schulen haue pesibli double thingis in her lond, and euerlastyng gladnesse schal be to hem. For
 8 Y am the Lord, lounge doom, and hatyng raueyn in brent sacrificise. And Y schal 3yue the werk of hem in treuthe, and Y schal smyte to hem an euerlastyng boond of pees. And the seed of hem schal be knowun
 9 among folkis, and the buriownyng of hem in the myddis of pupilis. Alle men that seen hem, schulen knowe hem, for these ben the seed, whom the Lord blesside. I
 10 ioiynge schal haue ioie in the Lord, and my soule schal inake ful out ioiynge in my God. For he hath clothid me with clothis of helthe, and he hath compassid me with clothis of rjztfulnesse, as a spouse made feir with a coroun, and as a spousesse ournd with her brochis. For as the erthe
 11 bryngith forth his fruyt, and as a gardyn buriowneth his seed, so the Lord God schal make to growe rjztfulnesse, and preysyng bifore alle folkis.

^w asken AEGHK. ^x arere AEGHK. ^y enduryng K. ^z I shal K sec. m. ^a Om. E pr. m. ^b honourid E pr. m.

^z Om. ceteri. ^a Om. ceteri.

CAP. LXII.

1 For Sion I shal not be stille, and for
Jerusalem I shal not resten, to the tyme
that go out as shynyng the ríztwis of
hym, and his saueour as a laumpe be
2 tend. And seen shul Jentiles thi ríztwis,
and alle kingus thi noble; and clepid shal
be to thee a newe name, that the mouth
3 of the Lord nemnede. And thou shalt
be a crowne of glorie in the hond of the
Lord, and a diademe of the rewme in the
4 hond of thi God. Thou shalt not^c more
be clepid forsakun, and thi lond shal no
mor be clepid desolat; but thou shalt be
clepid My wil in it, and thi lond shal
ben enhabitid; for it plesede to the Lord
in thee, and thi lond shal ben enhabited.
5 Dwelle forsothe shal the zunge man with
the maide^d, and dwelle shuln in thee thi
sonus; and iozen shal the husbonde vp on
the wif, and iozen vp on thee shal thi
6 God. Vp on thi wallis, Jerusalem, I
sette keperes, al dai and al nýzt euermor
thei shul not be stille. 3ee that remem-
7 bren the Lord, ne beth stille, and ne
zyueth scilence to hym, to the tyme that
he stablishe, and to the tyme that he
sette Jerusalem preisng in the erthe.
8 The Lord swor in his rízhond and in
the arm of his strengthe, I shal not
zyuen thi^e whete more in to mete to thin
enemys, and drinke shul not alien sonus
thi wyn, in whiche thou trauailedist.
9 For thei that shul gederen it^f, shuln ete,
and preise the Lord; and that 'with
bern^g it, shul drinken in myn hoeli
10 porches. Passeth, passeth thur3 the 3ates;
greitheth weie to puple^h, pley n maketh
the goyng; and gedereth awei the stones,
11 and rereth vp a toene to puples. Lo!
the Lord herd made in the vtmostusⁱ of
erthe^k. Seith to the dozter of Sion, Lo!
thi saueour cometh; lo! his meede with

CAP. LXII.

For Sion Y schal not be stille, and for
Jerusalem Y schal not reste, til the iust
man therof go out as schynyng, and the
sauour therof be teendid^b as a laumpe.
And hethene men schulen se thi iust *man*,²
and alle kyngis schulen se thi noble *man*;
and^c a newe name, which the mouth of
the Lord nemyde, schal be clepid to thee.
And thou schalt be a coroun of glorie in³
the hond of the Lord, and a diademe of
the^d rewme in the hond of thi God. Thou⁴
schalt no more be clepid forsakun, and thi
lond schal no more be clepid desolat; but
thou schalt be clepid My wille in that,
and thi lond schal be enhabitid; for it
plesid the Lord in thee, and thi lond schal
be enhabited. For a zong man schal⁵
dwell with a virgyn, and thi sonus schu-
len dwell in thee; and the spouse schal
haue ioie on the spousesse, and thi God
schal haue ioie on thee. Jerusalem, Y⁶
haue ordeyned keperis on thi wallis, al dai
and al nýzt with outen ende thei schulen
not be stille. 3e that thenken on the Lord,
be^e not stille, and zyue 3e not silence to⁷
him, til he stablishe, and til he sette Je-
rusalem 'preisng in erthe^{ee}. The Lord⁸
swoor in his rízt hond and in the arm of
his strengthe, Y schal no more zyue thi
wheete mete to thin enemyes, and alien
sonus schulen not drynke thi wyn, in
which thou hast trauelid. For thei that⁹
schulen gadere it togidere, schulen ete *it*,
and schulen herie the Lord; and thei that
beren it togidere, schulen drynke in myn
hooli hallis^f. Passe 3e, passe 3e bi the¹⁰
3atis; make 3e redi weie to the puple,
make 3e a playn path; and chese 3e
stoonys, and reise 3e a signe to puplis.
Lo! the Lord made herd in the laste partis¹¹
of the^g erthe. Seie 3e to the dou3tir of
Sion, Lo! thi sauyour cometh; lo! his

^c no AEGHK. ^d mayden AEG *pr. m.* HK. virgine G *sec. m.* ^e my E *pr. m.* ^f Om. AGHK. ^g togidir
beren AE *sec. m.* GHK. ^h the puple AGHK. the Lord E *pr. m.* ⁱ vttermoostis AGHK. ^k the erthe AGHK.

^b tend I. teendid therof s. ^c Om. NS. ^d Om. CEF GHIMNPQRSU. ^e beth I. ^{ee} Om. N. ^f forzerdis
CEFGHIKMN PQRSUVX. ^g Om. *ceteri.*

12 hym, and his werc biforn hym. And thei shul clepen hem an hoeli puple, a3eenbo3t of the Lord. Thou forsothe shalt be clepid a so3t cite, and not forsaken.

CAP. LXIII.

1 Who is this that cam^l fro Edom, with steyned clothis fro Bosra? this shapli in his stole, goende in the multitude of his vertue? I that speke ri3twisnesse, and a 2 forfy3tere am to sauē. Why thanne red is thi clothing? and thi clothis^m as of men 3 tredende in the presse? The presse I trad alone, and of the folc of kinde ther is not a man with me; Y trad hem in my wodnesse, and togedere trad hem in my wrathe; and sprengd is the blod of hem vp on my clothis, and alle my cloth- 4 ingus I defoulid. Dai forsothe of veniaunce in myn herte, 3er of my 3elding 5 cam. I beheeld aboute, and ther was not an helpere; I so3te, and ther was not that halp; and myn 'arm sauēde to me, and myn indignacioun itselfⁿ halp to^o 6 me. And I al to-trad puples in my wodnesse; and I druinknede them in myn indignacioun, and dro3 doun the vertue 7 of them into erthe. Of the mercy do- yngus of the Lord I shal recorden, the preising of the Lord vp on alle thingus that 3eeld^p to vs the Lord, and vp on the multitude of the^q goodis to the hous of Israel, the whiche he largeli 3af to them after his for3yuenesse, and aftir the mul- 8 titude of his^r mercies. And he seide, Nerthelaterē 'my puple is, sonus^s not denyende, and^t mad is to them a saueour. 9 In alle the tribulacioun of hem he is not trublid, and the aungil of his face sauēde hem^u. In his loue and in his indulgence he a3een bo3te them, and bar hem^v, and rerede them alle the dajes of the world.

meede *is* with hym, and his werk *is* bifore hym. And thei schulen clepe hem the 12 hooli puple, a3enbou3t of the Lord. Forsothe thou schalt be clepid a citee sou3t, and not forsakun.

CAP. LXIII.

Who is this that cometh fro Edom, in 1 died clothis fro Bosra? this fair *man* in his 'long clothⁱ, goyngē in the multitude of his vertu? Y that speke ri3tfulnesse, and am a forfy3tere for to sauē. Whi 2 therfor is thi clothing reed? and thi clothis *ben*^k as of men stampyngē^l in a pressour? Y aloone stampide the presse, and of 3 folkis^m no man isⁿ with me; Y stampide hem in my stronge veniaunce, and Y defoulide hem in my wraththe; and her blood is spreynt on my clothis, and Y made 4 foul alle my clothis. For whi a dai of 4 veniaunce *is* in myn herte, and the 3eer of my 3eldyng cometh. I lokide aboute, 5 and noon helpere was; Y sou3te, and noon was that helpide; and myn arm sauēde to me, and myn indignacioun, that help- 6 ide me. And Y defoulide puplis in my 6 stronge veniaunce; and Y made hem drunkun in myn indignacioun, and Y drow doun her vertu in to erthe^{an}. I schal 7 haue mynde on the merciful doyingis of the Lord, *Y schal preche* the heriyng of the Lord on alle thingis whiche the Lord 3eldide to vs, and on^o the multitude 'of goodis^p of the hous of Israel, whiche he 3af to hem bi his for3yuenesse, and bi the multitude of hise mercies. And *the Lord*^s 8 seide, Netheles it is my puple, sones not denyynge, and he was maad a sauour to hem in al the tribulacioun of hem. It 9 was not^q set in tribulacioun, and the aungel of his face sauēde hem. In his loue and in his for3yuenesse he a3enbou3te hem, and he bar hem, and reside hem in alle

^l cometh *E pr. m.* ^m clothinge *AK.* clothinges *G sec. m.* ⁿ indignacioun sauēde to me, myn arm and it *AE pr. m. G pr. m. HK.* aarm sauēde to me, and myn indignacioun it *G sec. m.* ^o Om. *c pr. m. K.* ^p hath 3eeldide *A.* hath 3eld *E sec. m. GHK.* ^q Om. *AE GHK.* ^r Om. *G pr. m. H.* ^s my sones peple is *G pr. m. H.* ^t Om. *E pr. m.* ^u hym *K pr. m.* ^v Om. *c pr. m.*

^l stole, *ether long cloth C E F G H I K M N P Q R S U V X Y.* ^k Om. *ceteri.* ^l stappinge *N.* ^m folkis, *ether Gentilis I.* ⁿ is, *ether was I.* ^{an} the erthe *A pr. m.* ^o Om. *I.* ^p Om. *A pr. m.* ^q Om. *I.*

10 Thei forsothe to wrathe terreden^w, and
tormenteden the spirit of his hoeli; and
turned he is to them in to enemy, and
11 he fast them down. And he recordide
of the daies of the world, of Moises, and
of his puple. Wher is, that ladde them
out fro the se, with the shepperdis of his
floc? Where is, that sette in his myddel
12 the spirit of his hoeli; that ladde oute at
the rixtside Moisen^x in the arm of his
mageste? that kutte watris bifor them,
that he make to hym a name euere dur-
13 ende; that ladde out them bi water
depthis, as an hors in desert not fallende,
14 as a beste in the feeld goende down?
The Spirit of the Lord his ledere was;
so thou broytist to thi puple, that thou
15 make to thee a name of glorie. Loke
to fro heuene, and see fro thin hoely
dwelling, and fro the se of thi glorie.
Wher is thin inward loue, and thi
strengthe, multitude of thi boweles, and
of thi mercy doynge? Vp on me thei
16 withheelden hem. Thou forsothe oure
fader, and Abraham kne3 not vs, and
17 Irael vnkne3 vs. Thou, Lord, oure fader,
and oure a3eenbiere; fro the world thi
name. Whi to erren vs thou madist, Lord,
fro thi weies? thou hardedist oure herte,
that wee dredde not thee? be turned, for
18 thi seruauns, lynages of thin eritage. As
nou3t thei weldedden thin hoeli puple, and
oure enemyes al to-treedden thin halewyng.
19 Wee ben maad as in the bigynnyng,
whan thou lordshippedist not of vs, ne
inwardli was clepid thi name vp on vs.

CAP. LXIV.

1 Wolde God thou shuldist to-breke he-
uenus, and comen down, fro thi face hillis
2 shulden flowe down, as out brennyng of
fyr they shulden vanshe awei, watris
shulden brenne with fyr; that knowen

daies of the world. Forsothe thei excit-10
iden hym^p to wrathfulnesse, and turment-
iden the spirit of his hooli; and he was
turned in to an enemye to hem, and he
ouercam hem in batel. And he hadde11
mynde on the daies of the world, of Moi-
ses, and of his puple. Where is he, that
ledde hem out of the see, with the schep-
herdis of his floc? Where is he, that set-
tide the spirit of his holi in the myddil
therof; whiche ledde out Moises to the12
rixth half in the arm of his maieste? which
departide watris bifore hem, that he
schulde make to hym silf a name euer-
lastyng; whiche ledde hem out thoru313
depthis of watris, as an hors not stum-
blyng in desert, as a beeste goyng down14
in the feeld? The Spirit of the Lord was
the ledere therof; so thou leddist thi puple,
that thou madist to thee a name of glorie.
Biholde thou fro heuene, and se fro thin15
hooli dwellyng place, and fro the seete of
thi glorie. Where is thi feruent loue,
and thi strengthe, the multitude of thin
entrais, and of thi merciful doynge?
Tho^q withhelden hem silf on me. Forsothe16
thou art oure fadir, and Abraham knew
not vs, and Israel knew not vs. Thou, Lord,17
art oure fadir, and oure a3eenbiere; thi name
is fro the world. Lord, whi hast thou
maad vs to erre fro thi weies? thou hast
made hard oure herte, that we dredde
not thee? be thou conuertid, for thi ser-
uauntis, the lynages of thin eritage. Thei18
hadden as nou3t thin hooli puple in pos-
sessioun, and oure enemyes defouliden thin
halewyng. We ben maad as in the bi-19
gynnyng, whanne thou were not Lord of
vs, nethir thi name was clepid to help on
vs.

CAP. LXIV.

I wolde that thou brakist heuenes, and1
camest down, that hillis fletiden awei fro
thi face, and failiden as brennyng^r of fier,2
and brente in fier; that thi name were made
knowun to thin enemyes, and folkis weren

^w terreden hym *E pr. m.* ^x of Moises *E pr. m.*

^p Om. 1. ^q Thei N. ^r the brennyng C E F G H K M N P Q R S U V X.

were maad thi name to thin enemys, fro
thi face Jentilis shulden ben disturbid.
3 Whan thou shalt do merueiles, wee shuln
not sustene. Thou descendedest, and fro
4 thi face mounteynes floweden^y down. Fro
the world thei herden not, ne with eres
parceyueden; the eze saz not, thou God,
withoute thee, what thingus thou hast
5 mad redi to men abidende thee. Thou
a3en came to the gladere, and to the
doende ríztwísnesse; in thi weies^z thei
shul recorden of thee. Lo! thou wrath-
edist, and wee han synned; in hem wee
weren euermor, and wee shul ben saaf.
6 And wee ben mad as vnclene, alle wee;
as^a the cloth of the womman roten blod
flowende, alle oure ríztwísnesses; and
wee fellen as a lef alle, and oure wickid-
7 nesses^b as wind token awei vs. Ther is
not, that inwardly clepe thi name, that
rise, and holde thee; thou hast hid thi
face fro vs, and thou hast hurtlid vs in
8 the hond of oure wickidnesse^c. And
now, Lord, oure fader thou art; wee
forsothe clei, and oure makere thou, and
9 the werkus of thin hondus, alle wee. Ne
wrathe thou, Lord, ynou3, and no more
haue thou mynde of oure wickidnesse^c.
10 Lo! Lord, bihold, thi puple alle wee. The
cite of thin^{cc} hoeli mad is desert^d Sion,
11 desert mad is Jerusalem, desolat is^e the
hous of oure halewing and of oure glo-
rie, where preiseden thee oure fadris,
mad is in out brennyng of fyr; and alle
oure^f desirable thingus ben turned in to
12 fallingus. Whether vp on these thingus
thou shalt withholden thee, Lord? stille
shalt thou be, and tormenten vs lugeli?
1 Thei so3ten me, that biforn askeden not;
thei founden that so3ten not me.

CAP. LXV.

I seide, Lo! I, lo! Y, to the Jentilis that
knewe not me, and that inwardli clep-
2 eden not my name. I spredde out myn

disturblid of thi face. Whanne thou schalt 3
do merueils, we schulen not abide. Thou
camest doun, and hillis fletiden awei fro thi
face. Fro the world thei herden not, nethir 4
perseyueden with eiris; God, non íze síz,
withouten thee, what thingis thou hast
maad redi to hem that abiden thee. Thou 5
mettist hym that is glad, and doith rízt-
fulnessse; in thi weies thei schulen bi-
thenke on thee. Lo! thou art wrooth,
and we synned; in tho *synnes* we weren
euere, and we schulen be saued. And 6
alle we ben maad as an^r vnclene man;
alle oure ríztfulnesss *ben* as the cloth of
a womman in vnclene^s blood; and alle we
fellen doun as a leef, and our wickid-
nessis as wynd han take awei vs. Noon 7
is, that clepith thi name to help, that
risith, and holdith thee; thou hast hid
thi face fro vs, and thou hast hurtlid
doun vs in the hond of oure wickidnesse.
And now, Lord, thou art oure fadir; for- 8
sothe we *ben* cley, and thou *art* oure
maker, and alle we *ben* the werkis of
thin hondis. Lord, be thou not wrooth 9
ynow, and haue thou no more mynde on
oure wickidnesse. Lo! Lord, biholde
thou, alle we *ben* thi puple. The citee 10
of thi seyntuarie^t is forsakun, Sion is
maad deseert, Jerusalem is^u desolat; the 11
hous of oure halewyng and of oure glorie,
where oure fadris herieden thee, is maad
in to brennyng of fier; and alle oure de-
sirable thingis ben turned in to fallyngis.
Lord, whether on these thingis thou schalt 12
witholde thee? schalt thou be stille, and
schalt thou turmente vs greetli?

CAP. LXV.

Thei sou3ten me, that axiden not bifore; 1
thei that sou3ten not me, founden *me*. Y
seide, Lo! Y, lo! Y, to hethene men that
knewen not me, and that clepiden not mi
name to help. I stretchide forth myn 2

^y flowende C. ^z weie A. ^a and as AGHK. ^b wickenesses E. ^c wickenesse E. ^{cc} hym K sup. ras.
^d the desert E pr. m. ^e Om. E pr. m. ^f Om. A.

^r Om. A pr. m. ^s menstrue, or vnclene blood 1. ^t hooly, ether seyntuarie CEF GHIKMN PQRSUVXY.
^u is maad s.

hondis al dai to a puple mystrouful, that goth in a wei not good, after ther thenkingus. The puple that to wrathe terreth me, bifor my face euermor; that offren in 4 gardynes, and sacrificen vp on tyles; that dwellen in sepulcris, and in wasshing temples of mawmetis slepen; that eten souwe flesh, and cursid broth in the ves- 5 seles of hem; that seyn, Go awei fro me, ne;he thou not to me, for thou art vn- clene; these smoke shul ben in my wod- 6 nesse, fyr^e brennende all dai. Lo! it is write befor me; I shal not be stille, but I shal zelde, and quyte in to the bosum 7 of them ther wickidnesses^h, and the wick- idnesses^h of 3oure fader togidere, seith the Lord, that sacrificden vp on moun- teynes, and vp on hilles repreueden to me; and I shal azeen mesuren the were 8 of hem first in the bosum of hem. These thingus seith the Lord, What maner if ther be founde a corn in the cluster, and be seid, Ne scatere thou it, for blissing it is; so I shal do for my seruauns, that I 9 scatere not al. And I shal leden out fro Jacob sed, and of Juda theⁱ weldende myn hoeli mounteynes; and eritagen it shul my chosene, and my seruauns dwelle 10 there. And ben shul the wilde feeldis in to foldys of flockis, and the valei of Achor in to the couche of droues, to my 11 puple that azeen so3ten me. And see that forsoken the Lord, that forzeeten myn hoely mounteyn, that putten the bord of fortune, and offren^k licoures vp 12 on it, I shal noumbre 3ou in swerd, and alle in slazter see shul falle; for thi that I clepede, and see answerden not; I spac, and see herden not; and see diden euel in myn ezen, and that I wolde not, see 13 chosen^l. For these thingus, seith the Lord God, lo! my seruauntis shuln ete, and see shul hungren; lo! my seruauns 14 shul drinke, and see shul thristen; lo! my seruauns shul gladen, and see shul be

hondis al dai to a puple vnbileueful, that goith in a weie not good, aftir her thou3tis. *It is* a puple that stirith me to wrathful-³ nesse, euere bifore my face; whiche offren in gardyns, and maken sacrifice on tiel stoonys; whiche dwellen in sepulcris, and 4 slepen in the templis of idols; whiche eten swynes fleisch, and vnhooli iwisch^v is in the vessels of hem; whiche seien *to*⁵ *an hethene man*, Go thou awei fro me, ne;3 thou not to me, for thou art vn- cleene; these schulen be smoke in my stronge veniaunce, fier brennynge al dai. Lo! it⁶ is writun bifore me; Y schal not be stille, but Y schal zelde, and Y schal quyte in to the bosum of hem 3oure wickidnessis, and 7 the wickidnessis of 3oure fadris togidere, seith the Lord, whiche maden sacrifice on mounteyns, and diden schenschi- pe to me on litle hillis; and Y schal mete azen the firste werk of hem in her bosum. The Lord seith thes thingis, As if a grape⁸ be foundun in a clustre, and it be seid, Distrie thou not it, for it is blessing; so Y schal do for my seruantis, that Y leese not al. And Y schal lede out of Jacobs⁹ seed, and of Juda a man hauynge in possesioun myn hooli hillis; and my chosun men schulen enherite it, and my ser- uauntis schulen dwelle there. And the¹⁰ feeldi places schulen be into floodis of flockis, and the valei of Achar in to a restyng place of droues of neet, to my puple that sou3ten me. And Y schal¹¹ noumbre 3ou in swerd, that forsoken the Lord, that for3aten myn hooli hil, whiche setten a boord to fortune, and maken sa- crifice theronne, and alle 3e schulen falle¹² bi sleynge; for that that Y clepide, and 3e answeriden not; Y spac, and 3e herden not; and 3e diden yuel^w bifor myn 3en, and 3e chesiden tho thingis whiche Y nolde^x. For these thingis, the Lord God¹³ seith these thingis, Lo! my seruauntis schulen ete, and 3e schulen haue hungur;

g and fier *A*. h wickenesses *E*. i Om. *K pr. m*. k offreden *AGHK*. l cheseden *AE sec. m. GHK*.

v iwce *E*. which *H*. iuyshe *I*. iwishsh *K text*. ether water, that swynes fleizss was sothen inne *K marg*. w yuel thing *I*. x wolde not *I*.

confoundid; lo! my seruauns shul preise,
 for ful out iojinge of herte, and 3ee shul
 crien, for sorewe of herte, and for the to-
 15 treding doun of spirit 3ee shul zelle. And
 3ee shul leue 3oure name in to oth to my
 chosene; and sle shal thee the Lord God,
 and his seruauns he shal clepe bi an
 16 other name. In whiche who so is blissid
 vp on erthe, shal ben blissid in God
 amen; and who swerth in erthe, shal
 swern in God amen; for to forzeting
 ben take the rathere anguysches, and^m for
 17 hid thei ben fro oure e3en. Lo! forsothe
 I shape newe heuenus and newe erthe,
 and ben shul not in mynde the rathere,
 and ste3en shul thei not vp vp on herte.
 18 But 3ee shul io3en, and ful out io3en
 vntoⁿ euermor, in these thingus that I
 shape; for lo! I shape Jerusalem ful out
 19 glading, and his puple io3e. And I shal
 ful out gladen in Jerusalem, and io3en in
 my puple; and ther shal ben herd in it
 no more vois of weping and vois of cri.
 20 And ther shal no mor be the^o faunt of^p
 dazes, and the olde that fulfillith not his
 dazes; for the child of an hundrid 3er
 shal dien, and the synnere of an hundrid
 21 3er shal be cursid. And thei shul bilden
 vp houses, and dwellen in, and plaunte
 'vyne 3erdis^q, and ete the frute of hem.
 22 Thei shul not bilden vp houses, and an
 other dwelle, ne plaunten, and an other
 ete; after the dazes forsothe of the
 tree shul be the dazes of my puple, and
 23 the werkes of ther hondus. My chosen
 vnto ful^r eelde shal vse; thei shul not
 trauaile in veyn, ne ben gendrid^s in dis-
 turbing; for the sed of the blissid men
 of the Lord it is, and the cosyne of hem
 24 with hem. And it shal be, er thei crien,
 I shal ful out heren; 3it hem spekende,
 25 I shal ful out heren. The wlf and the
 lomb shul be fed togidere, and the leoun
 and the oxe shuln ete chaf, and to the
 serpent poudere his bred; thei shul not

lo! my seruauntis schulen drynke, and 3e
 schulen be thirsti; lo! my seruauntis schu-14
 len be glad, and 3e schulen be aschamed;
 lo! my seruauntis schulen herie, for the
 ful ioie of herte, and 3e schulen crie, for
 the sorewe of herte, and 3e schulen zelle,
 for desolacioun of spirit. And 3e schulen15
 leue 3oure name in to an ooth to my
 chosun men; and the Lord God schal sle
 thee, and he schal clepe hise seruauntis bi
 another name. In which he that is blissid16
 on erthe, schal be blessid in God amen;
 and he that swerith in erthe, shal swere
 in God feithfuli; for the formere an-
 gwischis ben 3ouun to forzetyng, and for
 tho ben hid fro 3oure 3en. For lo! Y17
 make newe heuenes and a newe erthe, and
 the formere thingis schulen not be in
 mynde, and schulen not stie on the herte.
 But 3e schulen haue ioie, and make ful18
 out ioiying til in to with outen ende, in
 these thingis whiche Y make; for lo! Y
 make Jerusalem ful out ioiyinge, and the
 puple therof ioie^y. And Y schal make ful19
 out ioiying in Jerusalem, and Y schal haue
 ioie in my puple; and the vois of weping
 and the vois of cry schal no more be herd
 ther ynne. A 3ong child of daies schal no20
 more be there, and an eld man that fillith
 not hise daies; for whi a child of an hun-
 drid 3eer schal die, and a synnere of an
 hundrid 3eer schal be cursid. And thei21
 schulen bilde housis, and schulen enhabite
hem^z, and thei schulen plaunte vynes, and
 schulen ete the fruytis of tho. Thei22
 schulen not bilde housis, and an othir
 schal enhabite *hem^a*, thei schulen not
 plaunte, and an othir schal ete; for whi
 the daies of my puple schulen be after
 the daies of the tree, and the werkis of
 her hondis schulen be elde to my chosun23
 men. Thei schulen not trauele in veyn,
 nether thei schulen gendre in disturblyng;
 for it is the seed of hem that ben blessid
 of the Lord, and the cosyne of hem *ben*

^m Om. A. ⁿ into AG pr. m. H. ^o Om. G pr. m. ^p Om. E pr. m. ^q vyues c pr. m. E pr. m. ^r the
 ful AGHK. ^s geten c pr. m. goten E pr. m.

^y to ioie i. ^z Om. ceteri. ^a Om. ceteri.

noʒen, ne slen, in al myn hoeli mounteyn,
seith the Lord.

with hem. And it schal be, bifor that²⁴
thei crien, Y schal here; ʒit while thei
speken, Y schal here. A wolf and a lomb²⁵
schulen be fed togidere, and a lioun and
an oxe schulen ete stree, and to a serpent
dust *schal be* his breed; thei schulen not
anoie, nether schulen sle, in al myn hooli
hil, seith the Lord.

CAP. LXVI.

1 These thingus seith the Lord, Heuene
my sete, and erthe the standing vp place
of my feet. What is this hous, that ʒee
shul bilde to me, and what is this place
2 of my reste? Alle these thingus myn
hond dide, and mad ben alle these
thingus, seith the Lord; to whom for-
sothe shall I beholde, but^t to my^{tt} porelet
and contrit in spirit, and tremblende^u
3 my wrdis? That offreth^v an oxe, as that
sle^w a man; that sleth a beste, as that
brayne^x a dogge; that^y offreth^l offering,
as that souwe blod he offre; that record-
eth of encens^z, as that blisse^a to the maw-
met; alle these thei chosen in ther weies,
and in ther abominaciouns the soule of
4 them delitide. Wherfore and I shal
chesen the illusiouns of hem, and that
thei dredden I shal brenge to them; for
I clepede, and ther was not that shulde
answern; I spac, and thei herden not;
and thei diden euel in myn eʒen, and
5 that I wolde not, thei chosen. Hereth
the wrd of the Lord, that tremblen at
his wrd; ʒoure brethern seiden hatende
ʒou, and castende awei for my name,
Glorified be the Lord, and wee shul see
in ʒoure gladnesse; thei forsothe shul be
6 confoundid. Vois of the puple fro the
cite, vois fro the temple, vois of the
Lord ʒeldende ʒelding to his enemys.
7 Er sche trauelide *with peyne as wym-*

CAP. LXVI.

The Lord seith these thingis, Heuene¹
is my seete, and the erthe *is* the stool of
my feet. Which is this hous, which ʒe
schulen bilde to me, and which is this
place of my reste? Myn hond made alle²
these thingis, and alle these thingis ben
maad, seith the Lord; but to whom schal
Y biholde, no but to a pore man and
contrit in spirit, and greetli dredyng^e my
wordis? He that offrith^b an oxe, *is* as he³
that sleeth a man; he that sleeth a scheep,
is as he that brayneth a dogge; he that
offrith an offryng, *is* as he that offrith
swynes blood; he that thenketh on en-
cense, *is* as he that blessith an idol; thei
chesiden alle thes thingis in her weies,
and her soule delitide in her abhomyna-
ciouns. Wherfor and Y schal chese the⁴
scornynge of hem, and Y schal bryng^e to
hem tho thingis whiche thei dredden; for
Y clepide, and noon was^c that answeride;
Y spac, and thei herden not; and thei
diden yuel^d bifor myn iʒen, and chesiden
tho thingis whiche Y nolde^e. Here ʒe the⁵
word of the Lord, whiche quaken at his
word; ʒoure britheren hatyng^e ʒou, and
castyng^e away for my name, seiden, The
Lord be glorified, and we schulen se in
ʒoure gladnesse; forsothe thei schulen be
schent. The vois of the puple fro the⁶
citee, the vois fro the temple, the vois of
the Lord ʒeldyng^f a reward^f to hise ene-

^t no but *AE sec. m. GHK.* ^{tt} the *K.* ^u tremlyng^e, or *dredyng^e AK.* ^v sleeth *A.* sleth *E sec. m.* ^w sleeth
AGHK. ^z brayneth *AE sec. m. GHK.* ^y as that *A.* ^z cense *AEGHK.* ^a blesseth *AGHK.* ^{blesse} *E.*

^b offreth, *that is, in tyme of the gospel to do sacrifice K.* ^c ther was *I.* ^d yuel thing *I.* ^e wolde not *I.*
^f zeldyng *CEFGHIKMNQRSUVX.*

men don, sche bar^c withoute; er shulde
 come his birthe^{cc} *'wyth peyne^d*, sche^{dd}
 8 bar a male child. Who herde euere
 such a thing, and who saʒ to this lic?
 Whether shal with ynne bern the erthe
 in o dai, or shal be born a folc of kinde
 togidere? For with ynne bar and with-
 9 oute bar Sion his soncs. Whether I that
 othere men make to bern child^e, I my^f
 self shal not bern^g? seith the Lord. If I
 that ieneracioun to othere men ʒyue, ba-
 reyn shal be? seith the Lord thi God.
 10 Gladeth with Jerusalem, and ful out
 ioʒeth^h in it, alle that louen it; ioʒeth
 with it with ioʒe, alle that weilen vp on
 11 it; that and ʒee souke, and be fulfid of
 the tetes of his coumforting, that ʒee
 mylke, and withⁱ delices flowen, of alle
 12 maner glorie of hym. For these thingus
 seith the Lord, Lo! I shal bowe down
 vp on it, as the flod of pes, and as strem
 flowende the glorie of Jentilis, that ʒee
 shul souke; to the tetes ʒee shul be born,
 and vp on the knes men shul daunte^k
 13 ʒou. What maner if to whom a moder
 daunte^l, so I^m shal coumforte ʒou, and
 14 in Jerusalem ʒee shul be coumfortid. ʒee
 shul seen, and ioʒen shal ʒoure herte, and
 ʒoure boenes as an erbe shul buriowne.
 And knowe shal ben the hond of the
 Lord in his seruauns, and endeyne he
 15 shal to his enemys. For lo! the Lord
 in fyr shal come, and as a whirlwynd
 his foure horsid carres, to ʒeldeⁿ in to
 indignacioun his wodnesse, and his blam-
 16 yng in a^o flawme of fyr. For in a fyr
 the Lord shal be dyuersly demed, and
 in^p his swerd to alle flesh; and mult-
 plied shul be the slayne of the Lord,
 17 that weren halewid, and cleene weeneden
 themself, in gardynes bihynde^q the firste
 tree, *'or the ʒate^r*, with ynne forth; that
 eeten souwe flesh, and abominacioun,

myes. Bifor that sche traueleide of child,⁷
 sche childide; bifor that the sorewe of hir
 child beryng cam, sche childide a sone.
 Who herde euere suche a thing, and who⁸
 siʒ a thing lijk this? Whether the erthe
 schal trauele of child in o dai, ether whe-
 ther^h a folk schal be childide togidere?
 For whi Sion trauelede of child, and
 childide hir soncs. Whether that Y⁹ my
 silf thatⁱ make othere to bere child, schal
 not ber child^k? seith the Lord. Whether
 Y that ʒyue generacioun to othere men,
 schal be bareyn? seith thi Lord God. Be¹⁰
 ʒe glad with Jerusalem, and alle ʒe that
 louen that, make ful out ioye ther ynne;
 alle ʒe that mourenen on that *Jerusalem*,
 make ʒe ioye with it in ioie; that bothe¹¹
 ʒe souke, and be fillid of the tetis and
 coumfort therof, that ʒe mylke, and flowe
 in delices, of al maner glorie therof. For¹²
 whi the Lord seith these thingis, Lo!
 Y schal bowe down on it, as a flood of
 pees, and as a flowynge strem the glorie
 of hethene men, which ʒe schulen souke;
 ʒe schulen be borun at tetis, and on knees
 thei schulen speke plesauntly to ʒou. As¹³
 if a modir spekith faire to ony *child*, so Y
 schal coumforte ʒou, and ʒe schulen be
 coumfortid in Jerusalem. ʒe schulen se,¹⁴
 and ʒoure herte schal haue ioie, and ʒoure
 boonys schulen buriowne as an erbe. And
 the hond of the Lord schal be knowun in
 hise seruauntis, and he schal haue indig-
 nacioun to hise enemys. For lo! the¹⁵
 Lord schal come in fier, and as a whirl-
 wynd hise charis, to ʒelde in indignacioun
 hise strong veniaunce, and his blamyng in
 the flawme of fier. For whi the Lord¹⁶
 schal deme in fier, and in hys swerd to
 ech fleisch; and slayn men of the Lord
 schulen be multiplied, that weren halewid,¹⁷
 and gessiden hem cleene, in gardyns afir
 o ʒate with ynne; that eten swynes fleisch,

^c Er he bar child with ynne, he bar c *pr. m. E pr. m.* With peyne she beer k. ^{cc} vois A. ^d Om. c et
E pr. m. er she traueilide with peyn as wyymen don k. ^{dd} lie c *pr. m. E pr. m.* ^e Om. c *pr. m. E pr. m.*
^f Om. A. ^g bern childe *E sec. m. marg. k.* ^h ioyen k. ⁱ Om. *E pr. m.* ^k daunte *E pr. m. or cherische*
sec. m. marg. daunten, or *chirshen AGK.* daunsen H. ^l daunte *E pr. m. or cherische sec. m. marg.* daunte,
 or *chirische AGHK.* dauncen, or *chirshe H sec. m.* ^m Om. k. ⁿ turnen aʒeen *E pr. m.* ^o Om. *AGHK.*
^p Om. c *pr. m. G pr. m.* ^q after *E pr. vice.* ^r Om. c et *E pr. m.*

^h Om. I. ⁱ Om. I. ^k child my silf I.

and a mous, togidere shuln ben wastid,
 18 seith the Lord. I forsothe^s the werkys
 of hem and the tho3tus of hem, come that
 I gedere, with alle folkis and tungus; and
 thei shul comen, and seen my glorie.
 19 And I shal putte in them a tocne, and
 senden^t of hem that shul^u be saf to the
 Jentiles, in to the se, in to Affrich, and
 in to Liddiam, men holdende an arwe, in
 to Italie, and Grece, to^v iles aferr, to
 hem that herden not of me, and se3en
 not my glorie. And thei shul tellen out
 20 my glorie to Jentilis, and bringen alle
 3oure brethern fro alle Jentilis a free
 3ifte to the Lord, in hors, and in foure
 horsid carres, and in literes, and in mu-
 lys, and in cartus, to myn hoeli mounteyn,
 Jerusalem, seith the Lord; as if the sonus
 of Irael bringen in a 3ifte in a cleene
 21 vessel in to the hous of the Lord. And
 I shal taken of them in to prestus and
 22 Leuytus, seith the Lord. For as newe
 heuenus and newe erthe, whiche I make
 to stonde bifor me, seith the Lord, so
 stonde shal 3oure sed, and 3oure name.
 23 And ther shal be monyth of monyth, and
 sabot of saboth; comen shal eche flesh
 to honoure byfor my face, seith the Lord.
 24 And 'gon out shuln^w, and seen the care-
 reynes of men, that trespasiden a3en me;
 the werm of them shal not die, and the
 fir of hem shal not be quenchild; and
 thei shul be in to filling^x of sizt to alle
 flesh.

*Here endith the boke of Ysaie, and
 now begynneth the prolog of Jeremye.*

and abhomynacioun, and a mows, thei
 schulen be waastid togidere, seith the
 Lord. Forsothe Y come to gadere togi-18
 dere the werkis of hem, and the thou3tis
 of hem, with alle folkis and langagis;
 and thei schulen come, and schulen se my
 glorie. And Y schal sette a signe in hem, 19
 and Y schal sende of hem that ben sau3d
 to hethene men, in to the see, in to Af-
 frik, and in to Liddia, and to hem that
 holden arowe, in to Italie, and Greek lond,
 to ilis fer, to hem that herden not of me,
 and sien not my glorie. And thei schulen
 telle my glorie to hethene men, and thei 20
 schulen brynge alle 3oure britheren of alle
 folkis a 3ifte to the Lord, in horsis, and
 charis, and in literis, and in mulis, and in
 cartis, to myn hooli hil, Jerusalem, seith
 the Lord; as if the sones of Israel bryngen
 a 3ifte in a cleene vessel in to the hous of
 the Lord. And Y schal take of hem in 21
 to preestis and dekenes, seith the Lord.
 For as newe heuenes and newe erthe, 22
 whiche Y make to stonde bifore me, seith
 the Lord, so 3oure seed schal stonde, and
 3oure name. And a monethe schal be of 23
 monethe, and a sabat of sabat; ech man
 schal come for to worschipe bifore my face,
 seith the Lord. And thei schulen go out, 24
 and schulen se the careyns of men, that
 trespassiden a3ens me; the worm of hem
 schal not die, and the fier of hem schal
 not be quenchild; and thei schulen be 'til
 to^a fillyng of sizt to ech man.

*Here endith Ysaie, and here biginneth
 Jeremye.*

^s Om. A. ^t I schal sende E sec. m. ^u I shal A. ^v the E pr. m. ^w thei schul gon out E sec. m. AGHK.
^x fulfillinge A. ^y From A. Here endith Ysaie, and bigynneth a prologe on Jeremye. E. Here endith the
 boke of Isaye, and bigynneth the prolog to Jeremie. K. No final rubric in CGH.

ⁿ vnto I. ^o From CFGHIMQRSUX. Heere eendeth Isaye; se now Jeremye. K. Here endith the boke of
 Isaye, the profete, and bigynneth the boke of Jeremye. NV. No final rubric in AEPY.

J E R E M I A H.

[*Prologue on Jeremiah*^a.]

This profete Jeremy tolde openli thingis to comynge, and not in derk speche, as Ysaie and othere profetis; for he telde vtterli the destruccioun of Jerusalem to be doon of Caldeis, and the cite and the hous of God to be brent with fjr; but warnynge hem bifore to leue her synnes, and her idolatrie, and to come azen to the trewe wurschiping of God, schewinge the grete merci of God, not willinge ony man to perische, that wole come to amendement.

Prolog to Jeremie, prophete^a.

JEREMYE, the profete, to whom this prologe is ascriued, as anent^b the Ebrues is seen to ben booustousere than the sermoun of Isaie, and of Osee, and than^c othere profetes; but in wittes he is euene, sithen that in the same spirit he profeciede; but the symplenesse of speche fel to hym of the place in whiche he was born. Forsothe he was of Anatoth, that vnto this dai is a litil town, bi thre myle beende fro Jerusalem; a prest of prestus, and in his moder wombe halewid; thur; his maidenhed halewende to the chirche of Crist a gospel man. This a child bigan to profecien; and the caitifte of the chef cite, and of Jewerie, not only in spirit, but and with ezen of^d flesh beheeld. Now forsothe Assiries hadden translaid the ten lynagis of Irael in to Meedis; now the townes of Jentiles weldedden the londis of them. Wherefore in Jewere onli^e and Beniamyn he profeciede; and of his cite the fallingus with fourefold abece, he weilede, the whiche wee^f han 3olden^g to the^h mesure of metre and versⁱ. Therefore the ordre of viseouns, that anent Grekes and Latynes outerli is confoundid, to the rathere feith wee han amendyd. The boc forsothe of Baruch, his notorie, that anent the Ebrues is not rad, ne had, wee han laft; for alle these thingus curses of enemys abidende, to whom nede is me to ansvern bi my werkis a rowe. And this I suffere, for 3ee constreynten, O! Paule and Eustoche; but more rizt it were, to the shorting of euel, to putte mesure to the wodnesse of them bi my silence, than to eche dai sum what of newe thing writende, to^k terre^l the wodnesse of the enuyouse.

Another Prolog^m.

God is redi to 3yue good, to punshen a tariere; whan forsothe he myzte gilty men withoute witnessing of thingⁿ to come to be punshid, no wher that he doth; but also

^a This prologue is from m.

^a From κ. *Prologus. AH. Prologe. G.* No initial rubric in CE. ^b anentis *ceteri passim.* ^c of A.
^d Om. E pr. m. ^e oon A. ^f and wee C pr. m. E pr. m. AGHK. ^g 3olden with vers C pr. m. E pr. m.
^h Om. C sec. m. E sec. m. ⁱ Om. C pr. m. E pr. m. ^k Om. C pr. m. ^l feere κ sup. ras. ^m No rubric in C. ⁿ Om. E pr. m.

if he shul condempne, that he seith biforn, that thei be delyuered by penaunce, that weren dampned bi gilte. Nynyuytes weren dampned synneres of^o God; 3it forsothe thre dazes, and Nynyue was to be turned vp so doun; God wolde not with silence punshe condempned men, but, 3yuende to them place of penaunce, sente an Ebru profete, that shulde seyn, 3it thre dazes, and Nynyue shal be turned vp so doun; lest persheden, that is, that weren dampned, but doende penaunce, thei shulden purchacen mercy. Sodomytes also^p and Gomorreis now to hard torment weren ordeyned, as the sermoun of God to^q Abraham shewide; nerthelater^r that theiris^{rr} was, the aungelis diden, wylnende hem to sauen, that sheweden himself vnwrthi helthe; and seiende to Loth, Is ther any man to thee heer sone in lawe, or sones, outh^s doztris? ne thei vnknewen hem not 'to ben^t to folewen Loth, but thei sheweden hern^u to gidere and his benygnete and loue that hem hadde sent. Lijc sum what in Jeremye wee finden. Notid is forsothe the tyme of his profecye, whan he gan^v, or hadde endid to^w profecyen. Seith therfore sum man, What to me the tyme of the storie? for he began to profecien in the dazes of Josie, sone^x of Amos, the^y king of Juda, vnto the threttenthe^z 3er in his regne^a. Ther after he profeciede in the dazes of Joachym, sone of Josie, the^b king of Juda; and bi thre kingus his profecie is strajt out, vnto the caitifte of Jerusalem. In the fifte monyth condempnede God Jerusalem for his synnes, and that was the laste sentence, that caitif thei shulden be forsake; but sithen God is the^c makere of men, ne any man wile to pershen, bifor that^d the tyme of destruccioun shulde stonden in, he sente and this profete, that shulde bidde to penaunce. He sente the same also vnder the secounde king^e after the puple; he sente also vnder the thridde. Now the caitifte stod on, and 3it to helthe God stired, 3yuende^f and biforn o dai place of penaunce; wherfore it is write, vnto the caitifte of Jerusalem, and vnto the fifte moneth, to hau profecied to Jerusalem. Now the^g bondis^h of the enemys hadden streyned the hondis, and nerthelater this God seide, Lo! caitif 3ee ben mad, doth penaunce; tho3 late, pre3eth me, and I shal spare to 3ou; I mai delyuere fro the caitifte, that I haue take 3ou, vn to the ful ending of the elleuente 3er of Sedechie, sone of Osie, king of Juda. This also of vs wee moun vnderstonde, a synnere forsotheⁱ to be taken to Sathan; no thing is ferr fro it, that Jewis ben taken to Nabugodonosor, that as^k hem God grauntide to the^l aduersarie for ofte vsid vnpitousnesse, so wee ben taken for oure synnes to spirituel Nabugodonosor, that whom he hath take to Sathan, thei lerne to not blasfemen. Weenest thou hou myche euel it is to synnen, that he take to Sathau, caityuende the soules of them that ben forsaken of God? not withoute cause, that is, ne with oute dom. Whan forsothe he shal sende reyn vp on the vyne, and that reyn shal bringe forth thornes, what shal he do, but that he comaunde to the^m wederes, that thei reyne not vp on theⁿ vyne weder? Ny3 therfore^o is and oure caitifte, if wee do not penaunce, that wee be take to Nabugodonosor, king of Babiloyne, whiche now liende^p ny3, the wrdis of profetis^q, of the lawe, of the apostolis, and of the selue Crist^r 'ful out biden vs^s to penaunce, stern to helthe. If wee heren, wee leeuene to hym that seide, I shal do penaunce of alle the^t euelis, that I spac to do to them.

Here endith the prolog, and bigynneth the booke^u.

^o to K. ^p Om. E pr. m. ^q Om. K. ^r neuer the latere *ceteri passim*. ^{rr} theris c pr. m. ^s or AEGH. ^t Om. E pr. m. ^u here A. theris c pr. m. ^v began AEGHK. ^w his E pr. m. ^x the sone AEK. ^y Om. AGHK. ^z thritithe AGHK. ^a rewme EK. ^b Om. AEGHK. ^c Om. AGHK. ^d Om. c pr. m. ^e Om. c pr. m. ^f and 3yuende c. ^g to the A. ^h hondis AIHK. ⁱ Om. AGHK. ^k is AGHK. ^l thee and the AG pr. m. HK. ^m Om. A. ⁿ Om. A. ^o forsothe A. ^p longe A sup. ras. lyuyng H. ^q the prophetis K. ^r Crist, ben c. Crist, wee ben E pr. m. ^s ful out bede E pr. m. bidden vs ful out K. ^t Om. G pr. m. HK. ^u From K. *Here endith the prolog, and now sueth the booc of Jeremye. E.* No rubric in ACGH.

*Here begynneth the boke of Jeremye,
the prophete^v.*

CAP. I.

1 THE wrdis of Jeremye, sone of Elchie,
of the prestus that weren in Anathot, in
2 the lond of Beniamyn. That maad is the
wrđ of the Lord to hym in the dazes of
Josie, sone of Amon, kyng of Juda, in the
3 threttenthe 3er of his regne. And don it
is in the dazes of Joachym, sone of Josie,
kyng of Juda, vn to the ful ending of the
elleuenthe 3er of Sedechie, sone of Josie,
kyng of Juda, vnto the transmygracioun
4 of Jerusalem, in the fifte monyth. And
don is the wrđ of the Lord to me, seiende,
5 Bifor that I foormede thee in the wombe,
Y knew thee; and er thou wentest out of
the priue wombe, I halowede thee^w; and
a^x profete in folkis of kinde I 3af thee.
6 And I seide, A! A! A! Lord God, lo!
7 I kan not speke, for a child I am. And
the Lord seyde to me, Wile thou not
seyn, for a child I am; for to alle thingus
that I shal sende thee, thou shalt go, and
alle thingis, what enere I shal sende to
8 thee, thou shalt speke. Ne drede thou
fro the face of them, for I am with thee,
9 that I delyuere thee, seith the Lord. And
the Lord sente his hond, and touchide
my mouth; and the Lord seide to me,
Lo! I haue 3oue^y my wrdis in thi mouth;
10 lo! I haue set thee to dai vp on folkis of
kinde, and vp on reumes, that thou pulle
vp, and destro3e, and^z springe abrod, and
11 waste^a, and bilde vp, and plaunte. And
don is the wrđ of the Lord to me, seiende,
What seest thou, Jeremye? And Y seide,
12 A wakende 3erde I see. And the Lord
seide to me, Wel thou hast seen, for I
shal waken vp on my wrđ, that I do it.
13 And don is the wrđ of the Lord the
secounde tyme^b to me, seiende, What
seest thou? And I seide, A pot tend vp

*Here biginnith the book of Jeremie, the
profete^a.*

CAP. I.

THE wordis of Jeremye, sone of Helchie, 1
of the preestis that weren in Anathot, in
the lond of Beniamyn. For the word of 2
the Lord was maad to hym in the daies
of Josie, the sone of Amon, kyng of Juda,
in the threttenethe 3eer of his rewme.
And it was don in the daies of Joachym, 3
the sone of Josie, the kyng of Juda, til to^b
the endyng of the enleuenthe 3eer of Sede-
chie, sone of Josie, kyng of Juda, til^c the
passyng ouer, *ether caitifte*, of Jerusalem,
in the fyuethe monethe. And the word of 4
the Lord was maad to me, and seide, Bi- 5
for that Y fourmede thee in the wombe, Y
knewe thee; and bifor that thou 3edist
out of the wombe, Y halewide thee; and
Y 3af thee^d a profete among folkis. And 6
Y seide, A! A! A! Lord God, lo! Y kan
not speke, for Y am a child. And the 7
Lord seide to me, Nyle thou seie, that Y
am a child; for thou schalt go to alle
thingis, to whiche Y schal sende thee, and
thou schalt speke alle thingis, what euer
thingis Y schal comaunde to thee. Drede 8
thou not of the face of hem, for Y am
with thee, to delyuere thee, seith the Lord.
And the Lord sente his hond, and touch- 9
ide my mouth; and the Lord seide to me,
Lo! Y haue 3oue my wordis in thi mouth;
lo! Y haue ordeynede thee to day on folkis, 10
and on rewmes, that thou drawe vp, and
distrie, and leese, and scaterre, and bilde,
and plaunte. And the word of the Lord 11
was maad to me, and seide, What seest
thou, Jeremye? And Y seide, Y se a 3erde 12
wakynge. And the Lord seide to me, Thou
hast seen wel, for Y schal wake on my
word, to do it. And the word of the Lord 13
was maad the secounde tyme to me, and
seide, What seest thou? Y se a pot buyl-

^v From AGH. No initial rubric in CEK. ^w Om. E pr. m. ^x I a E pr. m. ^y 3yuen vel 3yue E pass.
^z Om. E pr. m. ^a scaterre E pr. m. ^b Om. C pr. m. E pr. m.

^a From EPY. *Here bigynneth the book of Jeremye.* m. No initial rubric in the other Mss. ^b vnto 1.
^c til to f. ^d thee to be 1.

I see, and his face fro the face of the
 14 north. And the Lord seide to me, Fro
 the north shal be schewid^c euel^d vp on
 15 alle the^e dwelleris of erthe. For lo! I
 shal clepe togidere alle the kinredis of
 the rewmes of the north, seith the Lord,
 and thei shul come, and setten eche his
 see in the^f entre of the zatis of Jerusalem,
 and vp on alle his wallis in enuyroun,
 and vp on alle the chef cites of Juda.
 16 And I shal speke my^g domes with hem
 vp on al the malice of hem, that forsoke
 me, and offreden to aliene goddis, and
 honoureden the werc of ther hondis.
 17 Thou thanne gird vp thi leendis, and
 ris, and spec to them alle thingus that I
 comaunde to thee; ne be thou aferd fro
 the face of them, ne forsothe Y shal make
 18 thee to dreden the chere of them. Y for-
 sothe haue zoue^h thee to dai in to a
 strengthid cite, and in to an irene pilere,
 and in to a brasen wal, vp on al erthe,
 to the kingus of Juda, and to his princes,
 and to his prestes, and to al the puple of
 19 the lond. And thei shul fizte azen thee,
 and notⁱ han the maistri; for I with
 thee am, seith the Lord, that I delyuere
 thee.

CAP. II.

1 And don is the wrd of the Lord to me,
 2 seiende, Go, and cri in the eres of Jeru-
 salem, seiende, These thyngus seith the
 Lord, I recordide of thee, rewende thin
 waxende zouthen, and the charite of thi
 weddyng, whan thou folewedist me in
 desert, in the lond that is not sowen.
 3 Hoeli Israel^k to the Lord, the chef of his
 frutus; alle that deuouren hym, gilden;
 euelis shul come vp on hem, seith the
 4 Lord. Hereth the wrd of the Lord, 3ee
 hous of Jacob, and alle the kinredis of
 5 the hous of Irael. These thingus seith
 the Lord, What founde zoure fadris in
 me of wickidnesse^l, for thei longeden

yunge, and the face therof fro the face of
 the north. And the Lord seide to me, Fro 14
 the north schal be schewid al yuel on alle
 the dwelleris of the lond. For lo! Y schal 15
 clepe togidere alle the naciouns of rewmes
 of the north, seith the Lord, and thei
 schulen come, and sette ech man his seete
 in the entryng of the zatis of Jerusalem,
 and on alle the wallis therof in cumpas,
 and on alle the citees of Juda. And Y 16
 schal speke my domes with hem on al
 the malice of hem, that forsoken me, and
 maden sacrifice to alien goddis, and wor-
 schipiden the werk of her hondis. Ther- 17
 for girde thou thi leendis, and rise thou,
 and speke to hem alle thingis whiche Y
 comaunde to thee; drede thou not of the
 face of hem, for Y schal not make thee for
 to drede the cheer of hem. For Y 3af thee 18
 to dai in to a strong citee, and in to an
 yrun piler, and in to a brasun wal, on al
 the lond, to the kyngis of Juda, and to the
 princis therof, and to the preestis therof,
 and to al the puple of the lond. And thei 19
 schulen fizte azens thee, and thei schulen
 not haue the maistrie; for Y am with thee,
 seith the Lord, that Y delyuere thee.

CAP. II.

And the word of the Lord was maad 1
 to me, and seide, Go thou, and crye in the 2
 eeris of Jerusalem, and seie, The Lord
 seith these thingis, Y hadde mynde on
 thee, and Y hadde merci on thee in thi
 zong wexyng age, and on the charite of
 thi spousyng, whanne thou suedist me in
 desert, in the lond which is not sowun.
 Israel *was* hooli to the Lord, the firste of 3
 fruytis of hym; alle men that^e deuouren
 that *Israel*, trespassen; yuelis schulen come
 on hem, seith the Lord. The hous of Ja- 4
 cob, and alle the^f lynagis of the hous of
 Israel, here 3e the word of the Lord. The 5
 Lord seith these thingis, What of wickid-

^c opened *E pr. m.* stragt out *C pr. m.* *E sec. m. marg.* schewid *E tert. m.* ^d al yuel *AHK.* alle euel *C et*
E pr. m. G. ^e Om. *AEHIK.* ^f Om. *K pr. m.* ^g thi *E pr. m.* ^h 3yue *E.* ⁱ no *E pr. m.* ^k The holi of
 Irael *E pr. m. A.* Irael hooli *E sec. m.* ^l wickenesse *CE.*

^e whiche *I.* ^f Om. *plures.*

aweil fro me, and ziden aftir vanyte, and
 6 veyn thei ben mad? And thei seiden
 not, Wher is the Lord, that made vs to
 stezen vp fro the lond of Egipt, that
 ladde vs ouer by desert, bi the lond vnha-
 bitable and withouten weie, bi the lond
 of thirst, and ymage of deth, bi the lond
 in whiche zide not a ful man, ne wonde
 7 a man. And I ladde zou in to the lond
 of Carmel, that zee shulden ete his frute,
 and the 'beste thingis' of it; and gon in
 zee defouleden my lond, and myn eritage
 8 zee putten^m in to abhominacioun. Prestes
 seiden not, Wher is the Lord? and hold-
 ende the lawe, thei kuenen not me; and
 shepperdis breeken the lawe azen me,
 and profetes profecieden in Baal, and
 9 foleweden mawmetes. Therefore zit Y shal
 striuen in dom with zou, seith the Lord,
 and with zoure sones Y shal dispute.
 10 Passeth to ilesⁿ of Sithym, and seeth;
 and in to Cedar sendeth, and beholdeth
 hugeli; and seeth, yf don is such a maner
 11 thing, if chaungid hath the folc of kinde
 his goddis; and certes thei ben not god-
 dis; my puple forsothe chaungede his
 12 glorie in to a mawmet. Waxeth stonezid,
 zee heuenus, vp on this, and, zee zatus
 of heuene, beth desolat hugeli, seith the
 13 Lord. Two forsothe euelis diden my
 puple; me thei forsoken, welle^o of quye
 watir, and doluen to them wastid cis-
 ternes, that contenen watris moun^p not.
 14 Whether a thral^q is Irael, or a 'born
 15 bonde man^r? Whi thanne mad he is in
 to prei? Vp on hym roreden leouns, and
 zeuen ther vois; thei setteden his lond in
 16 to wilderness, his cites ben brend vp,
 and ther is not that dwelle in them. The
 sonus also of Memfeos and of Thamnes
 17 'defouliden thee bi lecherie, or mawme-
 trie^s, 'vp on to^t the top^u. Whether not
 this is do to thee, for thou hast forsaken
 the Lord thi God, that tyme that he

nesse foundun zoure fadris in me, for thei
 zeden fer away fro me, and zeden after
 vanyte, and weren maad veyn? And thei
 6 seiden not, Where is the Lord, that made
 vs to stie fro^s the lond of Egipt, that
 ledde vs ouer thorou desert, bi the lond
 vnabitable and with out weie, bi the lond
 of thirst, and bi the ymage of deeth, bi
 the lond in whiche a man zede not, nether
 a man dwellide. And Y brouzte zou in to
 the lond of Carmele, that ze schulden ete
 the fruyt therof, and the goodis therof;
 and ze entriden, and defouliden my lond, and
 settiden myn eritage in to abhomynacioun,
 Preestis seiden not, Where is the Lord?
 8 and thei that helden the lawe, knewen not
 me; and scheepherdis trespassiden azens
 me, and profetis profesieden in Baal, and
 sueden idols. Therfor zit Y schal stryue⁹
 with zou in doom, seith the Lord, and Y
 schal dispute with zoure sones. Go ze to
 the ilis of Cethym, and se ze; and sende
 ze in to Cedar, and biholde ze greetli; and
 se ze, if siche a thing is doon, if a folk¹¹
 chaungide hise goddis; and certeynli thei
 ben no goddis; but my puple chaungide
 hise glorie in to an ydol. Heuenes, be ze¹²
 astonyed on this thing, and, ze zatis of
 heuene, be ze desolat greetli, seith the
 Lord. For whi my puple hath don tweyne¹³
 yuels; thei han forsake me, the welle of
 quyke watir, and han diggid to hem cis-
 ternes, 'that weren^h distried, that moun
 not holde watris. Whetherⁱ Israel is a¹⁴
 boond man, ether is borun boonde? Whi¹⁵
 therfor is he maad in to prey? Liouns
 roriden on hym, and zauen her vois; thei
 han set the londe of hym in to wilder-
 nesse, the citees of him ben brent, and
 noon is^k that dwellith in tho. Also the¹⁶
 sones of Menfis and of Tafnys han de-
 foulid thee, 'til to^l the cop of the heed.
 Whether this is not don to thee, for thou¹⁷
 forsokist thi Lord God, in that tyme in

¹ goodis c pr. m. E pr. m. ^m puttiden E sec. m. K. ⁿ the ylis K. ^o the welle AEGHK. ^p myzten E pr. m. mayen sec. m. mown tert. m. ^q thral seruaunt E pr. m. ^r proper born seruaunt E pr. m. ^s stripeden thee c pr. m. E pr. m. ^t vnto AGHK. vp vnto c pr. m. ^u cop GH.

^g vp fro I. ^h Om. CEF GHIKMN PQRSUVX. ⁱ Wher ceteri passim. ^k ther is I. ^l vnto I.

18 ladde thee bi the wey? And now what
to thee^v wilt thou in the weye of Egypt,
that thou drinke water troublid? And
what to thee with the weie of Assiries,
19 that thou drinke water of the flod? Vn-
dernyme thee shal thi malice, and thi
turnyng away shal blame thee; wite and
see, for euel and bitter it is thee to han
forsaken the Lord thi God, and his drede
not to ben anent thee, seith the Lord God
20 of oostes. From the world thou hast al
to-broste my 3oc, to-broke my bondis, and
seidist, I shal not serue. In eche forsothe
hy3 hil, and vnder eche braunchy tree
21 thou were throwe doun a^w strumpet. I
forsothe plauntede thee a chosen vyne-
3erd^x, al verre sed; what maner thanne
thou art turned to me in to a^y shreude
22 thing, an aliene vyne? If thou wasshe^z
thee with 'clensing cley^a, and multeplicie to
thee 'the clensende^b erbe boreth^c, thou
art defoulid with thi wickidnesse^d bifor
23 me, seith the Lord God. What maner
seist thou, I am not defoulid, after Baa-
lym I haue not go? See thi weies in the
hole valey, wite what thou hast do; a
24 list corour tellende out thi weies. 'A
feld asse^e vsid in wildernesse in the de-
syr of his soule dro3 wind of his loue;
noon shal turne it away. Alle that seech-
en hir, shul not failen; in hir rote blod
25 flowingus thei shul finden hir. Forfende
thi foot fro nakidhed, and thi throte fro
thrist; and thou seidest, I dispeirede, I
shal not do; I louede forsothe alienus, and
26 after them I shal go. What maner is con-
foundid a thef, whan he is ca3t, so con-
foundid ben the housis of Irael; thei,
and the kingus of hem, princes, and
27 prestes, and profetes of them, seiende to
the tree, My fader thou art; and to the
ston, Thou me hast goten. They turn-
eden to me bac, and not face; in tyme
of ther tormenting thei shul sey, Rys,
28 and delyuere vs. Wher ben thi goddus,

which he ledde thee bi the weie? And 18
now what wolt thou to thee in the weie
of Egypt, that thou drynke troblid watir?
And what *is* to thee with the weie of As-
siriens, that thou drynke water of the
flood? Thi malice schal repreue thee, and 19
thi turnyng awei schal blame thee; wite
thou and se, that it is yuel and bittir that
thou hast forsake thi Lord God, and that
his drede is not at thee, seith the Lord
God of oostis. Fro the world thou hast 20
broke my 3ok, thou hast broke my bondis,
and seidist, Y schal not serue. For thou
hoore didist hordom in ech hi3 litil hil,
and vndur ech tree ful of bowis. Forsothe 21
Y plauntide thee a chosun vyner, al trewe
seed; hou therfor art thou, alien^l vyner,
turned to me in to a schrewid thing?
Thou3 thou waischist^m thee with fulleri3 22
clei, and multypliest to thee the erbe
borith, thou art defoulid in thi wickid-
nesse bifore me, seith the Lord God. Hou 23
seist thou, Y am not defoulid, Y 3ede not
aftir Baalyin? Se thi weies in the greet
valey, wite thou what thou hast do; a
swifte rennere ordeynynge hise weies. A 24
wielde asse customable in wildirnesse drow
the wynd of his loue in the desire of his
soule; no man schal turne awei it. Alle
that seken it, schulen not faile; thei schu-
len fynde it in the flux of vncleene blood
therof. Forbede thi foot fro nakidnesse, 25
and thi throte fro thirst; and thou seidist,
Y dispeiride, Y schal not do; for Y louede
brennyngli alien *goddis*, and Y schal go
aftir hem. As a theef is schent, whanne 26
he is takun, so the hous of Israel ben
schent; thei, and kyugis of hem, the
princes, and prestis, and the prophetis of
hem, that seien to a tree, Thou art my 27
fadir; and to a stoon, Thou hast gendrid
me. Thei turneden to me the bak, and
not the face; and in the tyme of her tur-
ment thei schulen seie, Ryse thou, and
delyuere vs. Where ben thi goddis, whiche 28

^v Om. E pr. m. ^w as a A. ^x vyne C pr. m. E pr. m. ^y Om. AEGHK. ^z schalt washe E sec. m.
^a sople E pr. m. ^b Om. E pr. m. ^c dorech AGHK. ^d wickenesse CE. ^e An asse C et E pr. m.

^l an alien A pr. m. ^m waische I.

whom thou hast maad to thee? Rise thei, and delyuere thei thee in the dai of thi tormenting; after the noubre forsothe of thi cites weren thi goddus,
 29 Juda. What wile 3ee with me in dom striue? Alle 3ee han forsake me, seith the
 30 Lord. In veyn I haue smyte 3oure sonus, disciplyne thei resceyueden not; 3oure swerd deuourede 3oure profetes, as
 31 a leoun is wastid 3oure ieneracioun. Seeth the wrd of the Lord, whether wilder- nesse I am mad to Irael, or a lond late berende frute? Whi thanne seith my puple, Wee han gon awei, wee shul no
 32 mor come to thee? Whether for3ete shal the maiden of hir enournement? and the womman spouse of hir brest bundel? My puple forsothe^f for3at me in dazes
 33 ynnoubred. What enforcest thou to shewe thi weie good to ben so3t loue, that ouermor and^g thi malices thou hast
 34 tazt thi weies, and in thi wengus is founde blod of pore soules and inno- centus? Not in dichis Y fond them, but in alle thingus that aboue I membrede.
 35 And thou seidist, Withoute synne and ynnocent I am; and^h therefore be turned awei thi wodnesse fro me. Lo!ⁱ Y in dom shal striue with thee; for thi that thou
 36 seidist, I synnede not. Hou foul art thou mad ful myche, rehercende thi weies? and of^k Egipt thou shalt be con- foundid, as thou art confoundyd of As-
 37 sur. For whi and of this thou shalt gon out, and thin hondis shul ben vp on thin hed; for al to-troden hath the Lord thi trost, and no thing thou shalt 'han welsum^l.

CAP. III.

1 Comunly me seith, If a man lefe^m his wif, and she goende awei fro hym wedde an other man, whether shal she turne a3een any mor to hym? whether not pollut and defoulid shal be that wom- man? Thou forsothe hast do fornyca- cioun with many loueres; nerthelater

thou madist to thee? Rise thei, and dely- uere thee in the tyme of thi turment; for aftir the noubre of thi citees weren thi goddis, thou Juda. What wolen 3e stryue²⁹ with me in doom? Alle 3e han forsake me, seith the Lord. In veyn Y smoot³⁰ 3oure sonus, thei resseyueden not chastis- yng; 3oure swerd deuouride 3oure pro- phetis, 3oure generacioun is distried as a lioun. Se 3e the word of the Lord, whe-³¹ ther Y am maad a wildirnesse to Israel, ether a lond late bryngyunge forth fruyt? Whi therfor seide my puple, We han go awei, we schulen no more come to thee? Whethir a virgyn schal for3ete hir ourne-³² ment? and a spousesse '*schal for3ete*^o hir brest girdil? But mi puple hath for3ete me bi daies with out noubre. What³³ enforsist thou to schewe thi weie good to seke loue, which ferthermore bothe hast tauzt thi malices thi weies, and the blood³⁴ of pore men and innocentis is foundun in thi wyngis? Y fond not hem in dichis, but in alle thingis whiche Y remembrede bifore. And thou seidist, Y am with out³⁵ synne and innocent; and therfor thi stronge veniaunce be turned awei fro me. Lo! Y schal stryue with thee in doom; for thou seidist, Y synnede not. Hou vijl³⁶ art thou maad, rehersyng thi weies? and thou schalt be schent of Egipt, as thou were schent of Assur. For whi and thou³⁷ schalt go out of this *lond*, and thin bondis schulen be on thin heed; for whi the Lord hath al to-broke thi trist, and thou schalt haue no thing to prosperite.

CAP. III.

It is seid comunli, If a man forsakith¹ his wijf, and sche go^p awei fro hym, and be weddid to an othere hosebonde, whe- ther he schal turne a3en more to hir? whether thilke womman schal not be de- foulid, and maad vncleene? Forsothe thou hast do fornyacioun with many

^f Om. c pr. m. ^g in A. ^h Om. E pr. m. ⁱ And lo! A. ^k fro E pr. m. ^l ha no welsum K. ^m shal leue E sec. m. AGHK.

^o Om. I. ^p goith I.

turne azeen to me, seith the Lord, and I
 2 shal resceyueⁿ thee. Rere vp thin ezen
 in to euene rijt, and see, where now thou
 art leid down. In weies thou seete, abid-
 ende them as a thef in wilderness, and
 thou defouledist the lond in thi fornyca-
 3 ciouns and in thi malices. For what
 thing^o ben defendid dropis of reynes, and
 the late comende weder was not. The
 forhed of a strumpet womman is maad
 to thee; thou woldest not shamen.
 4 Thanne namely fro now clep me, My
 fader, duk^p of my maydenhed thou art.
 5 Whether thou shalt be wroth in to euer-
 mor, and abyde stille in to the ende?
 Lo! thou speeke, and didist euelis, and
 myztist. And for wrdis of penaunce with
 wrdis of pride thou blasfemedist; and thou
 fulfildist thin euel thenking, and shew-
 edist azen the husbonde thi strengthe,
 that thou mow^q don that in wrd thou
 6 tretedist. And the Lord seide to me,
 in the daies of kyng Josie, Whether thou
 hast not seen what thyngus hath do the
 aduersarie, Irael? She zide awei to hir-
 self vp on eche hez mounteyn, and vnder
 eche braunchi tree, and dide fornyca-
 7 cioun there. And Y seide, whan she
 hadde don alle these thingus, To me turne
 azeen; and she is not turned azeen. And
 the brekeresse of lawe, Juda, hir sister,
 8 sa3, for thi that Irael, aduersarie, hadde
 do leccherie^r, I shulde haue^s left her^t, and
 zoue^u to her a libel of forsaking; and
 the lawe brekeresse, Juda, hir sister,
 dradde not, but zide awei, and dide
 9 fornycioun also she. And thur3 lizt-
 hed of hir fornycioun defouled the
 lond, and dide fornycioun with ston,
 10 and with tree. And in alle these thingus
 is not turned azeen to me the lawe
 brekeresse, hir sister, Juda, in al hir
 herte, but in lesing, seith the Lord God.
 11 And the Lord seide to me, The aduer-
 sarie, Irael, iustefiede hir soule, bi com-

loueris; netheles turne thou azen to me,
 seith the Lord^q, and Y schal resceyue
 thee. Reise thin izen in to streijt, and se,²
 where thou art not cast down. Thou hast
 setun in weies, abidyng hem as a theef
 in wildirnesse, and thou hast defoulid the
 erthe in thi fornicaciouns and in thi ma-
 lices. Wherfor the dropis of reynes weren³
 forbodun, and no late reyn was. The
 forhed of a womman hoore is maad to
 thee; thou noldist^r be aschamed. Nameli⁴
 fro this tyme forth clepe thou me, Thou
 art my fadir, the ledere of my virginyte.
 Whether thou schalt be wrooth with⁵
 outen ende, ether schalt contynue in to
 the ende? Lo! thou hast spoke, and
 hast do yuels, and thou were myzti. And
 for wordis of penaunce thou blasfemydist
 bi wordis of pride; and thou fillidist thin
 yuel thou3t, and schewidist thi strengthe
 azens thi hosebonde, that thou maist do
 that thing that thou tretidist bi word.
 And the Lord seide to me, in the daies⁶
 of Josie, the kyng, Whether thou hast
 seyn what thing the aduersarie, Israel,
 hath do? Sche zede to hir silf on ech
 hi3 hil, and vndur ech tre ful of boowis,
 and dide fornycioun there. And Y⁷
 seide, whanne sche hadde do alle these
 thingis, Turne thou azen to me; and sche
 turnede not azen. And hir sistir, Juda,
 brekere of the lawe, siz, that for the ad-⁸
 uersarie, Israel, dide auowtrie, Y hadde left
 hir, and Y hadde zoue to hir a libel of
 forsakyng; and Juda, hir sistir, brekere
 of the lawe, dredde not, but also sche
 zede, and dide fornycioun. And bi lizt-⁹
 nesse of hir fornicacioun sche defoulide
 the erthe, and dide auowtrie with a stoon,
 and with a tree. And in alle these thingis¹⁰
 hir sistir, Juda, brekere of the lawe, turn-
 ede not azen to me, in al hir herte, but in
 a leesyng, seith the Lord God. And the¹¹
 Lord seide to me, The aduersarie, Israel,
 hath iustified hir soule, in comparisoun of

ⁿ vndertake *E pr. m.* ^o things *E pr. m.* ^p the duke *E pr. m.* ^q now *G pr. m. H.* ^r she hadde do
 leccherie, aduersarie Irael *E pr. m.* ^s ha c. ^t Om. *A.* ^u zyue *E.*

^q Om. *A pr. m.* *CEFGHKMNQRSUVX pr. m.* ^r woldist not *I.*

parisoun of the lawe brekeresse, Juda.
 12 Go, and cry these wrdus azen the north;
 and thou shalt sey, Turne azeen, thou
 aduersarie, Irael, seith the Lord^v, and I
 shal not turne awei my face fro 3ou; for
 I am hoeli, seith the Lord, and I shal
 13 not wrathen in to withoute ende. Ner
 the later wite thou thi wickednesse^w;
 for in to the Lord thi God thou hast do
 lawe breche, and thou hast scatered thi
 weies to aliens vnder eche braunchi tree;
 and my vois thou herdist not, seith the
 14 Lord. Beth conuertid, 3ee sonus, turnende
 azeen, seith the Lord, for I 3oure^x house-
 bonde^y; and shal take 3ou to oen of the
 cite, and two of the kinrede, and bringe
 15 3ou in to Sion; and 3iue 3ou shepperdus
 aftir myn herte, and thei shul fede 3ou
 16 with kunnyng and doctryne. And whan
 3e shul be multeplyed, and encresyn in
 the lond, in tho dazes, seith the Lord,
 thei shul sey no more, The arke of the
 testament of the Lord; ne it shal stezen
 vp vp on herte, ne thei shul recorde of
 it, ne it shal be visitid, ne be mad eft
 17 more. In that tyme thei shuln clepe
 Jerusalem The see of the Lord, and ge-
 dedered shul be to it alle Jentiles, in name
 of the Lord, in to Jerusalem; and thei
 shul not gon after the shreudenesse of
 18 ther werste herte. In tho dazes gon shal
 the hous of Juda to the hous of Irael;
 and come thei shuln togidere fro the
 lond of the north to the lond that I 3af
 19 to 3oure fadris. I forsothe seide, Hou
 shal I putte thee in sonus, and 3elde to
 thee the desirable lond, the ful cler eri-
 tage of the ostis of the folc of kinde?
 And I seide, A fader thou shalt clepe me,
 and after me to gon^z thou shalt not^a cese.
 20 But what maner if a womman dispise
 hir louere, so dispiside me the hous of
 21 Irael, seith the Lord. A vois in weies
 is herd, weping and 3elling of the sonus
 of Irael; for wicke thei maaden their
 weie, for3eeten of the Lord ther God.

Juda, brekere of the lawe. Go thou, and 12
 crye these wordis azens the north; and
 thou schalt seie, Thou aduersarie, Israel,
 turne azen, seith the Lord, and Y schal
 not turne awei my face fro 3ou; for Y am
 hooli, seith the Lord, and Y schal not be
 wrooth with outen ende. Netheles knowe 13
 thou thi wickidnesse; for thou hast tres-
 passid azens thi Lord God, and thou hast
 spred abroad thi weies to aliens vndur
 ech tre ful of bowis; and thou herdist not
 my vois, seith the Lord. Be 3e conuertid, 14
 sonus, turnynge azen, seith the Lord, for
 Y am 3oure hosebonde; and Y schal take
 3ou oon of a citee, and tweyne of a kyn-
 rede, and Y schal lede 3ou in to Sion;
 and Y schal 3yue to 3ou scheepherdis 15
 after myn herte, and thei schulen feede
 3ou with kunnyng and teching. And 16
 whanne 3e schulen be multiplied, and en-
 cresse in the lond, in tho daies, seith the
 Lord, thei schulen no more seie, The arke
 of testament of the Lord; nether it schal
 stie on^s the herte, nether thei schulen
 thenke on it, nether it schal be visitid,
 nether it schal be ferthere. In that tyme 17
 thei schulen clepe Jerusalem The seete of
 the Lord, and alle hethene men schulen
 be gaderid togidere to it, in the name of
 the Lord, in Jerusalem; and thei schulen
 not go aftir the schrewidnesse of her
 worste herte. In tho daies the hous of 18
 Juda schal go to the hous of Israel; and
 thei schulen come togidere fro the lond of
 the north to the lond which Y 3af to
 3oure fadris. Forsothe Y seide, Hou schal 19
 Y sette thee among sonus, and schal 3yue
 to thee a desirable lond, a ful cleer eritage
 of the oostis of hethene men? And Y
 seide, Thou schalt clepe me fadir, and
 thou schalt not ceesse to entre aftir me.
 But as if a womman dispisith hir louyere, 20
 so the hous of Israel dispiside me, seith
 the Lord. A vois is herd in weies, the 21
 weping and 3ellyng of the sonus of Israel;
 for thei maden wickid her weie, thei for-

^v Lord God A. ^w wickenesse E. ^x Om. K. ^y man C pr. m. E pr. m. ^z goo in AGHK. ^a Om. E pr. m.

^s in N.

22 Beth conuerted, 3ee sonus, turnende a3een,
and I shal helen 3oure turnyngus awei.
Lo! wee han come to thee; thou forsothe
23 art the Lord oure God. Verreli Iyeres
weren the hillis, the multitude of moun-
teynes; verrely in the Lord oure God the
24 helthe^b of Irael. Confusioun eet the
trauale of our fadris, fro oure waxende
3outhē; the flockes of them, and the
droues of hem, the sonus of them, and
25 the do3tris of them^c. Wee shul slepe in
oure confusyoun, and coueren shal vs
oure shenshipē; for to the Lord oure God
wee han synned, and wee and our fadris,
fro oure waxende 3outhē vn to this dai;
and wee han not herd the vois of 'the
Lord oure God^d.

CAP. IV.

1 If thou shalt turne a3een, Irael, seith
the Lord, to me be conuertid; if thou
shalt take awei thin hurtende thingus
fro my face, thou shalt not be to-stirid.
2 And thou shalt swern, The Lord Iyueh,
in treuthe and in dom and in ri3twisnes;
and blissen shul hym folc of kinde, and
3 hym preisen. These thingus forsothe
seith the Lord to the man of Juda and
to the dwellere of Jerusalem, Newith to
3ou a newe tilid lond, and wileth not
4 sowen vp on thornes. Beth circumeidid
to the Lord, and doth awei the vtmost^e
3erde felles of 3oure hertes, 3ee men of
Juda, and dwelleris of Jerusalem; lest
paraenture go out as fyr myn indigna-
cioun, and be tend vp, and ther be not
that quenche, for the malice of 3oure
5 tho3tus. Telleth out in Juda, and in
Jerusalem maketh herd; spekethe, and
syngethe with a trumpe in the lond; cri-
eth strongli, and seith, Beth gedered, and
6 go wee in^f the strengthid cites. Rereth
a toene in Sion, beth^g coumfortid, and
wileth not stonde; for euel I bringe^h to
fro the north, and a gret to-treding.

zaten her Lord God. Be 3e conuertid,²²
sones, turnyngē a3ēn, and Y schal heele
3oure turnyngis awei. Lo! we comen to
thee; for thou art oure Lord God. Verili²³
litol hillis weren lieris, the multitude of
mounteyns *was fals*; verili in oure Lord
God *is* the helthe of Israel. Schenschipe²⁴
eete the trauel of oure fadris, fro oure
3ongthe; *schenschipe eet* the flockis of
hein, and the droues of hem, the sonus of
hem, and the dou3tris of hem. We schu-²⁵
len slepe in oure schenschipe, and oure
selaundir schal hile vs; for we synned
to oure Lord God, bothe we and oure fa-
dris, fro oure 3ongthe 'til to^t this dai; and
we herden not the vois of oure Lord God.

CAP. IV.

Israel, if thou turnest a3ēn, seith the¹
Lord, turne thou to me; if thou takist
awei thin offendyngis fro my face, thou
schalt not be mouyd. And thou schalt²
swere, The Lord Iyueh, in treuthe and
in doom and in ri3tfulnesse; and alle
folkis schulen blesse hym, and schulen
preise hym. For the Lord God seith³
these thingis to a man of Juda and to a
dwellere of Jerusalem, Make 3e newe to
3ou a lond tilid of the^u newe^v, and nyle
3e sowe on thornes. Men of Juda, and⁴
dwellers of Jerusalem, be 3e circumeidid
to the Lord, and do 3e away the filthis^w
of 3oure hertis; lest peraenture myn in-
dignacioun go out as fier, and be kyndlid,
and noon be^x that quenche, for the malice
of 3oure thou3tis. Telle 3e in Juda, and⁵
make 3e herd in Jerusalem; speke 3e, and
synge 3e with a trumpe in the lond; crye
3e strongli, and seie 3e, Be 3e gaderid to-
gidere, and entre we in to stronge citees.
Reise 3e a signe in Sion, coumforte 3e,⁶
and nyle 3e stonde; for Y bringe yuel fro
the north, and a^y greet sorewe. A lioun⁷
schal 'rise vp^z fro his denne, and the rob-

^b hooli A. ^c hem ech confusioun E pr. m. ^d our Lord God K. ^e vttermost AGHK. ^f in to AGHK.
^g and beth AE pr. m. GHK. ^h shal bringe E pr. m.

^t vnto I. ^u Om. I. ^v newe, ether a falowe I. ^w ppecucies, ether filthis CEF GHIKMN PQRSUVXY.
^x ther be I. ^y Om. I. ^z stie up I. stie CEF GHIKMN PQRSUVX.

7 Stejede vp a leoun fro his couche, the reuereⁱ of Jentilis hymself^k shal reren^l. He wente out fro his place, that he pute thi lond 'in to^m wildernesse; thi citees shul be wastid, abidende stille withoute dwellere. Vp on this gird 3ou aboute with heires; weileth, and 3ellith, for turned awei is not the wrathe of the wodnesse of the Lord fro 3ouⁿ. And it shal be, in that dai, seith the Lord, per-shen shal the herte of the king, and the herte of princes; and become stoneid shul the prestis, and profetes in mynde shul
10 be disturbid. And I seide, Allas! allas! allas! Lord God; thanne whether hast thou not bigilid this puple and Jerusalem, seiende, Pes shal be to 3ou, and lo!
11 ful comen is swerd vn to the soule? In that tyme shal be seid to this puple and to Jerusalem, Brennende wynde in the weies that ben in desert, weies of the do3ter of my puple, not to wynewen, and
12 to purgen. A spirit ful of these shal come to me; and now Y, but I shal speke
13 my domes with them. Lo! as a^o cloude he shal stezen vp, and as tempest his chares; swiftere than eglis his hors; wo
14 to vs, for wastid wee ben. Wash fro malice thin herte, thou Jerusalem, that thou be mad saaf. Hou longe shuln
15 abyde in thee no3ous tho3tes? The vois forsothe of the tellende fro Dan, and of the knowen makende the mawmet fro
16 the hil of Effraym. Stereth, 3ee Jentiles; lo! herd it is in Jerusalem keperes to come fro a ferr lond, and to 3yue vp on
17 the cites of Juda ther vois^p. As keperes of feeldis thei ben mad vpon it in cumpas; for me to wrathe it terrede, seith
18 the Lord. Thi weies and thi tho3tus diden to thee these thingus; this thi malice for bitter, for it touchede thin herte.
19 My wombe I ake, my wombe I ake; the wittus of myn herte ben disturbid in me. I shal not be stille, for the vois of the

bere of folkis schal reise hym silf. He is goon out of his place, to sette thi lond in to wildirnesse; thi citees schulen be distried, abidyng stille with out dwellere. On this thing girde 3ou with heiris;^a weile 3e, and 3elle, for the wraththe of the strong veniaunce of the Lord is not turned awei fro 3ou. And it schal be, in that dai,⁹ seith the Lord, the herte of the king schal perische, and the herte of princis; and the prestis schulen wondre, and the prophetis schulen be astonyed. And Y seide, Alas! alas! Lord God; therfor whether thou hast disseyued this puple and Jerusalem, seiynge, Pees schal be to 3ou, and lo! a swerd is comun 'til to^b the soule? In that tyme it schal be seide to this pu-
11 ple and to Jerusalem, A brennyng wynd in the weies that ben in desert, *ben* the weies of the dou3tir of my puple, not to wyndewe^c, and not to purge. A spirit¹² ful of hem schal come to me; and now Y, but Y schal speke my domes with hem. Lo! he schal stie as a cloude, and hise¹³ charis as a tempest; hise horsis *ben* swifter than eglis; wo to vs, for we ben distried. Thou Jerusalem, waische thin¹⁴ herte fro malice, that thou be maad saaf. Hou long schulen noiful thou3tis dwelle in thee? For whi the vois of a tellere¹⁵ fro Dan, and makynge knowun an idol fro the hil of Effraym. Reise, 3e folkis; ¹⁶ lo! it is herd in Jerusalem that keperis ben comun fro a fer lond, and 3yuen her vois on the citees of Juda. As the keperis¹⁷ of feeldis thei ben maad on it in cumpas; for it stiride me to wrathfulnesse, seith the Lord. Thi weyes and thi thou3tis¹⁸ han maad this to thee; this malice of thee, for *it is* bittir, for it touchide thin herte. Mi wombe akith, my wombe akith; the¹⁹ wittis of myn herte ben disturblid in me. Y schal not be stille, for my soule herde the vois of a trumpe, the cry of batel. Sorewe is clepid on sorewe, and al the 20

ⁱ reuer, or a prest lakere G sec. m. ^k him G pr. m. u. ^l arere AEGH, ^m Om. c pr. m. ^p vs E pr. m. ^o Om. E pr. m. ^p voicis K pr. m.

^b vnto I. ^c wyneue I.

trumpe herde my soule, cry of the bataile.
 20 To-treding vp on to-treding is clepid, and
 wastid is al erthe; feerli ben wastid my
 21 tabernacles, sodeynly my skynnes. Hou
 longe shal I seen a^q man fleende, heren
 22 shal Y the vois of the trumpe? For my
 fool puple me kneȝ not; vnwise sonus
 thei ben, and couwardus; wise thei ben
 that thei do eueles, wel forsothe do thei
 23 kunne not. I beheeld the erthe, and lo!
 voide it was, and of noȝt; and heuenus,
 24 and ther was not liȝt in them. I saȝ
 mounteynes, and lo! thei weren moued,
 25 and alle hillis ben disturbid. Y beheeld,
 and ther was not a man, and eche foul
 26 of heuene wente away. I beheeld, and
 lo! Carmel desert, and alle hys cites ben
 destroyed fro the face of the Lord, and
 fro the face of the wrathe of his wodnes.
 27 These thingus forsothe seith the Lord,
 Desert shal ben eche lond, but nerthe-
 28 latere ful ending Y shal not do. Weile
 shal erthe, and sorewen shul heuenus fro
 aboue, for thi that Y spac; I thoȝte, and
 it othoȝte not me, ne Y turned awei fro
 29 it. Fro the vois of the horse man, and of
 the sendende an arwe fleiȝ al the cyte;
 thei wenten in hard thingus, and steȝeden
 vp on roches; alle the chef cites ben for-
 saken, and dwellith not in them a man.
 30 Thou forsothe wastid, what shalt thou
 do? Whan thou shalt clothe thee with
 rede^r silc, whan thou shalt be enoured
 with the goldene broche^s, and schalt^t
 peynte thin eȝen with strumpetes oyne-
 ment, in veyn thou 'shalt ben^u araied;
 dispiside thee han thi loueres, thi lif thei
 31 shul sechen. A vois forsothe as of the
 trauailende with child I herde, an-
 guysshes as of the child berere; vois of
 the doȝter of Syon among men diende,
 and strecchende out ther hondus; Wo to
 me, for failide my lif for the slayne.

lond is distried; my tabernaclis ben wastid
 sudeynli, my skynnes *ben wastid* sudeynli.
 Hou longe schal Y se hem that fleen, schal²¹
 Y here the vois of a clarioun? For my²²
 fonned puple knew not me; thei ben vn-
 wise sonus, and cowardis; thei ben wise
 to do yuels, but thei kouden^d not do^e wel.
 Y bihelde the lond, and lo! it was void,²³
 and nouȝt; and *Y bihelde* heuenes, and no
 liȝt was^f in tho^g. Y siȝ^h munteyns, and²⁴
 lo! thoⁱ weren mouyd, and all litle hillis
 weren disturbid. Y lokide, and no man²⁵
 was^k, and ech brid of heuene was gon
 a wey. Y bihelde, and lo! Carmele *is*²⁶
 forsakun, and alle citees therof ben dis-
 tried fro the face of the Lord, and fro the
 face of the ire of his strong veniaunce.
 For the Lord seith these thingis, Al the²⁷
 lond schal be forsakun, but netheles Y
 schal not make an endyng. The erthe²⁸
 schal mourne, and heuenys aboue schulen
 make sorewe, for that Y spac; Y thouȝte,
 and it repentide not me, nether Y an
 turned awei fro it. Ech citee fledde fro²⁹
 the vois of a^l knyȝt, and of a^m man schet-
 yngeⁿ an arowe; thei entriden in to hard
 places, and stieden in to roochis of stoon;
 alle citees ben forsakun, and no man
 dwellith in tho^o. But what schalt thou³⁰
 'destrined do^p? Whanne thou schalt clothe
 thee with reed scarlet, whanne thou schalt
 be ourned with a goldun broche, and
 schalt anoynte thin iȝen with wommans
 oynement, thou schalt be araied in veyn;
 thi louyeris han dispisid thee, thei schu-
 len seke thi soule. For Y herd a vois³¹
 as of a womman trauelynge of child, the
 angwischis as^q of a^r womman chilydnye;
 the vois of the douȝter of Sion among hem
 that dien, and spreden abrood her hondis;
 Wo to me, for my soule failide for hem
 that ben slayn.

^q Om. E pr. m. ^r flavme c pr. m. E pr. m. ^s broches c. ^t Om. c pr. m. E pr. m. ^u art E pr. m.

^d knowen I. ^e to do I. ^f ther was I. ^g hem N. ^h sauȝe I passim. ⁱ thei N. ^k ther was I.
^l Om. c. ^m Om. E. ⁿ sendinge C E F G H I K M N P Q R S U V X. ^o hem N. ^p distrie tho II. ^q Om. KX.
^r Om. C E F G H I M N P Q S U V,

CAP. V.

1 Goth aboute the weies of Jerusalem,
and looketh, and beholdeth, and secheth
in his stretes, whether 3ee fynde a man
doende dom, and sechende feith; and
2 merciful Y shal be to hem. That if also,
The Lord lyueth, thei `shul sey^u, and
3 that falsly thei shuln swern. Lord, thin
ezen biholden feith; thou hast smyte them,
and thei soreweden not; thou to-treede
them, and thei forsoken to taken disci-
pline; thei inwardli hardeden ther faces
vp on the ston, and wolden not be turned
4 azen. I forsothe seid, Par auenture pore
men thei ben, and foolis, vnknowende the
weie of the Lord, the^v dom of ther God.
5 I shal go therfor to the cheef men, and
speke to them; thei forsothe knewen the
weie of the Lord, and the dom of ther
God. And lo! more these togidere al to-
breeken the 3oc, and brosten out the
6 bondis. Therefore hath smyte them a
leouu of^{vv} the wode; a wlf at euen wast-
ede them, a parde wakende vp on the
cites of them. Eche that shal gon out
of them, shal be take; for multeplied ben
the lawe brekyngus of them, coumfortid
7 ben^w the turnyngus^x awei of them. Vp
on what thing to thee plesid shal Y^{xx}
moun be? Thi sonus forsoken me, and
swern in tho thingus that ben not godis.
I fulfide them, and thei diden fornyca-
cioun, and in the hous of the strumpet
8 thei diden leccherie. Horses loueres in to
wymmen, and courseres thei ben mad;
eche to the wif of his ne3hebore ney3ede.
9 Whether vp on these thingus Y shal not^v
visite, seith the Lord, and in such a folc
of kinde shal not be vengid my soule?
10 Ste3eth vp his wallis, and scatereth; ful
wasting forsothe wileth not do. Doth
awei his forthgetingus, for thei ben not
11 the Lordis. Thur3 lawe breking forsothe
`tresspasede azen me^{yy} the hous of Irael

CAP. V.

Cumpasse 3e the weies of Jerusalem,
and loke, and biholde 3e, and seke 3e in
the stretis therof, whether 3e fynden a
man doynge doom, and sekyng feith;
and Y schal be merciful to hem. That if²
also thei seien, The Lord lyueth, 3he, thei
schulen swere this falsli. Lord, thin 3en³
biholden feith; thou hast smyte hem, and
thei maden not sorewe; thou hast al to-
broke hem, and thei forsoken to take
chastisyng; thei maden her faces hardere
than a stoon, and nolden^s turne azen.
Forsothe Y seide, In hap thei ben pore⁴
men, and foolis, that knowen not the weie
of the Lord, and the doom of her God.
Therfor Y schal go to the principal men, and⁵
Y schal speke to hem; for thei knewen the
weie of the Lord, and the doom of her God.
And lo! thei han more broke togidere the
3ok, and han broke boondis. Therfor a⁶
liouu of the wode smoot hem; a wolf at
euentid wastide hem, a parde wakyng
on the citees of hem. Ech man that goith
out of hem, schal be takun; for the tres-
passyngis of hem ben multiplied, the
turnyngis awei of hem ben coumfortid.
On what thing mai Y be merciful to thee?⁷
Thi sones han forsake me, and sweren bi
hem that ben not goddis. Y fillide hem,
and thei diden auowtrie, and in the hous
of an hoore thei diden letcherie. Thei⁸
ben maad horsis, and stalouns, louyeris to
wymmen; ech man ney3ede to the wijf of
his ney3bore. Whether Y schal not visite⁹
on these thingis, seith the Lord, and
schal not my soule take veniaunce in^t
siche a folk? Stye 3e on^u the wallis ther-¹⁰
of, and distrie 3e; but nyle 3e make an
endyng. Do 3e awei the siouns therof,
for thei ben not *seruauntis* of the Lord.
For whi the hous of Israel and the hous¹¹
of Juda hath trespassid bi trespassyng
azens me, seith the Lord; thei denyeden¹²

^u seyden E pr. m. ^v and the E. ^{vv} fro E pr. m. ^w hem AGHK. ^x turnyng A. ^{xx} Om. E pr. m.
^y Om. K pr. m. ^{yy} lawe brac azen E pr. m.

^s wolden not I. ^t on N. ^u up on I.

and the hous of Juda, seith the Lord ;
 12 thei denyeden 'the Lord^z, and seiden, It
 is not he, nether shal come vp on vs
 euel ; swerd and hunger wee shul not see.
 13 The profetus speeken in to the wind, and
 answeere was not in them ; these thingus
 14 therfore out come shul to them. These
 thingus seith the Lord God of ostis, For
 3ee speeken this wrd, lo! Y 3yue my
 wrdus in thi mouth in to fyr, and this
 puple in to trees, and it shal deuoure
 15 them. Lo! Y shal bringe to vp on 3ou^{zz}
 a folc of kinde fro aferr, of the hous of
 Irael, seith the Lord ; a stalwrthe folc
 of kinde, an old folc of kinde, a folc of
 kinde, whos tunge thou shalt vnknowe^a,
 16 ne vnderstonde what it speke. His
 arewe cas as a sepulcre opene^b; alle stronge
 17 men. And it shal ete thi cornes, and
 thi bred deuoure, thi sonus and thi do3tris;
 it shal ete thi floc, and thi droues, and
 shal eten thi vyne, and thi fige tree ; and
 to-brose thi strengthid cites, in whiche
 18 thou hast trost, with swerd. Nerthelate-
 re in tho dazes, seith the Lord, Y shal
 19 not make 3ou in to ful ending. That if
 3ee shul seye, Whi to vs dide the Lord
 oure God alle these thingus? thou shalt
 sei to them, As 3ee han forsake mee, and
 seruede to an alien god in 3our lond, so
 3ee shul serue to alien goddis in the lond
 20 not 3oure. Telleth this to the hous of
 Jacob, and herd maketh in Juda, seiende,
 21 Here, thou fool puple, that hast not herte;
 that hauende ezen, 3ee seen not, and eres,
 22 and heren not. Me therfor 3ee shul not
 drede, seith the Lord, and fro my face
 not sorewen? Which^c 'Y putte^d grauel
 terme to the se, euere durende heste,
 that it shal not passe ; and thei shul be
 to-moued, and thei shul not moun ; and
 to-swelle shul his flodis, and shul not
 23 passen it. To this puple forsothe is mad
 an herte mystrowende and oute sharp-
 ende ; thei wente backward, and 3iden

the Lord, and seiden, He is not, nether
 yuel schal come on vs ; we schulen not se
 swerd and hungur. The profetis spaken 13
 azens the wynd, and noon answer was in
 hem ; therfor these thingis schulen come
 to hem. The Lord God of oostis seith 14
 these thingis, For 3e spaken this word,
 lo! Y 3yue my wordis in thi mouth in to
 fier, and this puple in to trees, and it
 schal deuoure hem. Lo! thou hous of 15
 Israel, seith the Lord, Y schal brynge on
 3ou a folk fro fer ; a strong folk, an eeld
 folk, 'a folk^v whos langage thou schalt not
 knowe, nether schalt vnderstonde what it
 spekith. The arowe caas therof *is* as^w 16
 an opyn sepulcre ; alle *ben* stronge men.
 And it schal ete thi cornes, and it schal 17
 deuoure thi breed, thi sones and thi
 dou3tris ; it schal ete thi floc, and thi
 droues, it schal ete also thi vyner, and thi
 fige tre ; and it schal al to-breke thi
 stronge citees bi^x swerd, in whiche thou
 hast trist. Netheles in tho daies, seith 18
 the Lord, Y schal not make 3ou in to
 endyng. That if 3e seien, Whi hath oure 19
 Lord God do alle these thingis to vs?
 thou schalt seie to hem, As 3e forsoken
 me, and serueden an alien god in 3oure
 lond, so 3e schulen serue alien goddis in a
 lond not 3oure. Telle 3e this to the hous 20
 of Jacob, and make 3e herd in Juda, and
 seie 3e, Here, thou foned puple, that hast 21
 noon herte ; whiche han ezen, and seen
 not, and eeris, and heren not. Therfor 22
 schulen not 3e drede me, seith the Lord,
 and schulen not 3e make sorewe for my
 face? Whiche haue set grauel a^y terme,
ether ende, to the see, an euerlastyng
 comaundement, whiche it schal not passe ;
 and the wawis therof schulen be mouyd,
 and schulen not haue power ; and schulen
 wexe greet, and schulen not passe it.
 Forsothe an herte vnbileueful and ter- 23
 ryng to wraththe is maad to this puple ;
 thei departiden, and 3eden awei, and thei 24

^z me E pr. m. ^{zz} hem c et E pr. m. ^a not knowen K. ^b openyng G sec. m. ^c For c pr. m. E pr. m.
 G sec. m. ^d puttyng G pr. m. H.

v Om. I. w Om. CFGMQ. x with I. y to be a I.

24 awei, and seiden not in ther herte, Drede wee the Lord oure God, that 3yueth to vs tymeli rein, and late comende in his cesoun, plentenesse of 3eres rip comende
25 to vs. Oure wickenesses^e bowed en doun these thingus, and oure synnes defend-
26 eden good fro vs. For ther ben founden in my puple vnpytous men, waitende as fouleres, grenes puttende, and feet gyn-
27 nes, to ben cast men. As a^f pit falle ful of briddes, so the hous of hem ful of treccherie. Therefore thei ben magnified,
28 and richid inwardli, grecid, and fattid, and thei passeden biside my wrdus alther werst; the cause of the widewe thei demeden not, the cause of the faderles child ri3t reuleden not, and the dom of pore
29 men demeden not. Whether vp on these thingus I shal not visiten, seith the Lord, or 'vp on^g such maner folc shal not be
30 vengid my soule? Stoneyng and mer-
31 ueiles ben mad in the erthe; profetis profecieden lesing, and^h prestus flappeden for io3e with ther hondus, and my puple louede suche thingus. What thanne shal ben don in his laste?

CAP. VI.

1 Beth coumfortid, 3ee sonus of Beniamyn, in the myddil of Jerusalem, and in Thecua trumpeth with a trunpe, and vp on Bethacharem rereth a baner; for euel is seen fro the north, and gret to-
2 treding. To a fair womman and a delicat Y licned the do3ter of Sion. To hir shul come shepperdis and the flockis of them; thei ficcheden in it tentus in enuyroun; feden shal eche them, that vnder
4 his hond ben. Halewith vp on hir a bataile. Riseth, and ste3e wee vp in the myddai. Wo to 3ou, for down bowide the dai, for lengere ben mad 'shadewes
5 than to euen. Riseth, and ste3e wee vp in the ny3t, and to-scatere wee ther
6 houses. For these thingus seith the Lord

seiden not in her herte, Drede we oure Lord God, that 3iueth to vs reyn tyme-ful, and lateful in his tyme; that kepith to vs the plente of heruest of the 3eer. 3oure²⁵ wickidnessis diden awei these thingis, and 3oure synnes forbediden good fro 3ou. For
26 ther ben founden in my puple wickid men, settinge tresoun, as fouleres settinge snaris and trappis, to take men. As a²⁷ net, *ether a trap*, ful of briddis, so the housis of hem *ben* ful of gile. Therfor thei ben magnified, and maad riche, maad
28 fat with ynne, and maad fat with outforth, and thei passiden worst my wordis; thei demyden not a²⁹ cause of a widewe, thei dressiden not the cause of a fadirles child, and thei demyden not the doom of pore men. Whether Y schal not visite
29 on these thingis, seith the Lord, ether schal not my soule take veniaunce on sich a folk? Wondur and inerueilouse thingis
30 ben maad in the lond; profetis profesi-
31 eden leesyng, and prestis ioieden with her hondis, and my puple louyde siche thingis. What therfor schal be don in the laste thing therof?

CAP. VI.

Sones of Beniamyn, be 3e coumfortid in the myddil of Jerusalem, and make 3e noise with a clarioun in Thecua, and reise 3e a baner on Bethecarem; for whi yuel and greet sorewe is seyn fro the north. Y haue licned the dou3tir of Sion to a
2 fair womman and delicat. Scheepherdis and her flockis schulen come to it; thei han pi3t tentis in it in cumpas; ech man schal feede hem, that ben vndur his hond. Halewe 3e batel on it. Rise 3e togidire,
4 and stie we in myddai. Wo to vs, for the dai is^a bowid down, for shadewis ben maad lengere in the euentid. Rise 3e,
5 and stie we in the ni3t, and distry we the housis therof. For the Lord of oostis
6 seith these thingis, Kitte 3e down the tre

^e wickidnessis AGHK. ^f Om. E pr. m. K. ^g ou A. ^h Om. E pr. m.

² the 1. ^a hath CEF GHIKMN PQRSUVX.

of ostus, Hewith ⁱtree of hiri, and delueth
 aboute Jerusalem an erthe hilloc; this is
 the cite of visitacioun; eche false^k cha-
 7 lenge in his myddel. As thanne cold
 maketh the cisterne his watir, so cold
 she hath mad^l hir malice; wickenesse^m
 and wastyteⁿ shal ben herd^o in hir befor
 8 me euermor, infirmyte and wounde. Be
 tazt, Jerusalem, lest par auenture go away
 my soule fro thee; lest par auenture I sette
 9 thee desert, a lond vndwellable. These
 thingus seith the Lord of ostus, Vnto the
 cluster braunch thei shul gedere^p, thei
 shul gedere as in a vynezard^q the relikes
 of Irael; conuerte thin hond, as a grape
 10 kuttere to a basket. To whom shal Y
 speke, and whom shal Y witnessen, that
 he^r here? Lo! vncircumcidid the eres
 of hem, and heren thei moun not; lo!
 the wrd of the Lord don is to them in
 to repref, and thei shuln not taken it.
 11 Therfore of the wodnesse of the Lord Y
 an ful, and Ytrauailede sustenende. Heeld
 out wodnesse^s vp on the lital child with-
 oute forth, and vp on the counseil of
 zunge men togidere; a man forsothe with
 the wif shal be cazt, and the olde with the
 12 ful of dajes. And ^tpassse shul^t the houses
 of them to othere men^u, feldis and wyues
 togidere; for I shal strecche myn hond vp
 on men dwellende the lond, seith the Lord.
 13 Fro the lasse forsothe vnto the more, alle
 to auarice studien; and fro the profete vn-
 14 to the prest, alle don treccherie^v. And thei
 cureden, ^wor heliden^w, the to-treding of the
 dozter of my puple with shenshipe, seiende,
 15 Pes, pes, and ther was not pes. Thei ben
 confoundid, for abhomynacioun thei didyn;
 but more with confusioun thei ben not
 confoundid, and shamen thei kouthen not.
 Wherefore thei shul falle among the men
 fallende; in tyme of ther visitacioun thei
 16 shul falle togidere, seith the Lord. These
 thingus seith the Lord, Stondeth vp on

therof, and schede ze erthe aboute Jeru-
 salem; this is the citee of visitacioun; al
 fals caleng ^{is} in the myddis therof. As 7
 a cisterne makith his water coold, so it
 made his malice coold; wickidnesse and
 distriyng schal euer be herd ther ynne
 bifore me, sikenesse and wounde. Jeru- 8
 salem, be thou tauzt, lest perauenture my
 soule go awei fro thee; lest perauen-
 ture Y sette thee forsakun, a loond vnha-
 bitable. The Lord of oostis seith these 9
 thingis, Thei schulen gaderc til to a ra-
 cyn, thei schulen gaderc the remenauntis
 of Israel as in a vyner; turne thin hond,
 as a gaderer of grapis to the bascat. To 10
 whom schal Y speke, and to whom schal
 Y seie witnessing, that he here? Lo! the
 eeris of hem ^{ben}vncircumcidid, and thei
 moun not here; lo! the word of the Lord
 is maad to hem in to dispit, and thei
 schulen not resseiue it. Therfor Y am 11
 ful of the strong veniaunce^a of the Lord,
 and Y trauelide suffrynge. Schede thou
 out on^b a lital child with outforth, and on
 the counsel of zonge men togidere; for a
 man with his wijf schal be takun, and an
 eeld man with him that is ful of daies.
 And the housis of hem, the feeldis and 12
 wyues^c togidere, schulen go to othere men;
 for Y schal stretche forth myn hond on
 the dwelleris of the lond, seith the Lord.
 For fro the lesse ^{til}to^d the grettere, alle 13
 studien to auerise; and alle doon gile, fro
 the profete ^{til}to^d the preest. And thei 14
 heeliden the sorewe of the douzter of my
 puple with yuel fame, seiynge, Pees, pees,
 and no pees was. Thei ben schent, that 15
 diden abhomynacioun; zhe, rathere thei
 weren not schent bi confusioun, and thei
 kouden not be aschamed. Wherefor thei
 schulen falle down among hem that schu-
 len falle down; thei schulen falle down in
 the tyme of her visitacioun, seith the Lord.
 The Lord seith these thingis, Stonde ze 16

^l ther tree *E pr. m.* ^k Om. *C pr. m. E pr. m.* ^l don *E pr. m.* ^m wickidnes *AGHK.* ⁿ wastynesse
C pr. m. ^o hid *K.* ^p gederen eftsone *E pr. m.* ^q vyne *C pr. m. E pr. m.* ^r she *E pr. m.* ^s Om. *E pr. m.*
^t thei shul passe *E pr. m.* ^u Om. *E pr. m.* ^v letcherie *A.* ^w Om. *CE pr. m.*

^a wodnesse *A sec. m. marg.* ^b veniaunce on *I marg.* ^c vynes *A pr. m. the vines EGP.* ^d vnto *I.*

weies, and seeth, and asketh of the olde pathis, what is the goode weie; and goth in it, and see shul fynde refreshinge to 3oure soules. And thei seiden, Wee shul 17 not go. And Y sette vp on 3ou tooteres, and seide, Hereth the vois of the trumpe. And thei seiden, Wee shuln not heren. 18 Therefore hereth^x, see folc of kinde, and knowith, see congregacioun, hou grete 19 thingus Y shal do to them. Here, thou erthe, lo! Y shal bringe to eueles vp on this puple, frut of ther^y tho3tus; for my wrdus thei herden not, and my lawe thei 20 threwn aferr. Wherto to me cens of Saba see bringen, and the spices calamy^z swote smellende fro a ferr lond? 3oure brente sacrifices ben not acceptid, 3oure victorye sacrifices pleseden not to me. 21 Therefore these thinges seith the Lord God, Lo! Y shal 3yue in to this puple fallyngus, and shul falle in them faderes and sonus togidere, ne3hebore and cosyn, 22 and pershen. These thingus seith the Lord God, Lo! the puple cam from the lond of the north, and a gret folc of kinde shal togidere rise fro the costes of 23 the lond. Arwe and sheld it shal take; cruel it is, and it shal not han^a mercy; his vois as the se shal sowne, and vp on hors stezen vp thei shul befor mad redy as a man to bataile a3en thee, thou 24 do3tir of Sion. Wee han herd the loes^b of it, losid atwynne ben oure hondus; tribulacioun ca3te vs, sorewis as^c the tra- 25 uailende with childe. Wileth not gon out to^d the feeldis, and in weie goth not, for the swerd of the enemy, the ferd^e of 26 the enemy in enuyroun. Thou do3tir of my puple, be thou gird with an heire, and to-sprengd with asken; weilende of the onli geten mac to thee bitter morn- yng, for feerli shal come the wastere vp 27 on vs. A stalwrthe prouere Y 3af thee in my puple, and thou shalt wite, and

on weies, and se 3e, and axe 3e of elde pathis, which is the good weie; and go 3e ther ynne, and 3e schulen fynde refreisch- yng to 3oure soulis. And thei seiden, We schulen not go. And Y ordeynede aspi- 17 eris^e on 3ou, and Y seide, Here 3e the vois of a trumpe. And thei seiden, We schulen not here. Therfor, hethene men, here 3e, 18 and, thou congregacioun, kuowe, hou grete thingis Y schal do to hem. Thou erthe, 19 here, lo! Y schal brynge yuels on this puple, the fruit of her thou3tis; for thei herden not my wordis, and castiden awei my lawe. Wherto bryngen 3e to me en- 20 cense fro Saba, and a tre of spicerie smellynge swetli fro a fer lond? 3oure brent sacrifices ben not acceptid, and 3oure slayn sacrifices plesiden not me. Therfor 21 the Lord God seith these thingis, Lo! Y schal 3yue fallyngis in to this puple, and fadris and sones togidere, a ne3bore and kynesman, schulen falle in hem, and schulen perische. The Lord God seith these 22 thingis, Lo! a puple cometh fro the lond of the north^g, and a gret folk schal rise togidere fro the endis of erthe. It schal 23 take an^h arowe and scheld; it is cruel, and schal not haue merci; the vois therof schal sowne as theⁱ see, and thei maad redi as a man to batel schulen stie on horsis a3ens thee, thou dou3tir of Sion. We herden 24 the fame therof, oure hondis ben 'acum- sid^k; tribulacioun hath take vs, sorewis *han take vs* as a womman trauelinge of child. Nyle 3e go out to the feeldis, and 25 go 3e not in the weie, for the swerd of the enemye, drede in cumpas. The dou3tir of 26 my puple, be thou gird with heire, and be thou spreynt togidere with aische; make to thee mourenyng of oon aloone gendrid^l sone, a bitter weilyng, for whi a wastere schal come sodenli on 3ou. I 3af thee a^m 27 strong preuere in my puple, and thou schalt knowe, and preue the weie of hem.

^x Om. *E pr. m.* ^y his *AEGHK.* ^z calamimi *A.* calam *E pr. m. H.* calamyny *G sup. ras.* calaminum *K.*
^a ha *K.* ^b vois *A.* ^c and *K.* ^d Om. *E pr. m.* ^e feer *AG sec. m.* fer *E sec. m. G pr. m. H.*

^e aspieris, *ether bikholderis* *CEFGHIKMNPRSUUVX.* ^g Lord *I.* ^h Om. *I.* ⁱ a *N.* ^k acumblid *P.*
^l gotun *I.* ^m to be a *I.*

28 preue the weie of them. Alle these
princes of men boweden^f doun goende
gilendely, bras^g and yren; alle ben shent.
29 Failede the meltende^h vessel, in fyr
wastid is the led, in veyn meltide togid-
dere the zeetere; forsothe the malices of
30 them ben not wastid. Repreued siluer
clepeth hem, for the Lord thre; hem
aferr.

CAP. VII.

1 The wrd that is mad to Jeremye of
2 the Lord, seiende, Stond in the zate of
the hous of the Lord, and preche there
this wrd, and sey, Hereth the wrd of
the Lord, al Juda, that gon in thur; these
3 zatus, that see honoure the Lord.
3 These thingus seith the Lord of ostus,
God of Irael, Good maketh zoure weies,
and zoure studies, and I shal dwelle with
4 zou in this place. Wileth not trosten in
wrdis of lesyng, seiende, Temple of the
Lord, temple of the Lord, temple of the
5 Lord is. For if see wil euene rizt reulenⁱ
zoure weies, and zoure studies; if see do^k
6 dom betwe^l man and his nezheore; to
the comeling, and to the faderles child,
and to the widewe see do not wrong^m
chaleng; ne ynnocent blod ze sheden out
in this place, and after aliene goddis see
7 go not out, in to euel to zou self, Y shal
dwelle with zou in this place, in the lond
that Y zaf to zoure faders, fro the world
8 in to the world. Lo! see trosten to zou
in wrdus of lesing, that shul not profite
9 to zou; to steln, to slen, to don auoutrie,
to swern liendely, to offre to Baalym,
and to gon after aliene godus, whom see
10 knowe not. And see camen, and stoden
bifor me in this hous, in whiche is in-
wardly clepid my name; and see seiden,
Delyuered wee ben, for thi that wee han
11 doⁿ alle these abhominaciouns. Whether
thanne a spelunke, or denne^o, of theues mad
is this hous, in whiche is inwardly clepid

Alle these princis bowynge awei, goynge²⁸
gilefuli, ben metal and irun; alle ben cor-
rupt. The beluⁿ failide, leed is waastid in²⁹
the fier, the wellere wellide in veyn; for
the malices of hem ben not wastid. Clepe³⁰
ze hem repreuable siluer, for the Lord
hath cast hem awei.

CAP. VII.

The word that was maad of the Lord
1 to Jeremye, and seide, Stonde thou in the
zate of the hous of the Lord, and preche
there this word, and seie, Al Juda, that
entren bi these zatis for to worschipe the
Lord, here ze the word of the Lord. The³
Lord of oostis, God of Israel, seith these
thingis, Make ze good zoure weies, and
zoure studies, and Y schal dwelle with zou
in this place. Nyle ze triste in the wordis⁴
of leesyng, and seie, The temple of the
Lord, the temple of the Lord, the temple
of the Lord is. For if ze blessen zoure⁵
weies, and zour studies; if ze doon doom
bitwixe a man and his neizbore; if ze⁶
maken not fals caleng to a comelyng, and
to a fadirles child, and to a widewe; ne-
ther scheden out innoocent blod in this
place, and goen not after alien goddis, in
to yuel to zou^o silf, Y schal dwelle with⁷
zou in this place, in the lond which Y zaf
to zoure fadris, fro the world and til in to
the world. Lo! ze trusten to zou in the⁸
wordis of leesyng, that shulen not profite to
zou; to stele, to sle, to do auowtrie, to swere⁹
falsli, to make sacrifice to Baalym, and to
go aftir alien goddys, whiche ze knowen
not. And ze camen, and stoden bifor me¹⁰
in this hous, in which my name is clepid
to help; and ze seiden, We ben delyuered,
for we han do alle these abhominaciouns.
Whether therfor this hous, wheryune my¹¹
name is clepid to help bifore zoure izen, is
maad a denne of theues? I, Y am, Y si; z,

† These synnes shewen, that in veyn thei hadden trist in the temple. What profitith it to entre booldli into Goddis hous, and stonde with reysid nol, and to haue not oonly the herte defoulid, but also the hondis? As if he seide, It profitith nothing. No man doutith, that this bifallith goostli in the chirche, whanne men biholden the prosperite of present tyme, and amenden not her synnes, but thei gessen that God seeth not, for veniaunce sueth not anon; and thei breken out in to so greet woodnesse, that thei boosten hem silf delyuerid, that han go awei fro the verie worshiping of God. The glose here. v text.

^f bouwen A. boowen E sec. m. bowynge GH. ^g as brasse AGHK. ^h belie melting E pr. m. melting E sec. m. ⁱ wel euene rizt reulen C et E pr. m. ^k schulde do E sec. m. ^l betwix AGHK. between E. ^m Om. C pr. m. E pr. m. ⁿ alle schulde do E pr. m. ^o Om. CE pr. m.

ⁿ bely A sec. m. lesu G. belw KMPV. belu, ether blower X sec. m. marg. ^o zour EP.

my name in 3oure ezen? I, Y^p am, Y sa3,
 12 seith the Lord. Goth to my place in
 Silo, wher dwellide my name fro the bi-
 gynnyng, and seith what I dide to it, for
 13 the malice of my puple Irael. And now,
 for 3ee han don alle these werkis, seith
 the Lord, and Y spac to 3ou, erly risende,
 and spekende, and 3ee herden not, and Y
 14 clepede 3ou, and 3ee answerden not; Y
 shal do to this hous, in whiche is clepid
 my name, and^q in whiche^r 3ee han trost,
 and to the place that Y 3af to 3ow and to
 15 3oure faders, as Y dide to Silo. And Y^s
 shal throwe 3ou aferr fro my face, as Y
 thre3 aferr alle 3oure brethern, al^t the sed
 16 of Effraym. Thou^u thanne wile thou not
 pre3e for this puple, ne take thou to for
 them preising and orisoun; and ne with-
 stonde thou to me, for Y shal not here
 17 thee. Whether seest thou not, what these
 don in the cites of Juda, and in the
 18 stretes of Jerusalem? Sonus gederen
 trees, and faders brennen vp fyr; and
 wymmen sprengen togidere tal3, that
 thei make sweete cakis to the quen of
 heuene, and sacrificen to aliene goddis,
 19 and me to wrathe thei terre^v. Whether
 me to wrathe thei terre^w? seith the
 Lord; whether not themself in^x the
 20 confusioun of ther chere? Therefore these
 thingus seith the Lord God, Lo! my
 wodnes and myn indignacioun is molten
 vp on thys place, vp on the wallis, and
 vp on the bestes, and vp on the tree of
 the regioun, and vp on the frutus of the
 erthe; and it shal be tend vp, and not
 21 be^y quenchild. These thingus seith the
 Lord of ostes, God of Irael, 3oure brent
 sacrifices addeth to 3oure victorie sacri-
 22 fises, and eteth flesh. For Y spac not
 with 3oure faders, and I comaundide not
 to them, in the dai that I ladde them out
 fro the lond of Egipt, of the wrd of brent
 23 sacrifices, and of victorie sacrifices. But
 this wrd I comaundide to them, seiende,
 Hereth my vois, and Y shal be to 3ou a

seith the Lord. Go 3e to my place in Silo, 12
 where my name dwellide at the bigyn-
 nyng, and se 3e what thingis Y dide to it,
 for the malice of my puple Israel. And 13
 now, for 3e han do alle these werkis, seith
 the Lord, and Y spac to 3ou, and roos
 eerli, and Y spac, and 3e herden not, and
 Y clepide 3ou, and 3e answeriden not; Y 14
 schal do to this hous, wherynne my name
 is clepid to help, and in which hous 3e
 han trist, and to the place which Y 3af to
 3ou and to 3oure fadris, as Y dide to Silo.
 And Y schal caste 3ou forth fro my face, 15
 as Y castide^q forth alle 3oure britheren, al
 the seed of Effraym. Therfor nyl thou 16
 preie for this puple, nether take thou
 heriyng and preier for hem; and a3en-
 stonde thou not me, for Y schal not here
 thee. Whether thou seest not, what these 17
 men don in the citees of Juda, and in the
 stretis of Jerusalem? The sones gaderen 18
 stickis, and the fadris kyndlen a fier; and
 wymmen sprengen togidere ynnere fat-
 nesse, to make kakis to the queen of he-
 uene, to make sacrifice to alien goddis,
 and to terre me to wrathfulnesse. Whe- 19
 ther thei stiren me to wrathfulnesse? seith
 the Lord; whether *thei stiren* not hem
 silf in to schenschip of her cheer? Ther- 20
 for the Lord God seith these thingis, Lo!
 my strong veniaunce and myn indigna-
 cioun is wellid togidere on this place, on
 men, and on beestis, and on the tree of
 the cuntrei, and on the fruitis of erthe;
 and it schal be kyndlid, and it schal not
 be quenchild. The Lord of oostis, God of 21
 Israel, seith these thingis, Heepe 3e 3oure
 brent sacrifices to 3oure slayn sacrifices,
 and ete 3e fleischis. For Y spac not with 22
 3oure fadris, and Y comaundide not to
 hem of the word of brent sacrifices, and
 of slayn sacrifices, in the dai in which Y
 ledde hem out of the lond of Egipt. But 23
 Y comaundide this word to hem, and Y
 seide, Here 3e my vois, and Y schal be
 God to 3ou, and 3e schulen be a puple to

^p Om. *A sec. m. G pr. m. H.* ^q Om. *A.* ^r the which *A.* ^s Om. *E pr. m.* ^t and al *E pr. m.* ^u Om. *K.*
^v terreden *A.* ^w terreden *A.* ^x in to *E sec. m.* ^y Om. *AGHK.*

God, and 3ee shul be to me a puple; and goth in eche weie that Y comaunde to 24 3ou, that it wel be to 3ou. And thei herden not, ne boweden ther ere, but wenten awei in ther foule delites, and in shreudenes of ther euele herte; and thei 25 ben mad backward, and not befor, fro the day that the fadris of them wenten out fro the lond of Egipt vn to this dai. And I sente to 3ou alle my seruauns profetus^z, bi dai risende^a erli, and sendende. 26 And thei herden not me, ne boweden in ther ere; but inwardli hardeden ther nol, 27 and werse wro3ten than ther fadris. And thou shalt speke to them alle these wrdys, and thei shul not here thee; thou shalt clepe them, and thei shul not answern to 28 thee. And thou shalt sey to them, This is the^b folc, that herde not the vois of the Lord ther God, ne reseeyuede discipline; feith pershede, and is taken awei fro the 29 mouth of them. Dodde thin her, and thro3 aferr, and in euene rijt tac weiling; for the Lord hath throwen aferr, and forsaken the ieneracioun of his wod- 30 nesse. For the sonus of Juda diden euel in myn e3en, seith the Lord; thei setteden ther offendende thingus in the hous, in whiche ys inwardly clepid my name, 31 that thei defoule^c it; and thei bilden vp the he3e thingus of Tofeth, that is in the valey of the sone of Ennon, that thei brenne ther sones and ther doztris with fyr, the whiche thingus I comaundide not, 32 ne tho3te in myn herte. Therefore lo! dazes comen, seith the Lord, and it shal not be seid no mor Tofeth, and the valey of the sone of Ennon, but the valey of slazter; and thei shul birien in Tofeth, for thi that ther was not place to birie 33 *for the multitude of careynes*. And ben shal the moreyn of this puple in to mete to the foules of heuene, and to the^d bestus of erthe; and ther shal not be that dryue 34 away. And to resten I shal make fro the chef cytes of Juda, and fro the stretes

me; and go 3e in al the weie which Y comaundide to 3ou, that it be wel to 3ou. And thei herden not, nether bowiden doun 24 her eere, but thei 3eden in her lustis, and in the schrewidnesse of her yuel herte; and thei ben put^r bihynde, and not bifore, fro the dai in which her fadris 3eden out 25 of the lond of Egipt til to this dai. And Y sente to 3ou alle my seruauntis profetis, and Y roos eerli bi the dai, and Y sente. And thei herden not me, nether bowiden 26 doun her eere; but thei maden hard her nol, and wrou3ten worse than the fadris of hem. And thou schalt speke to hem 27 alle these wordis, and thei schulen not heere thee; and thou schalt clepe hem, and thei schul not answer to thee. And thou 28 schalt seie to hem, This is the folc, that herde not the vois of her Lord God^s, nether resseyuede chastysyng; feith perischide, and is takun awei fro the mouth of hem. Clippe thin heer, and cast awei, 29 and take thou weilyng strei3tli; for the Lord hath cast awei, and hath forsake the generacioun of his strong veniaunce. For 30 the sones of Juda han do yuel^t bifor myn 3en, seith the Lord; thei han set her offendyngis in the hous, in which my name is clepid to help, that thei schulden defoule that *hous*; and thei bildiden hi3e thingis 31 in Tophet, which is in the valei of the sone of Ennon, that thei schulden brenne her sones and her dou3tris bi fier, whiche thingis Y comaundide not, nether thou3te in myn herte. Therfor lo! daies comen, 32 seith the Lord, and it schal no more be seid Tophet, and the valei of the sone of Ennon, but the valey of sleyng; and thei schulen birie in Tophet, for ther is no place. And the deed careyn of this puple 33 schal be in to mete to the briddis of heuene, and to the heestis of erthe; and noon schal^u be that schal dryue awei. And Y 34 schal make to ceesse the vois of ioie, and the vois of gladnesse, and the vois of spouse, and the vois of spousesse fro the

^z and prophetis K. ^a Y rysyngē AGH. I rising E sec. m. ^b a A. ^c defouliden K. ^d Om. AEGHK.

^r maad CEFGRHKMNPQRUVX. ^s Om. N. ^t yuel thing I. ^u ther schal I.

of Jerusalem, vois of io3e, and vois of gladnesse, vois of the spouse man, and vois of the spouse womman; in desolacioun forsothe shal ben the erthe.

CAP. VIII.

1 In that tyme, seith the Lord, thei shul caste out the bonus of the king of Juda, and the bones of his princes, and the bones of prestus, and the bones of profetes, and the bones of hem that dwell-
2 iden^e Jerusalem fro ther sepulcris; and sprede them abrod to the sunne, and the^f moone, and al the kny3thed of heuene, whiche^g thei loueden, and to whom thei serueden, and after whiche thei 3iden, and whiche thei so3ten, and honoureden; thei shul not be gedered, and not biried; in to a dunghil vp on the face of erthe thei
3 shul be. And thei shul chesen more deth than lif, alle that residue shul be of this werste kinrede, in alle places that ben laft, to whiche I thre3 hem doun, seith
4 the Lord of ostis. And thou shalt sey to them, These thingus seith the Lord, Whether he that shal falle, shal not risen a3een^h? and he that is turned awei, shal
5 not be turned a3een? Whi thanne turned awei is this puple in to Jerusalem with striuous turnyng awei? Thei ca3ten les-
6 ing, and wolden not turne a3een. Y tooc heed, and herknede; no man that good is speketh, no man is that do penaunce 'vp onⁱ his synne, seiende, What haue Y do? Alle ben turned to ther cours, as an hors
7 in bure goende to bataile. The kite in heuene kne3 his tyme; the turtir, and the swalewe, and *the somer foul that is clepid cyconye*, kepten the time of ther comyng; my puple forsothe kne3 not the
8 dom of the Lord. Hou sey 3ee, Wise men wee ben, and the lawe of the Lord is with vs? Verely lesing wro3te the lyende
9 poyntil of the scribis. Confoundid ben

citees of Juda, and fro the stretis of Jerusalem; for the lond schal be in desolacioun.

CAP. VIII.

In that tyme, seith the Lord, thei schu-
1 len caste out the boonys of the kingis of Juda, and the boonys of princes therof, and the boonys of prestis, and the boonys of profetis, and the boonys of hem that dwelliden in Jerusalem fro her sepulcris; and thei schulen leie abrod tho *boonys*² to the sunne, and moone, and to al the kny3thod of heuene, which thei louyden, and which thei seruyden, and aftir whiche thei 3eden, and whiche thei sou3ten, and worschipiden; tho^v schulen not be gaderid, and schulen not be biried; tho^v schulen be in to a dunghil on the face of erthe. And³ alle men schulen cheese deth more than lijf, whiche ben left^w of this worst kynrede, in alle places that ben left, to whiche^x *places* Y castide hem out, seith the Lord of oostis. And thou schalt seie to hem,
4 The Lord seith these thingis, Whether he that schal falle, schal not rise a3en? and whether he that is turned awei, schal not turne a3en? Whi therfor is this puple in⁵ Jerusalem turned awei bi turnyng awei ful of strijf? Thei han take leesyng, and nolden^y turne a3en. Y perseyuede, and⁶ herknede; no man spekith that that is good, noon is^z that doith penaunce for his synne, and seith, What haue Y do? Alle ben turnede togidere to her cours, as an hors goyng bi fersnesse to batel. A kite⁷ in the eir knew his tyme; a turtle, and a swalewe, and a siconye, kepten^a the tyme of her comyng; but iny puple knew not the doom of the Lord. Hou seien 3e, We ben⁸ wise men, and the lawe of the Lord is with vs? Verili the fals writyng^b of scribis wrou3te leesyng. Wise men ben⁹

^e dwelliden in A. dwellen in GHK. ^f Om. G pr. m. to the H. ^g the whiche AGHK. ^h Om. E pr. m.
ⁱ C sup. ras. for E pr. m.

^v thei N. ^w residue, *ether left* CEFGHKMNQRSUVXY. ^x the whiche I. ^y wolden not I. ^z ther is I.
^a kepen N. ^b styl, *ether writing* CEFGHKMNQRSUVX.

the wise men, gast and cast thei ben.
 The wrd forsothe of the Lord thei casten
 10 aferr, and no wisdam is in hem. Ther-
 fore Y shal 3iue ther wymmen to straun-
 geres, and ther feeldis to alien eires; for
 fro the leste vnto^k the moste auarice alle
 folewen, fro the^l profete vnto the prest
 11 alle don^m lesing; and heleden the to-
 brosing of the do3ter of my puple to
 shenshippe, seiende, Pes, pes, whan ther
 12 was notⁿ pes. Confoundid thei ben, for
 abhomynacioun thei diden; but myche
 more by confusioun thei ben not con-
 foundid, and shamen thei kouthen not.
 Therfor thei shul falle among men fall-
 ende, in tyme of ther visitacioun thei
 13 shul falle togidere, seith the Lord. Geder-
 ende Y shal gedere them togidere, seith
 the Lord; ther is not grape in the vynes,
 and ther ben not fyges in the fige 3erd^o;
 the lef flowede doun, and I 3af to them
 14 the^p thingus that^q ben go hisidis. Whi
 sitte wee? cometh togidere, go wee in to
 the strengthid cite, and holde wee oure
 pes there; for our Lord hath maad vs to
 be stille, and drinke 3af to vs watir of
 galle; wee han synned forsothe to the
 15 Lord. Wee han abide pes, and ther was
 not good; tyme of leching, and lo! dred.
 16 Fro Dan is herd the fnesting^r of his hors;
 fro the vois of his^{rr} neizende^s f3zteres to-
 stirid is alle the lond; and thei camen,
 and deuoureden the lond, and his^t plente,
 17 the chef cite, and his dwelleres. For lo! I
 shal sende to 3ou werst edderes, to whiche
 is not enchaunting; and thei shul bite
 18 3ou, seith the Lord. My sorewe vp on
 sorewe, in me myn herte mournende.
 19 And lo! the vois of the cry of the do3ter
 of my puple fro a ferr lond. Whether the
 Lord is not in Sion, or his king is not
 in it? Why thanne me to wrathe thei
 stereden in ther grauen thingus, and in
 20 alyene vanytes? Ryp passede, endid is

schent, ben^c maad^d aferd and takun. For
 thei castiden^e awei the word of the Lord,
 and no wisdom is in hem. Therfor Y 10
 schal 3iue the wymmen of hem to straun-
 gers, and the feeldis of hem to alien eiris;
 for fro the leeste 'til to^f the mooste alle
 suen aueryce, fro a profete 'til to^f the
 preest alle maken leesyng; and thei heel- 11
 iden the sorowe of the dou3tir of my pu-
 ple to schenshippe, seiynge, Pees, pees,
 whanne no pees was. Thei ben schent, 12
 for thei diden abhomynacioun; 3he, rather
 thei weren not schent bi schenshippe, and
 kouden not be aschamed. Therfor thei
 schulen falle among falleris, in the tyme
 of her visitacioun thei schulen falle, seith
 the Lord. I gaderynge schal gadere hem, 13
 seith the Lord; no grape is in the vynes,
 and figis ben not in the fige tre; a leef
 felle doun, and Y 3af to hem tho thingis
 that ben go out ouer. Whi sitten we? 14
 come 3e togidere, entre we in to a strong
 citee, and be we stille there; for oure Lord
 hath maad vs to be stille, and 3af to vs
 drynk the watir of galle; for we han
 synned to the Lord. We abididen^g pees, 15
 and no good was; *we abididen^g* tyme of
 medicyn, and lo! drede *is*. Gnastyng of 16
 horsis therof is herd fro Dan; al the lond
 is moued of the vois of neiyngis of hise
 werriours; and thei camen, and deuour-
 iden the lond, and the plente therof, the
 citee, and the dwelleris therof. For lo! 17
 Y schal sende to 3ou the werste serpentis,
 to whiche is no charmyng; and thei schu-
 len bite 3ou, seith the Lord. My sorewe 18
is on sorewe, myn herte *is* mourenynge in
 me. And lo! the vois of cry of the dou3- 19
 ter of my puple *cometh* fro a ferr lond.
 Whether the Lord is not in Sion, ethir
 the kyng therof is not therynne? Whi
 therfor stiriden thei me to wrathfulnesse
 bi her grauun ymagis, and bi alien vany-
 tees? Heruest is passid, somer is endid; 20

^k to A. into G pr. m. H. ^l Om. EK. ^m dide E pr. m. ⁿ no GHK. ^o tree C pr. m. ^p tho AE sup. ras. GHK.
^q Om. E pr. m. ^r or noyse C sec. m. marg. noyse E sec. m. AGHK. ^{rr} Om. C. ^s neizynge AEGHK. ^t al
 his E pr. m. K. ^u and the A.

^c thei ben I. ^d Om. N. ^e casten I. ^f vnto I. ^g abiden IS.

21 somer; and wee ben not saf^v. Vp on the
to-treding of the do3tir of my puple Y am
to-treden, and sorewid; stoneyng with-
22 heeld me. Whether gumme is not in
Galaad, or a leche is not there? Whi
thanne the hid wounde of the do3ter of
my puple is not al helid^w?

CAP. IX.

1 Who shal 3yue to myn hed watir, and^x
to myn e3en a welle of teres? And I shal
wepe dai and ny3t the slayne men of the
2 do3ter of my puple. Who shal 3yue me
in to wildernesse of dyuers weie goeres?
And I shal forsake my puple, and gon
away fro them. For alle auoutreris thei
ben, and cumpanye of lawe brekeres;
3 and thei benten^y out ther tunge as ther
bowe of lesyng, and not of treuthe. Thei
ben coumfortid in erthe, for fro euel to
euel thei wenten out, and me thei knewe^z
4 not, seith the Lord. Eche^a kepe hymself
fro his nezhebre, and in eche brother of
hym haue he not trost; for eche brother
supplauntende shal supplaunte, and eche
5 frend gilendely shal go. And a man his
brother shal scorue, and treuthe shal not
speke; thei tazten forsothe ther tunge
to speke lesing; that wickely^b thei schul-
6 den^c don, thei trauaileden. Thi^d dwell-
ing in the myddel of treccherie; in trec-
cherie thei forsoke me to knowen, seith
7 the Lord. Therefore these thingus seith
the Lord of ostus, Lo! I shall 3eete and
preue them^e; what forsothe other thing
'shal Y^f do fro the face of the sone^g of my
8 puple? An arwe woundende^h the tunge
of hem, treccherie it spac; in hisⁱ mouth
pees with his frend he speketh, and pri-
9 ueli he putteth to hym aspies. Whether
vp on these thingus I shal not visite, seith
the Lord, or in to such a maner folc shal
10 not be vengid my soule? Vp on moun-
teynes Y shall take to weping and mourn-
yng^k, and^l vp on the faire thingus of

and we ben not sauyl. Y am turmentid, 21
and sori on the sorewe of the dou3ter of
my puple; astonying helde me. Whether 22
resyn[†] is not in Galaad, ether a leche is
not there? Whi therfor the wounde of
the dou3tir of my puple is not heelid
perfitli?

[†] *resyn*, is a
gumme of greet
odour, and me-
dicynable. *Λ et*
plures.

CAP. IX.

Who shal 3yue watir to myn heed, 1
and a welle of teeris to myn 3en? And
Y schal biwepe dai and ni3t the slayn men
of the dou3ter of my puple. Who schal 2
3yue me in to a wildernesse of dyuerse
weigoeris? And I schal forsake my puple,
and Y schal go awei fro hem. For whi alle
ben auowteris, and the cumpenyes of tres-
passouris a3ens the lawe; and thei helden 3
forth her tunge as a bouwe of leesyng,
and not of treuthe. Thei ben coumfortid
in erthe, for thei 3eden out fro yuel to
yuel, and thei knewen not me, seith the
4 Lord. Ech man kepe hym fro his nei3-4
bore, and haue no trist in ony brother of
hym; for whi ech brother disseuyng
schal disseyue, and ech frend schal go
gilefuli. And a man schal scorue his 5
brother, and schal not speke treuthe; for
thei tau3ten her tunge to speke leesyng;
thei traueliden to do wickidli. Thi dwell-
6 yng *is* in the myddis of gile; in gile thei
forsoken to knowe me, seith the Lord.
Therfor the Lord of oostis seith these 7
thingis, Lo! Y schal welle togidere, and
Y schal preue hem; for whi what other
thing schal Y do fro the face of the dou3-
8 ter of my puple? The tunge of hem *is* an
arowe woundyng, and spak gile; in his
mouth he spekith pees with his frend,
and priueli he settith tresouns to hym.
Whether Y schal not visite on these 9
thingis, seith the Lord, ether schal not
my soule take veniaunce on sicke a folc?
On hillis Y schal take wepyng and mourn-
10 yng, and weilyng on the faire thingis of

^v saued *E sec. m. AGHK.* ^w stopped *E pr. m.* ^x Om. *c pr. m.* ^y benden *AEGH.* ^z knowen *K.* ^a Eche
man *E sec. m. AGHK.* ^b wickidly *AGHK.* ^c Om. *c pr. m. E pr. m.* ^d Ther *K.* ^e 3ou *E pr. m. AGHK.*
^f I shal *E pr. m.* ^g dou3ter *AGHK.* ^h woundide *AHK.* ⁱ ther *E pr. m.* ^k lamenting *c pr. m. E pr. m.*
^l Om. *c pr. m.*

desert weilende, for thei ben brend vp; for thi that ther was^m not a man passende thur₃, and thei herden not the vois of the weldere; fro the foul of heuene vn to the bestes, thei ^ziden ouerⁿ, and wenten 11 awei. And Y shal ^zyue Jerusalem in to hepes^o of grauel, and in to couches of dragounes; and^p the cites of Juda Y shal ^zyuen in to desolacioun, for thi that ther 12 is not a dwellere. Who is a wis man that vnderstant^q this, and to whom the wrd of the mouth of the Lord be mad, that he telle this^r? Whi pershede the lond; ful out is brend as desert, for thi 13 that ther ys not that thur₃ passe? And the Lord seide, For thei forsoken my lawe, that I ^zaf to them, and thei herden 14 not my vois, and thei ^zide not in yt; and ^ziden^s awei after the shreudenesse of ther herte, and aftir Baalym, whom thei hadde 15 lerned of ther^t fadris; therefore these thingus seith the Lord of ostus, God of Irael, Lo! I shal fede this puple with wrmod, and drinke Y shal ^zyue to them 16 water of galle^u. And Y shal scatere them in Jentilis, that knewe not thei and the fadris of hem; and Y shal sende vpon hem swerd, to the tyme that thei be ful 17 wastid. These thingus seith the Lord of ostus, God of Irael, Beholdeth, and clepeth weilende w^ymmen, and come thei; and^v to them that wise ben sendeth, and 18 go thei forth. Hee^ze thei, and take thei to vp on vs mournyng^w; leden out oure e^zen teres, and oure e^ze lydis flowe thei 19 down with watris; for the vois of lamenting^x herd is fro Sion. What maner wastid wee ben, and confoundid hugely? for we han forsake the lond, for throwen 20 down ben oure tabernacles. Hereth therefore, ^zee w^ymmen, the wrd of the Lord, and taken to ^zoure eres the sermoun of his mouth; and techeth ^zoure do^ztris lamenting, and eche womman hir ne^zhe-

desert, for tho^h ben brent; for no man is passynge forth, and thei herden not the vois of hym that weldith; fro a brid of the eir 'til toⁱ scheep, tho^k passiden ouer, and ^zeden awei. And Y schal ^zyue Jeru- 11 salem in to heepis of grauel, and in to dennes of dragouns; and Y schal ^zyue the citees of Juda in to desolacioun, for ther is no dwellere. Who is a wise man that 12 schal vnderstonde these thingis, and to whom the word of the mouth of the Lord schal be maad, that he telle this? Whi the erthe perischide, it is brent as desert, for noon is that passith? And the Lord 13 seide, For thei forsoken my lawe, which Y ^zaf to hem, and thei herden not my vois, and thei ^zeden not thereynne; and 14 thei ^zeden aftir the schrewidnesse of her herte, and aftir Baalym, which thei lerneden of her fadris; therfor the Lord of 15 oostis, God of Israel, seith these thingis, Lo! Y schal fede this puple with wermod, and Y schal ^zyue to hem drynke the watir of galle. And Y schal scatere hem among 16 hethene men, whiche thei and her fadris knewen not; and Y schal sende swerd aftir hem, til thei ben wastid. The Lord 17 of oostis, God of Israel, seith these thingis, Biholde ^ze, and clepe ^ze w^ymmen 'that weilen^l, and come thei; and sende ^ze to tho *w^ymmen* that ben wise, and haste thei. Haste thei, and take thei weilynge 18 on ^zou; ^zoure i^zen brynge down teeris, and ^zoure i^zelidis flowe with watris; for the 19 vois of weilyng is herd fro Sion. Hou ben we distried, and schent greetli? for we han forsake the lond, for oure tabernaclis ben forsakun. Therfor, w^ymmen, here ^ze 20 the word of the Lord, and ^zoure eeris take the word of his mouth; and teche ^ze ^zoure dou^ztris weilyng, and ech womman *teche* hir ne^zbore mournyng. For whi deth 21 stiede bi ^zoure wyndows, it entride in to ^zoure housis, to leese litle children with

^m is AEGH. ⁿ ouer ^ziden E. ^o hipelis F *pr. m.* AGHK. ^p for E *pr. m.* ^q vnderstondith AEGHK. ^r it E *pr. m.* ^s thei ^zeden AGHK. ^t thi K. ^u gallys AK. ^v Om. E *pr. m.* AGHK. ^w lamenting C *pr. m.* E *pr. m.* ^x mournyng AK. the mournyng E *sec. m.* GH.

^h thei N. ⁱ vnto I. ^k thei N. ^l weileressis CEFHGKMNPRSUUVX. weilsteris I.

21 bore weiling. For steꝛede vp deth bi 3oure wyndowes, gon in is to 3oure houses, to scatere the litle childer withoutforth, 22 and the 3unge men of the stretis. Spec, These thingus seith the Lord, And ther shal falle the 'dead careyn^y of man^z as drit vp on the face of the regioun, and as hey bihynde the bac of the mowere, 23 and ther is not that gedere. These thingus seith the Lord, Glorie not a wis man in his wisdam, and glorie not a strong man in his strengthe, and^a glorie 24 not^b a riche man in his riches; but in this glorie he^c that glorieth, to witen and to knowe me, for I am the Lord, that do mercy and dom and riꝓtwisnesse in erthe^d. These thingus forsothe plesen 25 to me, seith the Lord. Lo! dazes comen, seith the Lord, and Y shal visite vpon eche that hath the vtmost^e skyn of the 26 3erde vncircumcidid; vp on Egipt, and vp on Juda, and vp on Edom, and vp on the sonus of Amon, and vp on Moab, and vp on alle tho that ben dodded in to the her, dwellende in desert; for alle Jentiles han the vtmost^f skyn of the 3erde, al forsothe the hous of Irael ben vncircumcidid the^g herte.

CAP. X.

1 Hereth the wrd that the Lord spac 2 vp on 3ou, the^h hous of Irael. These thingus seith the Lord, Aftir the weies of Jentiles wileth not lerne, and fro the signes of heuene wileth not drede, that 3 dreden Jentiles, for the lawis of puples ben veyne. For the tree of the wilde wode kut of the were of the hondus of the 4 craftes man in an hachet; with siluer and gold he enourneth it; with nailes and hameres ioynede it, that it 'be notⁱ 5 losid atwynne. In licnesse of a formed ynage thei ben forgid, and thei shul not speke; born thei shul be taken away, for thei moun not go; wileth not thanne

^y deth smyting *E pr. m.* ^z a man *AGHK.* ^a ne *AE pr. m. GHK.* ^b Om. *E pr. m.* ^c Om. *E pr. m.*
^d the erthe *E pr. m.* ^e vttermost *AGHK.* ^f vttermost *AGHK.* ^g in *AGHK.* ^h of the *E pr. m.* ⁱ shulde not ben *E pr. m.* shulde bin *K.*

^m aftir *CEFGHIKMNQRSUVX.* ⁿ ther is *I.* ^o circumcidid *N.* ^p Om. *CEFGHIKMNQRSUVX.*

outforth, and 3onge men fro the stretis. Speke thou, the Lord seith, these thingis, 22 And the deed bodi of a man schal fal doun as a toord on the face of the cun- trei, and as hei bihynde^m the bak of the mowere, and noon isⁿ that gaderith. The 23 Lord seith these thingis, A wise man haue not glorie in his wisdom, and a strong man haue not glorie in his strengthe, and a riche man haue not glorie in hise rich- essis; but he that hath glorie, haue glorie 24 in this, to wite and knowe me, for Y am the Lord, that do merci and dom and riꝓtfulnesse in erthe. For whi these thingis plesen me, seith the Lord. Lo! daies 25 comen, seith the Lord, and Y schal visite on ech man that hath prepucie vncircum- cidid; on Egipt, and on Juda, and on 26 Edom, and on the sones of Amon, and on Moab, and on alle men that ben clippid on long heer, and dwellen in desert; for whi alle hethene men han prepucie, for- sothe al the hous of Israel ben vncircum- cidid^o in herte.

CAP. X.

The hous of Israel, here 3e the word 1 which the Lord spac on 3ou. The Lord 2 seith these thingis, Nyle 3e lerne aftir the weies of hethene men, and nyle 3e drede of the signes of heuene, whiche *signes* hethene men dreden. For the lawis of 3 puplis ben veyn, for whi the werk of hondis of a crafti man hath kit doun with an axe a tre of the forest. He made it fair 4 with siluer and gold; with naylis and hameris he ioynede *it^v* togidere, that it be not loosid. *Idols* ben maad in the lic- 5 nesse of a palm tree, and schulen not speke; tho schulen be takun and be bo- run, for tho moun not go; therfor nyle

drede them, for neither euele thei moun
 6 do, ne wel. Ther is not lic of^k thee,
 Lord; gret thou^l, and gret thi^m name in
 7 strengthe. Who shal not drede thee, O!
 thou king of Jentilis? thin is forsothe
 wrshipe among alle the wise men of Jen-
 tilis, and in alle the reumes of hem noen
 8 is lic ofⁿ thee. Togidere vnwise men and
 foolis shul be preued, the doctrine of the
 9 vanyte^o of them a tree is with siluer en-
 wrappid. Fro Tarsis it is broȝt, and the
 gold fro^p Ofir; the werc of the craftus^q
 man, and the hond of the metal werkere;
 'iacynct, or as men seyn^r, violet blyw silc
 and purple the clothing of them; the werc
 10 of craftus men alle these thingus. The
 Lord forsothe is verre God; he^s is God lyu-
 ende, and king euermor lastende; of his
 indignacioun shal be moued the erthe, and
 11 suffren shul not Jentiles his threting. Thus^t
 thanne ȝee shul sey to them, The goddis
 that 'maden not heuene and erthe, pershe
 thei^u fro the erthe, and fro these thingus
 12 that ben vnder heuene. That maketh
 the erthe in his strengthe, maketh redi
 biforn the world in his wisdam, and in
 13 his prudence streccheth out heuenus. At
 his vois he ȝyueth multitude of watris in
 heuene, and rereth vp litle cloudus fro
 the vtmostus^v of erthe; leitus in to reyn
 he maketh, and bringeth out wind of his
 14 tresores. Fool mad is eche man of his
 kunnyng, confoundid is eche craftes man
 in his grauen thing^w; for fals is that he
 ȝetede, and ther is not spirit in hem.
 15 Veyn thei ben, and the werc wrthi lashing-
 ing; in tyme of ther visiting thei shul
 16 pershe. Lic is not to these^x the part of
 Jacob, who forsothe formede alle thingus
 he is, and Irael the ȝerde of his eritage;
 17 Lord of ostus name is to hym. Gedere
 fro the erthe thi confusion, that dwell-
 18 ist in seging; for these thingus seith the
 Lord, Lo! Y ferr shal throwe the dwel-

3e drede tho, for tho^q moun nether do
 yuel, nethir wel. Lord, noon is lijk thee; 6
 thou *art* greet, and thi name *is* greet in
 strengthe. A! thou king of folkis, who 7
 schal not drede thee? for whi onour is
 thin among alle wise men of hethene men,
 and in alle the rewmes of hem noon is lijk
 thee. Thei schulen be preued, vnwise and a
 foolis togidere; the techyng of her vanyte
is a tre. Siluer wlappid is brouȝt fro 9
 Tharsis, and gold fro Ophaz; *it is* the
 werk of a crafti man, and of the hond of
 a worchere in metel; iacynct and purpur
ben the clothing of tho^r; alle these thingis
ben the werk of werk men. Forsothe 10
 the Lord is veri God; he is God lyuyng;
 and a kyng euerlastyng; the erthe schal
 be mouyd togidere of his indignacioun,
 and hethene men schulen not suffre the
 manaassing of hym. Therfor thus ȝe 11
 schulen seie to hem, Goddis that maden
 not heuene and erthe, perische fro erthe^s,
 and fro these thingis that ben vndur he-
 uene. *He is God*, that makith the erthe 12
 in his strengthe, makith^t redi the world
 in his wisdom, and stretchith forth he-
 uenes bi his prudence. At his vois he 13
 ȝyueth the multitude of watris in heuene,
 and he reisith mystis fro the endis of
 erthe; he makith leitis into reyn, and
 ledith out wynd of his tresouris. Ech 14
 man is maad a fool of kunnyng, ech crafti
 man is schent in a grauun ymage; for
 whi that that^u he wellide togidere is fals,
 and no spirit is in tho^v. Tho ben veyn, 15
 and a werk worthi of scorn; tho schulen
 perische in the tyme of her visitacioun.
 The part of Jacob is not lijk these, for he 16
 that formede alle thingis is *God of Jacob*,
 and Israel *is* the ȝerde of his eritage; the
 Lord of oostis is name to hym. Thou 17
 that dwellist in bisegyng, gadere fro the
 lond thi schenscipe; for the Lord seith 18
 these thingis, Lo! Y schal caste awei fer

^k Om. c pr. m. E pr. m. ^l ert thou AK sec. m. ^m is thi AK sec. m. ⁿ Om. c pr. m. E pr. m. ^o birthe
 E pr. m. ^p of AK. ^q crafty K. ^r Om. c et E pr. m. ^s and he E pr. m. ^t This A. ^u heuene and erthe
 maden not, pershe thei E pr. m. ^v vttermostis AGHK. ^w thinges K. ^x hem A.

^q thei N. ^r hem N. ^s the erthe I. ^t that makith I. ^u Om. N. ^v hem N.

leris of the lond in this while^z; and tro-
 blen hem, so that thei be not founden.
 19 Wo to me vp on my to-treding, my werst
 veniaunce; I forsothe seide, Pleynli this
 20 myn infirmyte is, and Y schal bern it. My
 tabernacle is wastid, alle my litle cordis
 ben to-broke; my sonus wenten out fro
 me, and stonde^a not stille; ther is not
 that strecche out more my tent, and rere
 21 vp my skynnes. For folili diden shep-
 perdis, and the Lord thei soʒten not;
 therfor thei vnderstode not, and eche floe
 22 of hem is scatered. Vois of heering lo!
 is comen, and gret stiring fro the lond of
 the north, that thei sette the cites of
 Juda in to wildernesse, and a dwelling
 23 place of dragounus. I wot, Lord, for of
 man is not his weie, ne of man is that
 24 he go, and riʒt reule hys goingus. Chas-
 tise me, Lord; ner the latere in dom
 and not in^b thi wodnesse, lest par auen-
 25 ture to noʒt thou bringe me. Heeld out
 thin indignacioun vp on Jentyles that
 knewen not thee, and vp on prouynces
 that thi name inwardli clepeden not;
 for thei eeten Jacob, and deuoureden
 hym, and wasteden hym, and his wor-
 shepe destrojeden.

CAP. XI.

1 The wrd that is do to Jeremye of the
 2 Lord, seiende, Hereth the wrdus of this
 couenaunt, and speketh to the men of
 3 Juda, and dwelleres of Jerusalem; and
 thou shalt sey to them, These thingus
 seith the Lord God of Irael, Cursid^c the
 man that shal not here the wrdus of this
 4 couenaunt, that Y comaundede to ʒoure
 fadris, in the dai that Y ladde hem out
 fro the lond of Egipt, fro the irene fur-
 neys; seiende, Hereth my vois, and doth
 alle thingus that Y comaundide^d to ʒou,
 and ʒee shul be to me in to a puple, and
 5 Y shal be to ʒou in to a God; that Y rere
 the oth that Y swor to ʒoure fadris, me to
 ʒyue to them a lond flowende mylc and

the dwelleris of the loond in this while;
 and Y schal ʒyue tribulacioun to hem, so
 that thei be not foundun. Wo to me on 19
 my sorewe, my wounde is ful yuel; for-
 sothe Y seide, Pleynli this is my sike-
 nesse, and Y schal bere it. My tabernacle 20
 is distried, alle my roopis ben brokun;
 my sonus ʒeden out fro me, and ben not;
 noon is that schal stretche forth more my
 tente, and schal reyse my skynnes. For 21
 the scheepherdis diden folili, and souʒten
 not the Lord; therfor thei vndurstoden
 not, and alle the flok of hem is scaterid.
 Lo! the vois of hering cometh, and a 22
 greet mouynge togidere fro the lond of
 the north, that it sette the citees of Juda
 in to wildirnesse, and a dwellynge place
 of dragouns. Lord, Y woot, that the weie 23
 of a man is not of hym, nether it is of a
 man that he go, and dresse hise steppis.
 Lord, chastise thou me; netheles in doom 24
 and not in thi strong veniaunce, lest per-
 auenture thou dryue me to nouʒt. Schede^w 25
 out^x thin indignacioun on hethene men
 that knewen not thee, and on prouynces
 that clepiden^y not thi name to help; for
 thei eeten Jacob, and deuouriden hym, and
 wastiden hym, and destrieden the onour
 of hym.

CAP. XI.

The word that was maad of the Lord 1
 to Jeremye, and seide, Here ʒe the wordis 2
 of this couenaunt, and speke ʒe to the men
 of Juda, and to the dwelleris of Jerusa-
 lem; and thou schalt seie to hem, The 3
 Lord God of Israel seith these thingis,
 Cursid *be* the man that herith not the
 wordis of this couenaunt, which Y co- 4
 maundide to ʒoure fadris, in the dai in
 which Y ledde hem out of the lond of
 Egipt, fro the irone furneis; and Y seide,
 Here ʒe my vois, and do ʒe alle thingis
 whiche Y comaundide to ʒou, and ʒe schu-
 len be in to a puple to me, and Y schal be
 in to God to ʒou; that Y reise the ooth 5
 which Y swoor to ʒoure fadris, that Y

^z wyse κ. ^a stooden κ *sec. m.* ^b after *E pr. m.* ^c Cursid is *AK sec. m.* ^d comaunde κ.

^w Heelde I. ^x thou N. ^y clepen I.

hony, as is this dai. And Y answerde,
 6 and seide, Amen, Lord. And the Lord
 seide to me, Crye out alle these wrdus in
 the cite^e of Juda, and withouteforth Je-
 7 rusalem, seiende, Hereth the wrdus of
 this couenaunt, and doth them; for wit-
 nessende Y witnessede 3oure faders, in
 the dai that Y ladde them out fro the
 lond of Egipte, vnto this day; erly ris-
 ende Y^f witnessede, and seide, Hereth my
 8 vois. And thei herden not, ne boweden in
 ther ere, but wenten awei eche^s in to the
 shreudenesse of his^h euele herte; and Y
 bro3te in vp on hem alle the wrdus of this
 couenaunt, that Y comaundide that thei
 10 schulden do, and thei diden not. And
 the Lord seide to me, Ther is founde
 coniuracioun in the men of Juda, and in
 the dwelleris of Jerusalem; thei ben
 turned a3een toⁱ the rathere wickid-
 nesses^k of ther faders, that wolden not
 here my wrdus; and these thanne afir
 aliene goddis 3iden awei^l, that thei serue^m
 to them; all voide maden the house of
 Irael and the hous of Juda my coue-
 11 naunt, that Y couenauntede with ther
 faders. Wherefore these thingus seith the
 Lord, Lo! Y shal bringen in vp on hem
 eueles, of whiche gon out thei shul not
 moun; and thei shul crien to me, and Y
 12 shal not heren hem. And gon shul the
 citees of Juda and the dwelleris of Jeru-
 salem, and crien to them, to whom thei
 offren; and thei shul not saue them in
 13 tyme of ther tormenting. After the
 noumbre forsothe of thi citees weren thi
 goddis, Juda, and after the noumbre of
 thi weies, Jerusalem, thou settedest au-
 teres of confusion, autres to offre to Ba-
 14 lim. Thou thanne, wile thou not pre3e
 for this puple, and ne take thou too for
 them preising and orisoun; for Y shal
 not heren in theⁿ tyme of ther cry to me,
 15 in tyme of ther torment. What is, that
 my loued in myn hous doth many hid-

schulde 3yue to hem a lond flowynge with
 mylk and hony, as this dai is. And Y
 answeride, and seide, Amen, Lord. And
 6 the Lord seide to me, Crye thou alle these
 wordis in the citees of Juda, and with out
 Jerusalem, and seie thou, Here 3e the wordis
 of this couenaunt, and do 3e tho^z; for Y
 7 witnessynge haue witnessid to 3oure fa-
 dris, in the dai in which Y ledde hem out
 of the lond of Egipt, 'til to^a this dai; Y
 roos eerli, and witnesside, and seide, Here
 3e my vois. And thei herden not, nether⁸
 bowiden doun her eere, but thei 3eden
 forth ech man in the schrewidnesse of his
 yuel herte; and Y brou3te in on hem alle
 the wordis of this couenaunt, which Y
 comaundide that thei schulden do, and
 thei diden not. And the Lord seide to
 10 me, Sweryng togidere is foundun in the
 men of Juda, and in the dwelleris of Je-
 rusalem; thei turneden a3en to the for-
 mere wickidnessis of her fadris, that nol-
 den^b here my wordis; and therfor these
 men 3eden afir alien goddis, for to serue
 hem; the hous of Irael and the hous of
 Juda maden voide my couenaunt, which
 Y made with the fadris of hem. Where-
 11 for the Lord seith these thingis, Lo! Y
 schal bringe in on hem yuels, of whiche
 thei schulen not mow go out; and thei
 schulen crie to me, and Y schal not here
 hem. And the citees of Juda and the
 12 dwellers of Jerusalem schulen go, and
 schulen crye to hem, to whiche thei offren
 sacrifices; and thei schulen not saue hem
 in the tyme of her turment. For thou,
 13 Juda, thi goddis weren bi the noumbre
 of thi citees, and thou settidist auters of
 schenschiipe, bi the noumbre of the weies
 of Jerusalem, autres to offre sacrifices to
 Baalym. Therfor nyle thou preie for this
 14 puple, and take thou not heri yng and
 preier for hem; for Y schal not here in
 the^c tyme of the cry of hem to me, in the^c
 15 tyme of the turment of hem. What is it,

^e citee A. ^f Om. G pr. m. II. ^g echone E pr. m. ^h her A. ⁱ in to A. ^k wickenesses E. ^l awei schulde
 AG pr. m. II K. ^m schulde seruen E sec. m. G sec. m. ⁿ Om. A.

^z hem N. ^a vnto I. ^b wolden not I. ^c Om. I.

ous giltus? whether hoeli flesh 'shul don
 awei^p fro thee thi malices, in whiche
 16 thou gloriest^q? An olyue plenteuous,
 fair, fructuous, semeli, clepede the Lord
 thi name; at the vois of the grete speche
 brende out fyr in it, and to-brend ben
 17 alle his busschy places. And the Lord
 of ostus that plauntede thee, spac vp on
 thee euel, for the euelus of the hous of
 Irael, and of the hous of Juda, that thei
 diden to themself, offrende to Balim, to
 18 terre me. Thou forsothe, Lord, hast
 shewid to me, and Y knez; thou hast
 19 shewid to me the studies of hem. I^r as
 a debonere lomb, that is born to slayn
 sacrificise; and Y knez not, for thei tho3ten
 vp on me conseil, seiende, Sende wee a
 tree in to his bred, and shaue wee hym
 out fro the lond of lyueres, and his name
 20 be no more membred. Thou forsothe,
 Lord of Sabaoth, that demest riztwisly,
 and prouest reenes and hertes, see Y thi
 veniaunce of them; to thee forsothe Y
 21 shewede my cause. Therfor these thingus
 seith the Lord to the men of Anatoth,
 that sechen my soule, and seyn, Thou
 shalt not profecien in the name of the
 Lord, and thou shalt not die in oure
 22 hondus. Therfor these thingus seith the
 Lord of ostus, Lo! Y shal visite vp on
 hem; 3unge men shul die in swerd, the
 sonus of them and the do3tris^s of them
 23 shul dien in hunger; and relikes shul
 not ben of hem; I shal leden in forsothe
 euel vp on the men of Anatoth, a 3er of
 the visitynge of hem.

CAP. XII.

1 Riztwis forsothe thou art, Lord; if Y
 dispute with thee, nerthelaterere rizte
 thingus I shal speke to thee. Whi the
 weie of vupitous men is maad welsum?
 Well is to alle that the^t lawe breken, and
 2 wickeli^u don? Thou hast plauntid hem,

that my derlyng doith many greet tres-
 passis in myn hous? whether hooli
 fleischis schulen do awei fro thee thi ma-
 lice, in which thou hast glorie? The¹⁶
 Lord clepide thi name an olyue tre, fair,
 ful of fruyt, schapli; at the vois of a greet
 speche fier brent an hi3 ther ynne, and the
 buyschis therof ben brent. And the Lord¹⁷
 of oostis that plauntide thee, spak yuel on
 thee, for^d the yuels of the hous of Israel,
 and of the hous of Juda, whiche thei
 diden to hem silf, and offriden to Baalym,
 to terre me to wraththe. Forsothe, Lord,¹⁸
 thou schewidist to me, and Y knew; thou
 schewidist to me the studies of hem. And¹⁹
 Y *am* as a mylde lomb, which is borun to
 slayn sacrifice; and Y knew not, that thei
 thou3ten counsels on me, and seiden, Sende
 we a tre in to the brede of hym, and rase
 we hym awei fro the lond of lyueris, and
 his name be no more hadde in mynde.
 But thou, Lord of oostis, that demest²⁰
 iustli, and preuest reynes and hertis, se
 Y thi veniaunce of hem; for to thee Y
 schewide my cause. Therfor the Lord²¹
 seith these thingis to the men of Anathot,
 that seken thi lijf, and seien, Thou schalt
 not prophesie in the name of the Lord,
 and thou schalt not die in oure hondis.
 Therfor the Lord of oostis seith these²²
 thingis, Lo! Y schal visite on hem; the
 3ouge men of hem schulen die bi swerd,
 the sones of hem and the dou3tris of hem
 schulen die for hungur; and no relifs,²³
ether children abidynges^e, schulen be of
 hem; for Y schal bringe yunne yuel^f on the
 men of Anathot, the 3eer of the visitacioun
 of hem.

CAP. XII.

Forsothe, Lord, thou art iust; if Y dis-
 pute with thee, netheles Y schal speke iust
 thingis to thee. Whi hath the weie of
 wickid men prosperite? It is wel to alle
 men that breken the lawe, and doen wick-
 idli? Thou hast plauntid hem, and thei²

^p bringe don awei shul *E pr. m.* ^q art gloried *E pr. m.* ^r And I κ. ^s dou3ter κ. ^t Om. *E pr. m.*
^u wickidly *AGHK.*

^d fro 1. ^e left 1. ^f yuel thing 1.

and roote thei senten^v; thei profiten, and maken frute; ny₃ thou art to the mouth of them, and 'aferr^w fro the reenes of them. And, thou, Lord, hast^x knowe me, seen me, and proued myn herte with thee. Gedere them as a flok to slayn sacrifice, and halewe them in the dai of slazter. Hou longe weilen shal the erthe, and the erbe of alle regioun shal be dried, for the malice of men dwellende in it? Wastid is the beste, and foul, for thei seiden, He shal not seen oure laste. If with 'foot men^y rennende thou tra-uailedst, hou shalt thou moun striue with hors? whan forsothe in the lond of pes siker thou 'were not^z, what shuldest^a thou do in the pride of Jordan? For whi and thi brethern and the hous of thi fader, also thei fo₃ten a₃en thee, and crieden after thee with pleyn vois; ne leue thou hem, whan thei shul speke to thee goode thingus. I haue forsake myn hous, 'Y lafte myn eritage^b; Y^c ₃af my loued soule 'in to^d the hondus of his enemys. Mad is to me myn eritage as a leoun in the wode; he ₃af a₃en me 'a vois^e, and therefore Y hatede it. Whether a brid of dyuers coloures myn eritage to me? whether a brid died thur₃ out? Cometh, beth gedered, alle ₃ee bestes^f of the^g erthe; 'haste ₃ee^h to deuouren. Many shepperdis wasteden my vyne₃erdⁱ, to-treeden my part, ₃auen my desirable porcioun in to desert of wildernesse, putten it in to wasting, and it weilede vp on me; with desolacioun desolat is al the lond, for no man is that a₃een thenke in herte. Vp on alle the weies of desert camen alle the wasteres of the lond, for the swerd of the Lord shal deuoure fro the vtmostus^k of the erthe vnto the vtmost^l of it; ther^m is not pes to alle flesh. Thei sewen whete, and repeden thornes; the erytage thei token, and to them it

senten roote; thei encreessen, and maken fruyt; thou art ni₃ to the mouth of hem, and fer fro the reynes of hem. And thou, Lord, hast knowe me, thou hast seyn me, and hast preued myn herte with thee. Gadere thou hem togidere as a flok to slayn sacrifice, and halewe thou hem in the dai of sleyng. Hou long schal the erthe mourne, and ech eerbe of the feeld schal be dried, for the malice of hem that dwellen ther ynne? A beeste is wastid, and a brid, for thei seiden, *The Lord* schal not se oure laste thingis. If thou trauelist⁵ rennyng with foot men, hou schalt thou mow stryue with horsis? but whanne thou art sikur in the lond of pees, what schalt thou do in the pride of Jordan? For whi bothe thi britheren and the hous⁶ of thi fadir, ₃he, thei fou₃ten a₃ens thee, and crieden with ful vois aftir thee; bileue thou not to hem, whanne thei speken goodis to thee. I haue left myn hous, Y⁷ haue forsake myn eritage; Y ₃af my loued soule in to the hondis of enemyes therof. Myn eritage is maad as a lioun in the⁸ wode to me; it ₃af vois a₃ens me, therfor Y hate⁸ it. Whether myn eritage is a⁹ brid of dyuerse colours to me? whether *it is* a brid died thorou out? Alle beestis of the feeld, come ₃e, be ₃e gaderid togidere; haste ₃e for to deuoure. Many¹⁰ scheepherdis distrieden my vyner, defouliden my part, ₃auen my desirable porcioun in to desert of wildirnesse; thei settiden¹¹ it in to scater yng, and it mourenyde on me; al the lond is desolat bi desolacioun, for noon is that a₃en thenkith in herte. Alle distrieris of the lond camen on alle¹² the weies of desert, for the swerd of the Lord schal deuoure fro the laste part of the lond 'til to^h the laste part therof; no pees is to al fleisch. Thei sowiden wheete,¹³ and repiden thornes; thei token erytage, and it schal not profite to hem. ₃e schu-

^v putten c pr. m. E pr. m. ^w ferr c pr. m. ^x thou hast E pr. m. ^y a foote E pr. m. ^z were E pr. m. shuldist ben sec. m. marg. were not terl. m. ^a shalt AGHK. ^b Om. E pr. m. ^c and AGHK. ^d I lafte myn eritage in to E pr. m. ^e the ny₃t E pr. m. ^f Om. E pr. m. ^g Om. AEGHK. ^h goth forth c pr. m. E pr. m. Om. E sec. m. ⁱ vyne c pr. m. E pr. m. ^k vttermostis AGHK. ^l vttermost AGHK. ^m and ther k sec. m.

^g hatide A sec. m. ^h vnto I.

shal not profiten. 3ee shul be confoundid of 3oure frutus, for the wrathe of the
 14 wodnesse of the Lord. These thingus seith the Lord a3en alle my werste ne3hebores, that touchen the eritage that Y delide to my puple Irael, Lo! Y shal pullen vp them fro ther lond, and the hous of Juda Y shal pullen vp fro the
 15 myddesⁿ of them. And whan Y shal pullen vp them, Y shal be turned, and han^o merci of them; and Y shal bringe them a3een, a man to his eritage, and a
 16 man to his lond. And it schal be, if^p tazt men lerneden the weies of my puple, that thei swere in my name, Lyueth the Lord, as thei tazten my puple to swern in Baal, thei shulu be bild vp in the
 17 myddel of my puple. That if thei ^{schul} not heren^q, Y shal pulle awei that folc with pulling awei and perdicion, seith the Lord.

CAP. XIII.

1 These thingus seith the Lord to me, Go, and haue to thee a lynene bregirdil; and put it vp on thi lendus, and in to
 2 water thou shalt not puften it in. And Y hadde the bregirdil, aftir the wrd of the Lord; and Y putte it^r aboute my lendus.
 3 And don is the wrd of the Lord
 4 the secounde tyme to me, seiende, Tac the bregirdil that thou haddest, that is aboute thi lendus; and risende go to Euf-
 5 raten, and hid it there, in the hole of a ston. And Y 3ide, and hidde it in Euf-
 6 raten, as comaundide to me the Lord. And don is after manye dazes, seide the
 7 Lord to me, Ris, and go to Euf-
 8 raten, and tac thennes the brigirdil, that I comaundide to thee, that thou shuldist
 9 hiden it there. And Y 3ide to Euf-
 10 raten, and dalf out, and toc the bregirdil fro the place wher^s Y hadde hid it; and lo!
 11 rotid hadde the bregirdil, so that to noon
 12 vse it was able. And don is the wrd of
 13 the Lord to me, seiende, These thingus

len be schent of 3oure fruytis, for the wraththe of the stronge veniaunce of the Lord. The Lord seith these thingis a3ens¹⁴ alle my worst nei3boris, that touchen the eritage which Y departide to my puple Israel, Lo! Y schal drawe hem out of her lond, and Y schal drawe the hous of Juda out of the myddis of hem. And whanne¹⁵ Y schal drawe out thilke *Jewis*, Y schal conuerte, and haue merci on hem; and Y schal lede hem a3en, a man to his eritage, and a man in to his lond. And it schal¹⁶ be, if thei ^{that ben¹} tauzt lernen the weies of my puple, that thei swere in my name, The Lord lyueth, as thei tauzten my puple to swere in Baal, thei schulen be bildid in the myddis of my puple. That if thei¹⁷ heren not, Y schal drawe out that folk by drawyng out and perdicion, seith the Lord.

CAP. XIII.

The Lord seith these thingis to me, Go,¹ and take in possessioun to thee a lynnun breigirdil; and thou schalt putte it on thi leendis, and thou schalt not bere it in to watir. And Y took in possessioun a brei-²girdil, bi the word of the Lord; and Y puttide aboute my leendis. And the word³ of the Lord was maad to me in the secounde tyme, and seide, Take the brigir-⁴dil, which thou haddist in possessioun, which is aboute thi leendis; and rise thou, and go to Euf-
 5 rates, and hide thou it there, in the hoole of a stoon. And Y 3ede, and
 6 hidde it in Euf-
 7 rates, as the Lord comaundide to me. And it was don aftir⁶ ful many daies, the Lord seide to me, Rise thou, and go to Euf-
 8 rates, and take fro thennus the brigirdil, whiche Y comaundide to thee, that thou schuldist hide it there. And Y 3ede to Euf-
 9 rates, and^k diggide out, and Y took the breigirdil fro the place, where Y hadde¹ hidde it; and lo!
 10 the breigirdil was rotun, so that it was not

ⁿ mydil AGHK. ^o ha K. ^p as if ACGHK. as E pr. m. ^q heren not c pr. m. E pr. m. ^r Om. EGHK.
^s there wher E pr. m.

¹ Om. c et ceteri. ^k and I c et ceteri. ¹ Om. A.

seith the Lord, Thus to roten Y shal
 make the pride of Juda, and the myche
 10 pride of Jerusalem, and this werste puple,
 that wile not here my wrdus, and gon
 in the shreundenesse of ther herte; and thei
 wenten after aliene godus, that thei serue
 to them, and honoure them; and thei
 shul be as this bregirdil, that to noon
 11 vse is able. As forsothe cleueth the brigirdil
 to the lendus of a man, so Y ioynede
 to me al the hous of Irael, and al
 the hous of Juda, seith the Lord, that
 thei were to me in to a puple, and in to
 name, and in to preising, and in to
 12 glorie; and thei herde not. Thou shalt
 seie therefore to them this wrd, These
 thingus seith the Lord God of Irael,
 Eche litil wyn vessel shal be fulfild with
 wyn. And thei shul sei to thee, Whether
 wee knowe not, that eche litil wyn vessel
 13 shal be fulfild with wyn? And thou
 shalt seyn to them, These thingus seith
 the Lord, Lo! Y shal fulfillen alle the
 dwelleris of this lond, and kingus that
 sitten of^t the stoc of Dauid vp on his
 trone, and^u prestus, and profetus, and alle
 the dwelleris of Jerusalem with drunke-
 14 nesse. And Y shal scateren them, a man
 fro his brother, and faders and sonus to-
 gidere, seith the Lord; I^v shal not spare,
 and Y shal not graunte, ne han^w mercy,
 15 that Y scateren them not. Hereth, and
 with eres parceyueth; wileth not be rered
 16 vp, for the Lord spac. 3yueth to the
 Lord 3oure God glorie, er it waxe derc,
 and er offendenden 3oure feet at the derc
 hillis; 3ee shul abide li3t, and he shal
 putte it in to shadewe of deth, and in to
 17 mystynesse. That if this^x 3ee shul not
 heren, in hid shal wepe my soule fro the
 face of pride; wepende it^y shal wepe,
 and leden out shal myn e3e tere, for
 18 taken is the floc of the Lord. Sei to the
 king, and to the lordshipende womman,
 Beth mekid, sitteth^z, for fro 3oure hed

able to ony vss. And the word of the
 Lord was maad to me, and seide, The⁹
 Lord seith these thingis, So Y schal make
 rotun the pride of Juda, and the myche
 pride of Jerusalem, and this worste puple,
 10 that nylen^m here my wordis, and goen in
 the schrewidnesse of her herte; and thei
 3eden aftir alien goddis, to serue hem, and
 to worschipe hem; and thei schulen be as
 this breigirdil, which is not able to ony
 vss. For as a breigirdil cleueth to the¹¹
 leendis of a man, so Y ioynede faste to me
 al the hous of Israel, and al the hous of
 Juda, seith the Lord, that thei schulden
 be to me in to a puple, and in to name,
 and in to heriyng, and in to glorie; and
 thei herden not. Therfor thou schalt seie¹²
 to hem this word, The Lord God of Israel
 seith these thingis, Ech potel schal be fill-
 id of wyn. And thei schulen seie to thee,
 Whether we witen not, that ech potel
 schal be fillid of wyn? And thou schalt¹³
 seie to hem, The Lord seith these thingis,
 Lo! Y shal fille with drunkenesse alle
 the dwelleris of this lond, and the kyngis
 of the generacioun of Dauith, that sitten
 on his trone, and the prestis, and profetis,
 and alle theⁿ dwelleris of Jerusalem. And¹⁴
 Y schal scateren hem, a man fro his bro-
 ther, and the fadris and sonus togidere,
 seith the Lord; Y schal not spare, and Y
 schal not graunte, nether Y schal do mer-
 cy, that I leese not hem. Here 3e, and¹⁵
 perseyue with eeris; nyle 3e be reid, for
 the Lord spac. 3yue 3e glorie to 3oure¹⁶
 Lord God, bifore that it wexe derk, and
 bifor that 3oure feet hirte at derk hillis;
 3e schulen abide li3t, and he schal sette it
 in to the schadewe of deeth, and in to
 derknesse. That if 3e heren not this, my¹⁷
 soule schal wepe in hid place for the face
 of pride; it wepyng schal wepe, and myn
 i3e shal caste out a teer, for the floc of
 the Lord is takun. Seye thou to the¹⁸
 kyng, and to the ladi, Be 3e mekid, sitte

^t vp on E pr. m. ^u Om. E pr. m. ^v and I E pr. m. ^w ha k. ^x Om. C pr. m. G pr. m. H. ^y I AE pr. m. GHK. ^z and sitteth E pr. m.

^m wole not I. ⁿ Om. C sec. m. FGHIKMNQRSUV.

shal go down the crowne of 3oure^a glorie.
 19 The cites of the south ben closid, and
 ther is not that opene^b; translatid is al
 20 Juda with parfit transmygracioun. Rer-
 eth 3oure ezen, and seeth, that comen fro
 the north; where is the floc that is^c 3oue
 21 to thee, thi noble feeld beste? What shalt
 thou seyn, whan he shal visite thee?
 thou forsothe hast ta3t them a3een thee,
 and lerned a3en thin hed. Whether not
 sorewis ca3ten thee, as a womman ber-
 22 ende child? That if thou shalt sey in
 thin herte, Whi camen to me these
 thingus? for the multitude of thi wicke-
 nesse^d opened ben thi more shamefast
 23 thingus, defoulid ben thi foot solis. Yf
 change mai an Ethiopie his skyn, or a
 parde his dyuersetes, and 3ee shul moun
 24 wel do, whan 3ee han lerned euel. And
 Y shal sowe them abrod, as stobil that
 with the wynd is raueshid in desert.
 25 This thi lot, and the part of thi mesure
 of me, seith the Lord; for thou for3eete
 26 me, and trostedist in lesing. Wherfore
 and Y nakenede thin hipes a3en^e thi face,
 27 and aperede thi shenshepe, thi vouteries,
 and thi ne3ingus^f, the hidous gilte of thi
 fornycacioun vpon hillis; in the feeld Y
 sa3 thin abhominaciouns. Wo to thee,
 Jerusalem, thou shalt not be clensid after
 me; how longe 3yt?

CAP. XIV.

1 That don is the wrd of the Lord to
 2 Jeremye, of the wrdis of dro3te. Weilede
 Jewerie, and his 3atus fellen down, and
 ben dercne^g in the erthe, and the cri of
 3 Jerusalem ste3ede vp. The more senten
 ther lasse to water; thei camen to drawe,
 and thei founde not^h water, thei beeren
 a3een ther vesselis voide; thei ben con-
 foundid and tormentid, and thei couerden
 4 ther hedis for the wastite of the lond,

^a Om. *E pr. m.* ^b apere *E pr. m.* ^c Y *A.* ^d wickidnes *AGHK.* ^e and a3en *A.* ^f neynge *E sec. m.*
^g derkid *AGHK.* ^h no *AEHG.*

^p of *I.* ^q rauyschid, or take awei *I.* ^r Om. *CFGHKMNPQRSUVX.* ^s the *I.* ^t the *A pr. m. CFGHINPQRU.*
^v stiede vp *I.*

3e, for the coroun of 3oure glorie schal go
 down fro^p 3oure heed. The cities of the 19
 south ben closid, and noon is that open-
 ith; al Juda is translatid bi perfit pass-
 yng ouere, *ether goynge out of her lond.*
 Reise 3e 3oure izen, and se 3e, what men 20
 comen fro the north; where is the floc
 which is 3ouun to thee, thi noble scheep?
 What schalt thou seie, whanne he schal 21
 visite thee? for thou hast tau3t hem a3ens
 thee, and thou hast tau3t a3ens thin heed.
 Whether sorewis han not take thee, as
 a womman trauelynge of child? That 22
 if thou seist in thin herte, Whi camen
 these thingis to me? for the multitude of
 thi wickidnesse thi schamefulere thingis
 ben schewid, thi feet ben defoulid. If a 23
 man of Ethiopie mai change his skyn,
 ether a pard *mai chaunge* hise dyuersitees,
 and 3e moun do wel, whanne 3e han lerned
 yuel. And Y schal sowe hem abrod, as 24
 stobil which is rauyschid^q of the^r wynd
 in desert. This *is* thi^s lot, and the part 25
 of thi mesure of me, seith the Lord; for
 thou for3etidist me, and tristidist in a
 leesyng. Wherfor and Y made nakid thin 26
 hipis a3ens thi face, and thi^t schenschipe
 apperide, thin auowtries, and thin neyyng, 27
 and the felonye of thi fornycacioun on
 litle hillis in the feeld; Y si3 thin abho-
 mynaciouns. Jerusalem, wo to thee, thou
 schalt not be clensid after me til 3it.

CAP. XIV.

The word of the Lord, that was maad 1
 to Jeremye, of the wordis of drynesse.
 Jude weilide, and the 3atis therof fellen 2
 down, and ben maad derk in erthe, and
 the cry of Jerusalem stiede^v. Grettere3
 men senten her lesse men to water; thei
 camen to drawe *watir*, and thei foundun
 no water, thei brou3ten a3en her vessels
 voide; thei weren schent and turmentid,
 and thei hiliden her heedis for distriyng 4

for ther cam not reyn inⁱ erthe. Con-
foundid ben the erthe tilieres, thei co-
uereden ther hedis. For whi and the
hynde in the feld bar, and lafte hir
6 frutes^k, for ther was not erbe; and the
feeld^l asses stoden in roches, and drowe
wind as dragounes; ther eȝen faileden,
7 for ther was not erbe. Yf^m oure wicke-
nessesⁿ schul answeren^o to vs, Lord, do for
thi name, for manye ben oure turnyngys
8 awei; to thee wee han synned. Thou
biding of Irael, his saueour in tyme of
9 tribulacioun, whi as a comeling tiliere
thou art to come in the lond, and as
'weie goere^p bowende doun to dwelle? whi
art thou to come as a man vagaunt, as a
strong man that mai not saue? Thou for-
sothe in vs art, Lord, and thin hoely
name is inwardly clepid vp on vs; ne for-
10 sake thou vs. These thingus seith the
Lord to this puple, that louede to moue
ther feet, and restede not, and to the
Lord pleside not; now recorden he schal
'wickidnesses of them^q, and visite 'synnes
11 of them^r. And the Lord seide to me,
Wile thou not preȝe for this puple in to
12 good. Whan thei shul faste, Y shal not
here ther preȝeres; and if thei offre
brent sacrifices and slayn sacrifices, I shal
not take them, for with swerd and hun-
ger and pestilence Y shal waste them.
13 And Y seide, A! A! A! Lord God, ther^s
profetus seyn to them, Ȝee shul not^t see
swerd, and hunger in ȝou shal not be,
but verre pes he shal ȝyue in this place.
14 And the Lord seide to me, Falsly the
profetus profecien in my name; I sente
them not, and comaundide not to them,
ne spac to them; a lying viseoun, and a
gilesun deuynyng, and the^u deseit^v of
15 ther herte thei profecien to ȝou. Ther-
fore these thingus seith the Lord of the
profetus that profecien in my name, whom
Y sente not, seiende, Swerd and hungir
shal not be in this lond; In swerd and

of the lond, for reyn cam not in the lond.
Erthe tilieris weren schent, thei liliden her
hedis. For whi and an hynde caluyde in⁵
the feeld, and lefte her calues, for noon
eerbe was^w; and wield assis stoden in⁶
rochis, and drowen wynde as dragouns;
her iȝen failiden, for noon eerbe was. If⁷
oure wickidnessis answeren to vs, Lord,
do thou for thi name, for oure turnyngis
awei ben manye; we han synned aȝens
thee. Thou abidyng of Israel, the sauour⁸
therof in the tyme of tribulacioun, whi⁹
schalt thou be as a comelyng in the lond,
and as a weigoere bowynge to dwelle?
whi schalt thou be as a man of vnstable
dwellynge, as a strong man that mai not
saue? Forsothe, Lord, thou art in vs, and
thin hooli name is clepid to help on vs;
forsake thou not vs. The Lord seith these¹⁰
thingis to this puple, that louede to stire
hise feet, and restide not, and pleside not
the Lord; now he schal haue mynde on
the wickidnesses of hem, and he schal
visite the synnes of hem. And the Lord¹¹
seide to me, Nyle thou preie for this puple
in to good. Whanne thei schulen faste, Y¹²
schal not here the preieris of hem; and if
thei offren brent sacrifices and slayn sacri-
fices, Y schal not resseyue tho^x, for Y schal
waste hem bi swerd and hungur and
pestilence. And Y seide, A! A! A! Lord¹³
God, profetis seien to hem, Ȝe schulen not
se swerd, and hungur schal not be in ȝou,
but he schal ȝyue to ȝou veri pees in this
place. And the Lord seide to me, The¹⁴
profetis profesien falsli in my name; Y
sente not hem, and Y comaundide not to
hem, nether Y spak to hem; thei profesien
to ȝou a^y fals reuelacioun, and a gile-
ful dyuynyng, and the disseyuynge of her
herte. Therfor the Lord seith these thingis¹⁵
of the profetis that profesien in my name,
whiche Y sente not, and seien, Swerd and
hungur schal not be in this lond; Tho^z
profetis schulen be wastid bi swerd and

^l on A. ^k fruyt E pr. m. AGHK. ^l Om. E pr. m. ^m For E pr. m. ⁿ wickidnessis AGHK. ^o an-
swere C pr. m. answerden E pr. m. ^p a weie goer AGHK. ^q oure wickenesses E pr. m. ^r oure
synnes E pr. m. ^s the AGHK. ^t Om. C pr. m. ^u Om. AGH. ^v leding doun E pr. m.

^w ther was i. ^x hem N. ^y Om. i. ^z Thilke i.

hunger shul be to-wastid tho^w profetus.
 16 And puples, to whom thei profecieden,
 shul be thrown aferr in the weies of
 Jerusalem, for hungir and swerd, and
 ther shal not ben, that birie them; thei
 and the wyues of them, sonus and doz-
 tris of them; and Y shal heelden^x out
 17 vp on hem ther euel. And thou shalt
 sei to them this wrd, Leden doun myn
 ezen ter^y by nyzt and dai, and be thei
 not stille, for with gret to-treding to-
 treden is the maiden dozter of my puple,
 18 hugeli with the werste veniaunce. If Y
 shul gon out to^z the feeldus, loo! the
 slayn with swerd; and if Y shul go in to
 the citee, lo! the to-wastid with hunger;
 the profete forsothe and prest ziden awei
 19 in to the lond that thei knewe not. Whe-
 ther throwende aferr thou threwe awei^a
 Judam, or thi soule wlatede Sion? whi
 thanne hast thou smyten vs, so that ther
 is noon^b helthe? Wee han abide pes, and
 ther is not good; and tyme of curing, and
 20 lo! disturbing. Wee han knowe, Lord,
 oure vnpitousnesses, and the wickenesses^c
 of oure faders, for wee han synned to
 21 thee. Ne zyue thou vs in to repref, for
 thi name, ne do thou to vs repref; of
 the see of thi glorie recorde, ne al voide
 make thou thi pes couenaunt with vs.
 22 Whether ben in grauen thingus of Jen-
 tilis that reynen, or heuenus moun zyue
 wederes? whether not thou art Lord
 oure God, whom wee han abide? Thou
 forsothe didist alle these thinges.

CAP. XV.

1 And the Lord seide to me, If Moises
 shulde stonde, and Samuel bifor me, my
 soule is not to this puple; thro^z out
 2 them fro my face, and go thei out. That
 if thei shul sey to thee, Whider shul wee
 go out? thou shalt sei to them, These
 thingus seith the Lord, Who to deth, to
 deth, and who to swerd, to swerd, and

hungur. And the puplis, to whiche thei¹⁶
 profesieden, schulen be cast forth in the
 weies of Jerusalem, for hungur and swerd,
 and noon schal^a be, that schal birie hem;
 they and the wyues of hem, the sones and
 the douztris of hem *'schulen be cast forth^b*;
 and Y schal schede out on hem her yuel.
 And thou schalt sei to hem this word,¹⁷
 Myn izen lede doun a teer bi nyzt and dai,
 and be^c not stille, for the virgyn, the douz-
 ter of my puple, is defoulid bi gret de-
 foulying, with the worste wounde greetli.
 If Y go out to feeldis, lo! men *ben* slayn¹⁸
 bi^d swerd; and if Y entre in to the citee,
 lo! men *ben* maad leene for hungur; also
 a profete and a prest zeden in to the lond
 which thei knewen not. Whether thou¹⁹
 castynge awei hast cast awei Juda, ether
 thi soule hath wlatid Sion? whi therfor
 hast thou smyte vs, so that noon^e heelthe
 is^f? Wee abididen^g pees, and no good is;
 and *we abididen^b* time of heeling, and lo!
 disturbing *is*. Lord, we hanⁱ know oure²⁰
 vnfeithfulnessis, and the wickidnessis of
 oure fadris, for we han synned to thee.
 Zyue thou not vs in to schenschip, for thi²¹
 name, nether do thou dispite to vs; haue
 thou mynde on the seete of thi glorie,
 make thou not voide thi boond of pees with
 vs. Whether in grauun ymagis of hethene²²
 men ben thei that reynen, ethir heuenes
 moun zyue reynes? whether thou art not
 oure Lord God, whom we abididen^k? For
 thou madist alle these thingis.

CAP. XV.

And the Lord seide to me, Thou^z Moi-
 ses and Samuel stoden bifore me, my soule
 is not to this puple; caste thou hem out
 fro my face, and go thei out. That if thei²
 seien to thee, Whidur schulen we go out?
 thou schalt sei to hem, The Lord seith
 these thingis, Thei that to deth, to deth,
 and thei that to swerd, to swerd, and thei

^w the AGHK. ^x lede A. ^y crie K. ^z Om. E pr. m. ^a afer A. ^b not A. ^c wickidnessis AGHK.

^a ther schal I. ^b Om. I. ^c be it I. ^d wth I. ^e no I. ^f ther is I. ^g abooden EP. abyden FS.
 abeden I. ^h abooden EP. abeden I. abyden S. ⁱ haue I pass. ^k abooden EP. abyden S.

who to hunger, to hunger, and who to
 3 caitifte, to caitifte. And Y shal visete
 vp on hem foure spices, seith the Lord ;
 swerd to sla3ter, and houndis to tern, and
 foules of heuene, and bestus of erthe to
 4 deuouren and wasten. And Y shal 3yue
 them in to gret hete to alle reumes of
 erthe, for Manassen, the sone of Ezechie,
 king of Juda, vpon alle thingus that he
 5 dide in Jerusalem. Who forsothe shal
 han^d merci of thee, Jerusalem, or who
 shal sorewe for thee, or who shal go to
 6 pre3e for thi pes? Thou hast forsake me,
 seith the Lord, backward thou 3idist awei ;
 and I shal stretchen out myn hond vp on
 thee, and sle thee ; I trauailede pre3ende.
 7 And Y shal scaterere them with a fan in
 the 3atus of the lond ; I slo3, and loste
 my puple, and nerthelaterere fro ther weies
 8 thei be not turned a3een. Multiplied ben
 to me his widewes vp on the grauel of
 the se ; and Y bro3te in to them vp on the
 moder of the 3unge waxen a wastere in
 mydday, Y sente vp on the cites feerli
 9 ferd. Feblid ys she that bar seuene,
 failede hire soule ; fel down to hir the
 sunne, whan 3it to hir was day. Con-
 foundid she is, and ful out shamede ; and
 hir remnauntus in to swerd Y shal 3yue
 in the sijte of hir^e enemys, seith the
 10 Lord. Wo to me, my moder ; whi geete
 thou me, a man of strif, a man of dis-
 cord in eche lond? I vsurede not, ne to
 me vsurede any man ; alle cursen to me,
 11 seith the Lord. If not thi relikes in to
 good, if Y a3en cam not to thee in tyme
 of affliccioun, and in tyme of tribulacioun
 12 and of anguysh, a3en the enemye. Whe-
 ther shal be ioyned^f iren^s to iren fro the
 13 north, and bras? Thi riches and thi
 tresores in to taking awei Y shal 3yue
 freely, in alle thi synnes, and in alle thi
 14 termes. And I shal bringe thin enemys
 fro the lond that thou knowist not ; for
 fyer tend vp is in my wodnesse, vp on
 15 3ou it shal brenne. Thou wost, Lord,

that to hungur, to hungur, and thei that
 to caitiftee, to caitifte. Y schal visite on³
 hem foure spices, seith the Lord ; a swerd
 to sleeynge, and doggis for to reende, and
 volatilis of the eir, and beestis of the erthe
 to deuoure and to distrie. And Y schal⁴
 3yue hem in to feruour to alle rewmes of
 erthe, for Manasses, the sone of Ezechie,
 king of Juda, on alle thingis whiche he
 dide in Jerusalem. For whi who schal⁵
 haue merci on thee, Jerusalem, ethir who
 schal be sori for thee, ether who schal go
 to preie for thi pees? Thou hast forsake⁶
 me, seith the Lord, thou hast go abac ;
 and Y schal stretche¹ forth myn hond on
 thee, and Y schal sle thee ; Y trauelide
 preiying. And Y schal scaterere hem with⁷
 a wyndewynge^m instrument in the 3atis
 of erthe ; Y killide, and loste my puple,
 and netheles thei turneden not a3en fro
 her weies. The widewis therof ben mul-⁸
 tiplied to me aboue the grauel of the see ;
 and Y brou3te in to hem a distriere in
 myddai on the modir of a 3onge man, Y
 sente drede sudeynli on citees. Sche was⁹
 sijk that childide seuene, hir soule fail-
 ide ; the sunne 3ede down to hir, whanne
 dai was 3it. Sche was schent, and was
 aschamed ; and Y schal 3yue the residue
 therof in to swerd in the sijt of her ene-
 myes, seith the Lord. Mi modir, wo to¹⁰
 me ; whi gendridist thou me a man of
 chidyng, a man of discord in al the lond?
 Y lente not, nether ony man lente to me ;
 alle men cursen me, the Lord seith. *No*¹¹
man bileue to me, if thi remenauntis *be*
 not in to good, if Y ranne not to thee in
 the tyme of turment, and in the tyme of
 tribulacioun and of anguysh, a3ens the
 enemye. Whether yrun and metal schal¹²
 be ioyned bi pees to irun fro the north?
 And Y schal 3yue freli thi ritchessis and¹³
 thi tresouris in to rauyschyng, for alle thi
 synnes, and in alle thin endis. And Y¹⁴
 schal brynge thin enemyes fro the lond
 which thou knowist not ; for fier is kyndlid

^d ha k. ^e myn *E pr. m.* ^f bounde *C pr. m. E pr. m.* ^g Om. *E pr. m.*

¹ arecche *I.* ^m wynewynge *I.*

3 C

recorde thou of me, and visite me, and delyuere me fro them that pursuen me; wile thou not in thi pacience take me, wite thou, for^h for thee Y suffrede repref.
 16 Found ben thi wrdys, and Y eet hem; and don is toⁱ me thi wrd in to io3e, and in to gladnesse of myn herte; for inwardli clepid is thi name vp on me, Lord God
 17 of ostis. I sat not in counseil of pleieres, and gloriede fro the face of thin hond; alone I sat, for of bitternesse thou hast
 18 fulfid me. Whi mad is my sorewe perpetuel, and my wounde despeirable forsoc^k to be cured? mad she is to me, as
 19 lesing of vnfeithful watris. For this these thingis seith the Lord, Yf thou art conuertid, Y shal conuerte thee, and befor my face thou shalt stonde; and if thou seuerel^l precious thinge fro foul, as my mouth thou shalt be; thei shul be conuertid to thee, and thou shalt not be conuertyd to
 20 them. And I shal 3yue thee to this puple in to a strong brasene wal, and thei shul f3zte a3en thee, and thei shul not han the maistry; for I am with thee, that I saue thee, and delyuere thee, seith the
 21 Lord. And Y shal delyuere thee^m fro the hond of the werst men, and a3een bie thee fro the hond of stronge men.

CAP. XVI.

1 And don is the wrd of the Lord to
 2 me, seiende, Thou shalt not take a wif, and ther shul not be to thee sonus and
 3 do3tris in this place. For these thingus seith the Lord vp on sonus and do3tris, that ben gotten in this place, and vp on the moders of them, that geeten them, and vp on the faders of hem, of whos
 4 stoc thei ben born in this lond. With dethes of siknyngus thei shul die, thei shul not be weilid, ne ben biried; in to a dunghil vp on the face of theⁿ erthe thei shul be, and with swerd and hunger

in my strong veniaunce, and it schal brenne on 3ou. Lord, thou knowist, haue thou¹⁵ mynde on me, and visite me, and delyuere me fro hem that pursuen me; nyle thou take me in thi pacience, knowe thou, that Y suffride schenscipe for thee. Thi wordis¹⁶ ben foundun, and Y eet tho; and thi word was maad to me in to io3e, and in to gladnesse of myn herte; for thi name, Lord God of oostis, is clepid to help on me. Y¹⁷ sat not in the counsel of pleieris, and Y hadde glorie for the face of thin hond; Y sat aloone, for thou fillidist me with bittirnesse. Whi is my sorewe maad euer-¹⁸ lastinge, and my wounde dispeirid forsook to be curid? it is maad to me, as a leesyng of vnfeithful watris. For this thing the¹⁹ Lord seith these thingis, If thou turnest, Y schal turne thee, and thou schalt stonde bifore my face; and if thou departist precieuse thing fro vijl thing, thou schalt be as my mouth; thei schulen be turned to thee, and thou schalt not be turned to hem. And Y schal 3yue thee in to a²⁰ brasun wal and strong to this puple, and thei schulen f3zte a3ens thee, and schulenⁿ not haue the victorie; for Y am with thee, to saue thee, and to delyuere thee, seith the Lord. And Y schal delyuere thee fro²¹ the hond of the worste men, and Y schal a3enbie thee fro the hond of stronge men.

CAP. XVI.

And the word of the Lord was maad to 1 me, and seide, Thou schalt not take a wijf,² and sonus and dou3tris schulen not be to thee in this place. For the Lord seith³ these thingis on sonus and dou3tris, that ben gendrid in this place, and on the modris of hem, that gendride hem, and on the fadris of hem, of whos generacioun thei ben borun in this lond. Thei schulen⁴ die bi dethis of sikenessis, thei schulen not be biweilid, and thei schulen not be biried; thei schulen be in to a dunghil on the face of erthe, and thei schulen be wastid bi

¹ Om. AGH. ⁱ vnto K. ^k it forsoke AE sec. m. G. pr. m. HK. ^l shalt seuer AE sec. m. GHK. ^m Om. E pr. m.

ⁿ Om. AEK.

ⁿ thei schul i.

thei shul be wastid; and be shal the careyn of them in to mete to the foulis of heuene, and to the bestes of erthe. 5 These thingus forsothe seith the Lord, Thou shalt not gon in to the hous of the^o feste, ne go to weilen^p, ne coumforte thou them; for Y haue taken away my pes fro this puple, seith the Lord, mercy and 6 mercy doyngis. And dien shul the grete and the litle in this lond; thei shul not be biried, ne be weilid; and thei shul not^a kutte themself, ne ballidnesse shal 7 ben do for hem. And thei shul not breke among hem bred to the weilende, to coumforte vp on the deade, and thei shul not 8 3yue to them drinc of the chalis, to^r coumforten vp on ther fadir and^s modir. And the hous of feste thou shalt not gon in, that thou sitte with them, and ete, and 9 drinke. For these thingus seith the Lord of ostus, God of Irael, Lo! Y shal don away fro this place, in 3oure e3en and in 3oure dazes, vois of io3e, and vois of gladnesse, and vois of man spouse, and vois 10 of womman spouse. And whan thou hast told to this puple alle these wrdus, and thei sey to thee, Whi spac the Lord vp on vs^t al this grete euel? what oure wickenesse^u, and what oure synne^v that wee han synned to the Lord oure God? 11 thou shalt sey to them, For forsoken me 3oure fadris, seith the Lord, and 3iden awei aftir aliene goddis, and serueden to them, and honoureden hem, and me for- 12 soken, and my lawe kepten not. But and 3ee wers wro3ten than 3oure fadris; lo! forsothe eche goth after the shreudenesse of his euel herte, that me he here 13 not. And Y shal caste 3ou^w out fro this lond, in to the lond that 3ee and 3oure fadris knowe^x not; and 3ee shul serue there to alien goddis dai and ny3t, that 14 shul not 3iue to 3ou reste. Therefore lo! dazes comen, seith the Lord, and it shal be no mor seid, Lyueth the Lord, that ladde out the sonus of Irael fro the lond

swerd and hungur; and the careyn of hem schal be in to mete to the volatilis of heuene, and to beestis of erthe^o. For the 5 Lord seith these thingis, Entre thou not in to an hous of feeste, nethir go thou to biweile, nether comfourte thou hem; for Y haue take awei my pees fro this puple, seith the Lord, *'Y haue take awei'*^p merci^q and merciful doyngis. And greete and 6 smalle schulen die in this lond; thei schulen not be biried, nethir schulen be biweilid; and thei schulen not kitte hem silf, nethir ballidnesse schal be maad for hem. And thei schulen not breke breed 7 among hem to hym that mourneth, to coumforte on a deed man, and thei schulen not 3yue to hem drynk of a cuppe, to coumforte on her fadir and modir. And 8 thou schalt not entre in to the hous of feeste, that thou sitte with hem, and ete, and drynke. For whi the Lord of oostis, 9 God of Israel, seith these thingis, Lo! Y schal take awei fro this place, bifore 3oure 3en and in 3oure daies, the vois of ioie, and the vois of gladnesse, and^r the vois of spouse^s, and the vois of spousesse. And 10 whanne thou schalt telle alle these wordis to this puple, and thei schulen seie to thee, Whi spac the Lord al this greet yuel on vs? what *is* oure wickidnesse, ether what *is* oure synne which we synned to oure Lord God? thou schalt seie to hem, For 11 3oure fadris forsoken me, seith the Lord, and 3eden aftir alien goddis, and seruyden hem, and worschipiden hem, and thei forsoken me, and kepten not my lawe. But 12 also 3e wrou3ten worse than 3oure fadris; for lo! ech man goith aftir the schrewidnesse^t of his yuel herte, that he here not me. And Y schal caste 3ou out of this 13 lond, in to the lond which 3e and 3oure fadris knowen not; and 3e schulen serue there to alien goddis dai and ni3t, whiche schulen not 3iue reste to 3ou. Therfor lo! 14 daies comen, seith the Lord, and it schal no more be seid, The Lord lyueth, that

^o Om. AEGHK. ^p to the weile K. ^q ne E pr. m. ^r Om. E pr. m. ^s Om. E pr. m. ^t Om. E pr. m.
^u wickidnes AGHK. ^v greet synne A. ^w hem E pr. m. ^x knewen K.

^o the erthe IS. ^p Om. I. ^q and merci I. ^r Om. N. ^s the spouse s pr. m. ^t schrewisnesse A.

15 of Egypt; but I yueth the Lord, that I ladde
out the sonus of Israel fro the lond of the
north, and fro alle londus to whiche I
caste them out; and Y shal bringe them
aȝeen to ther lond that I ȝaf to the fadris
16 of them. Lo! Y shal senden many fissh-
eres, seith the Lord, and thei shul fisshen
hem; and after these thingus I shal sende
to them manye hunteres, and thei shul
hunte them fro eche mounteyn, and fro
17 eche hil, and fro the caues of stones. For
myn eȝen vp on alle the weies of them;
thei ben not hid fro my face, and hid
was not the wickenesse^y of them fro
18 myn eȝen. And Y shal ȝelde first the
double wickenesses^z and the synnes of
hem, for thei defouleden my lond in dead
snyten thingus of ther maumetus, and
with ther abhominaciouns thei^a fulfilden
19 myn heritage. Lord, my strengthe, and
my stalwrthenesse, and my refute in the
dai of tribulacioun, to thee Jentiles shulu
come fro the vtmostus^b of erthe, and seyn,
Vereli lesing weldedden oure fadris, va-
20 nyte that to them profitede not. Whe-
ther a man shal maken to hym goddis?
21 and thei ben not goddis. Therefore lo!
Y shal shewe to them bi this while, I
shal shewe to them myn hond and my
vertue; and thei shul wite, for name to
me is Lord^c.

CAP. XVII.

1 The synne of Jude writen is with
an irene pointel, in an adamantyne nail,
grauen out vp on the brede of ther herte,
2 and in the hornes of their auteres. Whan
recorde shul the sonus of them of ther
auteres, and of ther maumet wodus, and
of ther braunching trees in heeȝe moun-
3 teynes, sacriſiende in the feld, thi strengthe
and alle thi tresores in to taking awei Y^d
shal ȝyue, thin beeȝe thingus^e for the
4 synnes in alle thi coestes. And thou shalt
be forsake alone of thin eritage that Y

^y wickidnes AGHK. ^z wickidnessis AGHK. ^a Om. A. ^b vttermostis AGHK. ^c the Lord c pr. m.
^d he E pr. m. ^e Om. E pr. m.

ledde the sonus of Israel out of the lond
of Egypt; but the Lord I yueth, that I ledde 15
the sonus of Israel fro the lond of the
north, and fro alle londis to whiche Y
castide hem out; and Y schal lede hem
aȝeen in to her lond which Y ȝaf to the
fadris of hem. Lo! Y schal sende many 16
fischeris to hem, seith the Lord, and thei
schulen fische hem; and aftir these thingis
Y schal sende many hunteris to hem, and
thei schulen hunte hem fro ech mounteyn,
and fro ech litil hil, and fro the caues of
stoonys. For myn iȝen *ben* on alle the 17
weies of hem; tho^t *weies* ben not hid fro
my face, and the wickidnesse of hem was
not priuy fro myn iȝen. And Y schal ȝelde 18
first the double wickidnessis and synnes of
hem, for thei defouliden my lond in the
slyyn beestis of her idols, and filliden myn
eritage with her abhomynaciouns. Lord, 19
my strengthe, and my stalworthnesse, and
my refuyt in the dai of tribulacioun, he-
thene men schulen come to thee fro the
fertheste places of erthe, and schulen seie,
Vereli oure fadris helden a leesyng in pos-
sessioun, vanyte that profitide not to hem.
Whether a man schal make goddis to hym 20
silf? and tho ben no goddis. Therfor lo! 21
Y schal schewe to hem bi this while, Y
schal schewe to hem myn hond, and my
vertu; and thei schulen wite, that the
name to me is Lord.

CAP. XVII.

The synne of Juda is writun with an
irone poyntel^u, in a nail of adamaunt; *it is*
writun on the breede of the herte of hem,
and in the hornes of the auteris of hem.
Whanne the sonus of hem bithenken on 2
her auteris, and woodis, and on the trees
ful of boowis, makyng sacrifice in the
feld in hiȝe munteyns, Y schal ȝyue thi 3
strengthe and alle thi tresouris in to ra-
uyschyng, thin hiȝe thingis for synnes in
alle thin endis. And thou schalt be left 4
aloone fro thin eritage which Y ȝaf to

^t thilke I. the N. ^u poynte N.

3af to thee; and to seruen^f Y shal make thee^g to thin enemyes, in the lond that thou knewest not; for fyr thou brendist vp in my wodnesse, vnto euermor it shal breune. These thingus seith the Lord, Cursid^h the man that trostith in man, and putteth flesh his arm, and fro the Lord his herte goth awei. Forsothe it shal ben as 'iencian treesⁱ in desert, and he shal not see, whan shal come good; but he shal dwelle in drozte in desert, in the lond of briyn, and vnabitable. Blessid^k the man that trosteth in the Lord, and the Lord shal ben his trost. And he shal be as a tree, that is ouer plauntid vp on watris, that at the humour sendith^l his rootes; and he shal not drede, whan shal come gret hete; and his lef shal be grene, and in tyme of drozte shal not be bysy, ne any tyme shal cese to make frut. Shreude is the herte of man, and vnserchable; who shal knowen it? I the Lord serchende^m herte, and prouende reenes, that 3yue to eche man after his weie, and after the frut of his findingus. The partrich nurshedeⁿ that she bar^o not, made riches, and not in dom; in^p the myddil of ther dajes she shal forsake them, and in hir laste she shal ben vnwis. The dignete see of glorie of heizte fro the bygynnyng, place of oure halewing, abiding of Irael. Lord, alle that thee forsaken, shul be confoundid; goende awei fro thee in the erthe shul be writen, for thei forsoken the^q veyne of lyuyng watris, the Lord. Hele me, Lord, and Y shal ben helid; saf mac me and Y shal be saf; for my preising thou art. Lo! thei seyn to me, Wher is the wrd of the Lord? come it. And Y am not disturbid, thee sheperde folewende, and the dai of man I disirede not, thou wost. That^r that is gon out fro my lippis ri3t in thi^s sizte

thee; and Y schal make thee to serue thin enemyes, in the lond which thou knowist not; for thou hast kyndlid fier in my strong veniaunce, it schal brenne til in to with outen ende. The Lord seith these⁵ thingis, Cursid *is* the man that trestith in man, and settith fleisch his arm, and his herte goth awei fro the Lord. For he⁶ schal be as bromes in desert, and he schal not se, whanne good schal come; but he schal dwelle in drynesse in desert, in the lond of saltnesse, and vnabitable. Blessid⁷ *is* the man that tristith in the Lord, and the Lord schal be his trist. And he schal⁸ be as a tre, which is plauntid ouer watris, which sendith hise rootis to moisture; and it schal not drede, whanne heete schal come; and the leef therof schal be greene, and it schal not be moued in the tyme of drynesse, nether ony tyme it schal faile to make fruyte. The herte of man is schrew-⁹ id, and 'may not be sou3t^v; who schal knowe it? Y *am* the Lord sekyng the¹⁰ herte, and preuyng the reynes^w, and Y 3yue to ech man after his weye, and aftir the fruyt of his fyndyngis. A partriche¹¹ nurschide tho thingis whiche sche bredde not; he made richnessis, and not in doom; in the myddis of hise daies he schal forsake tho^x, and in hise laste *tyme* he schal be vnwijs. The seete of glorie of hiznesse¹² *was* at the bigynnyng the place of oure halewyng, the abidyng of Israel. Lord,¹³ alle thei that forsaken thee, schulen be schent; thei that goen aweie fro thee, schulen be writun in erthe, for thei han forsake the Lord, a veyne of quyk watirs. Lord, heele thou me, and Y schal be¹⁴ heelid; make thou me saaf, and Y schal be saaf; for thou art myn heriyng. Lo!¹⁵ thei seien to me, Where is the word of the Lord? come it. And Y am not dis-¹⁶ turbid, suyng thee^y scheepherd, and Y de-

^f seruen thee *E pr. m.* ^g Om. *E pr. m.* ^h Cursid is *AK sec. m.* ⁱ or broom *c sec. m. marg.*
 or bromes *E sec. m. marg.* ientian tree, or broom *AGHK.* ^k Blessid is *A.* ^l putteth out *c pr. m.* put-
 teth *E pr. m.* ^m sechyng *AGHK.* ⁿ haccheth *E pr. m.* ^o boor *E sec. m.* ^p Om. *E pr. m.*
^q Om. *c sec. m. E pr. m.* ^r Om. *E pr. m.* ^s the *K.*

^v vnserchable *I. vnserchable, ether mai not be sou3t CEFHGKMNQRSUVXY.* ^w reynes, ether kydenaris
 CEFHGKMNQRSUVXY. ^x hem *N.* ^y the *A pr. m.*

17 was. Be thou not to me to ferd; myn
 18 hope thou in the dai of tormenting. Be
 thei confoundid, that me pursuen, and
 confoundid be not Y; inwardly drede thei,
 and inwardly drede not Y; bring in vp
 on hem dai of tormenting, and with
 19 double to-treding to-tred hem. These
 thingus seith the Lord God to me, Go,
 and stonde in the zate of the sonus of the
 puple, bi whiche gon in kingus^t of Juda
 and gon out, and in alle the zatus of Je-
 20 rusalem. And thou shalt sei to them,
 Hereth the wrd of the Lord, zee kingus
 of Juda, and al Jewerie, and alle the
 dwelleris of Jerusalem, that gon in bi
 21 these zatus. These thingus seith the Lord
 God, Kepeth zoure soules, and wilith not
 berthenus bern in the dai of sabat, ne
 bringe zee in bi the zatus of Jerusalem.
 22 And wileth not easte out burthenus^u fro
 zoure houses in the dai of sabat, and
 eche were zee shul not do; halewith the
 day of sabat, as Y comaunde^v to zoure
 23 fadris. And thei herden not, ne bow-
 eden in ther ere, but inwardly hardeden
 ther nol, lest thei herde me, and lest thei
 24 toke discyplene. And it shal be, if zee
 shul^w heren me, seith the Lord, that
 zee bringe not in birthenus bi the zatus
 of this cite in the day of sabat, and if
 zee halewe the dai of sabat, 'that zee don
 25 not^x in it alle^y were, gon in shul bi the
 zates of this cite kingus and princes sit-
 tende vpon the see of Daud, and stezende
 vp in chares and hors; thei, and the
 princes of them, men of Juda, and the
 dwelleris of Jerusalem; and dwellid^z shal
 26 be this cite in to euermor. And 'comen
 shul^a fro the cite^b of Juda, and fro the
 cumpas of Jerusalem, and fro the lond of
 Beniamyn, and fro the wilde feldus, and
 fro the mountuous^c places, and from the
 south, berende^d Brent sacrificise, and slayn
 offering, and sacrificise, and encens; and
 'thei shul^e bringe in offering in to the
 27 hous of the Lord. If forsothe zee shul

siride not the dai of man, thou woost.
 That that zede out of my lippis was riztful
 in thi sizt. Be thou not to drede to me; 17
 thou *art* myn hope in the dai of turment.
 Be thei schent, that pursuen me, and be 18
 Y not schent; drede thei, and drede not
 Y; brynge in on hem a dai of turment,
 and defoule thou hem bi double defouling.
 The Lord seith these thingis to me, Go 19
 thou, and stonde in the zate of the sonus
 of the puple, bi whiche the kingis of Juda
 entren and goen out, and in alle the zatis
 of Jerusalem. And thou schalt sei to 20
 hem, Here the word of the Lord, ze kingis
 of Juda, and al Judee, and alle the dwell-
 eris of Jerusalem, that entren bi these
 zatis. The Lord God seith these thingis, 21
 Kepe ze zoure soulis, and nyle ze bere
 birthuns in the dai of sabat, nether bringe
 in bi the zatis of Jerusalem. And nyle ze 22
 easte birthuns out of zoure housis in the
 dai of sabat, and ze schulen not do ony
 werk; halewe ze the dai of sabat, as Y
 comaundide to zoure fadris. And thei 23
 herden not, nether bowiden down her eere,
 but thei maden hard her nol, that thei
 schulden not here me, and that thei schul-
 den not take chastisyng. And it schal be, 24
 if ze heren me, seith the Lord, that ze bere
 not in birthuns bi the zatis of this citee
 in the dai of sabat, and if ze halewen the
 dai of sabat, that ze do not werk ther
 yune, kingis and princees sittynge on the 25
 seete of Daud schulen entre bi the zatis
 of this citee, and stiyng in charis and
 horsis; thei, and the princis of hem, the
 men of Juda, and the dwelleris of Jeru-
 salem; and this citee schal be enhabitid
 withouten ende. And thei schulen come 26
 fro the citees of Juda, and fro the cumpas
 of Jerusalem, and fro the lond of Benia-
 myn, and fro feeldi places, and fro hilli
 places, and fro the south, beringe Brent
 sacrifice, and slayn sacrifice, and encense;
 and thei schulen bringe offering in to the
 hous of the Lord. Forsothe if ze heren 27

^t the kyngis AEGHK. ^u bernus C pr. m. ^v comaundide AEGH. ^w Om. C pr. m. E pr. m. ^x zee shul
 not don E pr. m. ^y Om. E pr. m. ^z dwellid, or inhabite A. ^a men shulen come A. ^b cites E.
^c mounteynous AGK. mounteyns H. ^d beringe E. ^e Om. E pr. m.

not here me, that 3ee halewe the day of sabat, and that 3ee here not berthene^f, and ne bringe in bi the 3atus of Jerusalem in the dai of sabat, Y shal tende vp fyr in his 3atus; and it shal deuoure the housys^g of Jerusalem, and shal not be quenchild^h.

CAP. XVIII.

1 The wrd that don is to Jeremye fro
2 the Lord, seiende, Rise, and cum down in
to theⁱ hous of the crockere, and there
3 thou shalt here my wrdis. And Y cam
doun in to the hous of the crockere, and
4 lo! he made a werc vp on a whel. And
scatered is the vessel, that he made of
clei with his hondus; and turned he made
that vessel other, as it pleside his^k ezen
5 that he shulde make. And don is the
6 wrd of the Lord to me, seiende, Whether
as maketh this crockere, shal not Y mouu
make to 3ou, hous of Irael? seith the
Lord. Lo! as the cley in to the hond^l
of the crockere, so 3ee in myn hond, the
7 hous of Irael. Sodeynli Y shal speke
a3en folc, and a3en reume, that Y drawe
vp bi the roote, and destroz3e, and scater
8 it. If penaunce shul do that folc of his
euel, for whiche I spac a3en it, don shal
and Y othenking vp on the euel, that Y
9 tho3te that I shulde do to it. And so-
deynli Y shal speken of the folc, and of
the rewme, that Y bilde vp, and plaunte^m
10 in it. If it shul don euel in myn ezen,
that it here not my vois, othinking Y shal
do vp on the good that Y spac, that Y
11 shulde do to it. Now thanne sei to the
man of Jewerie, and to the dwellere of
Jerusalem, seiende, These thingus seith
the Lord, Lo! Y make a3en 3ou euel, and
thenke a3en 3ou thenking; be turned a3een
echeⁿ fro his euel weie, and right reulith
12 3oure weies and 3oure studies. The
whiche seiden, Wee han dispeired, after
oure tho3tus forsothe wee shul go, and
eche^o aftir the shreudenesse of his euel

not me, that 3e halewe the dai of sabat,
and that 3e here not a birthun, and that
3e bringe not in bi the 3atis of Jerusalem
in the dai of sabat, Y schal kyndle fier
in the 3atis therof; and it schal deuoure
the housis of Jerusalem, and it schal not
be quenchild.

CAP. XVIII.

The word that was maad of the Lord
1 to Jeremye, and seide, Rise thou, and go
2 down in to the hous of a pottere, and
there thou schalt here my wordis. And Y
3 zede down in to the hous of a pottere, and
lo! he made a werk on a wheel. And the
4 vessel was distried, which he made of clei
with hise hondis; and he turnede it, and
made it another vessel, as it pleside in hise
5 3en to make. And the word of the Lord
6 was maad to me, and he seide, Whether
as this pottere doith, Y mai not do to 3ou,
the hous of Israel? seith the Lord. Lo!
as cley *is* in the hond of a pottere, so 3e,
the hous of Israel, *ben* in myn hond. Su-
7 denli Y schal speke a3ens a folk, and a3ens
a rewme, that Y drawe out, and distrie,
and leese it. If thilke folk doith penaunce
8 of his yuel, which Y spak a3ens it, also Y
schal do penaunce on the yuel, which Y
thou3te to do to it. And Y schal speke
9 sudenli of a folk, and of a rewme, that Y
bilde, and plaunte it. If it doith yuel bi-
10 fore myn 3en, that it here not my vois,
Y schal do penaunce on the good which Y
spak, that Y schulde do to it. Now ther-
11 for seie thou to a man of Juda, and to
the dwellere of Jerusalem, and seie, The
Lord seith these thingis, Lo! Y make
yuel a3ens 3ou, and Y thenke a thou3te
a3ens 3ou; ech man turne a3en fro his
yuel weie, and dresse 3e 3oure weies and
3oure studies. Whiche^z seiden, We han
12 dispeirid, for we schulen go after oure
thou3tis, and we schulen do ech man the
schrewidnesse of his yuel herte. Therfor
13 the Lord seith these thingis, Axe 3e he-

^f birthens A. ^g hous A. ^h queynt AEGHK. ^l this AGHK. ^k in his AEGHK. ^l hoondis AGHK.
^m plauntide K. ⁿ eche man AEGHK. ^o eche man AEGHK.

^z The whiche I.

13 herte wee shul do. Therefore these thingus
seith the Lord, Asketh folc of kinde, who
herde such horrible thingus, the whiche
14 to myche dide the maiden Irael? Whe-
ther of the ston of the feld shal faile the
sno³ of Liban? or ben pullid awei moun
watr^{is} brekende out, colde and ful myche
15 flowende doun^p? For forzat me my puple,
in veyn offrende licoures, and stumblende
in ther weies, and in the styes of the
world, that thei go^a bi them in a weye
16 not berdid^r; that be^s mad the lond of
hem in to desolacioun, and in to whist-
ling euere durende; eche forsothe that
passeth bi it, shal become stoneid, and
17 mouen his hed. As a brenende wind Y
shal scaterere them bifor the enemy; bac
and not face Y shal shewe to them, in the
18 dai of^t perdicion of hem. And thei seiden,
Cometh, and thenke wee a³en Jeremye
tho³tus; forsothe pershe shal not the
lawe fro the prest, ne counseil fro the
wise man, ne sermoun fro the profete;
cometh, and smyte wee hym with tunge,
and take wee not heed to alle the ser-
19 mouns of hym. Tac heed, Lord, to me,
and here the vois of myn aduersaries.
20 Whether zolden is for good euel, for thei
deluen a dich to my soule; recorde, that
Y stod in thi s³zt, that I schuld^u speke for
them good, and turne awei thin indigna-
21 cion fro them. Therefore zif^v the sonus of
them in to hunger, and bring doun hem
in to the hondus of swerd^w; mad be the
wifes of them withoute free childer, and
widewes, and the men of hem be slayn
with deth; the zunge of them be thei
22 stikid with swerd in bataile. Herd be
the cri fro the houses of them, thou shalt
bringe to forsothe vp on hem a thef so-
deynly; for thei doluen a dich that thei
take^x me, and grynes thei hidden to my
23 feet. Thou forsothe, Lord, wost al the
counseil of hem a³en me in to deth; ne
be thou plesid to the wickidnesse^y of

thene men, who herde siche orible thingis,
whiche the virgyn of Israel hath do greetli?
Whether snow of the Liban schal fail fro¹⁴
the stoon of the feeld? ether coolde watris
brekyng out, and fletyng doun moun be
takun awei? For my puple hath forzete¹⁵
me, and offriden^a sacrifices in veyn, and
snaperiden in her weies, and in the pathis
of the world, that thei zeden bi tho in a
weie not trodun; that the lond of hem¹⁶
schulde be in to desolacioun, and in to
an hissyng euerlastinge; for whi ech that
passith bi it, schal be astonyed, and schal
moue his heed. As a^b brennyng wynd¹⁷
Y schal scaterere hem bifor the enemy; Y
shal schewe to hem the bak and not the
face, in the dai of the perdicion of hem.
And thei seiden, Come ze, and thenke we¹⁸
thouztis a³ens Jeremye; for whi the lawe
schal not perische fro a preest, nether coun-
cel *schal perische* fro a wijs man, nether
word *schal perische* fro a profete; come
ze, and smyte we hym with tunge, and
take we noon heede to alle the wordis of
hym. Lord, zyue thou tent to me, and¹⁹
here thou the vois of myn aduersaries.
Whether yuel is zoldun for good, for thei²⁰
han diggid a pit to my soule; haue thou
mynde, that Y stode in thi s³zt, to speke
good for hem, and to turne awei thin in-
dignacion fro hem. Therfor zyue thou²¹
the sones of hem in to hungur, and lede
forth hem in to the hondis of swerd; the
wyues of hem be maad with out children,
and *be maad* widewis, and the hosebondis
of hem be slayn bi deth; the zonge men
of hem be persid togidere bi^c swerd in
batel. Cry be herd of the housis of hem,²²
for thou schalt bringe sudenli a theef on
hem; for thei diggiden a pit to take me,
and hidden^d snaris to my feet. But thou,²³
Lord, knowist al the counsel of hem a³ens
me in to deth; do thou not merci to the
wickidnesse of hem, and the synne of hem
be not doon awei fro thi face; be thei

^p Om. c *pr. m.* E *pr. m.* ^q shulden goo AGHK. ^r berid c *pr. m.* E *pr. m.* H. ^s were E *sec. m.* AGHK.
^t of the E *pr. m.* ^u Om. c *pr. m.* E *pr. m.* ^v zif thou AE *sec. m.* GHK. ^w the swerd E *pr. m.* ^x shulden
take AE *sec. m.* GHK. ^y wickidnesse E.

^a thei offriden I. ^b Om. N. ^c with I. ^d thei hidden I.

them, and the synne^z of hem fro thi face be not don awei; be thei mad togidere fallende in thi sijt, in tyme of thi wodnesse; awei fro good vse them.

CAP. XIX.

1 These thingus seith the Lord, Go, and tac the crthene litil wyn vessel of the crockere, and fro the elderes of the puple,
2 and fro the elderes of the^a prestus. And go out to the valei of the sonus of Ennon, that is biside the entre of the britil zate; and thou shalt preche there wrdys^b that
3 Y shal speke to thee; and seyn, Hereth the wrd of the Lord, zee kingus of Juda, and dwelleris of Jerusalem. These thingus seith the Lord of ostus, God of Irael, Lo! Y shal bringe in tormenting vp on this place, so that eche that shal heren it,
4 tyncl hys eres. For thi that thei forsoke me, and alien maden this place, and offreden to alien godis, in that that knewen not thei, and ther faders, and the kingis of Juda; and fulfilden this place
5 with blod^c of innocentus, and bilden vp the heze thingus of Baalym, to ben brent ther sonus with fyr, in to brent sacrifice to Balim; whiche thingus Y comaundide not, ne spac, ne stezede vp in to myn
6 herte. Therfor seith the Lord, Lo! dajes comen, and clepid shal no mor be this place Tofeth, and the valei of the sone^d
7 of Ennon, but the valei of slazter. And Y shal scatere the conseil of Jude and of Jerusalem in this place, and Y shal turne them vpsodoun with swerd, in sizte^e of ther enemys, and in the hond of^f men sechende ther lyues; and Y shal
3yue the careynes of them mete to the foules of heuene, and to^g the bestus of
8 erthe. And Y shal sette this cite in to stoneyng, and in to whistling; and eche that shal passe by it, shal stoneyn, and whistlen vp on al the veniaunce of it.
9 And Y shal fede them with the flesh of

maad fallynge down in thi sijt, in the tyme of thi stronge veniaunce; vse thou hem to othir thing than thei weren ordeyned.

CAP. XIX.

The Lord seith these thingis, Go thou,¹ and take an erthene potel of a pottere, of the eldre men of the puple, and of the^e eldre men of preestis^f. And go thou out² to the valei of the sonus of Ennon, which is bisidis the entring of the erthene zate; and there thou schalt preche the wordis whiche Y schal speke to thee; and thou³ schalt seie, Kyngis of Juda, and the dwelleris of Jerusalem, here ze the word of the Lord. The Lord of oostis, God of Irael, seith these thingis, Lo! Y schal bringe in turment on this place, so that ech man that herith it, hise eeris tynge. For thei han forsake me, and maad alien⁴ this place, and offriden^g sacrifices to alien goddis ther ynne, whiche thei, and the fadris of hem, and the kingis of Juda, knewen not; and thei filliden this place with the blood of innocentis, and bild-⁵ iden hij thingis to Baalym, to brenne her sonus in fier, in to brent sacrifice to Baalym; whiche thingis Y comaundide not, nether spac, nether tho stieden in to myn herte. Therfor the Lord seith, Lo! daies⁶ comen, and this place schal no more be clepid Tophet, and the valei of the sone of Ennon, but the valei of sleyng. And⁷ Y schal distrie the council of Juda and of Jerusalem in this place, and Y schal dis-⁸ trie hem bi swerd, in the sijt of her enemys, and in the hond of men sekyng the lyues of hem; and Y schal 3yue her deed bodies meteⁱ to the briddis of the eir, and to beestis of erthe. And Y schal⁹ sette this citee in to wondring, and in to hissing; ech that passith bi it, schal wondre, and hisse on al the veniaunce therof. And Y schal feede hem with the fleischis⁹

^z synnes GHK. ^a Om. AEGHK. ^b the woordus E sec. m. ^c the blod E pr. m. ^d sonus AE pr. m. GHK.
^e the sizte AGHK. ^f Om. E pr. m. ^g Om. A.

^e Om. I. ^f the prestis F pr. m. I. ^g thei offriden I. ⁱ to be mete I.

ther sonus, and with the flesh of ther
 doztris; and eche the flesh of his frend
 shal ete in segyng and in anguysh, in
 whyche close them shul ther enemys,
 10 and that^h sechen their lyues. And thou
 shalt to-brose the litle wyn vessel in the
 e3en of the men, that shul go with thee.
 11 And thou shalt sei to them, These thingus
 seith the Lord of ostus, Thus Y shal to-
 brose this puple, and this cyte, as is to-
 brosid the vessel of the crockere, that
 mai no more be restored; and inⁱ Tofeth
 thei shul ben biried, for ther is not
 12 other place to birie in. So Y shal do
 to this place, seith the Lord, and to his
 dwelleris, that Y sette this cite as Tofeth.
 13 And ben shul the houses of Jerusalem,
 and the houses of the kingus^k of Juda,
 as the place Tofeth; vnclene alle the
 houses, in whos rooues thei sacrificeden to
 al the kny3thed of heuene, and offreden
 14 sacrificise^l of licoures to alien godus. Cam
 forsothe Jeremye fro Tofeth, whider
 hadde sent hym the Lord to profecien;
 and stod in the porche of the hous of the
 15 Lord, and seide to al the puple, These
 thingus seith the Lord of ostes, God of
 Irael, Lo! Y shal bringen in vp on this
 cite, and vp on alle his cheef citees, alle
 the euelis that Y spac a3en it; for thei in-
 wardly hardeden ther nolles^m, and herde
 not my sermons.

CAP. XX.

1 And ther herde Fassur, the sone of
 Emyner, prestⁿ, that was ordeyned prince
 in the hous of the Lord, Jeremye profe-
 2 ciende these sermownus. And Fassur
 smot Jeremye, profete, and putte^o hym in
 to the stockes, that was in the ouere 3ate
 of Beniamyn, in the hous of the Lord.
 3 And whan it hadde liztid in to the moru,
 Fassur ladde out Jeremie out of the
 stockus. And Jeremye seide to hym, Not
 Fassur clepede the Lord thi name, but

of her sonus, and with the fleischis of her
 dou3tris; and ech man schal ete the fleischis
 of his frend in the bisegyng and angwisch,
 in which the enemys of hem, and thei
 that seken the lyues of hem, schulen close
 hem togidere. And thou schalt al to-
 10 breke the potel bifore the izen of the men,
 that schulen go with thee. And thou¹¹
 schalt seie to hem, The Lord of oostis
 seith these thingis, So Y schal al to-breke
 this puple, and this citee, as the vessel of
 a pottere is al to-brokun, which mai no
 more be restorid; and thei schulen be
 biried in Tophet, for noon other place is
 to birie. So Y schal do to this place,¹²
 seith the Lord, and to dwelleris therof,
 that Y sette this citee as Tophet. And¹³
 the housis of Jerusalem, and the housis of
 the kingis of Juda, schulen be as the place
 of Tophet; alle the vnclene housis, in
 whose roouys thei sacrificeden^k to al the
 chyualrie of heuene, and offriden moist
 sacrifices to alien goddis. Forsothe Jere-¹⁴
 mye cam fro Tophet, whidur the Lord
 hadde sente hym for to profesie; and he
 stood in the porche of the hous of the
 Lord, and seide to al the puple, The Lord¹⁵
 of oostis, God of Israel, seith these thingis,
 Lo! Y schal bringe in on this citee, and
 on alle the citees therof, alle the yuelis
 whiche Y spac a3ens it; for thei maden
 hard her nol, that thei herden not my
 wordis.

CAP. XX.

And Phassur, the sone of Emyner, the¹
 preest, that was ordeyned prince in the
 hous of the Lord, herde Jeremye profesi-
 ynge these wordis. And Phassur smoot²
 Jeremye, the profete, and sente hym in to
 the stockis, that weren in the hizere 3ate
 of Beniamyn, in the hous of the Lord.
 And whanne it was cleer in the morewe,³
 Phassur ledde Jeremye out of the stockis.
 And Jeremye seide to hym, The Lord
 clepide not Phassur thi name, but Drede

^h thei that *AK sec. m.* ⁱ in to *HK.* ^k kyng *AGHK.* ^l sacrifices *AGHK.* ^m nolle *E sec. m.* ⁿ the preest
E pr. m. ^o sente *AE sec. m. GHK.*

^k sacrificeden *CEFGHIKMNQRSUVX.*

4 Inwardli ferd on eche side. For these thingus seith the Lord, Lo! Y shal 3yue thee in to inward ferd, thee and alle thi frendus, and to gidere thei shul falle with the^p swerd of ther enemys; and thin e3en shul see; and al Juda^q Y shal 3yue in the hond of the kyng of Babiloyne, and he shal ouer lede them in to Babiloyne, and smyte them with swerd. And Y shal 3yue al the substaunce of this cite, and al his trauaile, and al the pris; and al the tresores of the king of Juda I shal 3yue in the hond of the enemys of them; and they shul reue them, and taken, and 6 bringe them in to Babyloyne. Thou forsothe, Fassur, and alle the dwelleris of thin hous, shul gon in to caitifte; and in to Babyloyne thou shalt come, and there thou shalt die; and there thou shalt be biried, and alle thi frendus, to whyche 7 thou profeciedist^r lesing. Thou leddest^s me asyde, Lord, and Y am lad aside; strengere than Y thou were, and thou haddest the maistrie; I am mad in to 8 scorn al day. Alle scorneden me, for now 3ore Y speke, criende out the wickidnesse^{ss}, and the wastite I ofte crie. And don is the sermoun of the Lord to me in to 9 repref, and in to scornynge al day. And Y seide, I shal not recorden of it, ne speke more in the name of hym. And mad it is in myn herte, as fyr gretly hetende, and closid in my bones; and Y 10 failede, to bern not sustenende. I herde forsothe the wrong blainyngus of manye, and the ferd in enuyroun, Pursueth, and pursue wee hym, of alle men that weren my pesible, and kepene my side; if any maner he be bigilid, and wee haue the maistri a3en hym, and wee gete veniaunce 11 of hym. The Lord forsothe is with me as a strong fiztere, therfor that^t pursuen me shul falle, and syc shul be; and thei shul be shent hugeli, for thei vnderstoden not the euere durende repref, that

on ech side. For the Lord seith these 4 thingis, Lo! Y schal 3yue thee and alle thi freendis in to drede, and thei schulen falle doun bi the swerd of her enemyes; and thin i3en schulen se; and Y schal 3yue al Juda in the hond of the king of Babiloyne, and he schal lede hem ouer in to Babiloyne, and he schal smyte hem bi^l swerd. And Y schal 3yue al the catel of⁵ this citee, and al the trauel therof, and al the prijs; and Y schal 3yue alle the tresours of the kingis of Juda in the hond of her enemyes; and thei schulen rauysche tho^m, and schulen take, and lede forth in to Babiloyne. Forsothe thou, Phassur,⁶ and alle the dwelleris of thin hous, schulen go in to caitifte; and thou schalt come in to Babiloyne, and thou schalt die there; and thou schalt be biried there, thou and alle thi freendis, to whiche thou profesiedist aⁿ leesyng. Lord, thou disseyuedist⁷ me, and Y am disseyued; thou were strongere than Y, and thou haddist the maistrie; Y am maad in to scorn al dai. Alle men bymowen me, for now a while⁸ ago Y speke crynge wickidnesse, and Y criende distriynge. And the word of the Lord is maad to me in to schenschip, and in to scorn al dai. And Y seide, Y schal⁹ not haue mynde on hym, and Y schal no more speke in his name. And *the word of the Lord* was maad, as fier swalyng in myn herte, and closid in my boonys; and Y failede, not suffryng to bere. For¹⁰ Y herde dispisyngis of many men, and drede in cumpas, Pursue 3e, and pursue we hym, of alle men that weren pesible to me, and kepyng my side; if in ony maner he be disseyued, and we haue the maistrie a3ens hym, and gete veniaunce of hym. Forsothe the Lord as a stronge werriour¹¹ is with me, therfor thei that pursuen me schulen falle, and schulen^o be sijk; and thei schulen be schent greetli, for thei vnderstoden not euerlastyng schenschip,

^p Om. *AE sec. m. GHK.* ^q Jewerie *C pr. m. E pr. m.* ^r propheciede *AGHK.* ^s begiledest *E pr. m.*
^{ss} wicknesse *E.* ^t thei that *AK sec. m.*

^l with *I.* ^m hem *N.* ⁿ Om. *I.* ^o thei schul *I.*

12 neuer shal be don awei. And thou, Lord
of ostus, prouere of the riȝtwis, that
seest the reenes and the herte, 'see I^u, Y
beseche, thi veniaunce of hem; to thee
13 forsothe Y shewide my cause. Syngeth
to the Lord, preisetl the Lord, for he
hath^v delyuered^w the soule of the pore
14 fro the hond of euelis. Cursid the dai
in the^x whiche Y am born, the dai in
whiche bar me my moder, be not blessid.
15 Cursed the man, that tolde to my fader,
seiende, Born is to thee a knaue child,
16 and as with ioȝe gladide hym. Be that
man as ben the cites, that^y the Lord
turnede vpsodoun, and it^z othoȝte hym
not; here he cry erly, and ȝelling in
17 mydday tyme, that me sloȝ not fro the
priue wombe; that mad were to me my
moder a sepulcre, and hir priue wombe
18 conceyuyng euerlastende. Whi fro the
priue wombe Y ȝide out, that Y schulde
seen trauaile and sorewe, and wast ben
in confusioun my daȝes?

CAP. XXI.

1 The wrd that don is to Jeremye fro
the Lord, whan sente to hym king Sede-
chie Fassur, the sone of Melchie, and
Sofonye, the sone of Masie, prest^a, sei-
2 ende, Aske for vs the Lord, for Nabugo-
donosor, king of Babiloyne, fiȝteth aȝen
vs; if par auenture the Lord do with vs
after alle his merueyles, and he go awei
3 fro vs. And Jeremye seide to them,
4 Thus ȝee shul sey to Sedechie, These
thingus seith the Lord God, Lo! Y shal
turne the vesselis of the bataile that in
ȝoure hondus ben, and with^b whom ȝee
fiȝten, aȝen the king of Babiloyne, and
Caldeis, that besegen ȝou in cumpas of
the wallis; and Y shal gedere them in
5 the myddes of this cite. And Y shal
ouercome ȝou in a strajt out hond, and
in a strong arm, and in wodnesse, and in
6 indignacioun, and in^c gret wrathe; I shal

that schal neuere be don awei. And thou, 12
Lord of oostis, the preuere of a iust man,
which seest the reynes and herte, Y bi-
seche, se Y thi veniaunce of hem; for Y
haue schewid my cause to thee. Synge 13
ȝe to the Lord, herie ȝe the Lord, for he
delyueride the soule of a pore man fro the
hond of yuel men. Cursid *be* the dai* 14
where ynne Y was borun, the dai where
ynne my modir childide me, be not bless-
id †. Cursid *be* the man, that telde to my 15
fadir, and seide, A knaue child is borun
to thee, and made hym glad as with ioȝe.
Thilke man be as the citees ben, whiche 16
the Lord distriede, and it repentide not
hym; he that killide not me fro the 17
wombe, here cry eerli, and ȝellynge in the
tyme of myddai; that my modir were a
sepulcre to me, and hir wombe *were* euer-
lastinge^p conseyuuyng. Whi ȝede Y out of 18
the wombe, that Y schulde se trauel and
sorewe, and that mi daies schulen be
waastid in schenscipe?

CAP. XXI

The word which was maad of the Lord 1
to Jeremye, whanne king Sedechie sente
to hym Phassur, the sone of Helchie, and
Sofonye, the preest, the sone of Maasie,
and seide, Axe thou the Lord for vs, for 2
Nabugodonosor, the kyng of Babiloyne,
fiȝtith aȝens vs; if in hap the Lord do
with vs bi alle hise merueilis, and he go
awei fro vs. And Jeremye seide to hem, 3
Thus ȝe schulen seie to Sedechie, The 4
Lord God of Israel seith these thingis,
Lo! Y schal turne the instrumentis of
batel that ben in ȝoure hondis, and with
which ȝe fiȝten aȝens the king of Babi-
loyne, and aȝens Caldeis, that bisegen ȝou
in the cumpas of wallis; and Y schal ga-
dere tho togidere in the myddis of this
citee. And Y schal ouercome ȝou in hond 5
stretchid forth, and in strong arm, and in
stronge veniaunce, and indignacioun^q, and

^u see H. seer K. ^v Om. II. ^w lyuerede H. ^x Om. AGHK. ^y of AGHK. ^z Om. AEGHK. ^a the
preest E sec. m. ^b to E pr. m. ^c Om. C. in a AGHK.

^p an euerlastinge I. ^q in indignacioun A pr. m.

* Cursed be the dai, etc. These ben not wordis of Jeremie, vnpatient and displeiringe, but in this he declar-eth the hidousnesse of sensualite, in comparisoun of euil neyginge, which euil, that is, peyne, the re-son suffrede patientli, as Seint Joob, ensaumpler of pacience, seide, The dai pershe in wech I was born; and this is the sentence, Cursid be the dai, etc.; that is, if I sude the hidousnesse of sensualite, I schulde curse the time of my birthe. Lire here. EGHKL^r QVY.
† That is, if I sude the hidousnesse of sensualite, I schulde curse the tyme of my birthe. N.

smyte the dwelleris of this cite, men and bestus with gret pestylence shul dien.
 7 And after these thingus, seith the Lord, Y shal 3yue Sedechie, king of Juda, and his seruauns, and his puple, and that ben laft in this cite of pestylence, and swerd, and hunger, in the hond of Nabugodonor, king of Babiloyne, and in the hond of ther enemys, and in the hond of men sechende ther lif; and he shal smyte them in mouth^d of swerd; and he shal not be bowid, ne sparen, ne han^e renthe.
 8 And to this puple thou shalt sey, These thingus seith the Lord God, Lo! Y 3yue bifor 3ou weie of lif, and weie of deth.
 9 Who 'shal dwelle^f in this cite, shal die with swerd, and hunger, and pestilence; who forsothe shul go out, and flee to the Caldeis that besegen 3ou, shal lyue, and
 10 be shal to hym his soule as spoile. Forsothe Y haue^{fi} set my face vp on this cite in to euel, and not in to good, seith the Lord; in the hond of the king of Babiloyne it shal be 3oue^g, and brenne it out
 11 he shal with fyr, and the hous of the king of Juda. Hereth the wrd of the Lord,
 12 '3e the^h hous of Daud. These thingus seith the Lord, Demeth erli dom, and delyuereth out the oppressed with force fro the hond of the wrongⁱ chalengere; lest par auenture go out as fir myn^k indignacioun, and be tend vp, and be not that quenche, for the malice of 3oure studies.
 13 Lo! Y to thee, dwelleresse of the sadde valey and wilde feld, seith the Lord, 3ee that seyn, Who shal smyten vs, and who
 14 shal go 'in to^l oure houses? And Y shal visite vp on 3ou after the frute of 3oure studies, seith the Lord; and Y shal tende vp fyr in his wilde wode, and deuoure it shal alle thingus in his cumpas.

in gret wraththe; and Y schal smyte^o the dwelleris of this citee, men and beestis schulen die bi gret pestilence. And after
 7 these thingis, seith the Lord, Y schal 3yue Sedechie, kyng of Juda, and hise seruauntis, and his puple, and that ben left in this citee fro pestilence, and swerd, and hungur, in the hond of Nabugodonor, kyng of Babiloyne, and in the hond of her enemyes, and in the hond of men sekyng the lijf of hem; and he schal smyte hem bi the scharpnese of swerd; and he schal not be bowid, nether schal spare, nether schal haue mercy. And thou
 8 schalt seie to this puple, The Lord God seith these thingis, Lo! Y 3yue bifore 3ou the weie of lijf, and the weie of deth. He
 9 that dwellith in this citee, schal die bi swerd, and hungur, and pestilence; but he that goith out, and fleeth ouer to Caldeis that bisegen 3ou, schal lyue, and his lijf schal be as a prey^r to hym. For Y haue
 10 set my face on this citee in to yuel, and not in to good, seith the Lord; it schal be 3ouun in the hond of the king of Babiloyne, and he schal brenne it with fier. And *thou schalt seie* to the hous of the
 11 king of Juda, the hous of Daud, Here 3e the word of the Lord. The Lord seith
 12 these thingis, Deme 3e eerli doom, and delyuere 3e hym that is oppressid bi violence fro the hond of the^s fals chalenger^t; lest perauenture myn indignacioun go out as fier, and be kyndlid, and noon be that quenche, for the malice of 3oure studies. Lo! Y to^u thee^v, dwelleresse^w of the sad
 13 valedi and pleyn, seith the Lord, which seien, Who schal smyte vs, and who schal entre in to oure housis? And Y schal
 14 visite on 3ou bi the fruyt of 3oure studies, seith the Lord; and Y schal kyndle fier in the forest therof, and it schal deuoure alle thingis in the cumpas therof.

^d the mouth AEGHK. ^e ha K. ^f dwellith E pr. m. ^{fi} ha K pr. m. han sec. m. ^g 3yuen E pass. ^h the c pr. m. E pr. m. 3e AGHK. ⁱ Om. c pr. m. E pr. m. ^k Om. c pr. m. ^l in AG pr. m. HK.

^r spuyt, ether prey CEF GHIKMN PQRSUVXY. ^w dwelstere r.

^s Om. i.

^t caleng F.

^u do to i.

^v the F.

CAP. XXII.

1 These thingus seith the Lord, Cum down
in to the hous of the king of Juda, and
2 thou shalt speke there this wrd, and seyn,
Here thou the wrd of the Lord, thou¹
king of Juda, that sittest vp on the see
of Daud, thou, and thi seruauntis, and
thi puple, that gon in bi these 3atus.
3 These thingus seith the Lord, Doth dom,
and rijtwise, and delyuereth the
opressid bi force fro the hond of the
wrong^m chalengere; and the comeling,
and faderlesⁿ child, and the widewe wil-
eth not^o sorewen, ne opresseth wickeli^p,
and the innocent blod ne shedeth out in
4 this place. If forsothe doende 3ee shul
do this wrd, gon in shul bi the 3atus of
this hous kingus sittende of the kinrede
of Daud vp on his trone, and the ste3ing
men vp^q chares and hors, thei, and ser-
uauns, and the puples of them. That
if 3ee shul not here these wrdus, in my-
self Y swor, seith the Lord, for in to wil-
dernesse shal be this hous. For these
thingus seith the Lord vp on the see of
the king of Juda, Galaad, thou ^{to} me^r
hed of Liban; yf Y shal not sette forth
thee wildernesse, cheef citees vnabitable.
7 And Y shal halewe^s vp on thee the
sleende man^t, and his armes; and thei
shul ^{kutte} down^u thi chosen cedris, and
8 throwe down in to fyr. And passen shul
manye Jentiles thur3 this cite, and sei
shal eche to his ne3hebore, Whi dide the
9 Lord thus to this grete cite? And thei
shul answern, For thi that thei forsoke
the couenaunt of the Lord ther God, and
honoureden alien goddis, and serueden
10 to them. Wileth not wepe the deade,
ne weilen vp on hym with weping; weil-
eth hym that goth out, for he shal no
mor be turned a3een, ne seen he shal the
11 lond of his birthe. For these thingus
seith the Lord to Sellum, sone of Josie,

CAP. XXII.

The Lord seith these thingis, Go thou¹
doun in to the hous of the kyng of Juda,
and thou schalt speke there this word,
and schalt seie, Thou kyng of Juda, that²
sittist on the seete of Daud, here the
word of the Lord, thou, and thi ser-
uauntis, and thi puple, that entren bi these
3atis. The Lord seith these thingis, Do³
3e doom, and rijtfulnesse, and delyuere 3e
hym that is oppressid bi violence fro the
hond of the fals chalenger; and nyle 3e
make sori, nether oppresse 3e wickidli a
comelyng, and a fadirles child, and a wi-
dewe, and schede 3e not out innocent blood
in this place. For if 3e doynge don this⁴
word, kyngis of the kyn of Daud sit-
tynge on his troue schulen entre bi the
3atis of this hous, and schulen^x stie on
charis and horsis, thei, and the seruauntis,
and the puple of hem. That if 3e heren⁵
not these wordis, Y swoore in my silf,
seith the Lord, that this hous schal be in
to wildirnesse. For the Lord seith these⁶
thingis on the hous of the kyng of Juda,
Galaad, thou *art* to me the heed of the
Liban; *credence be not 3ouun to me*, if
Y sette not thee a wildirnesse, citees vn-
habitable. And Y schal halewe on thee a⁷
man sleynge, and hise armuris; and thei
schulen kitte down thi chosun cedris, and
schulen caste down in to fier. And many⁸
folkis schulen passe bi this citee, and ech
man schal seie to his ne3bore, Whi dide
the Lord thus to this greet citee? And⁹
thei schulen answere, For thei forsoken
the couenaunt of her Lord God, and wor-
schipiden alien goddis, and serueden hem.
Nyle 3e biwepe hym that is deed, nether¹⁰
weile 3e on hym bi wepyng; biweile 3e
hym that goith out, for he schal no more
turne a3en, nether he schal se the lond of
his birthe. For the Lord seith these¹¹
thingis to Sellum, the sone of Josie, the

¹ Om. c pr. m. E pr. m. ^m Om. c pr. m. E pr. m. ⁿ the faderles AEGHK. ^o Om. E pr. m. ^p wick-
idli AGHK. ^q vpon AGHK. ^r my AGHK. ^s 3yue E pr. vice. ^t char E pr. m. ^u teenden vp E pr. m.

^x thei schul r.

king of Juda, that regnede for Josie, his fader, That is^v gon out fro this place, he^w 12 shal not turne azen hider more^x; but in the place to the^y whiche Y translatide hym, there he shal die, and this lond he 13 shal see no more. Wo that bildeth vp his hous in vnri3twisnes, and his souping places not in dom; his frend he shal oppresse in veyn, and his meede he shal 14 not zelde to hym. The whiche seith, I shal bilde vp to me a large hous, and spacious souping places; that openeth to hym wyndowes, and maketh cedre cou- 15 ples, and peynteth with cynoper. Whether shalt thou regne, for thou licnest^z thee to a cedar? thi fader, whether he eet not, and dranc, and dide dom and ri3twisnesse, thanne whan wel it was to 16 hym? He demede the cause of the pore, and of the helpeles, in to his^a good; whether not therfor for he kne3 me? seith 17 the Lord. Thine forsothe e3en and herte to auarice, and to innocent blod to be shed, and to wronge^c challenge, and to the end- 18 ing of euel werc. Therfore these thingus seith the Lord to Joachym, sone of Josie, king of Juda, Thei shul not weilen hym, Wo brother! and wo sister! thei shul not togidere trumpe to hym, Wo lord! and 19 wo glorious! In^d the biriyng of an asse he shal be biried, roten, and throwen 20 aferr out of the 3atis of Jerusalem. Ste3 thou vp Liban, and crye, and in to Basan 3if thi vois, and crie to the passeres, 21 for to-trode^e ben alle thi loueres. I spac to thee in thi plenteuousnesse, and^f thou seidist, I shal not heren; this is thi weie fro thi waxende 3outh, for thou herdist not 22 my vois. Alle thi shepperdus wind shal fede, and thi loueres in to caitifte shul go; and thanne thou shalt be confound- 23 yd, and shamen of al thi malice, that sittist in Liban, and nestlist in cedris. Hou togidere weiledist thou, whan comen hadde to thee^g sorewes, as sorewis of the

kyng of Juda, that regnede for Josye, his fadir, He that 3ede out of this place, schal no more turne azen hidur; but in the 12 place to which Y^y translatide him, there he schal die, and he schal no more se this lond. Wo to *him* that bildith his hous 13 in vnri3tfulnesse, and his soleris not in doom; he schal oppresse his freend in veyn, and he schal not zelde his hire to hym. Which^z seith, Y schal bilde to me 14 a large hous, and wide soleris; which openeth wyndows to hym silf, and makith couplis of cedre, and peyntith with reed colour. Whether thou schalt regne, for 15 thou comparisonest thee to a cedar? whether thi fadir eet not, and drank, and dide doom and ri3tfulnesse thanne, whanne it was wel to hym? He demyde the cause of 16 a pore man, and nedi, in to his good; whether not therfor for he knew me? seith the Lord. Forsothe thin 3en and 17 herte *ben* to aueryce, and to schede innocent blood, and to fals caleng, and to the perfourmyng of yuel werk. Therfor the 18 Lord seith these thingis to Joachym, the^a sone of Josie, the kyng of Juda, Thei schulen not biweile hym, Wo brother! and wo sistir! thei schulen not sowne togidere to hym, Wo lord! and wo noble man! He 19 schal be biried with the biriyng of an asse, *he schal be* rotun, and cast forth without the 3atis of Jerusalem. Stie thou 20 on the Liban, and cry thou, and 3yue thi vois in Basan, and cry to hem that passen forth, for alle thi louyeris ben al to-brokun. Y spac to thee in thi plentee, 21 and thou seidist, Y schal not here; this is thi weie fro thi 3ongthe, for thou herdist not my vois. Wynd schal feede alle thi 22 scheepherdis, and thi louyeris schulen go in to caitifte; and thanne thou that sittist 23 in the Liban, and makist nest in cedris, schalt be schent, and be^b aschamed of al thi malice. Hou weilidist thou, whanne sorewis weren comun to thec, as the so-

^v Om. E pr. m. ^w Om. C pr. m. E pr. m. ^x Om. C pr. m. ^y Om. AEGHK. ^z 3yuest E pr. m.
^a ther C pr. m. E pr. m. ^c Om. C et E. ^d Om. E pr. m. ^e to-treden K. ^f Om. CE sec. m.
^g the E pr. m.

^y Y haue I. ^z The which I. ^a Om. N. ^b Om. I.

24 traualende with childe? I lyue, seith
the Lord, for if shul be Jeconyas, the
sone of Joachym, king of Juda, a ring in
my riȝt hond, thennus I shal pullen hym
25 away. And Y shal ȝyue thee in the hond
of men sechende thi soule, and in the
hond of hem whos face thou dredist, and
in the hond of Nabugodonosor, king of
Babiloyne, and in the hond of Caldeis.
26 And Y shal sende thee, and thi moder that
gat thee, in to an alien lond, in whiche
ȝee ben not born, and there ȝee shul die;
27 and in to the lond to whiche thei reren
ther soule, that thei turne aȝeen thider,
28 and thei turne aȝeen shul not. Whether
a britil vessel and a brosid this man Je-
conyas? whether a vessel withoute al
voluptuouste? Whi throwen awei ben he
and his sed, and cast aferr in to the
29 lond that thei knewe not? Erthe, erthe,
erthe, here the sermoun of the Lord.
30 These thingus seith the Lord, Writ this
man a bareyn man, that in his daȝes shal
not be welsum; ne forsothe ben shal of
his sed a man, that sitte vp on the see of
Dauid, and power haue more yn Juda.

CAP. XXIII.

1 Wo to the shepperdis, that scateren
and to-tern the floc of my leswe, seith the
2 Lord. Therefore these thingus seith the
Lord God of Irael to the sheppcrdus, that
feden my puple, ȝee scatereden^b my floc,
and threwen out hem^{hh}, and han not
visitid hem; lo! Y shal visite vp on ȝow
the malice of ȝoure studies, seith the
3 Lord. And Y shal gedere the remnauntus
of my floc fro alle londis, to whiche Y
shal caste hem out thider; and Y shal
turne them to ther wilde feldus, and thei
4 shul growe, and be multepliede. And Y
shal rere vp on hem shepperdus, and thei
shul fede them; theiⁱ shuln no mor ben
aferd, ne inwardly dreden; and no man
shal be soȝt of the noumbre, seith the

rew of a womman trauelynge of child?
I lyue, seith the Lord, for thouȝ Jeconye,²⁴
the sone of Joachym, kyng of Juda, were
a ring in my riȝt hond, fro thennus Y
schal drawe awei hym. And Y schal ȝyue²⁵
thee in the hond of hem that seken thi
lijf, and in the hond of hem whos face
thou dredist, and in the hond of Nabugo-
donosor, kyng of Babiloyne, and in the
hond of Caldeis. And Y schal sende thee,²⁶
and thi moder that gendride thee, in to
an alien lond, in which ȝe weren not
borun, and there ȝe schulen die; and²⁷
thei schulen not turne aȝen in to the lond,
to which thei reisen her soule, that thei
turne aȝen thidur. Whether this man²⁸
Jeconye *is* an erthene vessel, and al to-
brokun? whether a vessel withouten al
likyng? Whi ben he and his seed cast
awei, and cast forth in to a lond which
thei knewen not? Erthe, erthe, erthe,²⁹
here thou the word of the Lord. The³⁰
Lord seith these thingis, Write thou this
man bareyn, a man that schal not haue
prosperite in hise daies; for of his seed
schal be no man, that schal sitte on the
seete of Dauid, and haue powere ferthere
in Juda.

CAP. XXIII.

Wo to the scheepherdis, that scateren¹
and to-drawen the floc of my lesewe, seith
the Lord. Therfor the Lord God of Is-²
rael seith these thingis to the scheepherdis,
that feeden my puple, ȝe han scaterid my
floc, and han cast hem out, and han not
visitid hem; lo! Y schal visite on ȝou the
malice of^c ȝoure studies, seith the Lord.
And Y schal gadere togidere the reme-³
nauntis of my floc fro alle londis, to
whiche Y schal caste hem out thidur; and
Y schal turne hem to her feeldis, and thei
schulen encreesse, and schulen be multi-
plied. And Y schal reise^d scheepherdis on⁴
hem, and thei schulen feede hem; thei
schulen no more drede, and schulen not
be aferd; and noon schal be souȝt of the

^b scateren AGH. ^{hh} hem out E. ⁱ and thei AE pr. m. GHK.

^c on N. ^d reise vp I.

5 Lord. Lo! dazes comen, seith the Lord,
and I shal rere Dauid a rijtwis buriown-
yng; and regne he shal king, and wys he
shal be, and don he shal dom and rijt-
6 wisnesse in erthe. In tho dazes saued
shal ben Juda, and Irael shal dwelle
trostili; and this is the name that thei
7 shul clepen hym, Oure rijtwis Lord. For
this lo! dazes comen, seith the Lord, and
thei shul sei no more, The Lord lyueth^k,
that ladde out the sonus of Irael fro the
8 lond of Egipt; but, The Lord lyueth, that
ladde out, and brozte to the sed of the
hous of Irael fro the lond of the north,
and fro alle londus to the^l whiche Y
hadde cast them oute thider; and thei
9 shul dwelle in ther owne lond. To the
profetus; To-brosid is my herte in the^m
myddel of me, al to-trembliden alleⁿ my
bonus; I am mad as a drunke man, and
as a man drunken of wyn, fro the face of
the Lord, and fro the face of his hoeli
10 wrdus; for of auoutreres fulfid is the
lond. For fro the face of cursing weilide
the lond; dried^o ben the wilde feldus of
desert, mad ys the cours of them euel,
11 and the strengthe of hem vnlic^p. The
profete forsothe and the prest ben de-
foulid; and in myn hous I fond the euel
12 of hem, seith the Lord. Therefore the
weie of hem shal be as^q slydery in derc-
nesses^r, thei shul be put down forsothe^s,
and falle togidere in it; for I shal bringe
to vpon hem eueles, a^t 3er of the visiting
13 of them, seith the Lord. And in the
profetis of Samarie Y saz folie, and thei
profecieden in Baal, and disceyueden my
14 puple Irael. And in the profetus of Je-
rusalem Y saz licnesse auoutreres, and
weie of lesing; and thei coumforteden
the hondus of werst men, that conuertid
were not eche fro his malice; 'alle thei^u
ben mad to-me Sodome^v, and alle hyse
15 dwelleris as Gomorre. Therefore these

noumbre seith the Lord. Lo! daies⁵
comen, seith the Lord, and Y schal reise
a iust buriownyng^e to Dauid; and he
schal regne a^f kyng, and he schal be
wijs, and he schal make doom and rijt-
fulnessse in erthe. In tho daies Juda schal⁶
be sauid, and Israel schal dwelle tristili;
and this is the name which thei schulen
clepe hym, The Lord oure rijtful. For⁷
this thing lo! daies comen, seith the Lord,
and thei schulen no more seie, The Lord
lyueth, that ledde the sonus of Israel out
of the lond of Egipt; but, The Lord lyueth,⁸
that ledde out, and brouzte the seed of the
hous of Israel fro the lond of the north,
and fro alle londis to whiche Y hadde cast
hem out thidur; and thei schulen dwelle
in her lond. To the prophetis; Myn herte⁹
is contrit^s in the myddis of me, alle my
boonys trembliden togidere; Y am maad
as a man drunkun, and as a man weet of
wyn, of the face of the Lord, and of the
face of the hooli wordis of hym; for the¹⁰
lond is fillid with auowteris. For the erthe
mourenede of the face of cursyng; the
feeldis of desert ben maad drie, the cours
of hem is maad yuel, and her strengthe is
vnlijk. For whi the profete and the prest¹¹
ben defoulid; and in myn hous, seith the
Lord, Y foond the yuel of hem. Therfor¹²
the weie of hem schal be as slidur^h in
derknessis, for thei schulen be hurtlidⁱ,
and schulen^k falle down therynne; for Y
schal bringe on hem yuels, the 3eer of
visitacioun of hem, seith the Lord. And¹³
in the profetis of Samarie Y siz founed-
nesse, and thei profesieden in Baal, and
disceyueden my puple Israel. And in the¹⁴
profetis of Jerusalem Y siz licnesse, auou-
trie, and the weie of leesyng; and thei
confortiden the hondis of the worste men,
that ech man schulde not conuerte fro his
malice; alle thei ben maad as Sodom to
me, and alle the dwellers therof 'ben

^k lyued *E pr. m.* ^l Om. *AEFGHK.* ^m Om. *AGHK.* ⁿ Om. *E pr. m.* ^o and dried *K.* ^p my lijc *E pr. m.*
^q Om. *E pr. m.* ^r dercnes *AGHK.* ^s Om. *C pr. m.* ^t in a *A.* ^u *E sup. ras. sec. m.* ^v alle Sodom *E pr. m.*

^e buriouning, *ether seed EFGHIKMNQRSUVX.* ^f Om. *CEFGHIKMNQRSUVX.* ^g contrit, *ether al to-
brokun for sorene CEFGHIKMNQRSUVXY.* ^h slidur thing *I.* ⁱ hurtlid, *ether schouun CEFGHIKMNQRSUVX.*
^k thei schul *I.*

thingus seith the Lord of ostus to profetis, Lo! Y shal fede hem with wrmwed, and drunken hem with galle; fro the profetus forsothe of Jerusalem is gon out
 16 defouling vp on al erthe. These thingus seith the Lord of ostus, Wileth not heren the wrdus of the profetes, that profecien to 3ou, and desceyuen 3ou; the viseoun of ther herte thei speken, not of the
 17 mouth of the Lord. They seyn to them that blasfemen me, The Lord spac, Pes shal be to 3ou; and to eche that goth in the shreudnesse of his herte thei seiden,
 18 Ther shal not come vp on 3ou euel. Who forsothe was ny3 in the counseil of the Lord, and sa3, and herde the sermoun of hym? who biheeld his wrd, and herde?
 19 Lo! the whirlewind of the Lordus indignacioun shal gon out, and tempest brek-ende out vp on the hed of vnpitous men
 20 shal come. The wodnesse of the Lord shal not turne a3een, vnto the tyme that he do, and vnto the tyme that he fulfille the thenking of his herte. In hise laste dazes 3ee shul vnderstonde his counseil.
 21 I sente not the profetes, and thei runnen; Y spac not to them, and thei profecieden.
 22 If thei hadden stonde in my counseil, and knowen hadden mad my wrdis to my^w puple, I shulde han^x turned awei hem forsothe fro ther euel weie, and fro
 23 ther werst thenkingus. Wenest thou, whether a Lord fro any3 Y am, seith the
 24 Lord, and not God fro afer^y? If hid shal be a man in hid thingus, and Y shal not seen hym? seith the Lord. Whether not heuene and erthe Y fulfille^z? seith
 25 the Lord. Y herde what thingus seiden profetus, profeciende in my name lesing,
 26 and seiende, Sweuenes Y sweuenede. Hou longe this is in the herte of profetes, profeciende lesing, and profeciende the be-
 27 giling of ther herte? The whiche wiln inake, that the puple for3ete of^a my name for ther sweuenes, whiche telleth eche to his ne3hebore, as for3eeten ther fadris of

maud¹ as Gommorre. Therfor the Lord 15 of oostis seith these thingis to the profetis, Lo! Y schal feed hem with wermod, and Y schal 3yue drynke to hem with galle; for whi defoulyng is goen out of the profetis of Jerusalem on al the lond. The 16 Lord of oostis seith these thingis, Nyle 3e here the wordis of profetis, that profesien to 3ou, and disseyuen 3ou; thei speken the visioun of her herte, not of the mouth of the Lord. Thei seien to hem that 17 blasfemen me, The Lord spac, Pees schal be to 3ou; and thei seiden to ech man that goith in the schrewidnesse of his herte, Yuel schal not come on 3ou. For 18 whi who is present in the councel of the Lord, and si3, and herde his word? who bihelde, and herde the word of hym? Lo! 19 the whirlewynd of the Lordis indignacioun schal go out, and tempest brekyng schal come on the heed of wickid men. The strong veniaunce of the Lord schal 20 not turne a3en, til that he do, and til that he fille the thou3t of his herte. In the laste daies 3e schulen vndurstonde the councel of hym. Y sente not the pro- 21 fetis, and thei runnen; Y spac not to hem, and thei profesieden. If thei hadden 22 stonde in my councel, and hadde maad knowun my wordis to my puple, forsothe Y hadde turned hem awei fro her yuel weie, and fro her worste thou3tis. Gessist 23 thou, whether Y am God of ni3, seith the Lord, and not God afer? A man schal 24 not be priuy in hid places, and Y schal not se hym, seith the Lord. Whether Y fille not heuene and erthe? seith the Lord. Y herde what thingis the profetis seiden, 25 profesyng a^m leesyng in my name, and seiynge, Y dremede dremes. Hou longe 26 is this thing in the herte of profetes, profesyng a^m leesyng, and profesyng the disseite of her herte? Whicheⁿ wolen 27 make, that my puple for3ete my name for the dremes of hem, whichⁿ ech man telleth to his neibore, as the fadris of hem

^w the A. ^x ha K. ^y afer alle thingis I knewe? A. aferr alle thingis I knowe? E pr. m. GK. ^z shal fulfille E pr. m. ^a Om. A.

¹ Om. I. ^m Om. I. ⁿ the whiche I.

28 my name for Baal. The profete that hath a swenene, telle he the sweuene; and that^e hath my sermoun, speke he my sermoun verely. What to the chaf at
29 the whete? seith the Lord. Whether not my wrdus ben^d as fyr brennende, seith the Lord, and as an hamer to
30 brekende the ston? Therfor lo! Y to the profetes, seith the Lord, that stelun my
31 wrdus, eche fro^e his neȝbore. Lo! Y to the profetys, seith the Lord, that taken to^f their tunges, and seyn, The Lord seith.
32 Lo! Y to the profetys, sweuenende lesing, seith the Lord; that tolden^g them, and bigileden my puple in ther lesing, and in ther myraclis, whan Y haddé not sent hem, ne beden hem; the whiche no thing profiteden to this puple, seith the Lord.
33 If therfore shul aske thee this puple, or profete, or prest, seiende, What is the charge of the Lord? thou shalt sey to them, Ȝee ben the charge, forsothe Y shal
34 throwe ȝou aferr, seith the Lord; and profete, and prest, and puple, that seith, The charge of the Lord, Y shal visite vp on that man, and vp on his hous.
35 These thingus ȝee shuln seyn, eche to his neȝbore, and to his brothir, What shal answern the Lord? and what spac the
36 Lord? For the charge of the Lord no more shal abide, and charge shal be to eche man his wrd; and ȝee han mys- turned the wrdus of lyuende^h God, Lord
37 of ostus, oure God. These thingus thou shalt seyn to the profete, What answerde to thee the Lord? and what spac the
38 Lord? If forsothe, The charge of the Lord, ȝee shul sey, for this these thingus seith the Lord, For ȝee seiden this sermoun, The charge of the Lord, and Y sente to ȝou, seiende, Wileth not seyn, The charge
39 of the Lord; therfore 'lo! Y beryng shal take ȝouⁱ, and forsake ȝou, and this cite that Y ȝaf to ȝou, and to ȝoure fadris,
40 fro my face. And Y shal ȝyue ȝou in to

forȝaten my name for Baal. A profete²⁸ that hath a dreme, telle a dreem; and he that hath my word, speke verili my word. What is with chaffis to the wheete? seith the Lord. Whether my wordis ben not²⁹ as fier hrennyng, seith the Lord, and as an hamer al to-brekyng a stoon? Therfor³⁰ lo! Y *am redi* to the profetis, seith the Lord, that stelen my wordis, ech man fro his neȝbore. Lo! Y to the profetis, seith³¹ the Lord, that taken her tungis, and seien, The Lord seith. Lo! Y to the profetis,³² dremyng a^o leesyng, seith the Lord; which telden tho^p, and disseyueden my puple in her leesyng, and in her myraclis, whanne Y hadde not sente hem, nether hadde comaundide to hem; whiche profitiden no thing to this puple, seith the Lord. Therfor if this puple, ether pro-³³ fete, ether prest, axith thee, and seith, What is the birthun of the Lord? thou schalt seie to hem, Ȝe ben the birthun, for Y schal caste ȝou awei, seith the Lord; and³⁴ a profete, and a prest, and the puple, that seith, The birthun of the Lord, Y schal visite on that man, and on his hous. Ȝe³⁵ schulen seie these thingis, ech man to his neȝbore, and to his brother, What answeride the Lord? and what spac the Lord? For the birthun of the Lord schal³⁶ no more be remembrid, and the word of ech man schal be birthun to hym; and ȝe han peruertid the wordis of lyuyng God, of the Lord of oostis, ȝoure God. Thou³⁷ schalt seie these thingis to the profete, What answeride the Lord to thee? and what spac the Lord? Forsothe if ȝe³⁸ seien, The birthin of the Lord, for this thing the Lord seith these thingis, For ȝe seiden this word, The birthun of the Lord, and Y sente to ȝou, and Y seide, Nyle ȝe seie, The birthun of the Lord; therfor lo!³⁹ Y schal take ȝou awei, and schal bere, and Y schal forsake ȝou, and the citee which Y ȝaf to ȝou, and to ȝoure fadris, fro my

^c he that *AK sec. m.* ^d Om. *c pr. m. E pr. m.* ^e to *A.* ^f Om. *AH pr. m.* ^g tellen *E pr. m.* tellende *E sec. m.* ^h the lyuende *E pr. m.* ⁱ I shal taken ȝou berende *c et E pr. m.*

^o Om. *i.* ^p tho *lesyngis i.* hem *N.*

euermor repref, and in to euermor shen-
shipe, that neuer bi¹ forzetynge shal ben
don away.

CAP. XXIV.

¹ The Lord shewede to me, and lo! two
basketus ful of figus put bifor the temple
of the Lord, aftir that Nabugodonosor,
king of Babiloyne, translatede Jeconye, the
sone of Joachym, king of Juda, and his
princes, and the^a smyth, and his iueler
fro Jerusalem, and brozte them in to Babi-
² loyne. And oe fraiel hadde good figus ful
myche, as ben wont figys to be of the
firste tyme; and the oe fraiel hadde euele
figis ful myche, that myzten not ben ete,
³ for thi that thei weren euele. And the
Lord seide to me, What seest thou, Jere-
mye? 'And Y seide^o, Figis, figes goode,
goode gretli, and euele, euele gretly, that
moun not be ete, forthi that thei ben
⁴ euele. And don is the wrd of the Lord
⁵ to me, seiende, These thingus seith the
Lord, God of Irael, As these figis goode,
so Y shal knowe the transmygracioun of
Juda, that I sente fro this place in to the
⁶ lond of Caldeis, in to good. And Y shal
putte myn ezen vp on hem to plesen, and
Y shal bringe them azeen in to this lond;
and Y shal bilde them vp, and not de-
stroze, and plaunte them^p, and not pullen
⁷ awei. And Y shal zyue to them an herte,
that thei knowe^q me, for Y am a Lord;
and thei shul be to me in to puple^r, and
Y shal be to them in to a God, for thei
shul turne azeen to me in al ther herte.
⁸ And as the werst figus, that moun not
ben ete, forthi that thei ben euele, these
thingus seith the Lord, So Y shal zyue
Sedechie, king of Juda, and his princes,
and the remnaunt of Jerusalem, that
abiden in this cite, and that dwellen in
⁹ the lond of Egipt. And^s Y shal zyue
them in to weri^t traueling and torment-
ing to alle rewmes of erthe, in to repref,

face. And Y schal zyue zou in to euer-⁴⁰
lastyng schenschipe, and in to euerlast-
yng sclaundir, that schal neuere be doon
awei bi forzetyng.

CAP. XXIV.

The Lord schewide to me, and lo! twei¹
panyeris ful of figys *weren* set bifor the
temple of the Lord, aftir that Nabugodo-
nosor, kyng of Babiloyne, translatide Je-
conye, the sone of Joachym, the kyng of
Juda, and the princes of hym, and a sutil
crafti man, and a goldsmith fro Jerusalem,
and brouzte hem in to Babiloyne. And²
o panyere hadde ful good figis, as figis of
the firste tyme ben wont to be; and o
panyere hadde ful yuel figis, that myzten
not be etun, for tho weren yuel *figis*. And³
the Lord seide to me, Jeremye, what thing
seest thou? And Y seide, Figis, goode figis,
ful goode, and yuele *figis*, ful yuele, that
moun not be etun, for tho ben yuele *figis*.
And the word of the Lord was maad to⁴
me, and seide, The Lord God of Israel seith⁵
these thingis, As these figis *ben* goode, so
Y schal knowe the transmygracioun of
Juda, which I sente out fro this place in
to the lond of Caldeis, in to good. And⁶
Y schal sette myn izen on hem to plese,
and Y schal bryng hem azeu in to this
lond; and Y schal bilde hem, and Y schal
not distrie *hem*^q; and Y schal plaunte
hem, and Y schal not drawe vp bi the
roote. And Y schal zyue to hem an herte,⁷
that thei knowe me, for Y am the Lord;
and thei schulen be in to a puple to me,
and Y schal be in to God to hem, for thei
schulen turne azen to me in al her herte.
And as the worste figis *ben*, that moun⁸
not be etun, for tho ben yuele *figis*, the
Lord seith these thingis, So Y schal zyue
Sedechie, the kyng of Juda, and the princes
of hym, and other men of Jerusalem, that
dwelliden^r in this citee, and that dwellen^s
in the lond of Egipt. And Y schal zyue⁹
hem into trauelyng and turment in alle

¹ be *A*. Om. *II sec. m*. ^a his *A*. ^o Om. *E pr. m*. ^p hem vp *E pr. m*. ^q wite *C pr. m. E pr. m*.
^r a puple *A*. ^s Om. *AGHK*. ^t a wery *AGK*. the weery *H*.

⁹ Om. *CEFGHIKMN PQRSUVX*. ^r dwellen *G*. ^s dwelliden *NP pr. m*.

and in to parable, and in to prouerbe, and in to cursing, in alle places to whiche
 10 I caste out them. And I shal sende in hem swerd, and hunger, and pestilence, to the tyme thei^u be wastid from the lond that I 3af to them, and to their fadres.

CAP. XXV.

1 The wrd that is do to Jeremye, of al the puple of Jude, in the fertlie 3er of Joachym, sone of Josie, king of Juda, aftir that Jeconye is translatyd in to Babiloyne; it is the firste 3er of Nabugodonosor, king of Babiloyne; that spac
 2 Jeremye, the profete, to al the puple of Juda, and to alle the dwelleris of Jerusalem, seiende, Fro the threttenthe 3er of the regne of Josie, sone of Amon, king of Juda, vnto this dai, this is the thre and
 3 twentithe 3er, don is the wrd of the Lord to me; and Y spac to 3ou, fro nyzt risende
 4 and spekende, and 3ee herden not. And the Lord sente to 3ou alle his profetus seruauns, risende^v the morutid, and sendende, and 3ee herden not, ne boweden in
 5 3oure eres, that 3ee here^w; whan he shulde seyn, Turneth a3een, eche fro his euel weie, and fro 3oure werste tho3tus, and 3ee shul dwelle in the lond that the Lord 3af to 3ou, and to 3oure fadris, fro the
 6 world and^x vnto the world. And wileth not gon aftir alien godis, that 3ee serue to them, and honoure them, ne me to wrathe 3ee terre, in the werkes of 3oure
 7 hondus, and Y tormente 3ou not. And 3ee herden not me, seith the Lord, that me to wrathe 3ee terreden^y in the werkus of 3oure hondus, in to 3oure owne euel.
 8 Therefore these thingus seith the Lord of ostus, For thi that 3ee herden not my
 9 wrdus, lo! Y shal sende, and taken to alle the kinredus of the north, seith the Lord, and Nabugodonosor, king of Babiloyne, my seruaunt; and Y shal bringe them vp on this lond, and vpon his dwelleris, and

rewmes of erthe, in to schenschipe, and in to parable, and in to a^s prouerbe, and in to cursyng, in alle places to whiche Y
 castide hem out. And Y schal sende in¹⁰ hem a^t swerd, and hunger, and pestilence, til thei be wastid fro the lond which Y 3af to hem, and to the fadris of hem.

CAP. XXV.

The word of the Lord, that was maad¹ to Jeremye, of al the puple of Juda, in the fourthe 3eer of Joachym, the sone of Josie, the king of Juda, aftir that Jeconye was translatid in to Babiloyne; thilke is the firste 3eer of Nabugodonosor, kyng of Babiloyne; which *word* Jeremy, the pro-
 2 phete, spak to al the puple of Juda, and to alle the dwelleris of Jerusalem, and seide, Fro the threttenthe 3eer of the
 3 rewme of Josie, the sone of Amon, the kyng of Juda, 'til to^u this dai, this is the three and twentithe 3eer, the word of the Lord was maad to me; and Y spak to 3ou, and Y roos bi nyzt and spak, and 3e
 4 herden not. And the Lord sente to 3ou⁴ alle hise seruauntis profetis, and roos ful eerli, and sente, and 3e herden not, nether 3e bowiden 3oure eeris, for to here; whanne⁵
 5 he seide, Turne 3e a3en, ech man fro his yuel weie, and fro 3oure worste thou3tis, and 3e schulen dwelle in the lond whiche the Lord 3af to 3ou, and to 3oure fadris, fro the world and til in to the world. And
 6 nyle 3e go aftir alien goddis, that 3e serue hem, and worschipe hem, nether terre 3e me to wrathfulnessse, in the werkis of 3oure
 7 hondis, and Y schal not turmente 3ou. And 7 3e herden not me, seith the Lord, that 3e terreden me to wrathfulnessse in the werkis of 3oure hondis, in to 3oure yuel. Therfor⁸
 8 the Lord of oostis seith these thingis, For that that 3e herden not my wordis, lo! Y⁹ schal sende, and take alle the kynredis of the north, seith the Lord, and Nabugodonosor, my seruaunt, the kyng of Babiloyne; and Y schal bringe hem on this

^u that thei *A.* ^v he rysynge *AGHK.* risende *E pr. m.* he risende *E sec. m.* ^w schulden here *E sec. m. AGHK.*
^x Om. *A.* ^y terre *C et E pr. m.*

^s Om. *I.* ^t Om. *I.* ^u vnto *I.*

vp on alle his naciouns, that in his cumpas ben; and Y shal slen hem, and sette them in to stoneyng, and in to whistling, and in to wildernesse euerdurende. And Y shal leese fro them vois of ioze, and vois of gladnesse, vois of the womman spouse, and vois of the man spouse, vois of the querne, and list of the launterne. And ben shal al his lond in to wildernesse, and in to stoneyng; and seruen shulu alle these folkis to the king of Babiloyne seuenti zer. And whan shul be fulfilled seuenti zer, Y shal visite vp on the king of Babiloyne, and vp on that folc, seith the Lord, the wickenesse^z of them, and vp on the lond of Caldeis, and putten it in to euermor wildernesses^a. And Y shal bringe vpon that lond alle my wrdus that Y spac azen it, al that ys write in this boc; what euer thingus profeciede Jeremye azen alle Jentilis; for they serueden to them, whan thei weren many Jentiles, and grete kingus; and Y shal zelde to them after ther werkes, and aftir the deedus of ther hondus. For thus seith the Lord of ostus, God of Israel, Tac the chalis of the wyn of this wodnesse fro myn hond, and thou shalt heelde drinc of it to alle Jentilis, to whiche Y shal senden thee. And thei shul drinke, and be disturbid, and waxe wod fro the face of the swerd, that Y shal sende among hem. And Y toc the chalis of the hond of the Lord, and Y helde oute drinc to alle Jentilis, to whiche sente me the Lord; to Jerusalem, and to alle the cites of Juda, and to his kingus, and to his princes; that Y schulde zyue them^b in to wildernesse, and in to stoneyng, and in to whistling, and in to cursing, as is this dai; to Farao, king of Egipt, and to his seruauns, and to his princes, and to al his puple; and to alle men ienerali, to alle kingus of erthe of the est kuntree, that is clepid Hus, *or Ansitidis*^c, and to alle kingus^d of the lond of Filisteym, and of Ascalon, and of

lond, and on the dwelleris therof, and on alle naciouns, that ben in the cumpas therof; and Y schal sle hem, and Y schal sette hem in to wondryng, and in to hissyng, and in to euerlastyng wildirnessis. And Y schal leese of hem the vois of ioye, and the vois of gladnesse, the vois of spouse, and the vois of spousesse, the vois of queerne^v, and the list of the^w lanterne. And al the lond therof schal be in to wildirnesse, and in to wondring; and alle these folkis schulen serue the king of Babiloyne seuenti zer. And whanne seuenti zer ben fillid, Y schal visite on the kyng of Babiloyne, and on that folc the wickidnesse of hem, seith the Lord, and on the lond of Caldeis, and Y schal set it in to euerlastyng wildirnesses. And Y schal bryng on that lond alle my wordis whiche Y spac azens it, al thing that is writun in this book; what euer thingis Jeremye profeside azens alle folkis; for thei serueden to hem, whanne thei weren many folkis, and grete kingis; and Y schal zelde to hem aftir the werkis of hem, and aftir the dedis of her hondis. For the Lord of oostis, God of Israel, seith thus, Take thou the cuppe of wyn of this wodnesse fro myn hond, and thou schal birle therof to alle hethene men, to whiche Y schal sende thee. And thei schulen drynke, and schulen be disturbid, and schulen be woode of the face of swerd, which Y schal sende among hem. And Y took the cuppe fro the hond of the Lord, and Y birlide to alle folkis, to whiche the Lord sente me; to Jerusalem, and to alle the citees of Juda, and to the kyngis therof, and to the princes therof; that Y schulde zyue hem in to wildirnesse, and in to wondring, and in to hissyng, and in to cursing, as this dai is; to Farao, the king of Egipt, and to hise seruauntis, and to hise princes, and to al hise puple; and to alle men generali, to alle the kyngis of the lond Ansitidis, and to alle the kyngis of the lond of Filistiyem,

^z wickidnes AGHK. ^a wildernes AGHK. ^b Om. K. ^c Om. c et E pr. m. ^d the kyngis A.

^v querns s sec. m. ^w Om. ceteri.

21 Gaze, and of Accharon, Ydume^e, Asote,
and to othere; and^f to Moab, and to the
22 sonus of Amon; and to alle kingus^g of
Tiri, and to alle kingus^h of Sidon, and
to kingus of the lond of ilis that ben
23 bizunde the se; and to Dedan, and to
Themam, and to Busⁱ, and to alle that
24 ben dodded^k in to^l the^m her; and to alle
kingus of Arabie, and to alle kingis of
25 the west, that dwellen in desert; and to
alle kingus of Samriⁿ, and to alle kingus
of Elam, and to alle kingus of Medus;
26 and to alle kingus of the north, and fro
ny³ and fro aferr, to eche a³en his bro-
ther; and to alle reumes of erthe, that
ben vp on his face; and king Cesac shal
27 drinke aftir hem. And thou shalt sei to
them, These thingus seith the Lord of
ostus, God of Irael, Drinketh^o, and beth
drunken, and vometh, and falleth, and
wileth not rise fro the face of the swerd
28 that Y shal sende among 3ou. And whan
thei wiln not take the chalis fro thin
hond, that thei drinke, thou shalt sei to
them, These thingus seith the Lord of
29 ostus, Drinkende 3ee shul drinke; for
lo! in the cite in whiche is inwardliche
clepid my name, Y bigynne to tormente,
and 3ee as ynnocentus harmles shul be?
3ee shul not ben harmlis, forsothe I clepe
a swerd vp on alle dwelleris of erthe,
30 seith the Lord of ostus. And thou shalt
profecien to them alle these wrdus, and
sei to them, The Lord fro an hi³ shal
rore, and fro his hoeli dwelling place
shal 3yue his vois; rorende he shal roren
vp on his fairnesse; a merie faring song,
as of men tredende in presses, 'shal be
sunge^q togidere a³en alle the dwelleris
31 of erthe. The soun ful cam vnto the
vtmostus^r of erthe^s, for dom to the Lord
with Jentylis, he is demed with alle
flesh; vnpitous men I toc to swerd, seith
32 the Lord. These thingus seith the Lord
of ostus, Lo! tormenting shal gon out fro

and to Ascalon, and to Gaza, and to Aco-
ron, and to the residues of Azotus; to 21
Idumee, and to Moab, and to the sonus of
Amon; and to alle the kyngis of Tirus,²²
and to alle the kingis of Sidon, and to the
kingis of the lond of ilis that ben bizendis
the see; and to Dedan, and Themam, and 23
Buz, and to alle men that ben clippid on
the long heer; and to alle the kingis of 24
Arabie, and to alle the^x kingis of the west,
that dwellen in desert; and to alle the^y 25
kingis of Zambri, and to alle the kingis
of Elam, and to alle the kyngis of Medeis;
and to alle the kingis of the north, of ni³ 26
and of fer, to ech man a³ens his brothir;
and to alle the rewmes of erthe, that ben
on the face therof; and kyng Sesac schal
drynke after hem. And thou schalt seie 27
to hem, The Lord of oostis, God of Israel,
seith these thingis, Drynke 3e, and be 3e
drunkun, and spue 3e, and falle 3e down,
and nyle 3e rise fro the face of swerd
which Y schal sende among 3ou. And 28
whanne thei nylen^z take the cuppe fro
thin hond, that thei drynke, thou schalt
seie to hem, The Lord of oostis seith these
thingis, 3e drynkyng^a schulen drynke^a; for 29
lo! in the citee in which my name is clepid
to help, Y bigynne to turmente, and schu-
len 3e^b as innocentis be with out peyne? 3e
schulen not be with out peyne, for Y clepe
swerd on alle the dwelleris of erthe, seith
the Lord of oostis. And thou schalt pro- 30
fesie to hem alle these wordis, and thou
schalt seie to hem, The Lord schal rore
fro an hi³, and fro his hooli dwellyng
place he schal 3yue his vois; he rorynge
schal rore on his fairnesse; a myry song*,
as of men tredyng^e in pressouris, schal be
sungun a³ens alle dwelleris of erthe. Sown 31
is comun til to^c the laste partis of erthe,
for whi doom is to the Lord with folkis,
he is demed with ech fleisch; the Lord
seith, Y haue 3oue wickid men to the
swerd. The Lord of oostis seith these 32

* *celeuna*; a
myri fairing
song, ethir
customable.
x *marg. sec. m.*

^e Om. *E sec. m.* ^f to Ydume, and *E sec. m.* ^g the kyngis *AGHK.* ^h the kyngis *G.* ⁱ Hus *AGH.*
^k gadered and dodded *E pr. m.* ^l Om. *A.* ^m Om. *H.* ⁿ Samarie *AGHK.* ^o Drynke *A.* ^q thei shul
make *E pr. m.* ^r vttermostis *AGHK.* ^s the erthe *AE GH.*

^x Om. *s.* ^y Om. *CEFGHIKMNQRSUX pr. m.* ^z wolen not *I.* ^a drinkyng^e *I.* ^b be *A pr. m.*
3he *ENPS sec. m. U.* ^c vnto *I.*

folc in to folc, and a gret whirlewind shal
gon out fro the ouermostus of erthe^t.
33 And ther shul be the slayne of the Lord
in that day fro the ouermost of erthe
'vn to^u the ouermost of it; thei shul not
be weilid, ne be gedered, ne be biried;
in to a dunghil vp on the face of the^v
34 erthe thei shul lyn. Zelleth, zee shep-
perdus, and crieth, and sprengeth zou
with askes^w, zee most wrshepful of the
floc^x; for fulfid ben zoure^y dajes, that zee
shul^z be slayn, and zoure scaterings^a, and
35 zee shul falle as precious vesseles. And
pershe shal flizt^b fro the shepperdus, and
36 sauynng fro the best of the floc. Vois of
the cri of shepperdus, and zelling^c of the
best of the floc, for the Lord wasted^d
37 the leswes of hem. And al stille weren
the 'wilde feldis^e of pes, fro the face 'of
the wrath^f of the wodnesse of the Lord.
38 He forsoc as a leoun his tabernacle, for
mad is the lond of hem in to desola-
cioun, fro the face of the wrathe of the
culuer, and fro the face of the wrathe
of the wodnesse of the Lord.

CAP. XXVI.

1 In the bigynnyng of the regne of Joa-
chym, sone of Josie, king of Juda, don is
2 this^g wrd fro the Lord, seiende, These
thingus seith the Lord, Stond in the
porche of the hous of the Lord, and
thou shalt speke to alle the cites of Juda,
whiche^h comen that theiⁱ honoure in the
hous of the Lord, alle wrdus that I co-
maunde^k to thee, that thou speke to them;
3 wile thou not withdrawn a wrd; if par-
aurenture thei here, and be conuertid, eche
fro his euel weie, and it othenke me of
the euel that I tho3te to do to them for
4 the malices^l of ther studies. And thou
shalt sei to them, These thingus seith the
Lord, If zee shul not here me, that ze^m

thingis, Lo! turment schal go out fro folk
in to folk, and a greet whirlwynd schal go
out fro the endis of erthe. And the slayn³³
men of the Lord schulen be in that dai
fro the ende of the erthe 'til to^d the ende
therof; thei schulen not be biweilid, ne-
ther schulen be gaderid togidere, nether
schulen be biried; thei schulen ligge in
to a dunghil on the face of erthe. Zelle, ze³⁴
scheepherdis, and crye, and, ze princypals
of the floc, bispreyngze zou with aische; for
zoure daies ben fillid, that ze be slayn, and
zoure scaterynngis *ben fillid*, and ze schulen
falle as precious vessels. And fleyng schal³⁵
perische fro scheepherdis, and sauynng *schal*
perische fro the principals of the floc. The³⁶
vois of the crye of scheepherdis, and the
zellyng of the principals of the floc, for
the Lord hath wastid the lesewis of hem.
And the feeldis of pees weren stille, for³⁷
the face of wraththe of the strong ven-
iaunce of the Lord. He as a lion hath³⁸
forsake his tabernacle, for the lond of hem
is maad in to desolacioun, of the face of
wraththe of the culuer, and of the face
of wraththe of the strong veniaunce of
the Lord.

CAP. XXVI.

In the bigynnyng of the rewme of Jo-
achym, the sone of Josie, kyng of Juda,
this word was maad of the Lord, and
seide, The Lord seide these thingis, Stonde²
thou in the porche^e of the hous of the
Lord, and thou schalt speke to alle the
citees of Juda, fro whiche thei comen for
to worschipe in the hous of the Lord, alle
the wordis whiche Y comaundide^f to thee,
that thou speke to hem; nyle thou with-
drawe a word; if perauenture thei heren,³
and ben conuertid, ech man fro his yuele
weie, and it repente me of the yuel which
Y thou3te to do to hem for the malices of
her studies. And thou schalt sei to hem,⁴
The Lord seith these thingis, If ze heren

^t the erthe *A*. ^u in to *GH*. ^v Om. *E*. ^w ashen *A*. asken *EGHK*. ^x folc *E pr. m.* ^y oure *E pr. m.*
^z Om. *AECHK*. ^a scaterynge *AGHK*. ^b li3t *E pr. m.* ^c the zelling *EK*. ^d waast *G pr. m. H.* ^e wildus *C pr. m.*
^f Om. *C pr. m.* ^g the *A*. ^h of whiche *AECH*. of the whiche *K*. ⁱ Om. *H*. ^k comaundide *AECHK*.
^l malice *AGH*. ^m Om. *C*.

^d vnto *I*. ^e for3erd *CEFGHIKMNQRSUVX*. ^f comaunde *N*.

5 go in my lawe that Y zaf to zou, that zee here the sermounus of my seruauns, profetus, that Y sente to zou, the nyzt risendeⁿ, and ri:zt reulende, and zee herde not; Y shal zyuen this hous as Cilo, and this cite I shal zyue in to cursing to alle folkus of 7 erthe. And ther herden the prestus, and profetus, and al the puple Jeremye^o spekende these wrdus in the hous of the Lord. 8 And whan fulfid hadde Jeremye spekende alle these thingusⁿ, that comaundid hadde to hym the Lord, that he shulde speke to al the puple, token hym the prestus, and the false^q profetus, and al the 9 puple, seiende, Bi deth die he; whi profeciede he in the name of the Lord, seiende, As Cylo shal be this hous, and this cite shal be desolat, for thi that ther is not a dwellere? And gedered is al the puple azen Jeremye, in the hous of the 10 Lord. And herden the princes of Juda alle these wrdis; and thei stezeden vp fro the hous of the king in to the hous of the Lord, and thei seeten in the entre of the newe zate of the hous of the Lord. 11 And speeken the prestus and the profetus to the princes, and to al^r the^s puple, seiende, Dom of deth is to this man, for he profeciede azen this cite, as zee han herd 12 with zoure eres. And Jeremye seith to alle the princes, and to al^t the puple, seiende, The Lord sente me, that Y shulde profecien to this hous, and to this cite, 13 alle the wrdus that zee han herd. Now thanne goode maketh zoure weies, and zoure studies, and hereth the voys^u of the Lord zoure God; and it shal othinke the Lord of the euel that he spac azen 14 zou. I forsothe lo! in zoure hondis am; doth to me that good is and ri:zt in 15 zoure ezen. Nerthelaterere witeth, and wel knowith, that if zee shul sle me, an ynno-cent blod zee shul betraze azen zou self, and azen this cite, and his dwelleris; in treuthe forsothe sente me the Lord to zou, that Y shulde speke in zoure eres

not me, that ze go in my lawe which Y zaf to zou, that ze here the wordis of my^s seruauntis, profetis, whiche Y risynge bi nizte, and dressynge, sente to zou, and ze herden not; Y schal zyue this hous as Silo,⁶ and Y schal zyue this citee in to cursyng to alle folkis of erthe. And the prestis,⁷ and profetis, and al the puple herden Jeremye spekyng these wordis in the hous of the Lord. And whanne Jeremye hadde⁸ fillid spekyng alle thingis, whiche the Lord hadde comaundid to hym, that he schulde speke to al the puple, the prestis, and profetis, and al the puple token hym, and seiden, Die he bi deeth; whi profesiede⁹ he in the name of the Lord, and seide, This hous schal be as Silo, and this citee schal be desolat, for no dwellere is⁶? And al the puple was gaderid togidere azens Jeremye, in the hous of the Lord. And 10 the princes of Juda herden alle these wordis; and thei stieden fro the kyngis hous in to the hous of the Lord, and saten in the entryng of the newe zate of the hous of the Lord. And the prestis and 11 profetis spaken to the princes, and to al the puple, and seiden, Doom of deth is to this man, for he profesiede azens this citee, as ze herden with zoure eeris. And Jere- 12 mye seide to alle the princes, and to al the puple, and seide^h, The Lord sente me, that Y schulde prophesie to this hous, and to this citee, alle the wordis whiche ze herden. Now therfor make ze good zoure 13 weies, and zoure studies, and here ze the voys of zoure Lord God; and it schal repente the Lord of the yuel which he spac azens zou. Lo! forsothe Y am in zoure 14 hondis; do ze to me, as it is good and ri:ztful bifore zoure izen. Nethelate wite ze, 15 and knowe, that if ze sleen me, ze schulen bitraie innocent blood azens zou silf, and azens this citee, and the dwelleris therof; for in treuthe the Lord sente me to zou, that Y schulde speke in zoure eeris alle these wordis. And the princes and al the 16

ⁿ Y risynge *A pr. m. EGHK.* ^o propheciede Jeremye *E pr. m.* ^p wordis *E pr. vice.* ^q shrewde *E pr. m.*
^r Om. A. ^s Om. H. ^t Om. A. ^u wrd *c pr. m. K.*

^g ther is i. ^h seiynge i.

16 alle these wrdus. And seiden the princes and al the puple to^v the prestys and profetus, Ther is not to this man dom of deth; for in the name of the Lord oure
 17 God he spac to vs. Risen thanne the men of the elderes of the lond, and seiden to al the cumpanye of the puple, spek-
 18 ende, Michie of Morasten was a profete in the dazes of Ezechie, king of Jude; and he seith to al the puple of Jude, sei-
 ende, These thingus seith the Lord of ostus, Sion as a feeld shal ben ered, and Jerusalem in to an hep of stonus shal be,
 19 in to heiztus of wodus. Whether bi deth condempnede hym Ezechie, king of Juda, and al Juda? Whether not thei dredde the Lord, and louli prezeden the face of the Lord, and it othozte the Lord of the euel that he 'hadde spoke^w azen hem? And so do we not gret euel azen oure
 20 soules. Also ther was a man profeciende in the name of the Lord, Vrias, the sone of Semmei, of Cariathiarim; and he profeciende azen this cite, and azen this lond,
 21 aftir alle the wrdis of Jeremye. And herde king Joachym, and alle the myzti men, and his princes these wrdus; and the king sozte to slen hym; and Vrie herde, and dredde, and fleiz, and wente
 22 in to Egipt. And king Joachym sente men in to Egipt, Elnathan, the sone of Achabor, and men with him, in to Egipt;
 23 and brozten out Vrie fro Egipt, and brozten hym to king Joachym; and he^x smot hym with swerd, and thre3 aferr his careyne in sepulcris^y of the^z vnnoble
 24 comun. Therefore the hond of Aicham, sone of Safan, was with Jeremye, that he schulde not be take in to the hondus of the puple, and it^a schulde slen hym.

CAP. XXVII.

1 In the bigynnyng of the regne of Joachym, sone of Josie, king of Juda, don is this wrd to Jeremye fro the Lord,

puple seiden to the preestis and profetis, Doom of deth is not to this man; for he spac to vs in the name of oure Lord God. Therfor men of the eldere men of the lond 17
 rysiden^l vp, and seiden to al the cumpanye of the puple, and spaken, Mychee of Mo-18
 rasten was a profete in the daies of Ezechie, king of Juda; and he seide to al the puple of Juda, and^k seide^l, The Lord of oostis seith these thingis, Sion schal be erid as a feeld, and Jerusalem schal be in to an heap of stoonys, and the hil of the hous of the Lord *shal be* in to hiz thingis of woodis. Whether Ezechie, kyng of Juda, 19
 and al Juda condempnede hym bi deth? Whether thei dredde not the Lord, and bisouzten the face of the Lord? and it repentide the Lord of the yuel which he spac azens hem. Therfor do we not greet yuel azens oure soulis. Also Vrye, the 20
 sone of Semey, of Cariathiarim, was a man profesyng in the name of the Lord; and he profesiede azens this citee, and azens this lond, bi alle the wordis of Jeremye. And kyng Joachym, and alle the 21
 myzti men, and princes of hem, herden these wordis; and the kyng souzte to sle hym; and Vrye herde, and dredde, and he fledde, and entride in to Egipt. And 22
 kyng Joachym sente men in to Egipt, Elnathan, the sone of Achabor, and men with hym, in to Egipt; and thei ledden 23
 Vrye out of Egipt, and brouzten hym to kyng Joachym; and *the kyng* killide hym bi^m swerd, and castide forth his careyn in the sepulcris of the comyn puple vnnoble. Therfor the hond of Aicham, sone of Sa-24
 phan, was with Jeremye, that he was not bitakun in to the hondis of the puple, and that it killide not hym.

CAP. XXVII.

In the bigynnyng of the rewme of Joachym, the sone of Josie, kyng of Juda, this word was maad of the Lord to Jere-

^v and *A.* ^w spac *c pr. m.* ^x Om. *E pr. m.* ^y the sepulcris *GHK.* ^z Om. *AGH.* ^a Om. *c.*

^l resen *I.* ^k Om. *I.* ^l seiynge *I.* ^m with *I.*

2 seinde, These thingus seith the Lord to
me, Mac to thee bondis and cheynus, and
3 thou shalt putte them^b in thi necke; and
sende them to the king of Edom, and to
the king of Moab, and to the king of the
sonus of Amon, and to the king of Tiri,
and to the king of Sidon, in the hond of
the messageres that camen to Jerusalem,
4 and to Sedechie, king of Juda. And thou
shalt comaunde to them, that to ther
lordys they speke, These thingus seith
the Lord of ostys, God of Irael, These
5 thingus 3ee shul sey to 3oure lordus, I
made erthe, and man, and bestus that ben
vp on the face of al erthe, in my grete
strengthe, and in myn arm strazt out;
and Y 3af it to hym that plesede in myn
6 e3en. And now also Y 3af alle these
londus in the hond of Nabugodonosor,
king of Babiloyne, my seruaunt; ferther-
mor and the bestus of the feld Y 3af to
7 hym, that thei serue to hym. And serue
shul to hym alle folc of kinde, and to his
sone, and to the sone of his sone, to the
tyme that come the tyme of his lond,
and of hym; and seruen shul to hym
manye folc of kinde, and grete kingus.
8 Folc forsothe and rewme that serue shal
not to Nabugodonosor, king of Baby-
lonye, and whoso euere^c shal not bowe
his necke vnder the 3oc of the king of
Babiloyne, in swerd, and hunger, and
pestilence Y shal visite vp on that folc,
seith the Lord, to the tyme Y^d waste
9 them in his hond^e. 3ee forsothe wileth
not heren 3oure profetus, and deuynoures,
and sweueneres, and brid deuyneres, and
deuel cleperes, that seyn to 3ou, 3ee shul
10 not serue to the king of Babiloyne; for
thei profecien to 3ou lesing, that aferr
thei make 3ou fro 3oure lond, and caste
11 3ou out, and 3ee pershe. But the folc
that shal vnderleyn his nol vnder the
3oc of the king of Babiloyne, and serue
to hym, Y shal leuen^f it in his lond, seith
the Lord; and yt shal tiln it, and dwelle

mye, and seide, The Lord seith these 2
thingis to me, Make thou to thee boondis
and chaynes, and thou schalt putte thoⁿ
in thi necke; and thou schalt sende thoⁿ 3
to the kyng of Edom, and to the kyng of
Moab, and to the kyng of the sonus of
Amon, and to the kyng of Tyre, and to
the kyng of Sidon, bi the hond of mes-
sangeris that camen to Jerusalem, and to
Sedechie, kyng of Juda. And thou schalt 4
comaunde to hem, that thei speke to her
lordis, The Lord of oostis, God of Israel,
seith these thingis, 3e schulen seie these
thingis to 3oure lordis, Y made erthe, and 5
man, and beestis that ben on the face of
al erthe, in my greet strengthe, and in
myn arm holdun forth; and Y 3af it to
hym that plesyde bifore myn 3en. And 6
now therfor Y 3af alle these londis in the
hond of Nabugodonosor, my seruaunt, the
kyng of Babiloyne; ferthermore and Y 3af
to hym the beestis of the feeld, that thei
serue hym. And alle folkis schulen serue 7
hym, and his sone, and the sone of his
sone, til the tyme of his lond and of hym
come; and many folkis and grete kyngis
schulen serie hym. Forsothe the folk and 8
rewme that serueth not Nabugodonosor,
kyng of Babiloyne, and whoeuer bowith
not his necke vndur the 3ok of the kyng
of Babiloyne, Y schal visite on that folk
in swerd, and hungur, and pestilence, seith
the Lord, til Y waaste hem in his hond.
Therfor nyle 3e here 3oure profetis, and 9
false dyuynouris, and dremeris, and dy-
uynoris bi chiteryng and fleyng of briddis,
and witchis, that seien to 3ou, 3e schulen
not serue the kyng of Babiloyne; for thei 10
profesien a leesyng to 3ou, that thei make
3ou fer fro 3oure lond, and caste out 3ou,
and 3e perische. Certis the folk that mak- 11
ith suget her nol vndur the 3ok of the
kyng of Babiloyne, and serueth hym, Y
schal dismytte^o it in his lond, seith the
Lord; and it schal tile that *lond*, and schal
dwelle therynne. And Y spak bi alle these 12

^b Om. *E pr. m.* ^c whoeuere *A.* ^d that *I A.* ^e lond *c.* ^f 3yue *A.*

ⁿ hem *N.* ^o leeuē, *ether dismitte CEF GHIKMN PQRSUVXY.*

12 in^e it. And to Sedechye, king of Juda, Y spac after alle these wrdus, seiende, Vnderleith 3oure neckus vnder the 3oe of the king of Babyloyne, and serueth to hym, and to his puple, and 3ee shul lyue.
 13 Whi shul 3ee die, thou and thi puple, with swerd, and hunger, and pestilence, as spac the Lord to the folc, that wile not serue to the king of Babiloyne?
 14 Wileth not heren the wrdus of profetys seiende to 3ou, 3ee shul not serue to the king of Babiloyne; for lesing they speken
 15 to 3ou, for Y sente them not, seith the Lord; and thei profecien^h in my name liendely, that I throwe 3ouⁱ out, and 3ee^k pershe, bothe 3ee and the profetes that
 16 profecien to 3ou. And to the prestus, and to this^l puple I spac, seiende, These thingus seith the Lord God, Wileth not heren the wrdus of 3oure profetus, that profecien to 3ou, seiende, Lo! the vesselis of the Lord shul turne a3een fro Babiloyne now soone; lesyng forsothe
 17 thei profecien to 3ou. Wileth not thanne heren hem, but serueth to the king of Babiloyne, that 3ee lyue; whi 3ouen ys
 18 this^m cite in to wildernesse? And if profetes thei ben, and the wrd of God is in hem, a3een come thei to the Lord of ostis, that come not the vesselis, that weren laft in the hous of the Lord, and in the hous of the king of Juda, and in Jerusalem,
 19 in to Babiloyne. For these thingus seith the Lord of ostus to the pileres, and to the se, and to the feet, and to the remnaunt of the vesselis, that laften in this
 20 cite, the whiche bar not Nabugodonor, king of Babiloyne, whan he schulde translate Jeconye, the sone of Joachym, king of Juda, fro Jerusalem in to Babiloyne, and alle the best men of Juda and of
 21 Jerusalem. For these thingus seith the Lord of ostis, God of Israel, to the vesselus that ben laft in the hous of the Lord, andⁿ in the hous of the king of
 22 Juda, and in Jerusalem, In to Babiloyne

wordis to Sedechie, kyng of Juda, and Y seide, Make 3e suget 3oure neckis vndur the 3ok of the kyng of Babiloyne, and serue 3e hym, and his puple, and 3e schulen lyue. Whi schulen 3e die, thou and thi
 13 puple, bi swerd, and hungur, and pestilence, as the Lord spak to the folk^p, that nolde^{pp} serue to the kyng of Babiloyne? Nyle 3e here the wordis of profetis seiynge
 14 to 3ou, 3e schulen not serue the kyng of Babiloyne; for thei speken^q leesyng^{qq} to 3ou, for Y sente not hem, seith the Lord; and
 15 thei profesien falsly in my name, that thei caste out 3ou, and that 3e perische, bothe 3e and the profetis that profesien to 3ou. And Y spac to the preestis, and to this
 16 puple, and Y seide, The Lord God seith these thingis, Nyle 3e here the wordis of 3oure profetis, that profesien to 3ou, and seien, Lo! the vessels of the Lord schulen turne a3en now scone fro Babiloyne; for thei profesien a^r leesyng to 3ou. Therfor
 17 nyle 3e here hem, but serue 3e to^{rr} the kyng of Babiloyne, that 3e lyue; whi is this citee 3ouun in to wildirnesse? And if
 18 thei ben profetis, and if^s the word of God is in hem, renne thei to the Lord of oostis, that the vessels whiche weren left in the hous of the Lord, and in the hous of the kyng of Juda, and in Jerusalem, come not in to Babiloyne. For the Lord of oostis
 19 seith these thingis to the pilers, and to the see, *that is, a greet waischyng vessel*, and to the fundamentis, and to the remenauntis^t of vessels, that weren left in this citee, whiche Nabugodonor, king of
 20 Babiloyne, took not, whanne he translatide Jeconye, the sone of Joachim, king^u of Juda, fro Jerusalem in to Babiloyne, and alle the principal men of Juda and of Jerusalem. For the Lord of oostis, God of Israel,
 21 seith these thingis to the vessels that ben left in the hous of the Lord, and in the hous of the king of Juda, and in Jerusalem, Tho^v schulen be translatid^w in to Ba-
 22 bilyone, and schulen be there 'til to^x the

§ Om. E pr. m. h profecieden c pr. m. i hem AGHK. k thei A. l the A. m Om. c. n Om. E pr. m.

p lord omnes præter c sup. ras et x. pp wolde not I. q spaken A. qq a leesyng c. r Om. I. rr Om. CFGIKMNPQRSUVX. s Om. I. t remenaunt c. u the kyng CEFGHKMNPNQRSUVX. v Thei N. w translatid, ether led ouer c. translatid, ether born ouer EFGHIKMNPNQRSUVX. x vnto I.

thei shul be translatid, and there thei shul be vnto the dai of ther visitacioun, seith the Lord; and I shal make them to be brozt to, and to ben restored to^o this^p place.

CAP. XXVIII.

1 And don it is in that 3er^q, in the bigynnyng of the regne of Sedechie, king of Juda, in the ferthe 3er, in the fiftē moneth, seide to me Ananye, the sone of Asur, a profete of Gabaon, in the hous of the Lord, befor the prestes, and al the
2 puple, seiende, These thingus seith the Lord of ostus, God of Israel, I haue^r to-brosid the 3oc of the king of Babiloyne.
3 Jit two 3er of dazes, and Y shal make to be born a3een to this place alle the vesselis of the Lord, that toc Nabugodonosor, king of Babiloyne, fro this place, and
4 translatede them in to Babiloyne. And Jechonye, the sone of Joachym, king of Juda, and al the transmygracioun of Juda, that wenten in to Babiloyne, Y shal turne to this place, seith the Lord;
5 I shal to-trede forsothe the 3oc of the king of Babiloyne. And Jeremye, the profete, seide to Ananye, the profete, in the e3en of prestus, and in the e3en of al the puple that stoden in the hous of the
6 Lord. And Jeremie, the profete, seith to Ananye, Amen! thus do the Lord; rere the Lord thi wrdus that thou hast profecied, that brozt a3een be the vesselis
7 in the hous of the Lord, and al the transmygracioun fro Babiloyne, to this place. Nerthelater^t here thou this wrd, that Y speke in thin eres, and in the eres
8 of al the puple. Profetus that weren bifor me, and bifor thee, fro the bigynnyng, and profecieden vp on manye londus, and vp on manye rewmes, of bataile, and of
9 tormenting, and of hunger. The profete that profeciede pes, whan shal comen his wrd, shal be wist a profete whom sente
10 the Lord in treuthe. And Ananye, the^u

dai of her visitacioun, seith the Lord; and Y shal make tho to be brouzt, and to be restorid in this place.

CAP. XXVIII.

And it was don in that 3eer, in the bigynnyng of the rewme of Sedechie, kyng of Juda, in the fourthe 3eer, in the fyuethe monethe, Ananye, the sone of Azur, a profete of Gabaon, seide to me in the hous of the Lord, bifor the preestis, and al the puple, and seide^v, The Lord of oostis, God
2 of Israel, seith these thingis, Y haue al to-broke the 3ok of the kyng of Babiloyne. Jit twei^z 3eeris of daies *ben*^a, and Y shal
3 make to be brouzt a3en to this place alle the vessels of the Lord, whiche Nabugodonosor, kyng of Babiloyne, took fro this place, and translatide tho^b in to Babiloyne. And Y shal turne to this place, seith the
4 Lord, Jechonye, the sone of Joachym, the kyng of Juda, and al the passyng ouer of Juda, that entriden in to Babiloyne; for Y shal al to-breke the 3ok of the kyng of Babiloyne. And Jeremye, the profete,
5 seide to Ananye, the profete, bifore the 3en of preestis, and bifore the 3en of al the puple that stoden in the hous of the Lord. And Jeremye, the profete, seide to
6 Ananye, Amen! so do the Lord; the Lord reise thi wordis whiche thou profesiedist, that the vessels be brouzt a3en in to the hous of the Lord, and al the passyng ouer fro Babiloyne, to this place. Nethes
7 here thou this word, which Y speke in thin eeris, and in the eeris of al the puple. Profetis that weren bifore me, and bifor
8 thee, fro the bigynnyng, and profesieden on many londis, and on many rewmes, of batel, and of turment, and of hungur. The
9 profete that profesiede pees, whanne his word cometh, shal be knowun the profete whom the Lord sente in treuthe. And
10 Ananye, the profete, took the chayne fro

^o in AEGHK. ^p ther E pr. m. ^q Om. E pr. m. ^r ha K. ^t Neuer the later *ceteri passim*. ^u Om. EK.

^y seiynge I. ^z two I. ^a ther *ben* I. ^b hem N.

profete, toc the cheyne of the necke of
 11 Jeremye, profete^v, and brac it. And
 Ananye, the profete, seith in the sizte of
 al the puple, seiende, These thingus seith
 the Lord, Thus Y shal to-breke the 3oc
 of Nabugodonsor, king of Babiloyne,
 after two 3eris of dazes, fro the necke of
 12 alle Jentilis. And Jeremye, the profete,
 wente awei in to his weye. And don is
 the wrd of the Lord to Jeremye, aftir
 that Ananye, the profete, brac the cheyne
 13 fro the necke of Jeremye, seiende, Go,
 and sey to Ananye, These thingus seith
 the Lord, Treene cheynes thou hast to-
 broke, and thou shalt make for them
 14 irene cheynes. For these thingus seith
 the Lord of ostis, God of Irael, An irene
 3oc Y haue^w set vp on the necke of alle
 these Jentilis, that thei serue to Nabugo-
 donosor, king of Babiloyne, and thei shul
 seruen to hym; ferthermor and the bestus
 15 of erthe^x Y 3af to hym. And Jeremye,
 the profete, seide to Ananye, the profete,
 Here thou, Ananye; the Lord sente not
 thee, and thou madist this puple to troste
 16 in lesing. Therfore these thingus seith
 the Lord, Lo! I shal throwen out thee
 fro the face of the^y erthe; this 3er thou
 shalt die, forsothe a3en the Lord thou
 17 speeke. And dead is Ananye, the pro-
 fete, in that 3er the seuenthe moneth.

CAP. XXIX.

1 And these ben the wrdus of the boc,
 that sente Jeremye, the profete, fro Je-
 rusalem to the remnaunt of the elderes of
 the transmygracioun, and to the prestus,
 and to the profetes, and to al the puple,
 whom ouerlad hadde Nabugodonsor
 2 fro Jerusalem in to Babiloyne, after that
 wente out Jechonye, the king, and the
 lady, and the geldingus, and the princes
 of Juda, out^z of^a Jerusalem, and the
 3 smyth, and the^b iueler fro Jerusalem, in
 the hond of Elaasa, sone of Safan, and of
 Gamaliel, sone of Elchie, whom sent Se-

the necke of Jeremye, the profete, and
 brak it. And Ananye, the profete, seide^c 11
 in the sizt of al the puple, 'and seide^d, The
 Lord seith these thingis, So Y schal breke
 the 3ok of Nabugodonsor, kyng of Babi-
 loyne, aftir twei^e 3eeris of daies, fro the
 necke of alle folkis. And Jeremye, the 12
 profete, 3ede in to his weie. And the word
 of the Lord was maad to Jeremye, aftir
 that Ananye, the profete, brak the chayne
 fro the necke of Jeremye; and *the Lord*
 seide, Go thou, and seie to Ananye, The 13
 Lord seith these thingis, Thou hast al to-
 broke the chaynes of tre, and thou schalt
 make yrun chaynes for tho^f. For the Lord 14
 of oostis, God of Israel, seith these thingis,
 Y haue set an yrun 3ok on the necke of
 alle these folkis, that thei serue Nabugo-
 donosor, the king of Babiloyne, and thei
 schulen serue hym; ferthermore and Y
 3af to hym the beestis of erthe. And Je- 15
 remye, the profete, seide to Ananye, the
 profete, Ananye, here thou; the Lord
 sente not thee, and thou madist this puple
 for to triste in a^g leesyng. Therfor the 16
 Lord seith these thingis, Lo! Y schal
 sende thee out fro the face of erthe; in
 this 3eer thou schalt die, for thou spakest
 a3ens the Lord. And Ananye, the pro- 17
 fete, diede in that 3eer, in the seuenthe
 monethe.

CAP. XXIX.

And these ben the wordis of the book, 1
 whiche Jeremye, the profete, sente fro Je-
 rusalem to the residues of eldere men of
 passyng ouer, and to the preestis, and to
 the profetis, and to al the puple, whom
 Nabugodonsor hadde ledde ouer fro Je-
 rusalem in to Babiloyne, after that Jeco- 2
 nye, the kyng, 3ede out, and the ladi, and
 the onest seruauntis and chast, and the
 princis of Juda 3eden out of Jerusalem,
 and a sutel crafti man, and a goldsmyth
 of Jerusalem, in the hond of Elasa, sone 3
 of Saphan, and of Gamalie, the sone of

^v the prophete A. ^w ha K. ^x the erthe A. ^y Om. AEGHK. ^z Om. E pr. m. ^a fro A. ^b Om. E.

^c spak N. ^d seiynge I. ^e two I. ^f hem N. ^g Om. I.

dechie^c, king of Juda, to Nabugodonosor, king of Babiloyne, in to Babiloyne, se-
 4 ende, These thingus seith^d the Lord of
 ostus, God of Irael, to al the transmygra-
 cyoun, that Y translatede fro Jerusalem
 5 in to Babiloyne, Bildeth vp houses, and
 dwelleth, and plaunteth gardynes, and
 6 eteth the frute of hem; taketh wyues,
 and geteth sonus and doztris, and zyueth
 to zoure sonus wyues, and zoure doztris
 zyueth to men, and bere thei sonus and
 doztris; and 'be zee multeplied^e there,
 and wileth not be fewe in noumbre.
 7 And secheth the pes of the cyte, to the^f
 whiche Y made zow gon ouer; and pre-
 8 eth for it the Lord, for in his pes shal
 be pes to zou. These thingus seith the
 Lord of ostus, God of Irael, Bigile not
 zou zoure profetus, that ben in the myd-
 del of zou, and zoure dyuynours^g; and^g
 ne taketh heed to zoure sweuenes, that
 9 zee sweuenen^h; for thei falsly profecien
 to zou in my name, and Y sente them
 10 not, seith the Lord. For these thingus
 seith the Lord, Whan schal bigynne to
 be fulfilid in Babiloyne seuenti zeer, Y
 shal visite zou, and reren vpⁱ zou my
 good wrd, and bringe zou azeen to this
 11 place. I forsothe wot the thoztus that Y
 thenke vp on zou, seith the Lord, thoztus
 of pes, and not^k of tormenting, that Y
 12 zyuue to zou ende and paciencie. And^l zee
 shul inwardly 'clepe me^l, and gon, and
 honoure me, and Y shall ful out here zou;
 13 zee shul seche me, and finden, whan zee
 14 han sozt me in al zoure herte. And Y
 shal be founde of zou, seith the Lord,
 and Y shall bringe azeen zoure caitifte,
 and gedere zou fro alle Jentiles, and fro
 alle places, to whiche I putte zou out,
 seith the Lord; and to turne azeen I shal
 make zou^m fro the place, to whiche Y
 15 made zou to gonⁿ ouer. For zee seiden,
 Reren shal to vs the Lord profetus in

Elchie, whiche^b Sedechieⁱ, the^k kyng of
 Juda, sente to Nabugodonosor, the kyng
 of Babiloyne, in to Babiloyne. And *Je-4*
remye seide, The Lord of oostis, God of
 Israel, seith these thingis to al the pass-
 yng ouer, whiche Y translatide fro Jeru-
 salem in to Babiloyne, Bilde ze housis,⁵
 and enhabite, and plaunte ze orcherdis,
 and ete ze^l fruyt^m of thoⁿ; take ze^o
 wyues, and gendre ze sones and douztris,
 and zyuue ze wyues to zoure sones, and
 zyuue ze zoure douztris to hosebondis, and
 bere^o thei sones and douztris; and be ze
 multiplied there, and nyle ze be fewe in
 noumbre. And seke ze pees of the citees,⁷
 to whiche Y made zou to passe ouer; and
 preie ze the Lord for it, for in the pees
 therof schal be pees to zou. The Lord of⁸
 oostis, God of Israel, seith these thingis,
 Zoure profetis, that ben in the myddis of
 zou, and zoure dyuynours disseyue zou
 not; and take ze noon heede to zoure
 dremes, whiche ze dremen; for thei pro-⁹
 fesien falsli to zou in my name, and Y
 sente not hem, seith the Lord. For the¹⁰
 Lord seith thes thingis, Whanne seuenti
 zeer bigynnen to be fillid in Babiloyne, Y
 schal visite zou, and Y schal reise on zou
 my good word, and Y schal brynge zou
 azen to this place. For Y knowe the¹¹
 thouztis whiche Y thenke on zou, seith
 the Lord, the thouztis of pees, and not of
 turment, that Y zyuue to zou an ende and
 paciencie. And ze schulen clepe me to¹²
 help, and ze schulen go, and schulen wor-
 schipe me, and Y schal here zou; ze schu-¹³
 len seke me, and ze *schulen* fynde, whanne
 ze seken me in al zoure herte. And Y¹⁴
 schal be foundun of zou, seith the Lord,
 and Y schal brynge azen zoure caitifte,
 and Y schal gadere zou fro alle folkis, and
 fro alle places, to whiche Y castide out
 zou, seith the Lord; and Y schal make zou
 to turne azen fro the place, to which Y

^c Om. *c pr. m.* ^d Om. *c pr. m.* ^e ze shulen multiplie *AGHK.* zee shul be multeplied *E pr. m.* ^f Om. *AE.*
^g Om. *c pr. m.* ^g Om. *A.* ^h han sweuened *E pr. m.* ⁱ vpon *AE G sec. m. K.* ^k non *K.* ^l Om. *E pr. m.*
^l Om. *c pr. m.* ^m Om. *c.* ⁿ Om. *A.*

^b the whiche *I.* ⁱ Ezechie *I.* ^k Om. *I.* ^l ete ze the *CI MV.* ^m fruytis *G.* ⁿ hem *N.* ^o childe
 C E F G H I K M N P Q R S U V X.

16 Babiloyne. For these thingys seith the Lord to the king, that sit^o vp on the see of Daud, and to al the puple, dwellere of this cyte, to 3oure brethern, that ben not gon out with 3ou in to transmygracioun, These thingus seith the Lord of ostus, Lo! Y shal sende in hem swerd, and hunger, and pestilence; and putten hem as the euel figus, that moun not ben 17 ete, for thi that they ben werst. And Y shal pursue them in swerd, and in hunger, and in pestilence; and Y shal 3yue them in to wery trauailing to alle rewmes of erthe, in to cursing, and in to stonyng, and in to whistling, and in to re- 18 pref to alle Jentilis, to whiche I caste hem out. For thi that they herden not my wrdys, seith the Lord, whiche Y sente to them by my seruauns, profetes, fro^p nyzt risende, and sendende^q, and 3ee 20 herden not, seith the Lord. 3ee therfore hereth the wrd of the Lord, al transmygracioun^r, that Y sente out fro Jerusalem in to Babiloyne. These thingus seith the Lord of ostys, God of Irael, to Achab, sone of Cholie, and to Sedechie, sone of Maasie, that profesien^s to 3ou in my name lesinge^t, Lo! Y shal taken hem^u in the hond of Nabugodonosor, king of Babiloyne, and he shal smyte them in 22 3oure ezen. And ther shul ben taken of them cursing to al the transmygracioun of Jude, that is in Babiloyne, of men seiende, Putte thee the Lord as Sedechie, and as Achab, whom friede the king of 23 Babiloyne in fyr, for thi that thei diden folie in Irael, and diden auoutre in to the wyues of ther frendus; and speeken wrd in my name liendely, that Y comaundide not to them; I am domesman 24 and witesse, seith the Lord. And to Semeiam Neelamytem thou shalt seyn, 25 These thyngus seith the Lord of ostus, God of Irael, For thi that thou sentest bokes in my name to al the puple that is in Jerusalem, and to Sofonye, sone of

made 3ou to passe ouer. For 3e seiden,¹⁵ The Lord schal reise profetis to vs in Babiloyne. For the Lord seith these 16 thingis to the kyng, that sittith on the seete of Daud, and to al the puple, dwellere of this citee, to 3oure britheren, that 3eden not out with 3ou in to the passyng ouer, The Lord of oostis seith 17 these thingis, Lo! Y schal sende among hem swerd, and hungur, and pestilence; and Y schal sette hem as yuele figis, that moun not be etun, for tho ben ful yuele. And Y schal pursue hem in swerd, and 18 in hungur, and in pestilence; and Y schal 3yue hem in to trauelyng in alle rewmes of erthe, in to cursyng, and in to wondryng, and in to scornynge, and in to schenschipe to alle folkis, to whiche Y castide hem out. For thei herden not my 19 wordis, seith the Lord, which Y sente to hem bi my seruauntis, profetis, and roos bi nyzt, and sente, and 3e herden not, seith the Lord. Therfor al the passyng ouer,²⁰ which Y sente out fro Jerusalem in to Babiloyne, here 3e the word of the Lord. The Lord of oostis, God of Israel, seith 21 these thingis to Achab, the^p sone of Chulie, and to Sedechie, the^p sone of Maasie, that profesien to 3ou a^q leesyng in my name, Lo! Y schal bitake hem in to the hond of Nabugodonosor, kyng of Babiloyne, and he schal smyte hem bifore 3oure 3en. And cursyng schal be takun 22 of hem to al the passyng ouer of Juda, which is in Babiloyne, of men seiynge, The Lord sette thee as Sedechie, and as Achab, whiche the kyng of Babiloyne friede in fier, for thei diden foli in Israel, 23 and diden auowtrie on the wyues of her frendis; and thei spaken a word falsli in my name, which Y comaundide not to hem; Y am iuge and witesse, seith the Lord. And thou schalt seie to Semei 24 Neelamyte, The Lord of oostis, God of 25 Israel, seith these thingis, For that that thou sentist bookis in my name to al the

^o sittith *A.* *satt GH.* ^p I fro *AE sec. m. GHK.* ^q seiynge *AGHK.* ^r the transmigracioun *K.* ^s prophete *A.* ^t lesingus *C.* ^u Om. *AGHK.*

Maasie, prest, and to alle the prestus,
 26 seiende, The Lord 'zaf thee prest' for
 Joiade, prest, that thou be a duke in the
 hous of the Lord vp on eche man cazt
 with wodnesse, and profeciende, that thou
 sende hym in to the stockus, and in to
 27 prisoun. And now whi blamest thou not
 Jeremye of Anatoth, that profecyeth to
 28 3ou^w? For vpon this he sente to vs^x in
 to Babiloyne, seiende, Longe it is; bild-
 eth out houses, and dwelleth, and plaunt-
 eth gardynes, and eteth the frute of
 29 them. Radde thanne Sofonye, the prest,
 this boc in the eres of Jeremye, the pro-
 30 fete. And don is the wrd of the Lord
 31 to Jeremye, seiende, Sendeth to al the
 transnygracyoun, seiende, These thingus
 seith the Lord to Semeie Neelamyte,
 For thi that profeciede to 3ou Semeie, and
 Y sente hym not, and made 3ou to trosten
 32 in lesing; therfore these thingus seith the
 Lord, Lo! Y shal visite vp on Semeie
 Neelamyte, and vp on his sed; ther^y shal
 not be to hym a man sittende in^z the
 myddel of this^a puple; and he shal not
 seen the good, that Y shal do to my pu-
 ple, seith the Lord, for lawe breking he
 spac a3en the Lord.

CAP. XXX.

1 This is^b the wrd, that is do to Jere-
 mye fro the Lord, seiende, These thingus
 seith the Lord God of Irael, seiende,
 Writ to thee alle these wrdus that Y
 3 spac to thee, in the boc. Loo! forsothe
 dazes comen, seith the Lord, and Y shal
 turne the conuerting of my puple of Irael
 and of Juda, seith the Lord; and Y shal
 turne them to the lond that Y zaf to the
 fadris of them, and thei shul welde it.
 4 And these the^c wrdus, that the Lord spac
 5 to Irael, and to Juda. For thes thingus
 seith the Lord, Voys of huge drede wee
 han herd; ferd, and ther ys not pes.

puple, which is in Jerusalem, and to So-
 fony, the^r sone of Maasie, the preest, and
 to alle the prestis, and seidist, The Lord 26
 zaf thee the^s preest for Joiada, the preest,
 that thou be duyk in the hous of the
 Lord on ech man 'that is'^t trauelid of the
 fend, and profesyng, that thou sende hym
 in to stockis, and in to prisoun. And now 27
 whi blamest thou not Jeremye of Anathot,
 that profesieith to 3ou? For on this thing 28
 he sente to vs in to Babiloyne, and seide,
 It is long; bielde 3e housis, and enhabite,
 and plaunte 3e orcherdis, and ete 3e the
 fruit of thoⁿ. Therfor Sofonye, the preest, 29
 redde this book in the eeris of Jeremye,
 the prophete. And the word of the Lord 30
 was maad to Jeremye, and seide, Sende 31
 thou to al the passyng ouer, and seie, The
 Lord seith these thingis to Semeye Nee-
 lamite, For that that Semeye profesiede
 to 3ou, and Y sente not hym, and he made
 3ou to triste in a leesyng; therfor the Lord 32
 seith thes thingis, Lo! Y schal visite on
 Semeye Neelamyte, and on his seed; and
 no man sittyng in the myddis of this
 puple schal be to hym; and he schal not
 se the good; which Y schal do to my puple,
 seith the Lord, for he spak trespassyng
 a3ens the Lord.

CAP. XXX.

This is the word, that was maad of the 1
 Lord to Jeremye, and seide, The Lord 2
 God of Israel seith these thingis, and
 spekith, Write to thee in a book, alle
 these wordis whiche Y spak to thee. For 3
 lo! daies comen, seith the Lord, and Y
 schal turne the turnyng of my puple Is-
 rael and Juda, seith the Lord; and Y schal
 turne hem to the lond which Y zaf to the
 fadris of hem, and thei schulen haue it
 in possessioun. And these *ben* the wordis, 4
 whiche the Lord spak to Israel, and to
 Juda, For the Lord seith these thingis, 5
 We herden a word of drede; inward drede

^v sente thee a preest *E pr. m.* ^w vs *E pr. m.* ^x 3ou *AE pr. m.* ^y and ther *AE pr. m. GHK.* ^z vpon his
E pr. vice. ^a his *AE pr. m GHK.* ^b Om. *C sec. m. E.* ^c Om. *C pr. m.*

^r Om. *N.* ^s Om. *N.* ^t Om. *c et ceteri.* ^u hem *N.*

6 Asketh, and seeth, if the male geteth; whi thanne saȝ Y of eche man the hond vpon his leende, as of the trauailende with childe, and turned ben alle ther 7 faces in to ȝelȝ? Wo! for gret that day, ne ther is his lyc; and tyme of tribulacioun is to Jacob, and of it he shal ben 8 sauēd. And it shal be, in that dai, seith the Lord of ostus, Y shal to-brose his ȝoc fro thi necke, and his bondus Y shal to-breke; and no mor shul lordshipen to 9 hym alienus, but 'thei shul^d serue to the Lord, ther God, and to Dauid, ther king, 10 whom Y shal rere to them. Thou therfore ne drede thou, my seruaunt Jacob, seith the Lord, ne inwardly drede thou, Israel; for lo! Y shal saue thee fro a ferr lond, and thi^e seed fro the lond of the caitifte of them. And turned^f shal ben aȝeen^g Jacob, and resten, and with alle goodus flowen; and ther shal not be whom 11 he shal dreden. For Y with thee am, seith the Lord, that Y saue^h thee. Forsothe Y shal don ful ending in alle Jentiles, in which Y scaterede thee; thee forsothe Y schal not make in to ful ending, but Y shal chastise thee in dom, that thou be not seen to thee gilteles. 12 For these thingus seith the Lord, Vnhele- 13 able thi brosure, werst thi wounde. Ther is not, that deme thi dom to bynde to; 14 ofⁱ curingus^k ys not profit to thee. Alle thi loueres forȝeten thee, thee shul not sechen; with^l the wounde forsothe^m of theⁿ enemy Y smot thee, by^o cruel chastising; for the multitude of thi wyckenesse^p, hard ben mad thi synnes. What criest thou vp on thi to-treding? vnhele- 15 able is thi sorewe; for the multitude of thi wickidnesse^q, and for thin harde synnes, Y dide these thingus to thee. 16 Therefore alle that eten thee, shul ben deuoured, and alle thin enemyes in to caityfte shul be lad; and that thee^r wasten, shuln ben wasted, and alle thi robberes 17 Y shal ȝyue in to prei. Forsothe Y shal

is, and pees is not. Axe ȝe, and se, if a 6 male berith child; whi therfor siȝ Y the hond of ech man on his leende, as of a womman trauelynge of child, and alle faces ben turned in to ȝelow colour? Wo! 7 for thilke day *is* greet, nether ony is lyk it; and it is a tyme of tribulacioun to Jacob, and of hym schal be sauēd. And 8 it schal be, in that dai, seith the Lord of oostis, Y schal al to-breke the ȝok of hym fro thi necke, and Y schal breke hise boondis; and aliens schulen no more be lordis of it, but thei schulen serue to her 9 Lord God, and to Dauid, her kyng, whom Y schal reyse for hem. Therfor, Jacob, 10 my seruaunt, drede thou not, seith the Lord, and Israel, drede thou not; for lo! Y schal saue thee fro a fer lond, and thi seed fro the lond of the caitiftee of hem. And Jacob schal turne aȝen, and schal reste, and schal flowe with alle goodis; and noon schal be whom he schal drede. For Y am with thee, seith the Lord, for 11 to saue thee. For Y schal make endyng in alle folkis, in whiche Y scateride thee; sotheli Y schal not make thee in to endyng, but Y schal chastise thee in doom, that thou be not seyn to thee *to be* gilteles. For the Lord seith these thingis, Thi 12 brekyng *is* vncurable, thi wounde *is* the worste. Noon is, that demeth thi doom to 13 bynde togidere; the profit of heelyngis is not to thee. Alle thi louyeris han forȝete 14 thee, thei schulen not seke thee; for Y haue smyte thee with the wounde of an enemy, with cruel chastisyng; for the multitude of thi wickidnesse, thi synnes ben maad hard. What criest thou on thi 15 brekyng? thi sorewe is vncurable; for the multitude of thi wickidnesse, and for thin hard synnes, Y haue do these thingis to thee. Therfor alle that eeten thee, 16 schulen be deuourid, and alle thin enemyes schulen be led in to caitifte; and thei that distrien thee, schulen be distried, and Y schal ȝyue alle thi robberis in to

^d Om. *E pr. m.* ^e thine *c.* ^f turned aȝein *E sec. m.* ^g Om. *E.* ^h haue *K.* ⁱ of thy *E pr. m.*
 Om. *CE sec. m.* ^k curing *E pr. m.* ^l Om. *E pr. m.* ^m Om. *E pr. m.* ⁿ Om. *AK.* thyn *E pr. m.*
^o Om. *E pr. m.* ^p wickidnes *AGHK.* ^q wickenesse *E.* ^r ȝee *AGH.*

helen parfitly thi felle wounde to thee,
 and of thi woundus Y schal hele thee,
 seith the Lord; for cast awei thei clep-
 eden thee, Sion; this^s is she^t that hadde
 18 not 'a3een serchere^u. These thingus seith
 the Lord, Lo! I schal conuerte the con-
 uerting of the tabernacles of Jacob, and
 to his rooues Y schal han^v mercy; and
 bild vp shal be the cite in his hei3te, and
 the temple after his order shal be foundid.
 19 And gon out shal preising of hem and
 vois of pleieres, and Y schal multeplie
 them, and thei shul not ben lassid; and
 Y schal glorifie them, and thei shuln not
 20 be thynned. And the sonus 'of it^w shul
 ben as fro the bygynnyng, and the cum-
 panye 'of it^x before me shal abide stille;
 and I schal visete a3en alle that troblen
 21 hym. And ther shal ben his duke of
 hym, and a^y prince from his myddel
 shal^z be bro3t forth; and Y schal pre-
 senten hym, and he shal ne3he^a to^b me;
 who forsothe is this, that 'leye to^c his
 herte, that he ne3he to me? seith the
 22 Lord. And 3ee shul be to me in to puple,
 and Y schal be to 3ou in to God.
 23 Lo! in Jentilis the whirlewind of the
 Lord, wodenes goende out, tempest fall-
 ende^d, in the hed of vnpitous men thei
 24 shul alle togidere resten. Shal not turne
 awei the wrathe of indignacioun the Lord,
 to the tyme he do, and fulfille the thank-
 ing of his herte; in the laste of dazes
 3ee shul vndurstonde thoe^e thynges.

CAP. XXXI.

1 In that tyme, seith the Lord, I^f shal
 be God to^s alle the kinredus of Irael; and
 2 thei shul be to me in to puple. These
 thingus seith the Lord, Founde grace in
 desert the puple that lafte fro swerd;
 3 go shal to his reste Irael. Aferr the
 Lord aperede to me, and in euer last-
 ende charite Y louede thee; therefore Y

raueyn. For Y schal heele perfitli thi¹⁷
 wounde, and Y schal make thee hool of
 thi woundis, seith the Lord; for thou,
 Sion, thei clepeden thee cast out; this is
 it that hadde no sekere. The Lord seith¹⁸
 these thingis, Lo! Y schal turne the turn-
 yng of the tabernaclis of Jacob, and Y
 schal haue merci on the housis of hym;
 and the citee schal be bildid in his hi3-
 nesse, and the temple schal be foundid bi
 his ordre. And heriyng and the vois of¹⁹
 pleiers schal go out of hem, and Y schal
 multiplie hem, and thei schulen not be
 decressid; and Y schal glorifie hem, and
 thei schulen not be maad thynne. And the²⁰
 sones therof schulen be as at the bigyn-
 nyng, and the cumpeny therof schal dwelle
 bifore me; and Y schal visite a3ens alle
 that doon tribulacioun to it. And the²¹
 duyck therof schal be of it, and a prince
 schal be brou3t forth of the myddis ther-
 of; and Y schal applie hym, and he schal
 ne3e to me; for who is this, that schal
 applie his herte, that he ne3e to me?
 seith the Lord. And 3e schulen be in to²²
 a puple to me, and Y schal be in to God
 to 3ou. Lo! the whirlewynd of the Lord,²³
 a strong veniaunce goynge out, a tempest
 fallynge doun, schal reste in the heed of
 wickid men. The Lord schal not turne²⁴
 away the ire of indignacioun, til he do,
 and fille the thou3t of his herte; in the
 laste^v of^w daies 3e schulen vndurstonde
 tho thingis. In that tyme, seith the Lord,¹
 Y schal be God to alle the kynredis of
 Israel; and thei schulen be in to a puple
 to me.

CAP. XXXI.

The Lord seith these thingis, The puple²
 that was left of swerd, foond grace in de-
 sert; Israel schal go to his reste. Fer the³
 Lord apperide to me, and in euerlastyng
 charite Y louede thee; therfor Y doynge
 merci drow thee. And eft Y schal bilde⁴

^s that A. ^t Om. E pr. m. ^u an a3een sechere EK. a3ein secher GH. ^v ha K. ^w Om. E pr. m. ^x Om. E pr. m. ^y Om. E pr. m. ^z Om. K. ^a ne3e to E pr. m. ^b Om. A. ^c presente C pr. m. E pr. m. ^d fulfilinge AGHK. ^e hem E pr. m. ^f Om. C. ^g E sup. ras. sec. m.

^v laste tyme 1. ^w Om. s sec. m.

4 rewende droȝ thee. And eft Y shal bilden
 vp thee, and bild vp shal thou be, maiden
 Irael; ȝit thou shalt ben enournd with
 thi tymbris, and thou shalt gon out in
 5 the daunce of pleieres. And ȝit thou
 shalt plaunte vynes in the mount of Sa-
 marie; plaunte shul plaunteres, and for
 to tyme come thei shul not pulle grapes.
 6 For the dai shal ben, in whiche crien
 shul keperes in the mount of Samarie,
 and in the mount of Effraym, Riseth,
 and steye wee vp in to Sion, to the Lord
 7 oure God. For^h these thingus seith the
 Lord, Ful out ioȝeth in gladnesse of Ja-
 cob, and neȝeth aȝen the heued of Jen-
 tilis; parfitly sowneth, and singeth, and
 seith, Saf, Lord, thi puple, the remnauntis
 8 of Irael. Lo! Y shal bringe them fro
 the lond of the north, and gedere them
 fro the vtmostusⁱ of erthe^k; among whom
 shal be the blinde, and the lame, and the
 womman with childe, and the traualende
 with childe togidere, a gret cumpanye of
 9 men turnende^l aȝeen hider. In weping
 thei shul come, and in mercy Y shal
 bringe them aȝeen; and Y shal lede them
 bi stef stremes of wattris in a riȝt weie,
 thei shul not stumble in it; for Y am
 mad to Irael a fader, and Effraym my
 10 first goten is. Hereth the wrd of the
 Lord, ȝee Jentiles, and telleth in ilis that
 ben aferr, and seith, Who scaterede Irael,
 shal gaderen hym, and kepen hym, as a^m
 11 shepperde his floc. Forsothe the Lord
 boȝte aȝeen Jacob, and delyuerede hym
 12 fro the hond of the myȝtiere. And thei
 shul come, and preisen in the mount of
 Sion; and togidere flowen to the goodus
 of the Lord, vp on whete, wyn, and oile,
 and frut of bestes, and of droues; and
 the soule of them shal be as a watri
 gardyn, and no more thei shul hungre.
 13 Thanne gladen shal the maiden in the
 daunce, ȝunge men and maidenus togi-
 dere; and Y shal turne ther weiling in

thee, and thou, virgyn Irael, schalt be
 bildid; ȝit thou schalt be ournd with thi
 tympan, and schalt go out in the cum-
 penye^x of pleieris. ȝit thou schalt plaunte⁵
 vynes in the hillis of Samarie; men
 plauntynge schulen plaunte, and til the
 tyme come, thei schulen not gadere gras.
 For whi a dai schal be, wherynne keperis⁶
 schulen crye in the hil of Samarie, and in
 the hil of Effraym, Rise ȝe, and stie we in
 to Sion, to oure Lord God. For the Lord⁷
 seith these thingis, Jacob, make ȝe ful out
 ioie in gladnesse, and neye ȝe aȝens the
 heed of hethene men; sowne ȝe, syng ȝe,
 and seie ȝe, Lord, saue thi puple, the resi-
 dues of Irael. Lo! Y schal brynge hem⁸
 fro the loond of the north, and Y schal
 gadere hem fro the fertheeste partis of
 erthe; among whiche schulen be a blynd
 man, and crokid, and a womman with
 childe, and trauelynge of child togidere,
 a gret cumpeny of hem that schulen
 turne aȝen hidur. Thei schulen come in⁹
 wepyng, and Y schal brynge hem aȝen in
 merci; and Y schal brynge hem bi the
 strondis of wattris in a riȝtful weie, thei
 schulen not spurne therynne; for Y am
 maad a fadir to Irael, and Effraym is my
 gendrid sone. ȝe hethene men, here ȝe¹⁰
 the word of the Lord, and telle ȝe in ylis
 that ben fer, and seie, He that scateride
 Irael, schal gadere it, and schal kepe it,
 as a scheepherde *kepith* his floc. For the¹¹
 Lord aȝenbouȝte Jacob, and delyuerede
 hym fro the hond of the myȝtiere. And¹²
 thei schulen come, and herye in the hil of
 Sion; and thei schulen flowe togidere to
 the goodis of the Lord, on wheete, wyn,
 and oile, and on the fruyt of scheep, and
 of neet; and the soule of hem schal be as
 a watri gardyn, and thei schulen no more
 hungre. Thanne a virgyn schal be glad¹³
 in a cumpenye, ȝonge men and elde togi-
 dere; and Y schal turne the morenyng of
 hem in to ioie, and Y schal coumforte

^h Om. *c pr. m.* ⁱ vttermostis *AGHK.* ^k the erthe *HK.* ^l turnede *A.* turneden *GH.* ^m Om. *K.*

^x queer, *ether cumpeny* *CEFGHIKMNQRSUVXY.* ^y Om. *c sec. m.* *EFGHIMNQRVX.*

to io3e, and counforte them, and gladen
 14 fro ther sorewe. And Y schal inwardly
 drunkne the soule of the prestus with
 fatnesse, and my puple with my goodus
 15 schal be fulfyld, seith the Lord. These
 thingus seith the Lord, Vois in hei3te is
 herd of lamentacioun, and weping, and
 weiling, of Rachel wepende hir sonus,
 and not willende^o to be counfortid vp on
 16 hem, for thei ben not. These thingus
 seith the Lord, Reste thi vois fro wep-
 ing, and thin e3en fro teres; for ther is
 meede to thi werc, seith the Lord; and
 thei shul be turned a3een fro the lond of
 17 the enemy. And ther is hope in thi
 laste, seith the Lord, and ben turned
 a3een shul the sonus to ther termes.
 18 Herende Y herde Effraym ouergoende;
 thou chastisedist me, and Y am lerned as
 a 3ungling vntamed; conuerte me, and
 Y schal be conuertid, for thou Lord my
 19 God. After forsothe that thou haddest
 conuertid me, Y dide penaunce; and after
 that thou haddest shewid to me, Y smot
 my hipe; I am confoundid, and Y sham-
 ede, for Y suffrede the reпреf of my 3unge
 20 waxen age. If a wrshypeful sone to me
 Effraym, if a child delicat; for sithen Y
 spac of hym, 3it Y schal recorden of hym;
 therfore ben disturbid my bowelis vpon
 hym, rewende Y schal han^p mercy of hym,
 21 seith the Lord. Ordeyne to thee a toting
 place^q, sett to thee^r bitternesses; ri3t reule
 thin herte in to an euene weie, in whiche
 thou hast go; turne a3een, thou maide^s
 Irael, turne a3een to these thi cites.
 22 Hou longe with delices `shalt thou be^t
 loosid atwynne, thou do3ter vagaunt? for
 shapen hath the Lord newe thing vp on
 erthe, the womman shal go abouten the
 23 man. These thingus seith the Lord of
 ostis, God of Irael, 3it thei shul sey this
 wrd in the lond of Juda, and in his cheef
 cites, whan Y schal conuerte the caitifte of
 hem, Blesseth to thee the^u Lord, the fayr-

hem, and Y schal make *hem* glad of her
 sorewe. And Y schal greetli fille the soule 14
 of prestis with fatnesse, and my puple
 schal be fillid with my goodis, seith the
 Lord. The Lord seith these thingis, A 15
 vois of weilyng^z, and of wepyng, and of
 mourenyng, was herd an hi3; *the vois*
 of Rachel biwepyng hir sonus, and not
 willynge to be counfortid on hem, for
 thei ben not. The Lord seith these 16
 thingis, Thi vois reste of wepyng, and
 thin i3en *reste* of teeres; for whi mede is
 to thi werk, seith the Lord; and thei
 schulen turne a3een fro the lond of the
 enemy. And hope is to thi laste thingis, 17
 seith the Lord, and thi sonus schulen
 turne a3een to her endis. I heringe herde 18
 Effraym passinge ouer; thou chastisidist
 me, and Y am lerned as a 3ong oon vn-
 temyd^a; turne thou me, and Y schal be
 conuertid, for thou *art* my Lord God.
 For aftir that thou conuertidist me, Y 19
 dide penaunce; and aftir that thou schew-
 idist to me, Y smoot myn hipe; Y am
 schent, and Y schamede, for Y suffride
 the schensheipe of my 3ongthe. For Ef-20
 fraym *is* a worschipful sone to me, for *he*
is a delicat child; for sithen Y spac of
 hym, 3it Y schal haue mynde on hym;
 therfor myn entrails ben disturbid on
 him, Y doynge merci schal haue merci on
 hym^b, seith the Lord. Ordeyne to thee 21
 an hi3 totyng place, sette to thee bitter-
 nesses; dresse thin herte in to a strei3t
 weie, in which thou 3edist; turne a3een,
 thou virgyn of Irael, turne a3een to these
 thi citees. Hou longe, dou3ter of vnstid-22
 fast dwellyng, art thou maad dissolut in
 delices? for the Lord hath maad a newe
 thing on erthe, a womman schal cumpasse
 a man. The Lord of oostis, God of Irael, 23
 seith these thingis, 3it thei schulen seie
 this word in the lond of Juda, and in the
 citees therof, whane Y schal turne the
 caytifte of hem, The Lord blesse thee,

^o wilnyngē A G H K. ^p ha K. ^q a place E pr. m. ^r thi A. ^s maiden E K. ^t thou art E pr. m. ^u Om. c.

^z a weilyng A pr. m. ^a vntemyd, ether *wielde* C E F G H I K M N P Q R S U V X Y. ^b hem N.

nesse, of rijtwiseⁿesse the hoeli mount.
 24 And dwelle shul in it Juda, and alle his
 cites, togidere erthe tilieres, and men
 25 dryuende flockes. For Y haue^v mad
 drunke the weri soule, and eche hun-
 26 grende soule Y haue^v fulfid. Therefore
 as fro slep I am rered, and sa^z; and my
 27 slep sweete is to me. Lo! dajes comen,
 seith the Lord, and Y shal sowen the
 hous of Irael and the hous of Juda with
 the sed of meu, and with the sed of
 28 bestus. And as Y woc vp on hem, that
 Y schulde pullen out, and destrozzen, and
 wasten, and scateren, and tormenten; so
 Y shal waken vp on hem, that Y bilde
 29 vp, and plaunte, seith the Lord. In tho
 dajes men shul seyn no more, Fadris
 eeten the soure grape, and the teeth of
 30 the sonus stone^zeden; but eche in his
 wickenesse^w shal die, eche man that shal
 ete the soure grape, shul stone^ze the teeth
 31 of hym. Lo! dajes comen, seith the
 Lord, and Y shal smyte to the hous of
 Irael, and to the hous of Juda newe pes
 32 couenaunt; not^x after the couenaunt that
 Y couenauntede with ^zoure fadris, in the
 day that Y toc the hond of hem, that Y
 schulde bringe them out fro the lond of
 Egipt, couenaunt that thei maden voide;
 and Y lordshepede of hem, seith the
 33 Lord. But this shal be the couenaunt,
 that Y shal smyte with the hous of Irael
 after tho dajes, seith the Lord; Y shal
^zyue my lawe in the boweles of hem,
 and in the herte of hem Y shal write it,
 and Y shal be to them in to God, and
 34 thei shal be to me in to a puple. And
 techen shul no more the man his ne^zhe-
 bore, and the man his brother, seiende,
 Knowe thou the Lord; alle forsothe shul
 knowe me, fro the lestevnto the moste, seith
 the Lord; for Y shal han^y mercy to the
 wickenes^z of them, and of the synne of
 35 hem Y shal no mor be myndeful. These
 thingus seith the Lord, that ^zyueth the
 sunne in the li^zt of the dai, ordre of the

thou fairnesse of rijtfulnesse, thou hooli
 hil. And Juda, and alle citees^c therof²⁴
 schulen dwelle in it togidere, erthetilieris,
 and thei that dryuen flockis. For Y fill-²⁵
 ide greetli a feynt soule, and Y haue fillid
 ech hungri soule. Therfor Y am as reisid²⁶
 fro sleep, and Y si^z; and my sleep was
 swete to me. Lo! daies comen, seith the²⁷
 Lord, and Y schal sowe the hous of Israel
 and the hous of Juda with the seed of
 men, and with the seed of werk beestis.
 And as Y wakide on hem, to drawe vp bi²⁸
 the roote, and to distrie, and to scateren,
 and to leese, and to turmente; so Y schal
 wake on hem, to bilde, and to plaunte,
 seith the Lord. In tho daies thei schulen²⁹
 no more seie, The fadres eeten a sour
 grape, and the teeth of sones weren asto-
 nyed; but ech man schal die in his wick-³⁰
 idnesse, ech man that etith a sour grape,
 hise teeth schulen be astonyed. Lo! daies³¹
 comen, seith the Lord, and Y schal smyte
 a newe boond of pees to the hous of Is-
 rael, and to the hous of Juda; not bi the³²
 couenaunte which Y made with ^zoure
 fadris, in the dai in which Y took the
 hond of hem, to lede hem out of the lond
 of Egipt, the couenaunte which thei made
 voide; and Y was Lord of hem, seith the
 Lord. But this schal be the couenaunte,³³
 which Y schal smyte with the hous of
 Israel aftir tho daies, seith the Lord; Y
 schal ^zyue my lawe in the entrails of hem,
 and Y schal write it in the herte of hem,
 and Y schal be in to God to hem, and thei
 schulen be in to a puple to me. And a³⁴
 man schal no more teche his ne^zbore, and
 a man his brother, and seie, Knowe thou
 the Lord; for alle schulen knowe me, fro
 the leeste of hem 'til to^d the mooste, seith
 the Lord; for Y schal be merciful to the
 wickidnessis of hem, and Y schal no more
 be myndeful on the synne of hem. The³⁵
 Lord seith these thingis, that ^zyueth the
 sunne in the li^zt of dai, the ordre of the
 moone and of sterris^e in the li^zt of the

^v ha K. ^w wickidnes AGHK. ^x and not A. ^y haue K. ^z wickidnes AGHK.

^c the citees I. ^d vnto I. ^e the sterris N.

moone and of the^a sterres in lizt^b of the nyzt, that disturbeth the se, and his flodis sownen, the Lord of ostus name to hym.
 36 If failen shuln these lawes bifor me, seith the Lord, thanne and the sed of Irael shal faile, that ther be not folc bifor^c me
 37 alle dazes. These^d thingus seith the Lord, Yf 'heuenus shul moun be mesured^e fro aboue, and be serched the foundemens of the^f erthe bynethe, and Y shal casten awei al the sed of Irael, for alle thingus
 38 that thei diden, seith the Lord. Lo! dazes comen, seith the Lord, and bild vp shal be a cyte to the Lord fro the tour of Ananeel vn to the zate of the corner.
 39 And it shal gon out ouer the reule of the mesure, in his sizte, vp on the hyl of Gared, and it shal gon aboute Goacha,
 40 and al the valei of^g careynus, and the askes, and al the regioun of deth, vnto the stef strem of Cedron, and vnto the corner of the est zate of hors; the hoeli of the Lord shal not be pullid vp, and no mor be destroyed in to euermore.

CAP. XXXII.

1 The wrd that is do to Jeremye fro the Lord, in the tenthe zer of Sedechie, king of Juda; it is the eiztetenthe zer of Nabugodonosor. Thanne the ost of the king of Babiloyne besegede Jerusalem; and Jeremye, the profete, was closid in the porche of the prisoun, that was in the
 3 hous of the king of Juda. Closed hadde forsothe hym Sedechye, king of Juda, seiende, Whi profeciest thou, seiende, These thingus seith the Lord, Lo! Y shal
 3yuen^h this cite in toⁱ the hond of the king of Babiloyne, and he shal taken
 4 it; and Sedechie, king of Juda, shal not scape fro the hond of Caldeis, but he shal be taken in the hond of the king of Babiloyne; and speken shal his mouth with the mouth of hym, and his ezen the ezen
 5 of hym shul seen; and in to Babiloyne

nizt, whiche disturblith the see, and the wawis therof sownen, the Lord of oostis is name to hym. If these lawis failen³⁶ bifore me, seith the Lord, thanne and the seed of Israel schal faile, that it be not a folk bifore me in alle daies. The Lord³⁷ seith these thingis, If heuenes aboue moun be mesurid, and the foundementis of crthe bynethe be souzt out, and Y schal caste awei al the seed of Israel, for alle thingis whiche thei diden, seith the Lord. Lo!³⁸
 daies comen, seith the Lord, and a citee schal be bildid to the Lord, fro the tour of Ananeel 'til to^f the zate of the corner. And it schal go out ouer the reule of me-³⁹
 sure, in the sizt therof, on the hil Gareb, and it schal cumpasse Goatha, and al the⁴⁰
 valei of careyns, *and it schal cumpasse* aischis, and al the cuntrei of deth, 'til to^g
 the stronde of Cedron, and til^h to the corner of the eest zate of horsis; the hooli thing of the Lord schal not be drawun out, and it schal no more be destried with outen ende.

CAP. XXXII.

The word that was maad of the Lord¹ to Jeremye, in the tenthe zer of Sedechie, kyng of Juda; thilke is the eiztenthe zer of Nabugodonosor. Thanne the oost of²
 the kyng of Babiloyne bisegide Jerusalem; and Jeremye, the profete, was closid in the porche of the prisoun, that was in the
 hous of the kyng of Juda. For whi Sede-³
 chie, the kyng of Juda, hadde closid hym, and seide, Whi profesiest thou, seiynge, The Lord seith these thingis, Lo! Y
 schal 3yue this citee in the hond of the kyng of Babyloyne, and he schal take it; and Sedechie, the⁴
 kyng of Juda, schal not
 ascape fro the hond of Caldeis, but he schal be bitake in to the hond of the kyng of Babiloyne; and his mouth schal speke with the mouth of hym, and hise izen
 schulen se the izen of hym; and he schal⁵

^a Om. E. ^b the lizte κ. ^c Om. E pr. m. ^d if ben mesured. These E pr. m. ^e ben mesured shul moun heuenes E pr. m. ^f Om. AEGHK. ^g of the fallingus of E pr. m. ^h take E pr. m. ⁱ Om. E pr. m.

^f vnto I. ^g vnto I. ^h Om. I. ⁱ Om. I.

he shal lede Sedechie, and there he shal be, to the tyme Y^k visite hym, seith the Lord; yf forsothe 3ee shul fize a3en the Caldeis, no thing welsum 3ee shuln han?
 6 And Jeremye seide, Don is the wrd of the Lord to me, seiende, Lo! Ananeel, the sone of Sellum, thin 'emys sone^l, shal come to thee, seiende, Bye to thee my feld, that is in Anathoth; to thee forsothe falleth of ny3 kiurede, that thou
 8 bie it. And cam to me Ananeel, the sone of myn em^m, after the wrd of the Lord, to the porcheⁿ of the prisoun, and he seith to me, Weld my feld, that is in Anatot, in the lond of Beniamyn; for to thee fallith the eritage, and thou art the neer kin, that thou welde. Y vnderstood forsothe, that it was the wrd of the Lord.
 9 And Y bou3te the feld of Ananeel, the sone of myn em^o, that is in Anatot. And Y peisede to hym siluer, seuene halve
 10 ounces, and ten siluerne platys; and wrot in the boc, and seled, and toc witnesses.
 11 And Y peisede seluer in a balaunce; and Y toc the boc of the possessioun selid, and the behestus to the askingus, and the fermed thingus, and the tocnes withoute-
 12 forth. And Y 3af the boc of the possessioun to Baruch, the sone of Nery, sone of Maasie, in the e3en of Ananeel, myn 'emys sone^p, and in the e3en of wytnesses that weren writen in the boc of the^q
 13 biyng, in^r the e3en of alle Jewis, that seeten in the porche of the prisoun. And Y comaundide to Baruch befor them, sei-
 14 ende, These thingus seith the Lord of ostis, God of Irael, Tac these bokis, this seled boc of biyng, and this boc that is opened, and put them in a britel vessel, that abide
 15 stille thei moun manye dazes. These thingus^s forsothe seith the Lord of ostus, God of Irael, 3it weldid shul be houses, and feldus, and vynes^t in this lond.
 16 And Y pre3ede to the Lord, afir that Y hadde take the boc of possessioun to

lede Sedechie in to Babiloyne, and he schal be there, til Y visyte hym, seith the Lord; forsothe if 3e fizen a3ens Caldeis, 3e schulen haue no thing in prosperite?
 And Jeremye seide, The word of the Lord⁶ was maad to me, and seide, Lo! Ananeel,⁷ the sone of Sellum, the sone of thi fadris brothir, schal come to thee, and seie, Bi thou to thee my feeld, which is in Anathot; for it bifallith to thee by ni3 kynrede, that thou bie it. And Ananeel, the⁸ sone of my fadris brothir, cam to me, bi the word of the Lord, to the porche of the prisoun, and seide to me, Welde thou my feeld, which is in Anathot, in the lond of Beniamyn; for whi the erytage bifallith to thee, and thou art the next of blood, that thou welde *it*. Forsothe Y vndirstood, that it was the word of the Lord. And Y⁹ bou3te the feeld, which is in Anathot, of Ananeel, the sone of my fadris brothir. And Y paiede to hym siluer, seuene stateris^{*}, and ten platis of siluer; and Y¹⁰ wroot in a book, and Y seelide, and Y 3af witnessis. And Y weiede siluer in a balaunce; and Y took[^] the book aseelid of¹¹ possessioun, and axingis and answerys of the seller and bier, and couenauntis, and seelis withoutforth. And Y 3af the book¹² of possessioun to Baruc, the sone of Neri, sone of Maasie, bifore the i3en of Ananeel, the sone of my fadris brother, and bifore the i3en of witnessis that weren writun in the book of biyng, bifore the i3en of alle Jewis, that saten in the porche of the prisoun. And Y comaundide to Baruc bi-¹³ fore hem, and Y seide, The Lord of oostis,¹⁴ God of Israel, seith these thingis, Take thou these bookis, this seelid book of biyng, and this book which is opyn, and putte thou tho in an erthen vessel, that tho^k moun dwelle bi^l many daies. For whi¹⁵ the Lord of oostis, God of Israel, seith these thingis, 3it housis, and feeldis, and vynes schulen be weldid in this lond. And¹⁶

^k that I GHK. ^l vnclene sone A. vnclene sone GHK. em E pr. m. emes sone E sec. m. ^m vnclene A pr. m. vnclene GHK. ⁿ vestiarie E pr. m. ^o vnclene A pr. m. vnclene GHK. ^p vnclene sone A pr. m. vnclene sone GHK. ^q Om. AEGHK. ^r and in AGHK. ^s Om. E pr. m. ^t vynes C pr. m. E pr. m. AGHK.

^k thei N. ^l Om. N.

¹⁰ * a stater is half an ounce, as Isidore seith, in the xvij. book of Ethymologies. A et plures.

17 Baruch, the sone of Neery, seiende, Allas! allas! allas! Lord God, lo^u! thou madest heuene and erthe in thi^v grete strengthe, and in thi strajt out arm; shal^w not be to thee hard eche
18 wrd; that dost mercy in thousandus, and^x zeldist wickenesse^y of faders in to the bosum of the sonus aftir hem. O^z! thou most strong, gret, and myzty^a, Lord
19 of ostus name to thee; gret in counseil, and incomprehensible in thenking, whos ejen ben opened vp on alle the weies of the sonus of Adam, that thou zelde to eche after his^b weies, and after the frute
20 of his fyndingus; that^c settedest tocnes and wnders in the lond of Egipt, vn to this dai, and in Irael and in men; and thou madist to thee a name, as is this
21 day. And thou laddest out thi puple Irael fro the lond of Egipt, in tocnes and in wndris, and in stalwrthe hond, and in strajt oute arme, and in gret ferd;
22 and zueue to them this lond, that thou shuld^dist zvue to them, the lond flowende myle
23 and hony. And thei wenten in, and weldedden it; and obesheden not to thi vois, and in thi lawe ziden not; alle thingus that thou comaundedest to them, that they shulde do, thei diden not; and ther camen to them alle these eueles.
24 Lo! strengthingus^d ben mad out ajen this cite^e, that it be take, and the^f cyte is zouen^g in to the hondus of Caldeis, and in to the hondus of the king of Babiloyne, that fizten ajen it, fro the face of the swerd, and of hunger, and of pestilence; and what euer thingus thou speeke,
25 thei fellen, as thiself biholdist. And thou seidist^h to me, Lord God, Bie thouⁱ the feeld with syluer, and tac witnesses, whan the cheef cite is zonen in the
26 hond^k of Caldeis. And don ys the wrd
27 of the Lord to Jeremye, seiende, Lo! Y the Lord God of alle flesh. Whether to

Y preiede to the Lord, aftir that Y bitook the book of possessioun to Baruc, the sone of Nery; and Y seide, Alas! alas! alas! 17 Lord God, Lord, thou madist heuene and erthe in thi greet strengthe, and in thin arm stretchid forth; ech word schal not be hard to thee; which doist merci in 18 thousyndis, and zeldist the wickidnesse of fadris in to the bosum of her sonus aftir hem. Thou strongeste, greet, myzti, Lord of oostis *is* name to thee; greet in coun- 19 cel, and vncomprehensible in thouzt, whose ijen ben open on alle the weies of the sonus of Adam, that thou zelde to ech aftir hise weies, and aftir the fruyt of hise fynd- yngis; which settidist signes and greet 20 woundris in the lond of Egipt, 'til to^m this dai, bothe in Israel and in men; and madist to thee a name, as this dai is. And 21 thou leddist thi puple Israel out of the lond of Egipt, in signes and in greet woundris, and in aⁿ strong hond, and in an arm holdun forth, and in greet dreed; and thou zauest to hem this lond, which 22 thou sworist to the fadris of hem, that thou woldist zvue to hem, a lond flowynge with milk and hony. And thei entriden, 23 and hadden it in possessioun; and thei obeiden not to thi vois, and thei zeden not in thi lawe; alle thingis whiche thou comaundidist to hem to do, thei diden not; and alle these yuels bifellen^o to hem. Lo! strengthis ben bildid azens the citee, 24 that it be takun, and the citee is zouun in to the hondis of Caldeis, and in to the hondis of the kyng of Babiloyne, that fizten azens it, of the face of swerd, and of hungur, and of pestilence; and what euer thingis thou spakest, bifellen, as thou thi silf seest. And Lord God, thou seist 25 to me, Bie thou a feeld for siluer, and zvue thou witnessis, whanne the citee is zouun in the hondis of Caldeis. And the 26 word of the Lord was maad to Jeremye, and seide, Lo! Y *am* the Lord God of 'al 27

^u and lo! c. ^v the c. ^w and shal *E pr. m.* ^x Om. *E pr. m.* ^y wickidnes *AK.* wickidnessis *GH.*
^z of *E pr. m.* ^a power *E pr. m.* ^b ther *E pr. m.* ^c thou *AGHK.* ^d strengthus *GH.* ^e Om. c.
^f this *E pr. m.* ^g zyuene *E pass.* ^h seist *AECHK.* ⁱ Om. *E pr. m.* ^k hoondis *A.*

^m vnto *I.* ⁿ Om. *I.* ^o bifelde *CI et alii passim.*

28 mee hard shal ben eche wrd? Therefore these thingus seith the Lord, Lo! Y shal take this cite in to the hondus of Caldeis, and in the hond of the king of Babiloyne, and they shul taken it. And come shul Caldeis fytende azen this cite, and thei shul teende it vp with fyr, and brenne it, and the houses, in whos rooues thei sacrificeden to Baal, and offreden to alien godis sacrifices of licoures, to^l terre me^m. Weren forsothe the sonus of Irael and the sonus of Juda contynueli doende euel in myn ejen, fro ther waxeⁿ zouthen, the sonus of Irael that^o vnto^p now sharpeden out me in the werkes of ther hondus, seith the Lord. For in wodnes and in myn indignacioun mad is to me this cyte, fro the dai that thei bildeden it vp, 'in to^q this day, 'in whiche^r it shal be don awei fro my sijt; for the malice of the sonus of Irael, and of the sonus of Juda, that thei diden, to wrathe me terrende, thei, and ther kingus, ther princes, and prestes, and ther profetus, men of Juda, and dwelleris of Jerusalem. And thei turneden to^s me backes, and not faces, whan Y shulde teche them the morutid, and lernen; and thei wolden not heren, that thei schulden take disciplyne. And thei setteden ther mawmetes 'in to^t the hous, in whiche is inwardly clepid my name, that thei schulden^u defoule it. And thei bildeden vp heze thingus of Baal, that ben in the valey of the sone^v of Ennon, that thei sacrifie ther sonus and ther doztris to Moloch, that Y comaundide not to them, ne stezede vp in to myn herte, that thei shulde do this abhominacioun, and in to synne bringe doun Judam. And now for these thingus, seith the Lord God of Irael to this cite, of whiche zee seyn, that it be taken in to the hondus of the king of Babiloyne in swerd, and in hunger, and in pestilence, Lo! Y shal gedere them fro alle londus, to whiche Y

fleisch. Whether^p ony word schal be hard to me? Therfor the Lord seith these 28 thingis, Lo! Y schal bitake this citee in to the hondis of Caldeis, and in to the hond of the kyng of Babiloyne, and he schal take it. And Caldeis schulen come, 29 and fytte azens this citee, and thei schulen brenne it with fier, and thei schulen brenne it, and housis, in whose rooues thei sacrificeden^q to Baal, and offriden moist sacrifices to alien goddis, to^r terre me to wraththe. For whi the sones of Israel and the sones 30 of Juda diden yuel contynueli, fro her zonge waxynge age, bifore myn izen, the sones of Israel, whiche^s 'til to^t now wraththen me bi the werk of her hondis, seith the Lord. For whi this citee is maad to 31 me in my strong veniaunce and indignacioun, fro the day in which thei bildiden it, 'til to^t this dai, in which it schal be takun awei fro my sijt; for the malice 32 of the sones of Israel, and of the sones of Juda, which thei diden, terryngge me to wrathfulness, thei, and the kyngis of hem, the princes of hem, and the prestis, and profetis of hem, the men of Juda, and the dwelleris of Jerusalem. And thei turn- 33 eden to me the backis, and not the faces, whanne Y tauzete, and enformede hem erli; and thei nolden^u here, that thei schulden take techyng. And thei settiden her idols 34 in the hous, in which my name is clepid to help, that thei schulden defoule it. And 35 thei bildiden hiz thingis to Baal, that ben in the valei of the sones of Ennon, that thei schulden halewe her sonus and her douztris to Moloc, which thing Y comaundide not to hem, nether it stiede in to myn herte, that thei schulden do this abhominacioun, and bryngge Juda in to synne. And now for these thingis, the Lord God 36 of Israel seith these thingis to this citee, of whiche ze seien, that it schal be bitakun in to the hondis of the kyng of Babiloyne, in swerd, and in^v hungur, and in pestilence,

^l and to A. ^m men K. ⁿ waxynge AK. ^o Om. AGHK. ^p in to GH. ^q vn to AGH. ^r that E pr. m. ^s fro E pr. m. ^t in K. ^u Om. C pr. m. E pr. m. GHK. ^v sonus AE pr. m. GHK.

^p ech man, wher I. ^q sacrificeden CEFHGHNKPNRSUVX. ^r and to F. ^s the whiche I. ^t vnto I. ^u wolden not I. ^v Om. A.

caste them out in my wodnesse, and in my wrathe, and in my great indignacioun; and Y shal bringe hem aȝeen to this place, and to wonen hem Y shal
 38 make trostily. And thei shul be to me in to puple, and Y shal be to them in to
 39 God. And Y shal ȝyue to hem oen herte and o soule, that thei drede me alle dazes, and wel be to them, and to ther sonus
 40 after hem. And Y shal smyte with them couenaunt euere durende, and Y shal not cese to wel do to them, and my drede Y shal ȝyue in ther herte, that thei go not
 41 awei fro me. And Y shal gladen up on hem, whan wel to them I shal do; and Y shal plaunte hem in this lond in treuthe,
 42 in myn herte, and in al my soule. For these thingus seith the Lord, As Y haue^w broȝt in to this puple al this grete euel, so Y shal bringe to vp on hem al the
 43 good, that Y shal speke to them. And weldid shul be feldus in this lond, of whiche ȝee seyn, that desert it is, for thi that ther shal not leuen a man and beste; and ȝouen is^x in to the hondus of Caldeis.
 44 Feldus with monee shal be boȝt, and writen in boc, and prented in shal be the sel; and witnesses shul be take to, in the lond of Beniamyn, and in the cumpas of Jerusalem, and in the cites of Juda, and in the mountewous cites, and in the feldi cites, and in the cites that at the south ben; for^y Y shal turne the caitifte of hem, seith the Lord.

CAP. XXXIII.

1 And don is the wrd of the Lord to Jeremye, the secounde tyme, whan ȝit he was closid in the porche of the prisoun,
 2 seiende, These thingys seith the Lord, that is to make and to foorme it, and to
 3 greithe, Lord the name of hym; Crie to me, and Y shal ful out here thee, and Y shal telle to thee grete thingus, and
 4 faste, that thou wost not. For these

Lo! Y schal gadere hem fro alle londis,³⁷ to whiche Y castide hem out in my strong veniaunce, and in my wraththe, and in greet indignacioun; and Y schal brynge hem aȝen to this place, and Y schal make hem to dwelle tristili. And thei schulen be
 38 in to a puple to me, and Y schal be in to God to hem. And Y schal ȝyue to hem oon³⁹ herte and o soule, that thei drede me in alle daies, and that it be wel to hem, and to her sonus aftir hem. And Y schal smyte⁴⁰ to hem a couenaunt euerlastyng, and Y schal not cese to do wel to hem, and Y schal ȝyue my drede in the herte of hem, that thei go not away fro me. And⁴¹ Y schal be glad on hem, whanne Y schal do wel to hem; and Y schal plaunte hem in this lond in treuthe, in al myn herte, and in al my soule. For the Lord seith⁴² these thingis, As Y brouȝte on this puple al this greet yuel, so Y schal brynge on hem al the good, which Y schal speke to hem. And feeldis schulen be weldid in⁴³ this lond, of which ȝe seien, that it is desert, for no man and beeste is left; and it is ȝouun in to the hondis of Caldeis. Feeldis schulen be bouȝt for money, and⁴⁴ schulen be writun in a book, and a seel schal be prentid; and witnessis schulen be ȝouun, in the lond of Beniamyn, and in the cumpas of Jerusalem, and in the citees of Juda, and in the citees in hilli places, and in the citees in feeldi places, and in the citees that ben at the south; for Y schal turne the caitiftee of hem, seith the Lord.

CAP. XXXIII.

And the word of the Lord was maad¹ to Jeremye, in the secounde tyme, whanne he was closid ȝit in the porche of the prisoun, and seide, The Lord seith these² thingis, The Lord is name of hym, that schal do, and fourme, and make redi that thing; Crye thou to me, and Y schal³ here thee, and Y schal telle to thee grete thingis, and stidfast, whiche thou knowist

^w ha κ. ^x Om. c *pr. m.* ^y and cE *pr. m.*

thingus seith the Lord God of Irael to the houses of this cite, and to the houses of the king of Juda, that ben destroyed, and to the^a strengthingus, and to the⁵ swerd of men comende, that thei fizte with the Caldeis, and fulfille hem^b with the careynes of men, the whiche Y smot in my wodnesse, and in myn indignacioun; and Y hidde my face fro this cite, for alle⁶ the malice of hem. Lo! 'Y shal close a³een^c to them the wounde and helthe, and helen hem; and Y shal opene to them the lowely^d prezyng of pes, and of⁷ treuthe; and turne the turnyng of Juda, and turne the turnyng of Jerusalem, and Y shal bilde vp hem, as fro the bigyn-⁸nyng. And Y shal 'clense out hem fro ther wickednesse^e, in whiche thei syn- neden to me, and mercifull Y shal be to alle the wickenesses^f of hem, in whiche thei 'trespasiden to⁹ me, and dispisiden me. And it shal be to me in to name, and in to io³e, and in to preising, and in to ful out io³ing, to alle Jentiles of erthe, that herden alle goodis that Y am to do to them; and thei shuln inwardly dreden, and ben disturbid in alle goodus, and in¹⁰ alle pes, that Y shal do to them. These thingus seith the Lord, **3**it shal ben herd in this place, whom ³ee seyn to be desert, for thi that ther is not a man ue beste in the cites of Juda, and withoute- forth Jerusalem, that ben desolat with- oute man, and withoute dwellere, and¹¹ withoute beste, vois of io³e, and vois of gladnesse, vois of man spouse, and vois of womman spouse, vois of men, seiende, Knoulecheth to the Lord of ostus, for good^h the Lord, for withoute ende his mercy, and of men berende vouwis in to the hous of the Lord; forsothe Y shal bringe a³een the turnyng of the lond, as¹² fro the bigynnyng, seith the Lord. These thingus seith the Lord of ostus, **3**it shal be in this desert place, withoute man

not. For the Lord God of Israel seith⁴ these thingis to the housis of this citee, and to the housis of 'the kyng of Juda, that ben distried, and to the strengthingis, and to the swerd of men comynge to fizte⁵ with Caldeis, and to fille tho housis with careyns of men, which Y smoot in my strong veniaunce, and in myn indignacioun; and Y hidde my face fro this citee, for al the malice of hem. Lo! Y schal close togidere to hem a wounde and helthe, and Y schal make hem hool, and Y schal schewe to hem the bisechyng of pees and of treuthe; and Y schal conuerte the con-⁷uersioun of Juda, and Y schal conuerte the conuersioun of Jerusalem, and Y schal bilde hem, as at the bigynnyng. And Y schal⁸ clense hem fro al her^w wickidnesse, in which thei synneden to me, and Y schal be merciful to alle the wickidnessis of hem, in which thei trespassiden to me, and forsoken me. And thei schulen be to me in to⁹ a name, and in to io³e, and in to heriyng, and in to ful out io³yng to alle folkis of erthe, that herden alle the goodis whiche Y schal do to hem; and thei schulen drede, and schulen be disturbid in alle goodis, and in al the pees, which Y schal do to hem. The Lord seith these thingis, **3**it in¹⁰ this place, which ³e seien to be forsakun, for no man is^x nether beeste in the citees of Juda, and in the ³atis of Jerusalem, that ben desolat, without man, and with out dwellere, and with out beeste, the vois of¹¹ io³e schal be herd, and the vois of gladnesse, the vois of spouse, and the vois of spousesse, the vois of men, seiynge, Knowleche ³e to the Lord of oostis, for the Lord is good, for his merci is with outen ende, and of men berynge vowis in to the hous of the Lord; for Y schal brynge a³een the conuersioun of the lond, as at the bigynnyng, seith the Lord. The Lord of oostis¹² seith these thingis, **3**it in this forsakun place, with out man, and with out beeste,

^a Om. K. ^b Om. C. ^c I shal don awei I shal setten a³een E pr. m. ^d lowe A. ^e wickenesse E.
^f wickidnessis AGHK. ^g forsoken C pr. m. E pr. m. ^h good is A.

^w Om. N. ^x ther is I.

and withoute beste, and in alle his cites,
 a dwelling place of shepperdus, of lig-
 13 gende¹ flockus. And in the mountewous^k
 cites, and in the feldi cites, and in the
 cites that at the south ben, and in the
 lond of Beniamyn, and in the cumpas of
 Jerusalem, and in the cites of Juda, 3it
 shul passe flockes, at the hond of the
 14 noumbrere¹, seith the Lord. Lo! dazes
 comen, seith the Lord, and Y shal rere
 a good wrd, that Y spac to the hous of
 15 Irael, and to^m the hous of Juda. In tho
 dazes, and in that tyme, to buriowne Y
 shall make Daud, a buriownyng of rjzt-
 wisnesse; and he shal do dom and rjzt-
 16 wisnesse in the lond. In tho dazes shal
 be saued Juda, and Irael shal dwelle
 trostili; and this is the name that they
 shul clepen hym, The Lord oure rjztwis.
 17 For these thingus seith the Lord, Dien
 shal not of Daud a man, that sitⁿ vp on
 18 the trone of the hous of Irael; and of
 the prestus and Leuytus shal not die a
 man fro my face, that offreth^o brent sacri-
 fices, and brenne sacrificise, and sle victorie^p
 19 sacrificise alle dazes. And don is the wrd
 20 of the Lord to Jeremye, seiende, These
 thingus seith the Lord, Yf voide mai be
 21 mad my couenaunt with^q dai, and my
 couenaunt with nyzt, that^r ther be not
 dai and nyzt in his tyme; and my coue-
 naunt voide shal moun be with Daud,
 my seruaunt, that ther be not of hym a
 sone, that regne in his trone, and Leuytus,
 22 and prestus, my seruauns; as noumbred
 out moun not be the sterres of heuene,
 and mesured the grauel of the se, so Y
 shal multeplye the sed of Daud, my ser-
 23 uaunt, and Leuytus, my seruauntys. And
 don is the wrd of the Lord to Jeremye,
 24 Whether thou^s haue^t not seen, that this
 puple spac, seyende, Two kinredus that
 the Lord hadde chose, ben cast awei, and
 my puple thei dispiseden, for thi that ther
 is no more a folc of kinde biforn hem.

and in alle citees therof, schal be a dwell-
 yng place of scheepherdis, of flockis lig-
 gyng. And in the citees in hilli places,¹³
 and in the citees in feeldi places, and in
 the citees that ben at the south, and in
 the lond of Beniamyn, and in the cumpas
 of Jerusalem, and in the citees of Juda,
 3it flockis schulen passe, at the hond of
 the noumbrere, seith the Lord. Lo! daies¹⁴
 comen, seith the Lord, and Y schal reise
 the good word, which Y spac to the hous
 of Israel, and to the hous of Juda. In tho¹⁵
 daies, and in that tyme, Y schal make the
 seed of rjztfulnesse to buriowne to Daud,
 and he schal make doom and rjztfulnesse
 in erthe. In tho daies Juda schal be¹⁶
 sauyd, and Israel schal dwelle tristili;
 and this is the name which thei schulen
 clepe hym, Oure rjztful Lord. For the¹⁷
 Lord seith these thingis, A man of Daud
 schal not perische, that shal sitte on the
 trone of the hous of Israel; and of preestis¹⁸
 and dekenes a man schal not perische fro
 my face, that schal offre brent sacrifices,
 and brenne sacrifice⁷, and sle sacrifice, in
 alle daies. And the word of the Lord was¹⁹
 maad to Jeremye, and seide, The Lord²⁰
 seith these thingis, If my couenaunt with
 the dai and my couenaunt with the nyzt
 mai be maad voide, that the dai and the²
 nyzt be not in his tyme; and my couenaunt²¹
 with Daud, my seruaunt, mai be voide,
 that of hym be no sone, that schal regne
 in his trone, and *no* dekenes, and preestis,
 my mynistris; as the sterris of heuene²²
 moun not be noumbrid, and the grauel of
 the see *mai not* be metun, so Y schal mul-
 tiplie the seed of Daud, my seruaunt, and
 dekenes, my mynystris. And the word of²³
 the Lord was maad to Jeremye, and seide,
 Whether thou hast not seyn, that this pu-²⁴
 ple spac, seiynge, Twei kynredis whiche
 the Lord chees, ben cast awei, and thei
 dispisiden my puple, for it is no more a
 folc bifore hem. The Lord seith these²⁵

¹ lyngge *E pr. m.* liggyngge *E sec. m. AG.* ^k mounteynous *AG.* mountuous *E.* mounteyns *H.* ¹ noum-
 bred *AGHK.* ^m Om. *A.* ⁿ sitteth *A.* ^o offre *AEHG.* ^p a victorie *A.* ^q bi *E pr. m.* ^r and *A.* ^s I *E pr. m.*
^t hast *AGHK.*

^y sacrifices *I.* ^z Om. *CEFGHIKMNQRSUVX.*

25 These thingus seith the Lord, If my coue-
naunt betwe^u dai and nyzt, and lawes to
26 heuene and erthe Y sette not; forsothe
and the sed of Jacob and of Daud, my
seruaunt, Y shal throwe aferr, that Y take
not of his sed princes, of the sed of Abra-
ham, Isaac, and of Jacob; I shal bringe
forsothe^v azen the turnyng of hem, and
han^w mercy to them.

CAP. XXXIV.

1 The wrd that is do to Jeremye of the
Lord, whan Nabugodonosor, king of Ba-
bilojne, and al his ost, and alle^x reumus
of the^x erthe, that weren vnder the power
of the hond of hym, and alle puples fouzten
azē Jerusalem, and azē^y alle his cites,
2 seiende, These thingus seith the Lord God
of Irael, Go, and spec to Sedechie, king
of Juda; and thou shalt sey to hym,
These thingus seith the Lord, Lo! Y shal
take this cyte in the hond of the king of
Babiloyne, and he shal brenne it vp with
3 fyr. And thou shalt not^z scape fro his
hond, but with taking thou shalt be take,
and in his hond thou shalt be take; and
thin ezen the ezen of the king of Babi-
lojne shuln see, and his mouth with thi
mouth shal speke, and Babiloyne thou
4 shalt go in. Nerthelater^a here the wrd
of the Lord, thou, Sedechie, king of Juda,
These thingus seith the Lord to thee,
5 Thou shalt not die in swerd, but in pes
thou shalt die, and aftir the brennyngus
of thi fadris rathere kingus that weren
bifor thee, so thei shal brenne togidere^b
thee, and with Wo! lord, thei shul weile
thee; for the wrd Y spac, seith the Lord.
6 And Jeremye, the profete, spac to Sede-
chie, king of Juda, alle these wrdus in
7 Jerusalem. And the ost of the king of
Babiloyne fazt azen Jerusalem, and azen
alle the cites of Jude, that weren laft;
azē Lachis, and azen Azecha; these for-
sothe laften ouer of the cites of Jude

thingis, If Y settide not my couenaunt bi-
twixe dai and niyt, and *if Y settide not*
lawis to heuene and erthe; sotheli and Y 26
schal caste awei the seed of Jacob, and of
Daud, my seruaunt, that Y take not of
the seed of hym princes, of the seed of
Abraham, of Isaac, and of Jacob; for Y
schal brynge azen the conuersioun of hem,
and Y schal haue merci on hem.

CAP. XXXIV.

The word that was maad of the Lord 1
to Jeremye, whanne Nabugodonosor, kyng
of Babiloyne, and al his oost, and alle the
rewmes of erthe, that weren vndur the
power of his hond, and alle puplis fouzten
azē Jerusalem, and azēns alle citees ther-
of; and he seide, The Lord God of Israel 2
seith these thingis, Go thou, and speke to
Sedechie, kyng of Juda; and thou schalt
seie to hym, The Lord seith these thingis,
Lo! Y schal bitake this citee in to the
hond of the kyng of Babiloyne, and he
schal brenue it bi fier. And thou schalt 3
not ascape fro his hond, but thou schalt
be takun bi takyng, and thou schalt be
bitakun in to his hond; and thin izen
schulen se the izen of the kyng of Babi-
lojne, and his mouth schal speke with
thi mouth, and thou schalt entre in to
Babiloyne. Netheles Sedechie, the kyng 4
of Juda, here thou the word of the Lord;
the Lord seith these thingis to thee, Thou
schalt not die bi swerd, but thou schalt 5
die in pees, and bi the brennyngis of thi
fadris, the formere kyngis that weren bi-
fore thee^a, so thei schulen brenne thee,
and thei schulen biweile thee, Wo! lord;
for Y spac a word, seith the Lord. And 6
Jeremye, the profete, spac to Sedechie,
kyng^{aa} of Juda, alle these wordis in Jeru-
salem. And the oost of the kyng of Babi- 7
lojne fauzt azēns Jerusalem, and azēns alle
the citees of Juda, that weren left^b; azēns
Lachis, and azēns Azecha; for whi these

^u between AEGHK. ^v forthe AG pr. m. H. ^w ha K. ^x Om. AEGH. ^y Om. K. ^z no E pr. m. ^a Neuer
the later *ceteri passim*. ^b aboute E pr. m.

^a Om. N. ^{aa} the kyng is. ^b residue, *ether left* CEF GHIKMN PQRSUVXY.

8 strengthid cites. The wrd that is do to
 Jeremye fro the Lord, aftir that king
 Sedechie smot pes couenaunt with al the
 9 puple in Jerusalem, prechende that eche
 schulde leuen his thral, and eche his thral
 womman, Ebru man and Ebru womman
 free, and not lordshipen to them, that is,
 10 in Jew, and in his brother. Herden ther-
 fore alle the princes and al the puple, that
 wenten in couenaunt, that thei schulden
 leue eche his thral, and eche his thral
 womman free, and no more thei schulden
 lordshipen to them; herden thanne thei,
 11 and laften; and ben turned theraftir, and
 drowen a3een thrallis, and ther thrallensis,
 that thei hadden laft free, and vnder3ok-
 eden in to seruauns, and in to wymmen
 12 seruauns. And don is the wrd of the
 Lord to Jeremye fro the Lord, seiende,
 13 These thingus seith the Lord God of
 Irael, I smot pes couenaunt with 3oure
 fadris, in the dai that Y ladde them out
 fro the lond of Egipt, fro the hous of
 14 thraldam, seiende, Whan shul be fulfild
 seuene 3er, lefe eche his Ebru brother,
 that is sold to hym, and he shal serue to
 hym sixe 3er, and thou shalt lefe hym
 fro thee free; and herden not 3oure fa-
 15 dris me, ne boweden in ther ere. And
 3ee ben turned to day, and diden that is
 ri3t in myne e3en, that 3ee schulden preche
 eche fredam to his frend, and wenten in
 couenaunt in my si3t, in the hous in
 whiche is inwardly clepid my name vp
 16 on it. And 3ee ben turned a3een, and
 defouleden my name, and 3ee han bro3t
 a3een eche his thral, and eche his thrall-
 esse, the whiche 3ee hadden laft, that
 thei were free, and of ther power; and
 3ee han vnder3okid hem, that thei ben
 17 to 3ou thralles and thrallisses. Therefore
 these thingus seith the Lord, 3ee han not
 herd me, that 3ee schulden preche free-
 dam, eche to his brother, and eche to his
 frend; lo! Y preche^d to 3ou fredam, seith
 the Lord, and to swerd and to hunger

strong citees weren left of the citees of
 Juda. The word that was maad of the^s
 Lord to Jeremye, aftir that kyng Sedechie
 smoot boond of pees with al the puple in
 Jerusalem, and prechide, that ech man⁹
 schulde delyuere his seruaunt, and ech
 man his handmaide, an Ebru man and
 an^c Ebru womman fre, and that thei
 schulden not be lordis of hem, that is, in
 a Jew, and her brothir. Therfor alle the¹⁰
 princes and al the puple herden, whiche^d
 maden couenaunt, that thei schulden dely-
 uere ech man his seruaunt, and ech man
 his handmaide fre, and schulde no more
 be lordis of hem; therfor thei herden, and
 delyueriden; and thei weren turned aftir-¹¹
 ward, and drowen a3en her seruauntis,
 and handmaidis, whiche thei hadden left
 fre, and thei maden^e suget in to seruauntis,
 and in to seruauntessis. And the word of¹²
 the Lord was maad of the Lord to Jere-
 mye, and seide, The Lord God of Israel¹³
 seith these thingis, Y smoot a boond of
 pees with 3oure fadris, in the dai in which
 Y ledde hem out of the lond of Egipt,
 out of the hous of seruage; and Y seide,
 Whanne seuene 3eeris ben fillid, ech man¹⁴
 delyuere his brother, an Ebru man, which
 is seeld to hym, and he schal serue thee
 sixe 3eer, and thou schalt delyuere hym
 fro thee; and 3oure fadris herden not me,
 nether bowiden her eere. And 3e ben con-¹⁵
 uertid to dai, and 3e diden that, that is
 ri3tful bifore myn i3en, that 3e precheden^f
 ech man fredom to his frend, and 3e maden
 couenaunt in my si3t, in the hous wher-
 ynne my name is clepid to help on that
 freedom. And 3e turneden a3en, and de-¹⁶
 fouliden^g my name, and 3e brou3ten a3en
 ech man his seruaunt, and ech man his
 handnaide, whiche 3e delyueriden, that
 thei schulden be fre, and of her owne
 power; and 3e maden hem suget, that
 thei be seruauntis and haundmaidis to
 3ou. Therfor the Lord seith thes thiingis,¹⁷
 3e herden not me, that 3e prechiden fre-

^d shal preche *E pr. m.*

^c Om. A. ^d the whiche i. ^e maden hem i. ^f prechen *A pr. m.* ^g 3e defouliden CEF GHIKMN PQRSUVX.

and to pestilence I shal 3yue 3ou, in to
 18 quauyng^e to alle rewmus of erthe. And
 Y shal 3yue the men, that breeke my pes
 couenaunt, and kepten not the wrdus of
 the pes couenaunt, to whiche thei ben
 assentid in my sizt, a calf that thei to-
 19 heewen^f in to two parties; and passeden
 bitwen^g his deuyseouns the princes of
 Juda, and the princes of Jerusalem, and
 geldingus^h, and prestus, and al the puple
 of the lond, thatⁱ passeden bitwene^k the
 20 deuyseouns of the calf; and Y shal 3yue
 them in to the hond of ther enemys, and
 in to the hond of men sechende ther lif;
 and shal ben the deth smyting of hem
 in to mete to the foulis of heuene, and
 21 to the bestus of erthe. And Sedechie,
 king of Juda, and his princes Y shal 3yue
 in to the hond of ther enemys, and in to
 the hond of men sechende ther lif, and
 in to the hond of the ostus of the king of
 22 Babiloyne, that wenten awei fro 3ou. Lo!
 Y comaunde, seith the Lord, and Y shal
 bringe them a3een^l to^m this citeⁿ; and
 thei shul fizten a3en it, and taken it, and
 brenne it vp with fyr; and the cites of
 Juda Y shal 3yue in to wildernesse, for
 thi that ther is not a dwellere.

CAP. XXXV.

1 The wrd that is do to Jeremye fro the
 Lord, in the dazes of Joachym, sone of
 2 Josie, king of Juda, seiende, Go to the
 hous of Rechabitus, and spec to them;
 and thou shalt bringe them in to the
 hous of the Lord, in to o pryue chaumbre
 of the tresores, and thou shalt 3yue them
 3 to drinke wyn. And Y toc Jeconye, sone
 of Jeremye, sone of Absenye, and his
 brethern, and alle his sonus, and al the
 4 hous of Rechabitis. And I bro3te them
 in to the hous of the Lord, to the tresorie

^e quakyng *AK*. ^f *Om. AG pr. m. H.* ^g betwix *A.* ^h geldyng *K.* ⁱ *Om. E pr. m.* ^k betwix *A.*
 betwe *C pr. m. E.* ^l *Om. A.* ^m in to *AECHK.* ⁿ *Om. E pr. m.*

^h bitwene *I.* ⁱ thei schulen *I.* ^k and in *F.* ^l a *IN.*

dom, ech man to his brothir, and ech man
 to his freend; lo! Y preeche to 3ou fré-
 dom, seith the Lord, and to swerd, and
 to hungur, and to pestilence, and Y schal
 3yue 3ou in to stiryng to alle rewmes of
 erthe. And Y schal 3yue the men, that 18
 breken my boond of pees, and kepten not
 the wordis of boond of pees, to whiche thei
 assentiden in my sizt, and kepten not the
 calf, which thei kittiden in to twei partis;
 and the princes of Juda, and the princes 19
 of Jerusalem; and the onest seruauentis,
 and preestis 3eden bytwix^h the partyngis
 therof, and al the puple of the lond, that
 3eden bitwix the departyngis of the calf;
 and Y schal 3yue hem in to the hond of 20
 her enemyes, and in to the hond of hem
 that seken her lijf; and the deed careyn of
 hem schal be in to mete to the volatilis of
 the eir, and to the beestis of erthe. And 21
 Y schal 3yue Sedechie, the kyng of Juda,
 and hise princes, in to the hond of her
 enemyes, and in to the hond of hem that
 seken her lijf, and in to the hond of the
 oostis of the kyng of Babiloyne, that 3eden
 awei fro 3ou. Lo! Y comaunde, seith the 22
 Lord, and Y schal brynge hem a3en in to
 this citee, and thei schulen fizte a3ens it,
 and schulen take it, and schulenⁱ brenne
 it with fier; and Y schal 3yue the citees
 of Juda in to wildirnesse, for ther is no
 dwellere.

CAP. XXXV.

The word that was maad of the Lord 1
 to Jeremye, in the daies of Joachym, sone
 of Josie, kyng of Juda, and seide, Go thou 2
 to the hous of Recabitis, and speke thou
 to hem; and thou schalt brynge hem in to
 the hous of the Lord, in^k to o^l chaumbre
 of tresouris, and thou schalt 3yue to hem
 to drynke wyn. And Y took Jeconye, the 3
 sone of Jeremye, sone of Absenye, and
 hise britheren, and alle the sonus of hym,
 and al the hous of Recabitis. And Y ledde 4
 hem in to the hous of the Lord, to the

hous of the sonus of Eman, sone of Jeze-
 delie, man of God; that was biside the
 tresorie hous of the princes, vp on the
 tresor of Maasie, sone of Sellum, that
 5 was kepere of the vestiariē. And Y sette
 bifor the sonus of the hous of Recabitis
 cuppis ful of wyn, and chalices; and Y
 6 seide to them, Drinketh wyn. The whiche
 answerden, Wee shul not drinke wyn^o;
 for Jonadab, the sone of Rechab, oure fa-
 der, comaundide to vs, seiende, 3ee shul
 not drinke wyn, 3ee and 3oure sonus, in
 7 to euermor; and hous 3ee shul not bilde,
 and sed 3ee shul not sowe, and vyne^p 3ee
 shul not plaunte, ne han, but in taber-
 nacles 3ee shul dwelle alle 3oure dazes,
 that 3ee lyue manye dazes vp on the face
 of the lond, in whiche 3ee pilgrimagen.
 8 Wee han obeshid therefore to the vois of
 Jonadab, sone of Rechab, oure fader, in
 alle thingus that he comaundide to vs; so
 that wee drunke not wyn alle oure dazes,
 and^q wee, and oure wyues, sonus, and oure
 9 doztris; and wee bilde not vp houses to
 dwelle, and vyne^r, and feld, and sed wee
 10 hadde not; but we dwelliden in taber-
 nacles, and obeisaunt wee weren, after alle
 thingus that comaundede to vs Jonadab,
 11 oure fader. Whan forsothe shulde ste3en
 vp Nabugodonosor, king of Babiloyne, to
 oure lond, wee seiden, Cometh, and go
 wee in to Jerusalem, fro the face of the
 ost of Caldeis, and fro the face of the ost
 of Cirie; and we dwelten in Jerusalem.
 12 And don is the wrd of the Lord to Jere-
 13 mye, seiende, These thingus seith the
 Lord of ostus, God of Irael, Go, and sei
 to the men of Juda, and to the dwelleres
 of Jerusalem, Whether 3ee shul not take
 disciplyne, that 3ee obeshe to my wrdus,
 14 seith the Lord? Hadden the maistrie the
 wrdus of Jonadab, sone^s of Recab, whiche
 he comaundide to his sonus, that thei
 shulde not drinke wyn; and thei drunke
 not, vnto^t this dai; for thei obesheden
 to the heste of ther fader; lo! forsothe

treserie of the sonus of Eman, sone of
 Godolie, the man of God; which^m treserie
 was bisidis the treserie of princes, aboue
 the tresour of Maasie, sone of Sellum, that
 was kepere of the vestiariē. And Y set-
 5 tide before the sonus of the hous of Recab-
 itis pecis, and grete cowpis ful of wyn; and
 Y seide to hem, Drinke 3e wyn. And thei^s
 answeriden, We schulen not drinke wyn;
 for whi Jonadab, oure fadir, the sone of
 Recab, comaundide to vs, and seide, 3e
 schulen not drinke wyn, 3e and 3oure
 sonus, 'til in toⁿ withouten ende; and 3e⁷
 schulen not bilde an hous, and 3e schulen
 not sowe seed, and 3e schulen not plaunte
 vynes, nether schulen haue, but 3e schulen
 dwelle in tabernaclis in alle 3oure daies,
 that 3e lyue many daies on the face of
 erthe, in which 3e goen in pilgrymage.
 Therfor we obeieden to the vois of Jona-
 8 dab, oure fadir, the sone of Recab, in alle
 thingis whiche he comaundide to vs; so
 that we drunken not wyn in alle oure
 dayes, we, and oure wyymen, oure sonus,
 and dou3tris; and we bildiden not housis⁹
 to dwelle, and we hadden not a vyner, and
 a feeld, and seed; but we dwelliden in ta-
 10 bernaclis, and weren obeiyngē, and diden
 bi alle thingis, whiche Jonadab, oure fa-
 11 dir, comaundide to vs. But whanne Nabu-
 godonosor, kyng of Babiloyne, hadde stied
 to this lond, we seiden, Come 3e, and entre
 we in to Jerusalem, fro the face of the
 oost of Caldeis, and fro the face of the
 oost of Sirie; and we dwelliden in Jeru-
 salem. And the word of the Lord was¹²
 maad to Jeremye, and seide, The Lord of¹³
 oostis, God of Israel, seith these thingis,
 Go thou, and seie to the men of Juda, and
 to the dwelleris of Jerusalem, Whether^o 3e
 schulen not take techyng, that 3e obeie to
 my wordis, seith the Lord? The wordis¹⁴
 of Jonadab, sone of Rechab, hadden the
 maistrie, whiche he comaundide to hise
 sonus, that thei schulden not drynke wyn;
 and thei drynken not, 'til to^p this dai; for

^o Om. c pr. m. ^p vynes E pr. m. AGHK. vyne 3erde E sec. m. ^q Om. A EK. ^r vyne 3erdis E sec. m.
^s the sone K. ^t to K.

^m the whiche I. ⁿ vnto I. ^o Wher I. ^p vnto I.

Y spac to 3ou, fro erly risende, and spek-
 15 ende, and 3ee obesheden not to me. And
 Y sente to 3ou alle my seruauns profetis, Y^u risende erly, and sendende, and
 seiende, Beth conuertid, eche fro his werst
 wey, and goode maketh 3oure studies, and
 wileth not folewe alien godis, ne herien
 hem, and 3ee shul dwelle in the lond, that
 Y 3af to 3ou, and to 3oure fadris; and 3ee
 boweden not in 3oure ere, ne herden me.
 16 Fastneden therfore the sonus of Jonadab,
 sone of Recab, the heste of ther fader,
 that he hadde comaundid to them; this
 17 puple forsothe obeshede not^v to me. Ther-
 fore these thingus seith the Lord of ostus,
 God of Irael, Lo! Y shal bringe vp on
 Juda, and vp on alle dwelleres^w of Jeru-
 salem, al the tormenting that Y spac
 a3en hem, and thei herden^x not; I clepede
 18 hem, and thei answerden not to me. To
 the hous forsothe of Recabitis seide Jere-
 mye, These thingus seith the Lord of
 ostus, God of Irael, For thii that 3ee obe-
 sheden to the heste of Jonadab, 3oure
 fader, and kepten alle his hestus, and
 diden alle thingus, that he comaundide to
 19 3ou; therefore these thingus seith the Lord
 of ostus, God of Irael, Ther shal not faile
 a man of the stoc of Jonadab, sone of
 Recab, stondende in my sizt alle dajes.

CAP. XXXVI.

1 And don it is, in the ferthe 3er of Joa-
 chym, sone of Josie, king of Juda, don is
 this^y wrd to Jeremye fro the Lord, sei-
 2 ende, Tac the volum of the boc, and thou
 shalt write in it alle the wrdus, that Y
 spac to thee a3en Irael and Judam, and
 a3en alle Jentilis, fro the day that Y spac
 to thee, of the dajes of Josie vnto this
 3 day. If par aventure herende^z the 'hous
 of Juda alle the eueles that Y thenke^b
 to do to them, ben turned eche fro his

thei obeieden to the comaundement of her
 fadir; but Y spac to 3ou, and Y roos ful
 eerli, and spake, and 3e obeieden not to
 me. And Y sente to 3ou alle my ser-
 15 uauntis profetis, and Y roos ful eerli, and
 Y sente, and seide, Be 3e conuertid, ech
 man fro his worste weye, and make 3e
 good 3oure studies, and nyle 3e sue alien
 goddis, nether worschipe 3e hem, and 3e
 schulen dwelle in the lond, which Y 3af
 to 3ou, and to 3oure fadris; and 3e bow-
 iden not 3oure eere, nether herden me.
 Therfor the sonus of Jonadab, sone of Re-
 16 cab, maden stidfast the comaundement of
 her fadir, which he comaundide to hem;
 but this puple obeiede not to me. Therfor
 17 the Lord of oostis, God of Israel, seith
 these thingis, Lo! Y schal bringe on Juda,
 and on alle the dwelleris of Jerusalem, al
 the turment which Y spac a3ens hem; for
 Y spac to hem, and thei herden not; Y
 clepide hem, and thei answeriden not to
 me. Forsothe Jeremye seide to the hous
 18 of Recabitis, The Lord of oostis, God of
 Israel, seith these thingis, For that that
 3e obeieden to the comaundement of Jona-
 dab, 3oure fadir, and kepten alle hise co-
 maundementis, and diden alle thingis,
 whiche he comaundide to 3ou; therfor the
 19 Lord of oostis, God of Israel, seith these
 thingis, A man of the generacioun of Jo-
 nadab, sone of Recab, schal not faile stond-
 ynge in my sizt in alle daies.

CAP. XXXVI.

And it was don, in the fourthe 3eer of
 1 Joachym, sone of Josie, kyng of Juda,
 this word was maad of the Lord to Jere-
 mye, and seide, Take thou the volym of
 2 a book, and thou schalt write thereynne
 alle the wordis, whiche Y spake to thee
 a3ens Israel and Juda, and a3ens alle
 folkis, fro the dai in whiche Y spac to
 thee, fro the daies of Josie 'til to^q this dai.
 If peraventure whanne the hous of Juda
 3 herith alle the yuels whiche Y thenke to

^u Om. *c et E pr. m.* ^v no *E pr. m.* ^w the dwellers *AE GHK.* ^x herden me *AGHK.* ^y the *C.* ^z here *A.*
^a Lord *E pr. m.* ^b tho3te *C pr. m. E pr. m.*

^q vnto *I.*

werst weie, and merciful Y shal be^b to the
 wickenesse^c and to the synne of them.
 4 Clepede therefore Jeremye Baruch, the
 sone of Nery; and Baruch wrot of the
 mouth of Jeremye alle the wrdus of the
 Lord, that he spac to hym, in the volume
 5 of the boc. And Jeremye comaundide
 to Baruch, seiende, I am closid, and mai
 6 not gon in to the hous of the Lord. Go
 in therfore thou, and rede of the volum,
 in whiche thou hast write of my mouth
 the wrdus of the Lord, herende the puple,
 in the hous of the Lord, in the dai of
 fasting; ferthermor and herende al Juda,
 that comen fro ther cites, thou shalt rede
 7 to them; if par auenture falle the orisoun
 of them in the sizt of the Lord^d, and be
 turned eche fro his werste weie; for
 grete is the wodnesse, and the indigna-
 cioun, that the Lord spac azen this puple.
 8 And Baruch, the sone of Nery, dide aftyr
 alle thingus, that hadde comaundid to
 hym Jeremye, the profete; redende of
 the volume the wrdus of the Lord, in the
 9 hous of the Lord. Don is forsothe, in
 the fift 3er of Joachym, sone of Josie,
 king of Juda, in the nynthe moneth, thei
 precheden fasting in the sizt of the Lord,
 to al the puple in Jerusalem, and to al
 the multitude, that hadde come togidere
 fro the cites of Juda in to Jerusalem.
 10 And Baruch radde of the volume the
 wrdus of Jeremye, in the hous of the
 Lord, in the tresorie place of Gamarie,
 sone of Safan, scribe, in the ouere vesti-
 riarie, in the entre of the newe 3ate of
 the hous of the Lord, herende al the
 11 puple. And whan herd had Michie, the
 sone of Gamarie, sone of Safan, alle the
 12 sermownus of the Lord, of the boc, he
 wente doun in to the hous of the king,
 to the tresorie place of the scribe. And
 lo! alle the princes seeten there, Elisama,
 scribe, and Dalaias, sone of Semye, and
 Elnathan, sone of Achabor, and Gamarie,
 sone of Safan, and Sedechie, sone of Ana-

do to hem, ech man turne azen fro his
 worste weye, and Y schal be merciful to
 the wickidnesse and synne of hem. Ther-
 4 for Jeremye clepide Baruk, the sone of
 Nerye; and Baruk wroot of the mouth of
 Jeremye in the volym of a book alle the^r
 wordis of the Lord, whiche he spac to
 hym. And Jeremye comaundide to Ba-
 ruk, and seide, Y am closid, and Y may
 not entre in to the hous of the Lord.
 Therfor entre thou, and rede of the book,
 6 in which thou hast write of my mouth
 the wordis of the Lord, in hering of the
 puple, in the hous of the Lord, in the dai
 of fastyng; ferthermore and in heryng of
 al Juda, that comen fro her citees, thou
 schalt rede to hem; if perauenture the^r
 preier of hem falle in the sizt of the Lord,
 and eche man turne azen fro his worste
 weie; for whi the strong veniaunce and
 indignacioun is greet, which the Lord
 spac azens this puple. And Baruk, the^s
 sone of Nerie, dide aftir alle thingis,
 which Jeremye, the prophete, comaundide
 to hym; and he redde of the book the
 wordis of the Lord, in the hous of the
 Lord. Forsothe it was doon, in the fy-
 9 eth 3eer of Joachym, sone of Josie, kyng
 of Juda, in the nynthe monethe, thei
 prechiden fastyng in the sizt of the
 Lord, to al the puple in Jerusalem, and
 to al the multitude, that cam togidere fro
 the citees of Juda in to Jerusalem. And¹⁰
 Baruc redde of the volym the wordis of
 Jeremye, in the hous of the Lord, in the
 treserie of Gamarie, sone^s of Saphan,
 scryuen, in the hizere porche, in the en-
 tring of the newe 3ate of the hous of the
 Lord, in audience of al the puple. And¹¹
 whanne Mychie, the sone of Gamarie,
 sone of Saphan, hadde herd alle the wordis
 of the Lord, of the book, he 3ede doun in¹²
 to the hous of the kyng, to the treserie
 of the scryuen. And lo! alle the princes
 saten there, Elisama, the scryuen, and
 Dalaie, the sone of Semye, and Elnathan,

^b Om. *c pr. m.* ^c wickidnes *AGHK.* ^d Om. *E pr. m.*

^r Om. *N.* ^s the *r.*

13 nye, and alle the princes. And tolde to
 them Mychie alle the wrdus, that he
 herde Baruch redende of the volume, in
 14 the eres of the puple. And so alle the^e
 princes senten to Baruch Judy, sone of
 Nathatie, sone of Selemye, sone of Cusy,
 seiende, The volume, of the^f whiche thou
 reddest hereude the puple, tac in thin
 hond, and cum. Toc thanne Baruch, the
 sone of Neri, the volum in his hond, and
 15 cam to them. And thei seiden to hym,
 Sit, and red these thingus in oure eres;
 and Baruch radde in the eres of hem.
 16 Thanne whan thei hadden herd alle the
 wrdus, thei stoneieden eche to his ne3he-
 bore, and seiden to Baruch, 'Owe wee to
 17 telle^g to the king alle these wrdus? And
 thei askeden hym, seiende, Shew to vs,
 hou thou hast write alle these wrdus of
 18 his mouth. Baruch forsothe seide to
 them, Of his mouth he spac, as redende
 to me, alle these wrdus^h; and Y wrot in
 19 the volum with enke. And alle the
 princes seiden to Baruch, Go, and be
 hid, thou and Jeremye; and no man
 20 wite wher 3ee be. And thei wenten in
 to the king, in to the porche; but the
 volume thei leiden vp in to the tresorie
 hous of Elisame, scribe. And thei tolden,
 21 herende the king, alle the wrdus. And
 so the king sente to Judi, that he schulde
 take the volum. The whiche takende it
 fro the tresorie place of Elisame, scribe,
 radde, herende the king and alle the
 22 princes, that stoden aboute the king. The
 king forsothe sat in the winter hous, in
 the nynthe moneth; and put was the
 herth, 'or *chymney*ⁱ, biforn hym ful of
 23 colys. And whan Judi hadde rad thre
 litle pagens^k, or foure, he kutte it with a
 scraping knyf of the scribe, and thre; it
 in to the fyr, that was vpon the herth, to
 the tyme that were wastid al the volum
 24 with fyr, that was in^l the herth. And
 thei dradde not, ne kutte^m ther clothis,

the sone of Achabor, and Gamarie, the
 sone of Saphan, and Sedechie, the sone of
 Ananye, and alle princes. And Mychee¹³
 telde to hem alle the wordis, whiche he
 herde Baruc redyng of the book, in the
 eeris of the puple. Therfor alle the¹⁴
 princes senten to Baruc Judi, the sone of
 Nathathie, sone of Selemye, sone of Chusi,
 and seiden, Take in thin hond the book,
 of which thou reddist in audience of the
 puple, and come thou. Therfor Baruc,
 the sone of Nereie, took the book in his
 hoond, and cam to hem. And thei seiden¹⁵
 to hym, Sitte thou, and rede these thingis
 in oure eeris; and Baruc redde in the
 eeris of hem. Therfor whanne thei had-¹⁶
 den herd alle the wordis, thei wondriden
 ech man to his neizbore, and thei seiden
 to Baruc, Owen we to telle to the kyng
 alle these wordis? And thei axiden hym,¹⁷
 and seiden, Schewe thou to vs, hou thou
 hast write alle these wordis of his mouth.
 Forsothe Baruc seide to hem, Of his mouth¹⁸
 he spac, as redyng to me, alle these
 wordis; and Y wroot in a book with enke.
 And alle the princes seiden to Baruc, Go,¹⁹
 be thou hid, thou and Jeremye; and no
 man wite where 3e ben. And thei en-²⁰
 triden to the kyng, in to the halle; for-
 sothe thei bitoken the book to be kept in
 to the treserie of Elisame, the scryuen.
 And thei telden alle the wordis, in audi-
 ence of the kyng. Therfor the kyng sente²¹
 Judi, that he schulde take the book.
 Which took the book fro the treserie of
 Elysame, the scryuen, and redde in audi-
 ence of the kyng, and of^s alle the princes,
 that stoden aboute the kyng. Forsothe²²
 the kyng sat in the wyntir hous, in the
 nynthe monethe; and a panne ful of coolis
 was set bifore hym. And whanne Judi²³
 hadde red thre pagyns^t, ethir foure, he
 kittide it with the knyf of a scryueyn,
 and castide in to the fier, 'that was^u in^v
 the panne, til al the book was wastid bi

^e Om. AGHK. ^f Om. AEGHK. ^g Telle we owen E pr. m. ^h Om. E pr. m. ⁱ Om. c et E pr. m.
^k pagentis E pr. m. ^l vp on E pr. m. ^m kutte not c pr. m.

^s Om. N. ^t pagyn c pr. m. F pr. m. H. ^u Om. s. ^v ON CEF GHIKMN PQ RUVX. of s.

the king and alleⁿ his seruauns, that
 25 herden alle these wrdus. Nerthelater El-
 nathan, and Alaias, and Gamarie with-
 seiden to the king, lest he shulde brenne
 26 the boc; and he herde not hem. And
 the king comaundide to Jeremyel, sone
 of Amalech, and to Saraie, sone of Es-
 reel, and to Selemye, sone of Abdehel,
 that thei schulden take Baruch, scribe,
 and Jeremye, the profete; forsothe the
 27 Lord hidde them. And don is the wrd
 of the Lord to Jeremye, the profete, after
 that the king hadde brent the volum and
 the wrdus, that Baruch hadde write of the
 28 mouth of Jeremye, seiende, Eft tac an
 other volum, and writ in it alle the ra-
 there wrdus, that weren in the first vo-
 lum, the whiche brende Joachym, king of
 29 Juda. And to Joachym, king of Juda,
 thou shalt sey, These thingus seith the
 Lord, Thou hast brent this volum, se-
 ynde, Whi hast thou writen in it, tellende,
 Hastif shal come the king of Babiloyne,
 and waste this lond, and to cesen shal
 30 make of it man and beste? Therfor these
 thingus seith the Lord a3en Joachym,
 king of Juda, Ther shal not be 'of hym^o,
 that sitte vpon the see of Daud; and his
 careyn shal be cast forth at the hete bi
 the dai, and at the frost bi the nyzt.
 31 And Y shal visite a3en hym, and a3en
 his sed, and a3en his seruauns, 'ther
 wickednesses^p. And Y shal bringe vpon
 hem, and vpon the dwelleres of Jerusa-
 lem, and vp on the men of Juda, al the
 yuel that Y spac to them, and thei
 32 herden not. Jeremye forsothe toc an
 other volum, and 3af it to Baruch, sone
 of Neri, scribe, that wrot in it of the
 mouth of Jeremye alle the wrdus of the
 boc, whiche Joachym, king of Juda,
 hadde brent with fyr; and ferthermor
 added ben wrdus many mo than befor
 weren.

the fier, that was on^w the panne. And²⁴
 the kyng and alle hise seruauntis, that
 herden alle these wordis, dredden not, ne-
 thir to-renten her clothis. Netheles El-²⁵
 nathan, and Dalaie, and Gamarie a3en-
 seiden, the kyng, that he schulde not
 brenne the book; and he herde not hem.
 And the kyng comaundide to Jeremyel,²⁶
 sone of Amalech, and to Saraie, sone of
 Esreel, and to Selemye, sone of Abdehel,
 that thei schulden take Baruc, the writer,
 and Jeremye, the profete; forsothe the
 Lord hidde hem. And the word of the²⁷
 Lord was maad to Jeremye, the profete,
 aftir that the kyng hadde brent the book
 and wordis, whiche Baruc hadde write
 of Jeremyes mouth; and he seid, Eft take²⁸
 thou another book, and write thereynne
 alle the former wordis, that weren in the
 firste book, which Joachym, the kyng of
 Juda, brente. And thou schalt seie to²⁹
 Joachym, kyng^x of Juda, The Lord seith
 these thingis, Thou brentist that book,
 and seidist, What hast thou write ther-
 ynnne, tellynge, The kyng of Babiloyne
 schal come hastynge, and schal distrie this
 lond, and schal make man and beeste to
 ceesse therof? Therfor the Lord seith³⁰
 these thingis a3ens Joachym, king of Juda,
 Noon schal^y be of hym, that schal sitte on
 the seete of Daud; and his careyn schal
 be cast forth to the heete bi dai, and to
 the forst bi nyzt. And Y schal visite a3ens³¹
 hym, and a3ens his seed, and a3ens hise
 seruauntis, her wickidnessis. And Y schal
 bryng on hem, and on the dwelleris of
 Jerusalem, and on the men of Juda, al
 the yuel which Y spac to hem, and thei
 herden not. Forsothe Jeremye took an³²
 other book, and 3af it to Baruc, the writer,
 the sone of Nerie, which^z wroot thereynne
 of Jeremyes mouth alle the wordis of the
 book, which *book* Joachym, the^a kyng of
 Juda, hadde brent bi fier; and ferther-
 more many mo wordis weren addid than
 weren bifore.

ⁿ Om. *E pr. m.* ^o in it *E pr. m.* ^p wickenesses *E.*

^w in *CEFGHKMNQRSUVX.* ^x the kyng *A pr. m.* ^y ther schal *I.* ^z the which *I.* ^a Om. *I.*

CAP. XXXVII.

1 And regnede king Sedechie, sone of Josie, for Jeconye, the sone of Joachym, whom Nabugodonosor, king of Babiloyne, sette king in the lond of Juda.
 2 And obeshede not he, and his seruauns, and his puple of the lond, to the wrdus of the Lord, that he spac in the hond of
 3 Jeremye, the profete. And king Sedechie sent Jothal, the sone of Selemye, and Sofone, sone of Maasie, prest, to Jeremye, the profete, seiende, Prei for vs the Lord
 4 oure God. Jeremye forsothe freeli ȝide in the myddel of the puple; forsothe thei hadden not put hym in to warde of prisoun. Thanne^a the ost of Farao wente out fro Egipt, and herende the Caldeis, that besegeden^r Jerusalem, such a maner
 5 messenger wenten awei fro Jerusalem. And don is the wrd of the Lord to Jeremye,
 6 the profete, seiende, These thingus seith the Lord God of Irael, Thus ȝee shul sei to the king of Juda, that sente ȝou to aske me, Lo! the ost of Farao, that is gon out to ȝou to^s helpe, shal turne aȝeen
 7 in to his lond, in to Egipt. And Caldeis shul turne aȝeen, and fizten aȝen this cite, and taken it, and brenne it vp with
 8 fyr. These thingus seith the Lord, Wil-eth not disceyue ȝoure soulus, seiende, Goende out Caldeis shul go awei, and turne aȝeen fro vs; for thei shul not gon
 9 awei. But and if ȝee shul smyte al the ost of Caldeis, that fizten aȝen ȝou, and shul be^t laft of them summe woundid, eche^u fro his tent shal rise, and
 10 brenne vp this cite with fyr. Thanne whan hadde gon away the ost of Caldeis fro Jerusalem, for the oost of Farao,
 11 wente out Jeremye fro Jerusalem, that he shulde go in to the lond of Beniamyn, and deuyde there possessioun in the sizte
 12 of the citeseynus. And whan he hadde comen to the ȝate of Beniamyn, was there the kepere of the ȝate bi whiles, bi

CAP. XXXVII.

And kyng Sedechie, the sone of Josie,¹ regnede for Jeconye, the sone of Joachym, whom Nabugodonosor, kyng of Babiloyne, made kyng in the lond of Juda. And he,² and hise seruauntis, and his puple obeiden not to the wordis of the Lord, whiche he spac in the hond of Jeremye, the profete. And kyng Sedechie sente Jothal,³ the sone of Selemye, and Sofonye, the preest, the sone of Maasie, to Jeremye, the profete, and seide, Preie thou for vs oure Lord God. Forsothe Jeremye ȝede⁴ freli in the myddis of the puple; for thei hadden not sente hym in to the keypyng of the prisoun. Therfor the oost of Farao ȝede out of Egipt, and Caldeis, that bisegiden Jerusalem, herden sich a message, and ȝeden awei fro Jerusalem. And the word⁵ of the Lord was maad to Jeremye, the profete, and seide, The Lord God of Israel⁶ seith these thingis, Thus ȝe schulen sei to the kyng of Juda, that sente ȝou to axe me, Lo! the oost of Farao, which ȝede out to ȝou in to help, schal turne aȝen in to his lond, in to Egipt. And Caldeis⁷ schulen come aȝen, and schulen^b fizte aȝens this citee, and schulen take it, and schulen brenne it^c bi^d fier. The Lord seith these⁸ thingis, Nyle ȝe disceyue ȝoure soulis, seiynge, Caldeis goynge schulen go away, and schulen departe fro vs; for thei schulen not go awei. But thouȝ ȝe sleen al⁹ the oost of Caldeis, that fizten aȝens ȝou, and summe woundid men of hem be left, ech man schal rise fro his tente, and thei schulen brenne this citee bi^d fier. Therfor¹⁰ whanne the oost of Caldeis hadde goon awei fro Jerusalem, for the oost of Farao, Jeremye ȝede out of Jerusalem, to go in¹¹ to the lond of Beniamyn, and to departe there the possessioun in the sizt of citeseyns. And whanne he was comun to the¹² ȝate of Beniamyn, ther was a kepere of the ȝate bi whiles, Jerie bi name, the sone

^a Therefore *E pr. m.* ^r hadde besegid *E pr. m.* ^s in to *AGHK.* ^t weren *E pr. m.* ^u and eche *C.*

^b *thei schulen I.* ^c *Om. CEFHGKMNQRSUVX.* ^d with *I.*

name Jerias, sone of Selemye, sone of Ananye, and toc Jeremye, the profete, 13 seiende, To the Caldeis thou fleest. And Jeremye answerde, It is fals; Y flee not to the Caldeis. And he herde hym not, but Jereias toc Jeremye, and broʒte 14 hym to the princes. For what thing wroth the princes aʒen Jeremye, beten putten hym in to prisoun, that was in the hous of Jonathe, scribe; he forsothe 15 was prouost vp on the prisoun. And so Jeremye wente in to the hous of the lake, and in to the hardere^v prisoun; 16 and Jeremye sat there manye daʒes. And so king Sedechie sendende toc hym, and askede hym in his hous hidli, and seide, Wenest thou, whether ther is not a wrd 17 fro the Lord? And Jeremye seide, Ther is. And he seith, In the hond of the king of Babiloyne thou shalt be take. And Jeremye seide to^w Sedechie, the king, What haue Y synned to thee, and to thi seruauns, and to thi puple, for thou hast sent me in to the hous of the pri- 18 soun? Wher ben ʒoure profetus, that profecieden to ʒou, and seiden, The king of Babiloyne shal not come vpon vs, and 19 vpon this lond? Now thanne here thou, Y beseche, lord my king, vaile my preʒeres^x in thi siʒt, and ne sende thou me aʒeen in to the hous of Jonathe, scribe, lest Y 20 die there. Thanne Sedechie comaundide, that Jeremye schulde be take in to the vesti-
 tiarie of the prisoun, and that ther schulde be ʒoue to hym a cake of bred eche dai, out take sowyl^y, to the tyme that schulde be wastid alle the loeues of^z the cyte; and Jeremye bod in the vestiariarie of the prisoun.

CAP. XXXVIII.

1 Herden forsothe Safacie, sone of Nathan, and Jedelias, sone of Fassur, and Jochal, sone of Selemie, and Fassur, sone of Melchie, the wrdus that Jeremye spac 2 to al the puple, seiende, These thingus seith the Lord, Who so euere shal abide

of Selemye, sone of Ananye; and he took Jeremye, the prophete, and seide, Thou fleest to Caldeis. And Jeremye answeride, 13 It is fals; Y fle not to Caldeis. And he herde not Jeremye, but Jerie took Jeremye, and brouʒte hym to the princes. Wherfor the princes weren wrooth aʒens 14 Jeremye, and beeten^e hym, and senten *hym* in to the prisoun, that was in the hous of Jonathas, the scryuen; for he was souereyn on the prisoun. Therfor 15 Jeremye entride in to the hous of the lake, and in to the prisoun of trauel; and Jeremye sat there manye daies. Therfor 16 kyng Sedechie sente, and took hym a wei, and axide hym priuyli in his hous, and seide, Gessist thou, whether a word is of the Lord? And Jeremye seide, Ther is. And *Jeremye* seide, Thou schalt be bitakun in to the hond of the kyng of Babiloyne. And^f Jeremye seide to Sedechie, 17 the kyng, What haue Y synned to thee, and to thi seruauntis, and to thi puple, for thou hast sent me in to the hous of prisoun? Where ben ʒoure profetis, that 18 profesieden to ʒou, and seiden, The king of Babiloyne schal not come on^g ʒou, and on this lond? Now therfor, my lord the 19 kyng, Y biseche, here thou, my preier be worth in thi siʒt, and sende thou not me aʒen in to the hous of Jonathas, the scryuen, lest Y die there. Therfor Sede- 20 chie comaundide, that Jeremye schulde be bitakun in to the porche of the prisoun, and that a cake of breed schulde be ʒounn to hym ech dai, outakun^h seew, til alleⁱ loeues^k of the citee weren wastid; and Jeremye dwellide in the porche of the prisoun.

CAP. XXXVIII.

Forsothe Safacie, sone of Nathan, and 1 Jedelie, sone of Fassur, and Jothal, sone of Selemye, and Fassour, sone of Melchie, herden the wordis whiche Jeremye spac to al the puple, and seide^l, The Lord seith 2 these thingis, Who euer dwellith in this

^v hard κ. ^w Om. c. ^x lowe preyinge AEGHK. ^y the souwil E pr. m. ^z fro E pr. m.

^c thei beeten 1. ^f And est 1. ^g to N. ^h withouten 1. ⁱ Om. s. ^k the loeues 1. ^l seiynge 1.

in this cite, shal die bi swerd, and hungur, and pestilence; who forsothe shal flee to the Caldeis, 'shal lyue^a, and his lif³ shal ben hoel and lyuyng. These thingus seith the Lord, To be take shal be take this cite in to the hond of the ost of the king of Babiloyne, and he shal taken it. ⁴ And the princes seiden to the king, Wee prezen, that be slayn this man; of purpos forsothe he looseth atwynne the hondus of the f3zteres, that han abide^b in the cite, and the hondus of al the puple, spekende to them alle these wrdus. Forsothe this man secheth not pes to this^c puple, but ⁵ euel. And king Sedechie seide, Lo! he in 3oure hondus is, ne forsothe leeful is the king any thing to 3ou to denye. ⁶ Thanne thei toke Jeremye, and threwen hym in to the lake of Elchie, sone of Amalech, that was in the vestiariē of the prisoun; and thei putte down Jeremye in cordis and^d in to the lake, in whiche was not water, but clei; and so Jeremye ⁷ descendide in to the foule cley. Forsothe Abdemelech Ethiopie, a man gelding, that was in the hous of the king, herde that thei hadden put Jeremye in to the lake; but the king sat in the 3ate of Beniamyn. ⁸ And Abdemelech wente out fro the hous of the king, and spac to the king, seiende, My lord king, euele han do these men alle thingus, what euer^e thei diden^e azen Jeremye, the profete, sendende hym in to the lake, that he die there for hungir; ther ben no mo loeues in the cite. ¹⁰ And so the king comaundide to Abdemelech Etheope, seiende, Tac with thee hennus thretti men, and rere vp Jeremye, the profete, fro the lake, er he die. ¹¹ Thanne Abdemelech take to with hym men, wente in to the hous of the king, that was vnder the celer; and toke thennus olde clothis, and olde vestemens, that hadden rotid; and he putte down hem to Jeremye, in to the lake, bi litle ¹² cordis. And Abdemelech Ethiopie seide

citee, schal die bi swerd, and hungur, and pestilence; but he that flieth to Caldeis, shal lyue, and his soule schal be hool and lyuyng. The Lord seith these thingis, This³ citee to be bitakun schal be bitakun in to the hond of the oost of the kyng of Babiloyne, and he schal take it. And the princes seiden ⁴ to the kyng, We preien, that this man be slayn; for of bifore castyng he discourfortith the hondis of men werriours, that dwelliden in this citee, and the hondis of al the puple, and^m spekith to hem bi alle these wordis. For whi this man sekith not pees to this puple, but yuel. And kyng⁵ Sedechie seide, Lo! he is in 3oure hondis, for it is not leueful that the kyng denye ony thing to 3ou. Therfor thei token Je- ⁶ remye, and castiden hym down in to the lake of Elchie, soneⁿ of Amalech, which was in the porche of the prisoun; and thei senten down Jeremye bi cordis in to the lake, wherynne was no watir, but fen; therfor Jeremye 3ede down in to the filthe. Forsothe Abdemelech Ethiopien, ⁷ a chast man and oneste, herde, that was in the kyngis hous, that thei hadden sent Jeremye in to the lake; sotheli the king sat in the 3ate of Beniamyn. And Abde- ⁸ melech 3ede out of the kyngis hous, and spac to the kyng, and seide, My lord the ⁹ kyng, these men diden yuele alle thingis, what euer thingis thei diden azen Jeremye, the profete, sendyng hym in to the lake, that he die there for hungur; for whi loeues ben no more in the citee. Therfor the kyng comaundide to Abde- ¹⁰ melech Ethiopien, and seide, Take with thee thretti men fro hennus, and reise thou Jeremye, the profete, fro the lake, bifor that he die. Therfor whanne Abde- ¹¹ melech hadde take men with hym, he entride in to the hous of the kyng, that was vndur the celer; and he took fro thennus elde clothis, and elde ragges, that weren rotun; and he sente tho^o down to Jeremye, in to the lake, bi cordis. And ¹²

^a Om. *E pr. m.* ^b laft *E pr. m.* ^c thi *E pr. m.* ^d Om. *A.* ^e greitheden *E pr. m.*

^m and *he I.* ⁿ the sone *I.* ^o hem *N.*

to Jeremye, Put the olde clothis, and these kut and roten vnder the arm of thin hondus, and vp on the cordis. Thanne
 13 Jeremye dide so. And thei drowen out Jeremye with cordus, and brozten hym out fro the lake. Jeremye forsothe abod
 14 in the vestiariē of the prisoun. And king Sedechie sente, and toc to hym Jeremye, the profete, at the thridde dore that was in the hous of the Lord. And the king seide to Jeremye, Y aske thee a wrd; ne
 15 hide thou fro me any thing. Jeremye forsothe seide to Sedechie, If Y shal tellen to thee, whether thou shalt not^f slen me? And yf Y schul 3yue counseil to thee, thou shalt not here me.
 16 Thanne king Sedechie swor to Jeremye, priuyli seiende, The Lord lyueth, that dide to vs this^s lyf, Y shal not slee thee, and Y^h shal not take thee in to the hondus of these men, that sechen thi lif.
 17 And Jeremye seide to Sedechie, These thingus seith the Lord of ostus, God of Irael, If gon forth thou shalt gon out to the princes of the king of Babiloyne, lyue
 18 shal thi soule, and this cite shal not be brend vp with fyr, and saaf thou shalt be, and thin hous. If forsothe thou shalt
 19 not gon out to the princes of the^{hh} king of Babiloyne, take shal be this cite in to the hondus of Caldeis; and thei shul brenne it vp with fyr, and thou shalt not scape
 20 fro the hond of them. And king Sedechie seide to Jeremye, I am bisy for the Jewes that ouerfloun to the Caldeis, lest par auenture Y be take in^l to the hondus
 21 of hem, and thei bobbe to me. Answerende forsothe Jeremye seide to hym, Thei shul not take thee; here, Y beseche, the vois of the Lord, that Y shal speke to thee, and weel shal be to thee, and lyue
 22 shal thi soule. That if thou wilt not go out, this is the wrd that shewede to me the Lord, Lo! alle the wymmen, that abiden in the hous of the king of Juda, shul be brozt out to the princes of the king of Babiloyne; and thei shul sey, Han bigilid thee, and hadden the mais-

Abdemelech Ethiopien seide to Jeremye, Putte thou elde clothis, and these to-rent and rotun thingis vndur the cubit of thin hondis, and on the cordis. Therfor Jeremye dide so. And thei drowen out Jere-
 13 mye with cordis, and ledden hym out of the lake. Forsothe Jeremye dwellide in the porche of the prisoun. And kyng
 14 Sedechie sente, and took hym Jeremye, the profete, at the thridde dore that was in the hous of the Lord. And the kyng seide to Jeremye, Y axe of thee a word; hide thou not ony thing fro me. Forsothe
 15 Jeremye seide to Sedechie, If Y telle to thee, whether thou schalt not sle me? And if Y 3yue counsel to thee, thou schalt not here me. Therfor Sedechie the king
 16 swoor to Jeremye priueli, and seide, The Lord lyueth, that maad to vs this soule, Y schal not sle thee, and Y schal not bitake thee in to the hondis of these men, that seken thi lijf. And Jeremye seide
 17 to Sedechie, The Lord of oostis, God of Israel, seith these thingis, If thou goest forth, and goest out to the princes of the kyng of Babiloyne, thi soule schal lyue, and this citee schal not be brent with fier, and thou schalt be saaf, thou and thin hous. Forsothe if thou goest not out to
 18 the princes of the kyng of Babiloyne, this citee schal be bitakun in to the hondis of Caldeis; and thei schulen brenne it with fier, and thou schalt not ascape fro the hond of hem. And kyng Sedechie seide to Jeremye,
 19 Y am angwischid for the Jewis that fledden ouer to Caldeis, lest perauenture Y be bitakun in to the hondis of hem, and thei scorne me. Forsothe Jeremye answeride,
 20 and seide to hym, Thei schulen not bitake thee; Y biseche, here thou the vois of the Lord, which Y schal speke to thee, and it schal be wel to thee, and thi soule schal lyue. That if thou wolt not go out, this is the word
 21 which the Lord schewide to me, Lo! alle
 22 the wymmen, that weren left in the hous of the kyng of Juda, schulen be led out to the princes of the kyng of Babiloyne; and tho wymmen schulen seie, Thi pesible men

^f Om. E pr. m. ^g Om. c pr. m. ^h Om. E pr. m. ^{hh} thi c. ^l Om. E pr. m.

tri azen thee thi pesible men; thei han drenchid thee down in the myre, and in the sledery thing thi feet, and thei wenten
 23 awei fro thee. And alle thi wyues and thi sonus shul be lad out to the Caldeis, and thou shalt not scape the hondus of hem; but in to the hondus of the king of Babiloyne thou shalt be take, and this cite
 24 thei shul 'to-brenne^k with fyr. Thanne Sedechie seide to Jeremye, No man wite
 25 these wrdus, and thou shalt not die. If forsothe heren shul the princes, for^l Y haue^m spoke with thee, and thei shul come to thee, and sei to thee, Shewⁿ to vs what thou hast spoke with the king, ne hile thou vs, and wee shul not sle thee; and what spac with thee the king,
 26 thou shalt sei to them, I haue^o throwe down my prezeres befor the king, lest he comaundede^p me to be brozt aseen in to the hous of Jonathan, and there Y schulde
 27 die. Camen thanne alle the princes to Jeremye, and askeden hym; and he spac to them after alle the wrdus that the king hadde comaundid to hym, and thei ceseden fro hym; no thing forsothe was
 28 herd. Thanne Jeremye abod in the vestiariarie of the prisoun, vnto the dai that taken is Jerusalem; and don it is, that Jerusalem schulde ben taken.

CAP. XXXIX.

1 The nynthe zer of Sedechie, king of Jude, the tenthe moneth, cam Nabugodonsor, king of Babiloyne, and al his ost to Jerusalem, and thei besegeden it.
 2 The elleuenthe zer forsothe of Sedechie, the ferthe moneth, the fifte dai of the
 3 moneth, opened is the cite; and wenten in alle the princes of the king of Babiloyne, and seeten in the myddel zate, Neregel, Fererer, Semegar, Nabusarrachym, Rapsaces, Neregel, Ferezer, Rebynag, and alle the othere^q princes of the
 4 king of Babiloyne. And whan hadde seen hem Sedechie, king of Juda, and

disseyueden thee, and hadden the maistrye azens thee; thei drenchiden thee in filthe, and thi feet in slidirnesse, and zeden awei fro thee. And alle thi wyues and thi
 23 sones schulen be led out to Caldeis, and thou schalt not ascape the hondis of hem; but thou schalt be bitakun in to the hondis of the kyng of Babiloyne, and he schal
 brenne this citee bi^p fier. Therfore Sede-
 24 chie seide to Jeremye, No man wite these wordis, and thou schalt not die. Sotheli
 25 if the princes heren, that Y spak with thee, and comen^a to thee, and seien to thee, Schewe thou to vs what thou spak-
 est with the kyng, hide thou not fro vs, and we schulen not sle thee; and what the
 kyng spak with thee, thou schalt sei to
 26 hem, Knelyngli Y puttide^r forth my preiris bifore the kyng, that he schulde not comaunde me to be led azen in to the hous of Jonathan, and Y schulde die there.
 Therfor alle the princes camen to Jere-
 27 mye, and axiden hym; and he spak to hem bi alle the wordis whiche the kyng hadde comaundid to hym, and thei ceessiden fro hym; for whi no thing was herd.
 Therfor Jeremye dwellide in the porche
 28 of the prisoun, til to the dai wherynne^s Jerusalem was takun; and it was don, that Jerusalem schulde be takun.

CAP. XXXIX.

In the nynthe zer of Sedechie, kyng¹ of Juda, in the tenthe monethe, Nabugodonsor, kyng of Babiloyne, and al his oost cam to Jerusalem, and thei bisegiden it. Forsothe in the enleuenthe zer of
 2 Sedechie, in the fourthe monethe, in the fyuethe day of the monethe, the citee was opened; and alle the princes of the kyng³
 of Babiloyne entriden, and saten in the myddil zate, Veregel, Fererer, Semegar, Nabusarrachym, Rapsaces, Neregel, Sere-
 3 ser, Rebynag, and alle othere princes of the kyng of Babiloyne. And whanne Sede-
 4 chie, the kyng of Juda, and alle the men

^k brenne c *pr. m.* GK. ^l that AK. ^m ha K. ⁿ Shew thou A. ^o ha K. ^p comaunde E *pr. m.* ^q tothere AEGHK.

^p with I. ^q thei comen I. ^r settide CEF GHIKMN PQRSU YX. ^s in whiche I.

alle the men fizteres floun^r, and wenten
out the nyzt fro the cite, bi the weie of
the gardyn of the king, and bi the zate
that was betwe^s two wallis; and thei
5 wenten out to^t the weie of desert. For-
sothe pursuede them the ost of Caldeis,
and toke Sedechye in the feld of wilder-
nesse of the kuntre of Jerichon; and
taken thei brozten to Nabugodonosor,
king of Babiloyne, in to Reblatha, that
is in the lond of Emath; and he spac to
6 hym domes. And the king of Babiloyne
sloz the sonus of Sedechie in Reblatha,
in his ezen; and alle the noble men of
7 Juda sloz the king of Babiloyne. Also
the ezen of Sedechie he pullide out, and
bond hym in gyues, that he shulde be
8 ladde in to Babiloyne. The hous also
of the king and the hous of the comun
brenden vp the Caldeis with fyr, and the
wal of Jerusalem thei turneden vpsou-
9 doun. And the remnaunt of the puple,
that abiden in the cite, and the ferr floun,
that hadden ouerfloun to hym, and the
wast of the comun, that hadde abiden,
Nabusardan, maister of knyztus, translat-
10 ede in to Babiloyne. And of the folc of
pore men, that no thing vnnethe hadde,
Nabusardan, the maister of knyztus, lafte
in the lond of Juda, and zaf to them
11 vynes^u and cesterne in that dai. For-
sothe Nabugodonosor, king of Babiloyne,
of Jeremye hadde comaundid to Nabu-
sardan, maister of the chyalrie, seiende,
12 Tac hym, and put vp on hym thin ezen,
and no thing of euel to hym do thou;
but as he shal wiln, so do thou to hym.
13 Sente thanne Nabusardan, prince of the
chyalrie, and Lesban, and Rapsaces, and
Meregel, and Seresel, and Rebynag, and
alle the beste of the king of Babiloyne,
14 senten, and toke Jeremye fro the ves-
tiarie of the prisoun, and token hym to
Godolie, sone of Aicham, sone of Safan,
that he shulde gon in to the hous, and
15 dwelle in the puple. To Jeremye for-

werriouris hadden seien hem, thei fledden,
and zeden out bi nyzt fro the citee, bi the
weie of the gardyn of the kyng, and bi
the zate that was bitwixe twei wallis;
and thei zeden out to the weie of desert.
Forsothe the oost of Caldeis pursueden^s
hem, and thei token Sedechie in the feeld
of wildirnesse of Jericho; and thei token
hym, and brouzten to Nabugodonosor,
kyng of Babiloyne, in Reblatha, which is
in the lond of Emath; and *Nabugodo-*
nosor spak domes to^t hym. And the kyng⁶
of Babiloyne killide the sonus of Sedechie
in Reblatha, bifor hise izen; and the kyng
of Babyloyne killide alle the noble men of
Juda. Also he puttide out the izen of⁷
Sedechie, and boond hym in feteris, that
he schulde be led in to Babiloyne. And⁸
Caldeis brenten with fier the hous of the
kyng, and the hous of the comun puple,
and distrieden^u the wal of Jerusalem.
And Nabusardan, the maister of knyztis,⁹
translatide in to Babiloyne the residues of
the puple, that dwelliden in the citee, and
the fleeris awei, that hadden fled ouer to
hym, and the superflue men of the comyn
puple, that weren left. And Nabusardan,¹⁰
the maistir of knyztis, lefte in the lond of
Juda, of the puple of pore men, and zaf
to hem vyneris and cisternes in that dai.
Forsothe Nabugodonosor, kyng of Babi-¹¹
loyne, hadde comaundid of Jeremye to
Nabusardan, maister of chyalrie^v, and
seide, Take thou him, and sette thin izen¹²
on hym, and do thou no thing of yuel to
him; but as he wole, so do thou to hym.
Therfor Nabusardan, the prynce of chy-¹³
ualrie, sente Nabu, and Lesban, and Rap-
sases, and Veregel, and Sereser, and Re-
bynag, and alle the principal men of the
kyng of Babiloyne, senten, and token Je-¹⁴
remye fro the porche of the prisoun, and
bitokun^w hym to Godolie, the sone of
Aicham, sone of Saphan, that he schulde
entre in to the hous, and dwelle among
the puple. Forsothe the word of the Lord¹⁵

^r thei flouen *A.* ^s between *ceteri passim.* ^t bi *CE pr. m.* ^u vyne zerdis *E sec. m.*

^t with *1.* ^u thei distrieden *1.* ^v the chyalrie *1.* ^w thei bitokun *1.*

sothe don is the wrd of the Lord, whan he was closid in the vestiariē of the prisoun, seiende, Go, and sey to Abdemelech Ethiopie, seiende, These thingus seith the Lord of ostus, God of Irael, Lo! Y shal bringe in my wrdus vp on this cite in to euel, and not in to good; and thei shul be in thi sijt in that dai. And Y shal delyuere thee in that dai, seith the Lord, and thou shalt not be take in to the hondus of the men, that thou dredist; but delyuerende Y shal delyuere thee, and bi swerd thou shalt not falle; but shal ben to thee thi soule in to helthe, for in me thou haddest trost, seith the Lord.

CAP. XL.

1 The wrd that ys maade^v to Jeremye fro the Lord, aftir that he is laft of Nabusardan, maister of the chyualrie, fro^w Rama, whan he toc hym bounde with cheynes, in the myddel of alle that passeden fro Jerusalem, and fro Juda, and thei weren lad in to Babiloyne. Thanne the prince of the chyualrie, takende Jeremye, seiende to hym, The Lord thi God spac this euel vp on this place, and the Lord broȝte to, and dide, as he spac; for ȝee synnedē to the Lord, and herden not the voys of hym, and don is to ȝou this wrd. Now thanne lo! Y haue loosid thee to dai of the cheynes that ben in thin hondis; yf it plesē to thee that thou come with me in to Babiloyne, cum, and Y shal putte myn eȝen^x vp on thee; yf forsothe it displesē to thee to come with me in to Babiloyne, sit stille heer; lo! al the lond in thi sijte is, that thou shalt cheese, and whider shal plesē to thee that thou go, thider go, and with me wile thou not come. But dwel anent Godoliam, sone of Aicham, sone of Safan, whom beforsette the king of Babyloyne to the cites of Juda; dwel therfore with hym in the myddel of the puple, or whider euer it

was maad to Jeremye, whanne he was closid in the porche of the prisoun, and seiende, Go thou, and seiende to Abdemelech Ethiopien, and speke thou, The Lord of oostis, God of Israel, seith these thingis; Lo! Y schal brynge my wordis on this citee in to yuel, and not in to good; and tho schulen be in thi sijt in that dai. And Y schal delyuere thee in that day, seith the Lord, and thou schalt not be bitakun in to the hondis of men, whiche thou dreddist; but Y delyuerynge schal delyuere thee, and thou schalt not falle doun bi swerd; but thi soule schal be in to helthe to thee, for thou haddist trist in me, seith the Lord.

CAP. XL.

The word that was maad of the Lord to Jeremye, aftir that he was delyuered of Nabusardan, maister of chyualrie^x, fro Rama, whanne he took hym boundun with chaynes, in the myddis of alle men that passiden fro Jerusalem, and fro Juda, and weren led in to Babyloyne. Therfor the prince of chyualrie^x took Jeremye, and seiende to hym, Thi Lord God spak this yuel on this place, and the Lord hath brouȝt, and hath do, as he spak; for ȝee synnedē to the Lord, and herden not the voys of hym, and this word is doon to ȝou. Now therfor lo! Y haue releessid thee to dai fro the chaynes that ben in thin hondis; if it plesith thee to come with me in to Babiloyne, come thou, and Y schal sette myn iȝen on thee; sotheli if it displesith thee to come with me in to Babiloyne, sitte thou here; lo! al the lond is in thi sijt, that that thou chesist, and whidur it plesith thee to go, thidur go thou, and nyle thou come with me. But dwelle thou with Godolie, sone of Aicham, sone of Saphan, whom the kyng of Babiloyne made souereyn to the citees of Juda; therfor dwelle thou with hym in the myddis of the puple, ether go thou,

^v do C et E pr. m. ^w of E pr. m. ^x eye A.

^x the chyualrie i.

shal plesse to thee that thou go, go. The maister of the chyualrie 3af also to hym metus, and lital 3iftus, and lafte hym. 6 Jeremye forsothe cam to Godolie, sone of Aicham, in to Masfa, and dwelte with hym, in the myddel of the puple that 7 was laft in the lond. And whan herd hadden alle the princes of the ost, that weren scatered bi regiownus, thei and ther felawis, that the king of Babiloyne hadde bifor maad Godolie, sone of Aicham, to the lond, and that hadde bitake^x to hym men, and wymmen, and lital childer, and of the pore men of the lond, that weren not translatid in to Babiloyne, 8 camen to Godolie in to Masfa; and Ismael, the sone of Nathanye, and Johannan, the sone of Caraie, and Jonathan, and Sareas, the sone of Thenoemeth, and the sonus of Offi, that weren of Nethofati, and^y Jeconye, the sone of Mechati, and 9 thei and the men of hem. And swor to them Godolie, the sone of Aicham, sone of Safan, and to the felawes of hem, seiende, Wileth not drede to serue to the Caldeis; dwelleth in the lond, and serueth to the king of Babiloyne, and weel shal be to 10 3ou. Lo! Y dwelle in Masfath, that Y answeere to the heste of the Caldeis, that ben sent to vs; 3ee forsothe gedereth vyndage, and rep, and oile, and leith vp in 3oure vesselis, and dwelleth in 3oure cites 11 that 3ee holden. But and alle the^z Jewis, that weren in Moab, and in the sonus of Amon, and in Ydume, and in alle the regions, herd that the king of Babiloyne hadde 3oue the remnaunt in Jewerie, and that he hadde mad prouost vp on hem Godoliam, sone of Aicham, sone of Safan, 12 turneden a3een forsothe alle the Jewis of all the places, to whiche thei hadde floun, and camen to the lond of Juda, to Godolie in to Masfath, and gedereden wyn 13 and rep ful myche. Johanna forsothe, the sone of Charaie, and alle the princes of the ost, that weren scatered in the re-

whidir euer it plesith thee to go. And the maister of chyualrie 3af to hym metis, and 3iftis, and lefte hym. Forsothe Jere- 6 mye cam to Godolie, sone of Aicham, in to Masphat, and dwellide with hym, in the myddis of the puple that was left in the lond. And whanne alle princes of the 7 oost hadden herd, that weren scatered bi cuntreis, thei and the felowis of hem, that the kyng of Babiloyne hadde maad Godolie souereyn of the lond, the sone of Aicham, and that he hadde bitake to Godolie men, and wymmen, and litle children, and of^y pore men of the lond, that weren not translatid in to Babiloyne, thei camen 8 to Godolie in Masphat; and Ismael, the sone of Nathanye, and Johannan, the sone of Caree, and Jonathan, and Sareas, the sone of Tenoemeth, and the sonus of Offi, that weren of Nethophati, and Jeconye, the sone of Machati; bothe thei and her men *camen to Godolie*. And Godolie, 9 sone^z of Aicham, sone of Saphan, swoor to hem, and to the felowis of hem, and seide, Nyle 3e drede to serue Caldeis; but dwelle 3e in the lond, and serue 3e the kyng of Babiloyne, and it schal be wel to 10 3ou. Lo! Y dwelle in Mesphath, for to 11 answeere to the comaundement of Caldeis, that ben sent to vs; forsothe gadere 3e vyndage, and ripe corn, and oile, and kepe 3e in 3oure vessels, and dwelle 3e in 3oure citees whiche 3e holden. But also alle the 12 Jewis, that weren in Moab, and in the oostis of Amon, and in Ydumee, and in alle the cuntreis, whanne it is herd, that the kyng of Babiloyne hadde 3oue residues, *ether remenauntis*, in Judee, and that he hadde maad souereyn on hem Godolie, the sone of Aicham, sone of Saphan, sotheli alle Jewis turneden a3en fro alle 13 places, to whiche thei hadden fled; and thei camen in to the lond of Juda, to Godolie in Masphat, and gaderiden wyn and ripe corn ful myche. Forsothe Johanna, 13 the sone of Caree, and alle the princes of

^x be take κ. ^y Om. κ. ^z Om. *ce pr. m.*

^y the 1. ^z the sone CFHIKMNQSUVX.

giouns, camen to Godolie in to Masfa,
 14 and seiden to hym, Wite thou, for Bahalis,
 king of the sonus of Amon, sente Ysmael,
 the sone of Nathanye, to smyte thi lif.
 And Godolie, sone^a of Aicham, trowede
 15 not to them. Johannan forsothe, sone^a
 of Chare, seide to Godolie, aside in Mas-
 fath spekende, I shal go, and smyte Is-
 mael, the sone of^b Nathanye, no man
 witende, lest he sle thi lif, and be scatered
 alle the Jewes, that ben gedered to thee,
 and pershe shul the^c relikes of Juda.
 16 And Godolie, the sone of Aicham, seith
 to Johannan, the sone of Chare, Wile
 thou not do this wrd, fals forsothe thou
 spekist of Ismael.

CAP. XLI.

1 And don is in the seuenthe moneth,
 cam Ismael, the sone of Nathanye, sone
 of Elisame, of the kingus sed, and the
 beste men of the king, and ten men
 with hym, to Godolie, sone of Aicham,
 in Masfa; and thei eete there loeues^d to
 2 gydere^d in Masfa. Rysen forsothe Is-
 mael, the sone of Nathanye, and the ten
 men that with hym weren, and smyten
 Godolie, the sone of Aicham, sone of Sa-
 fan, with swerd, and slown hym, whom
 bifore hadde mad the king of Babiloyne
 3 to the lond. Also alle the Jewis that
 weren with Godolie in Masfa, and the
 Caldeis, that ben founde there, and the
 4 men fizteres, Ismael smot. The secoude
 forsothe dai, after that he hadde slayn
 5 Godolie, no man zit witende, camen men
 of Sichym, and of Silo, and of Samarie,
 eizteti^e men, shauen the berd, and the
 clothis kut, and defoulid; ziftus and en-
 cens hadden in the hond, that thei shul-
 6 den offre in the hous of the Lord. Gon
 out thanne Ismael, the sone of Natanye,
 in to azen comyng to them fro Masfath,
 goende and wepende wente. Whan for-
 sothe he hadde azen come to them, he

the oost, that weren scaterid in the cun-
 treis, camen to Godolie in Masphath, and 14
 seiden to hym, Wite thou, that Bahalis,
 kyng of the sones of Amon, hath sent
 Ismael, the sone of Nathanye, to smyte
 thi lijf. And Godolie, the sone of Aicham,
 hileuyde not to hem. Forsothe Johannan, 15
 the sone of Caree, seide to Godolie asidis
 half in Masphath, and spak, Y schal go,
 and sle Ismael, the sone of Nathanye,
 while no man knowith, lest he sle thi lijf,
 and alle the Jewis ben scatered, that ben
 gaderid to thee, and the remenauntis of
 Juda schulen perische. And Godolie, the 16
 sone of Aicham, seide to Johannan, the
 sone of Caree, Nyle thou do this word,
 for thou spekist fals of Ismael.

CAP. XLI.

And it was don in the seuenthe monethe, 1
 Ismael, the sone of Nathanye, sone of Eli-
 sama, of the kingis seed, and the principal
 men of the kyng, and ten men with hym,
 camen to Godolie, the sone of Aicham, in
 Masphath; and thei eeten there looues to-
 gidere in Masphath. Forsothe Ismael, the 2
 sone of Nathanye, and the ten men that
 weren with hym, risiden^a vp, and killiden
 bi^b swerd Godolie, the sone of Aicham, sone
 of Saphan; and thei killiden hym, whom
 the kyng of Babiloyne hadde maad soue-
 reyn of the lond. Also Ismael killide alle 3
 the Jewis, that weren with Godolie in
 Masphath, and the Caldeis, that weren
 foundun there, and the men verriours.
 Forsothe in the secoude dai, aftir that 4
 he hadde slayn Godolie, while no man
 wiste zit, foure scoor men with schauen 5
 beardis, and to-rent clothis, and pale men,
 camen fro Sichem, and fro Silo, and fro
 Samarie; and thei hadden ziftis and en-
 cense in the hond, for to offre in the hous
 of the Lord. Therfor Ismael, the sone of 6
 Nathanye, zede out of Masphath in to the
 metyng of hem; and he zede goynge and
 wepyng. Sotheli whanne he hadde met

^a the sone *E pr. m.*
 eizteti *E pr. m.*

^b Om. *E pr. m.*

^c alle the *E pr. m.*

^d Om. *c pr. m.* gydere *K.*

^e and

^a resin *E.* risen *F.* resen *I.* ^b with *I.*

seide to them, Cometh to Godolie, sone
 7 of Aicham; the whiche whanne hadden
 comen to the myddel of the cite, sloo3
 hem Ismael, the sone of Nathanye, aboute
 the myddel of the lake, he and the men
 8 that weren with hym. Ten^f men for-
 sothe ben founden among hem, that seiden
 to Ismael, Wile thou not^g slen vs, for
 wee han tresor in the feld, of whete, and
 of barly, and of oile, and of hony. And
 he cesede, and slo3 hem not with ther
 9 brethern. The lake forsothe in to whiche
 Ismael thre3 alle the careynus of the^h
 men, whom he smot for Godolie, it is
 whiche made Asa the king for Basa, the
 king of Irael; Ismaelⁱ, the sone of Nata-
 10 nyne, fulfild it^k with slayn men. And
 Ismael bro3te caitif alle the relikis of the
 puple, that weren in Masfath, the doz-
 tris of the king, and al the puple that
 abiden in Masfath, whom Nabusardan,
 prince of the chyualrie, hadde betake to
 Godolie, sone of Aicham. And Ismael,
 the sone of Nathanye, toc them, and
 wente awei, that he shulde go to the
 11 sonus of Amon. Herde forsothe Johanna,
 the sone of Carae, and alle the princes
 of fizteres, that weren with hym, al the
 euel that don hadde Ismael, the sone of
 12 Natanye. And taken to alle the men, thei
 wente forth, that thei schuld^l fizte a3en
 Ismael, the sone of Natanye; and founden^m
 hym at manye watris, that ben in
 13 Gabaon. And whan seen hadde al the
 puple, that was with Ismael, Johannan,
 sone^o of Carae, and al the princes of
 fizteres, that weren with hym, gladeden.
 14 And turned a3een is al the puple, that
 Ismael hadde taken in Masfath; and
 turned a3een, it 3ide awei to Johannan,
 15 the sone of Carae. Ismael forsothe, the
 sone of Nathanye, flei3 with ei3te men
 fro the face of Johanna, and 3ide awei
 16 to the sonus of Amon. Toc thanne Jo-
 hanna, the sone of Carae, and alle the
 princes fizteres, that weren with hym^p,

hem, he seide to hem, Come 3e to Godolie,
 the sone of Aicham; and whanne thei⁷
 weren comun to the myddis of the citee,
 Ismael, the sone of Nathanye, killide hem
 aboute the myddis of the lake, he and
 the men that weren with hym *'killiden*
hem^c. But ten men weren foundun among⁸
 hem, that seiden to Ismael, Nyle thou sle
 vs, for we han tresour of wheete, and of
 barli, and of oile, and of hony, in the
 feeld. And he ceesside, and killide not
 hem with her britheren. Forsothe the⁹
 lake in to which Ismael castide forth alle
 the careyns of men, whiche he killide for
 Godolie, is thilke *lake*, which kyng Asa
 made for Baasa, the kyng of Israel; Is-
 mael, the sone of Nathanye, fillide that
lake with slayn men. And Ismael ledde¹⁰
 prisoneris alle the remenauntis of the pu-
 ple, that weren in Mesphath, the dou3tris
 of the kyng, and al the puple that dwell-
 iden in Masphath, whiche Nabusardan,
 the prince of chyualrie, hadde bitakun to
 kepyng to Godolie, the sone of Aicham.
 And Ismael, the sone of Nathanye, took
 hem, and 3ede to passe ouer to the sonus
 of Amon. Forsothe Johannan, the sone of¹¹
 Caree, and alle the princes of werriouris,
 that weren with hym, herden al the yuel,
 which Ismael, the sone of Nathanye, hadde
 do. And whanne thei hadden take alle¹²
 men, thei 3eden forth to fizte a3ens Ismael,
 the sone of Nathanye; and thei foundun
 hym at the many watris, that ben in Ga-
 baon. And whanne al the puple, that was¹³
 with Ismael, hadden seyn Johannan, the
 sone of Caree, and alle the princes of wer-
 riouris, that weren with hym, thei weren
 glad. And al the puple, whom Ismael¹⁴
 hadde take in Masphath, turnede a3en;
 and it turnede a3en, and 3ede to Johannan,
 the sone of Caree. Forsothe Ismael, the¹⁵
 sone of Nathanye, fledde with ei3te men
 fro the face of Johannan, and 3ede to the
 sonus of Amon. Therfor Johannan, the^d
 16 sone of Caree, and alle the princes of wer-

^f The ten *E pr. m.* ^g Om. *c.* ^h Om. *E sec. m. AGHK.* ⁱ it fulfild Ismael *E pr. m.* ^k Om. *E pr. m.*
^l Om. *c pr. m. E pr. m.* ^m thei founden *E sec. m. K.* ^o the sone *E pr. m.* ^p Om. *E pr. m.*

^c Om. *I.* ^d Om. *N.*

al the remnaunt of the comun, that he hadde broȝt aȝeen fro Ismael, the sone of Nathanye, fro Masfa, aftir that he hadde smyte Godolie, sone^q of Aicham, stronge men to bataile, and wynnmen, and childer, and geldingus, that he hadde broȝt
17 aȝeen fro Gabaon. And thei wenten awei, and seten pilgrimagende in Canaan, that is byside Bethleim, that thei shulde go,
18 and weende in to Egipt fro the face of Caldeis; forsothe thei dreden hem, for smyten hadde Ismael, sone^r of Natanye, Godolie, sone^r of Aicham, whom biforn hadde put the king of Babiloyne in the lond of Juda.

CAP. XLII.

1 And wenten nyȝ alle princes of fiȝteres, and Johanna, sone^s of Carae, and Jeconye, the sone of Josie, and the tother
2 comun, fro litil vnto myche; and seiden to Jeremye, the profete, Falle oure orisoun in thi siȝt, and preȝe thou for vs to the Lord thi God, for alle these remnauns; for wee ben laft fewe of manye,
3 as thin eȝen biholden vs; and telle to vs the Lord thi God the weie, bi whiche
4 wee go, and the wrd that wee do. Seide forsothe to them Jeremye, the profete, I haue herd; lo! Y preȝe to the Lord oure God, after alle ȝoure wrdus; eche wrd, what euere he shal answere to me, Y shal shewe to ȝou, ne Y shal hile ȝou
5 any thing. And thei seiden to Jeremye, Be the^t lord among vs witesse of treuthe and of feith; and if not after eche wrd in whiche shal sende thee thi God to vs,
6 so wee shal do, whether good or euel. To the vois of the Lord oure God, to whom wee sende thee, wee shul obeshe, that wel be to vs, whan wee shul here the vois of
7 the Lord oure God. Whan forsothe fulfilled weren ten daȝes, don is the wrd of
8 the Lord to Jeremye. And he clepide Johannan, the^u sone of Carae, and alle

riours, that weren with hym, token alle the remenauntis of the comyn puple, whiche thei brouȝten aȝeen fro Ismael, the sone of Nathanye, *that weren* of Masphat, aftir that he killide Godolie, the sone of Aicham; *he took* strong men to batel, and wynnmen, and children, and geldyngis, whiche he hadde brouȝt aȝeen fro Gabaon. And thei ȝeden, and saten beyng pil-
17 gryms in Canaan, which is bisidis Bethleem, that thei schulden go, and entre in to Egipt fro the face of Caldeis; for thei
18 dreden thilke *Caldeis*, for Ismael, the sone of Nathanye, hadde slayn Godolie, the sone of Aicham, whom the kyng Nabugodonosor hadde maad souereyn in the lond of Juda.

CAP. XLII.

And alle the princes of werriours neȝ-
1 iden, and Johannan, the sone of Caree, and Jeconye, the sone of Josie, and the residue comyn puple, fro a litil man 'til
to^e a^f greet man. And thei seiden to Jere-
2 mye, the profete, Oure preier falle in thi siȝt, and preie thou for vs to thi Lord God, for alle these remenauntis; for we ben left a fewe of manye, as thin iȝen biholden vs; and thi Lord God telle to vs the weie, bi
3 which we schulen go, and the word which we schulen do. Forsothe Jeremye, the
4 profete, seide to hem, Y haue herd; lo! Y preye to oure Lord God, bi ȝoure wordis; Y schal schewe to ȝou ech word, what euere word *the Lord* schal answere to me, ne-
5 ther Y schal hide ony thing fro ȝou. And
thei seiden to Jeremye, The Lord be witesse of treuthe and of feith bitwixe vs; if not bi ech word, in which thi Lord God schal sende thee to vs, so we schulen do, whether it be good ether yuel. We schulen
6 obeie to the vois of oure Lord God, to whom we senden thee, that it be wel to vs, whanne we han herd the vois of oure Lord God. Forsothe whanne ten daies
7 weren fillid, the word of the Lord was maad to Jeremye. And he clepide Johan-
8

^q the sone *E pr. m.* ^r the sone *E pr. m.* ^s the sone *E pr. m.* ^t Om. *c.* ^u Om. *AGHK.*

^e vnto *I. to RV.* ^f Om. *FHNQRSU.*

the princes of f3teres, that weren with hym, and al the puple fro the leste to 9 the meste; and seide to them, These thingus seith the Lord God of Irael, to whom 3ee han sente me, that Y shulde lei forth 3oure preieres in the sizt of 10 hym. If restende 3ee schulen^v abide in this lond, I shal bilde 3ou vp, and not destroyed; Y shal plaunte, and not pulle vp; now forsothe Y am plesid vpon the 11 euel that Y dide to 3ou. Wileth not drede fro the face of the king of Babiloyne, whom 3ee aferd^w dreden; wileth not dreden hym, seith the Lord, for with 3ou Y am, that Y make 3ou saf, and delyuere^x fro his hond. And Y shal 3yue to 3ou mercies, and han^y reuthe of 3ou, and to dwelle 3ou Y shal make in 3oure 13 lond. If forsothe 3ee shul sei, Wee shul not dwelle in this lond, ne wee shul here 14 the vois of the Lord oure God, seiende, Nai, but to the lond of Egipt wee shul go, where wee shul not see bataile, and noise of trumpe wee shul not heren, and hunger wee shul not suffre, and there 15 wee shul dwelle; for that now hereth the wrd of the Lord, 3ee remnaunt of Juda. These thingus seith the Lord of ostus, God of Irael, If 3ee shul^z sette 3oure face, that 3ee go in to Egipt, and 3ee shul gon 16 in, that there 3ee dwelle, swerd that 3ee drede shal there take 3ou in the lond of Egipt, and hunger for whiche 3ee be besy shal cleue to 3ou in Egipt; and there 17 3ee shul die. And alle the men that setteden ther face, that they go in to Egipt, and dwelle there, shul die with swerd, and hunger, and pestilence; no man of hem shal lefe, ne scape fro the face of the euel, that I shal bringe to vp on hem. 18 For these thingus seith the Lord of ostus, God of Irael, As 3oten out is my woodnesse and^a myn indignacioun vp on the^b dwelleres of Jerusalem, so shal be 3oten out myn indignacioun vpon 3ou, whan

nan, the sone of Caree, and alle the princes of werriours, that weren with hym, and al the puple fro the leste 'til to^g the mooste; and he seide to hem, The Lord God of Is- 9 rael seith these thingis, to whom 3e senten me, that Y schulde mekeli sette forth 3oure preyeris in his sizt. If 3e resten, and 10 dwellen in this lond, Y schal bilde 3ou, and Y schal not distrie; Y schal plaunte, and Y schal not drawe out; for now Y am plesid on the yuel which Y dide to 3ou. Nyle 3e drede of the face of the kyng of 11 Babiloyne, whom 3e *that ben^h* ferdfull^l, dreden; nyle 3e drede hym, seith the Lord, for Y am with 3ou, to make 3ou saaf, and to delyuere fro his hond. And Y schal 12 3yue inercies to 3ou, and Y schal haue merci on 3ou, and Y schal make 3ou dwelle in 3oure lond. Forsothe if 3e seien, We 13 schulen not dwelle in this lond, nether we schulen here the vois of oure Lord God, and seie, Nai, but we schulen go to the 14 lond of Egipt, where we schulen not se batel, and schulen not here the noise^k of trumpe, and we schulen not suffre hungur, and there we schulen dwelle; for this 15 thing, 3e remenauntis of Juda, here now the word of the Lord. The Lord of oostis, God of Israel, seith these thingis, If 3e setten 3oure face, for to entre in to Egipt, and if 3e entren, to^l dwelle there, the swerd 16 whiche 3e dreden schal take 3ou there in the lond of Egipt, and the hungur for which 3e ben angwischid schal cleue to 3ou in Egipt; and there 3e schulen die. And alle^m the men that settiden her face, 17 toⁿ entre in to Egipt, and to dwelle there, schulen die bi swerd, and hungur, and pestilence; no man of hem schal dwelle stille, nether schal aschape fro the face of yuel, which Y schal brynge on hem. For 18 why the Lord of oostis, God of Israel, seith these thingis, As my strong veniaunce and myn indignacioun is wellid togidere on the dwelleris of Jerusalem, so myn indig-

^v Om. c *pr. m. E pr. m.* ^w ferd *AGHK.* ^x delyuere 3ou *AK sec. m.* ^y ha k. ^z 3ee shul not c *pr. m.*
^a Om. c. ^b alle the *E pr. m.*

^g vnto i. ^h Om. *plures.* ⁱ feerful p. ^k vois k *text sec. m. ether soun k marg. sec. m.* ^l for to *NV pr. m.*
^m Om. i. ⁿ for to *CEFGHIKMNPRSU VX.*

see shul go in to Egipt; and see shul
ben in to an oth of riȝt^c, and in to stone-
yng, and in to cursing, and in to repref;
19 and see shul no more see this place. The
wrđ of the Lord vp on ȝou, see^d rem-
nauns of Juda; wileth not go in to
Egipt; witende see shul wite, that aȝen-
20 witnessid Y haue to ȝou this day; for see
han disceyued ȝoure soules, see forsothe
han sente me to the Lord ȝoure God,
seiende, Preȝe thou for vs to the Lord
oure God, and after alle thingis what
euere shal sei to thee the Lord oure God,
21 so tel to vs, and wee shul don. And Y
haue^e told to ȝou to day, and see han
not herde the vois of the Lord oure God,
vpon alle thingus for whiche he sente me
22 to ȝou. Now therfore witende see shul
wite, for with swerd, and hunger, and
pestilence see shul die, in the place to
whiche see wolde go^f in, that see dwelle
there.

CAP. XLIII.

1 Don is forsothe, whan fulfid hadde
Jeremye spekende to the puple alle the
wrđus of the Lord God of hem, for whiche
sente hadde hym the Lord God of hem
2 to them, alle these wrđis, seide Azarye,
sone of Josie, and Johanna, sone of Ca-
rae, and alle the proude men, seiende^g to
Jeremye, Lesing thou spekest; sente not
thee the Lord oure God, seiende, Ne go
see^h in to Egipt, that see dwelle there;
3 but Baruch, the sone of Neri, stireth
thee aȝen vs, that he take vs in the
hondus of Caldeis, that thei sle vs, and
4 makeⁱ to ben ouerlad into Babiloyne. And^k
herde not Johanna, sone^l of Carae, and
alle the princes of fiȝteres, and al the
puple, the vois of the Lord, that thei
5 shulden dwelle in the lond of Juda. But
takeude Johanna, sone^m of Carae, and
alle the princes of fiȝteres, alle the men
of the remnauntis of Juda, that weren
turned aȝen fro alle Jentiles, to whiche
thei weren befor scatered, that thei shulde

nacioun schal be wellid togidere on ȝou,
whanne ȝe han entrid in to Egipt; and
ȝe schulen be in to sweryng, and in to
wondring, and in to cursyng, and in to
schenschiȝe; and ȝe schulen no more se
this place. The word of the Lord *is* on 19
ȝou, ȝe remenauntis of Juda; nyle ȝe entre
in to Egipt; ȝe witinge schulen wite, that
Y haue witnessid to ȝou to dai; for ȝe han 20
disseyued ȝoure soulis, for ȝe senten me to
ȝoure Lord God, and seiden, Preye thou
for vs to oure Lord God, and bi alle
thingis what euer thingis oure Lord schal
seie to thee, so telle thou to vs, and we
schulen do. And Y telde to ȝou to dai, 21
and ȝe herden not the vois of ȝoure Lord
God, on alle thingis for whiche he sente
me to ȝou. Now therfor ȝe witynge schu- 22
len wite, for ȝe schulen die bi swerd, and
hungur, and pestilence, in the place to
whiche ȝe wolden entre, to dwelle there.

CAP. XLIII.

Forsothe it was don, whanne Jeremye 1
spekinge to the puple hadde fillid alle the
wordis of the Lord God of hem, for whiche
the Lord God of hem sente hym to hem,
alle these wordis, Azarie, the sone of Josie, 2
seide, and Johanna, the sone of Caree, and
alle proude men, seiynge to Jeremye, Thou
spekist a^o leesyng; oure Lord God sente
not thee, and seide, Entre ȝe not in to
Egipt, to dwelle there; but Baruc, the 3
sone of Nerie, stirith thee aȝens vs, that
he bitake vs in the hondis of Caldeis, that
he sle vs, and make to be led ouer in to
Babiloyne. And Johanna, the sone of 4
Caree, and alle the princes of werriours,
and al the puple, herden not the vois of
the Lord, that thei dwellen^p in the lond of
Juda. But Johanna, the sone of Caree, 5
and alle the princes of werriours, token
alle of the remenauntis of Juda, that turn-
eden aȝen fro alle folkis, to whiche thei
weren scatered bifore, that thei schulden
dwelle in the lond of Juda; *thei token* 6

^c riȝt of oth *c pr. m. E pr. m.* ^d Om. *CE pr. m.*
^h thou *A.* ⁱ Om. *E pr. m.* ^k make. And *E pr. m.*

^e ha *K.* ^f wiln gon *E pr. m.* ^g seiden *AGHK.*
^l the sone *E pr. m.* ^m the sone *AGHK.*

^o Om. 1. ^p dwelliden *CEFGHKMNPQRSUVX.*

6 dwelle in the lond of Juda; men, and
 wymmen, and lital childer, and the do3-
 tris of the king, and eche soule, that laft
 hadde Nabusardan, prince of the chyual-
 rie, with Godolie, soneⁿ of Aicham, sone
 of Safan; and toc Jeremye, the profete,
 7 and Baruch, the sone of Neri, and wenten
 in to the lond of Egipt; for thei obesh-
 iden not to the vois of the Lord, and
 8 camen 'in to^o Tapnys. Don is the wrd
 of the Lord to Jeremye in Tapnys, sei-
 9 ende, Tac to thee in thin hond grete
 stones, and hyd hem in the caue, that is
 vnder the tily wal, in the 3ate of the
 hous of Farao, in Tapnys, byholdende the
 10 men Jewis. And thou shalt sei to them,
 These thingus seith the Lord of ostus,
 God of Irael, Lo! Y shal sende, and take
 Nabugodonor, king of Babiloyne, my
 seruaunt, and setten his trone vp on
 these stonus, that Y haue hid; and he shal
 11 sette his see vp on hem. And comende
 he shal smyte the lond of Egipt, whom
 in deth in to deth, and^p whom in^q cai-
 tifte in to caitifte, and whom in swerd
 12 in to swerd. And he shal teende fyr
 in the washing templis of the godus of
 Egipt, and to-brenne them, and caitif he
 shal lede them; and shal ben couered
 the lond of Egipt, as is couered a shep-
 herde with his mantil; and he shal gon
 13 oute thennus in pes. And he shal alto-
 brose the ymages of the hous of the
 sunne, that ben in the lond of Egipt;
 and the wassing templis of the godus of
 Egipt he shal to-brenne with fyr.

CAP. XLIV.

1 The wrd that is do to Jeremye, and to
 alle the Jewis, that dwellen^r in the lond
 of Egipt, dwellende in Magdalo, and in
 Tannys, and in Memphis, and in the
 2 lond of Fatures, seiende, These thingus
 seith the Lord of ostus, God of Irael, 3ee
 han seen al thys euel, that Y haue^s bro3t
 vp on Jerusalem, and vp on alle the cites^t

men, and wymmen, and litle children, and
 the dou3tris of the kyng, and ech persone,
 whom Nabusardan, the prince of chyual-
 rie, hadde left with Godolie, the sone of
 Aicham, sone of Saphan. And thei token
 Jeremye, the profete, and Baruc, the sone
 of Nerie, and thei entriden in to the lond 7
 of Egipt; for thei obeiden not to the vois
 of the Lord, and thei camen 'til to^q Taph-
 nys. And the word of the Lord was maad 8
 to Jeremye in Taphnys, and seide, Take 9
 in thin hond grete stoonys, and hide thou
 tho in a denne, which is vndur the wal of
 tiil stoon, in the 3ate of the hous of Farao,
 in Taphnys, while alle Jewis^r seen^s. And 10
 thou schalt sei to hem, The Lord of oostis,
 God of Israel, seith these thingis, Lo! Y
 schal sende, and Y schal take Nabugodo-
 nosor, my seruaunt, the kyng of Babi-
 loyne; and Y schal sette his trone on these
 stoonys, whiche Y hidde; and he schal
 sette his seete on tho *stonys*. And he 11
 schal come, and smyte the lond of Egipt,
 whiche in deth in to deth, and whiche
 in caitiftee in to caitiftee, and whiche in
 swerd in to swerd. And he schal kindle 12
 fier in the templis of goddis of Egipt, and
 he schal brenne tho *templis*, and schal lede
 hem prisoneris; and the lond of Egipt schal
 be wlappid, as a scheepherd is wlappid in
 his mentil; and he schal go out fro thennus
 in pees. And he schal al to-breke the 13
 ymagis of the hous of the sunne, that ben
 in the lond of Egipt; and he schal brenne
 in fier the templis of the goddis of Egipt.

CAP. XLIV.

The word that was maad to Jeremye, 1
 and to alle the Jewis, that dwelliden in
 the lond of Egipt, dwellinge in Magdalo,
 and in Taphnys, and in Memphis, and in
 the lond of Phatures, and seide, The Lord 2
 of oostis, God of Israel, seith these thingis,
 3e sien^t al this yuel, which Y brou3te on
 Jerusalem, and on alle the citees of Juda;

ⁿ the sone *E pr. m.* ^o vn to *AGHK.* ^p Om. *K.* ^q in to *E.* ^r dwelleden *E pr. m.* ^s ha *K.*
^t men *E pr. m.*

^q vnto *I.* ^r the Jewis *I.* ^s seen *it I.* ^t sauzen *I passim.*

of Juda; and lo! thei ben desert to dai,
 3 and ther is not in hem a dwellere; for
 the malice that thei diden, that me to
 wrahte thei schulde terre, and gon, and
 sacrificien, and herien alien godus, that thei
 4 knewe not, and zee, 'and thei^u, and zoure
 fadris. And Y sente to zou alle my ser-
 uauns and profetus, fro nyzt risende^v, and
 sendende, and seiende, Wileth not do the
 5 wrd of this maner abhominacioun. And
 thei herden not, ne boweden in ther ere,
 that thei were conuertid fro ther eueles,
 6 and sacrificiden not to alien godis. And
 3ot^w out is myn indignacioun and wod-
 nesse, and tend vp it is in the cytes of
 Juda, and in the stretus of Jerusalem;
 and turned thei ben in to wilderness,
 7 and wastite, after this day. And now
 these thingus seith the Lord of ostus, God
 of Irael, Whi do zee^x this grete euel azen
 zoure soulus, that die of zou mau and
 womman, litil child and soukende, fro
 the myddel of Jude, ne be laft to zou
 8 any thing residue, terrende me in the
 werkes of zoure hondus, in sacrificiende to
 aliene godus in the lond of Egipt, in to
 whiche zee ben come, that zee dwelle
 there, and pershe, and be in to cursing,
 and in to repref to alle Jentilis of erthe?
 9 Whether zee han forzete the euelis of
 zoure fadris, and the euelis of the kingus
 of Juda, and the euelis of the^y wyues of
 hem, and zoure eueles, and the euelys of
 zoure wyues, that thei diden in the lond
 of Juda, and in the regiouns of Jerusa-
 10 lem? Thei ben not clensid vnto^z this
 day, and thei dredde not, and wente not
 in the lawe of the Lord, and in myn
 heustus, that Y 3af bifor zou, and bifor
 11 zoure fadris. Therfore these thingus seith
 the Lord of ostus, God of Irael, Lo! Y
 shal sette my face in zou in to euel,
 12 and destrozen al Juda, and take the rem-
 nans of Juda, that setteden ther faces,
 that thei schulden go in to the lond of
 Egipt, and dwelle there; and thei shul

and lo! tho ben forsakun to dai, and no
 dwellere is^u in tho^v; for the malice which³
 thei diden, to terre me to wrathfulnessse,
 and that thei zeden, and maden sacrifice,
 and worschipiden alien goddis, whiche
 thei knewen not, bothe ze, and thei, and
 zoure fadris. And Y sente to zou alle my⁴
 seruauntis profetis; and Y roos bi nyzte,
 and sente, and seide, Nyle ze do the word
 of sich abhomynacioun. And thei herden⁵
 not, nether bowiden doun her eere, that
 thei schulen be conuertid fro her yuels,
 and schulden not make sacrifice to alien
 goddis. And myn indignacioun and my⁶
 strong veniaunce is wellid togidere, and is
 kindlid in the citees of Juda, and in the
 stretis of Jerusalem; and tho^w ben turned
 in to wildirnesse, and wastnesse, bi this
 dai. And now the Lord of oostis, God of⁷
 Israel, seith these thingis, Whi doon ze
 this greet yuel azens zoure soulis, that a
 man of zou perische and a womman a
 litil child and soukyng *perische*^x, fro the
 myddis of Juda, nether ony residue thing
 be laft in zou, that terre me to wrahthe⁸
 bi the werkis of zoure hondis, in makynge
 sacrifice to alien goddis in the lond of
 Egipt, in to which ze entriden, that ze
 dwelle there, and that ze perische, and be
 in to cursyng, and in to schenschipe to
 alle the folkis of erthe? Whether ze han⁹
 forzete the yuels of zoure fadris, and the
 yuels of the kingis of Juda, and the yuels
 of her wiues, and zoure yuels, and the
 yuels of zoure wyues, whiche thei diden
 in the lond of Juda, and in the cuntreis
 of Jerusalem? Thei ben not clensid 'til¹⁰
 to^y this dai, and thei dredden not, and
 thei zeden not in the lawe of the Lord,
 and in myn heestis, whiche Y 3af bifore
 zou, and bifore zoure fadris. Therfor the¹¹
 Lord of oostis, God of Israel, seith these
 thingis, Lo! Y schal sette my face in zou
 in to yuel, and Y schal leese al Juda, and¹²
 Y schal take the remenauntis of Juda, that
 settiden her faces, to go in to the lond of

^u Om. AGHK. ^v I risende E sec. m. AK. ^w 3oten E. ^x Om. E pr. m. ^y Om. A. ^z in to A.

³ ther is 1. ⁴ hem N. ⁵ thei N. ^x Om. 1. ^y vnto 1.

be wastid alle in the lond of Egipt, 'and
 thei shul falle in swerd^a, and in hunger
 shul^b be wastid, fro the leste 'vn to^c the
 meste, in swerd and in hunger thei shul
 die, and thei shul be in to 'riht of swer-
 ing^d, and in to myracle, and in to cursing,
 13 and in to repref. And Y shal visite vp on
 the dwelleres of the lond of Egipt, as Y
 visitede vp on Jerusalem, in swerd, and
 14 hunger, and pestilence. And ther shal
 not be that scape, and be the residue of
 the remnaunt of Jewis, that gon that thei
 pilgrimage in the lond of Egipt, and be
 turned azeen to the lond of Juda, to
 whiche thei reren vp ther soules, that
 thei be turned azeen, and dwelle there;
 thei shul not be turned azeen thidur, no^e
 15 but thei that floun. Answerende^f for-
 sothe to Jeremye alle the^g men, witende
 that ther^h wyues shulden sacrificen to alien
 godus, and alle the wymmen, of whiche
 stod a gret multitude, and al the puple
 of dwelleris in the lond of Egipt, in Fa-
 16 tures, seiende, The wrd that thou speeke
 to vs in the name of the Lord oure God,
 17 wee shul not heren of thee, but doende
 wee shul do eche word that 'shal gonⁱ
 oute of oure mouth, that wee sacrifice to
 the queen of heuene, and offre to hir
 sacrificise of licoures, as diden wee, and
 oure fadris, oure^k kingus, and oure princes,
 in the cheef cites^l of Juda, and in the
 stretus of Jerusalem; and we weren ful-
 filld with loeves, and wel it was to vs,
 18 and euel wee sezen not. Fro that forsothe
 tyme, that wee ceseden to sacrificen to the
 queen of heuene, and to offre to hir sa-
 crificises of licoures, wee nededen alle
 thingus, and with swerd and hunger wee
 19 ben wastid. That^m if wee sacrificen toⁿ
 the queen of heuene, and offre to hir
 sacrificises of licoures, whether withoute
 oure men^o wee shul do to hir plesaunt
 cakes, 'for to herie^p hir, and sacrificises of
 20 licoures to ben offred? And Jeremye

Egipt, and to dwelle there; and alle schu-
 len be waastid in the lond of Egipt, thei
 schulen falle down bi swerd, and schulen
 be wastid in hungur, fro the leeste 'til to'
 the mooste, thei schulen die bi swerd and
 hungur, and schulen be in to swering, and
 in to myracle^a, and in to cursyng, and in
 to schenschipe. And Y schal visite on the 13
 dwelleris of Egipt, as Y visitide on Jeru-
 salem, in swerd, and in hungur, and in
 pestilence. And noon schal^b be, that schal 14
 ascape, and be residue of the remenauntis
 of Jewis, that goen to be pilgrinys in the
 lond of Egipt, and to turne azen to the
 lond of Juda, to which thei reisen her
 soulis, that thei turne azen, and dwelle
 there; thei schulen not turne azen thidir,
 no^c but thei that fledden. Forsothe alle 15
 men answeriden to Jeremye, and wisten,
 that her wyues maden sacrifice to alien
 goddis, and alle wynnmen, of whiche a
 gret multitude stood, and alle the puple
 of dwelleris in the lond of Egipt, in Fa-
 16 tures, and seiden, We schulen not here of 16
 thee the word which thou spekist to vs
 in the name of oure Lord God, but we 17
 doynge schulen do ech word that schal go
 out of oure mouth, that we make sacrifice
 to the queen of heuene, and that we offre
 to it moist sacrifices, as we diden, and oure
 fadris, oure kingis, and oure princes, in
 the citees of Juda, and in the stretis of
 Jerusalem; and we weren fillid with looues,
 and it was wel to vs, and we sien noon
 yuel. But fro that tyme, in which we 18
 ceessiden to make sacrifice to the queen
 of heuene, and to offre to it moist sacri-
 fices, we hadden nede to alle thingis, and
 we weren wastid bi swerd and hungur.
 That if we maken sacrifice to the queen 19
 of heuene, and offren to it moist sacrifices,
 whether withouten oure hosebondis we
 maden to it cakis, to worschipe it, and
 looues to be offrid? And Jeremye seide to 20
 al the puple, azens the men, and azens the

^a Om. *E pr. m.* ^b Om. *E pr. m.* ^c to *AGHK.* ^d swering of riht *AC sec. m E sec. m.* of riht swering *GH.*
^e Om. *c pr. m. E pr. m.* ^f Answerden *E.* ^g Om. *c.* ^h thei schulde *E pr. vice.* ⁱ goth *E pr. m.* ^k and
 our *AGHK.* ^l cite *K.* ^m Om. *c pr. m.* ⁿ not to *E pr. m.* ^o husbondis *E sec. m. AGHK.* ^p to ben
 heried *c pr. m. E pr. m.*

^z vnto *I.* ^a myracle, or *wondir* *EPY.* ^b ther schal *I.* ^c Om. *I.*

seide to al the puple, a^qzen the men, and a^qzen the wymmen, and a^qzen al the folc, that answereden to hym the wrd, seiende,
 21 Whether not the sacrificise that 3ee sacrificiden in the cites of Juda, and in the stretus of Jerusalem, 3ee, and 3oure fadris, 3oure^r kingus, and 3oure princes, and the puple of the lond, of these thingus recordide the Lord, and it ste3ede vp vpon
 22 his herte; and the Lord my3te no mor bern, for the malice^s of 3oure studies, and for the abhomyaciouns that 3ee diden? And don is 3oure lond in to desolacioun, and in to stoneing, and in to cursing, for thi that ther is not a dwellere, as ys
 23 this dai. Therefore 'for^t 3ee sacrificiden^u to maumetus, and synned^v to the Lord, and 3ee herden not the vois of the Lord, and in the lawe, and hestus, and in his witness^w 3ee han^x not gon, therefore camen to 3ou these eueles, as is this dai.
 24 Jeremye forsothe seide to al the puple, and to alle the wymmen, Hereth the wrd of the Lord, al Juda, that ben in the lond
 25 of Egipt. These thingus seith the Lord of ostus, God of Irael, seiende, 3ee and 3oure wyues speeken with 3oure mouth, and with 3oure hondus fulfilden, seiende, Do wee oure vouwis that wee vouweden, that wee sacrificie to the quen of heuene, and offre to hir sacryfises of licoures; 3ee han fulfild 3oure vouwis, and in were
 26 3ee han do them. Therefore hereth the wrd of the Lord, al Juda, that dwellen in the lond of Egipt; Lo! Y swor in my gret name, seith the Lord, for no mor shal be clepid my name of the mouth of eche man Jew, seiende, The Lord God
 27 lyueth, in the lond of Egipt. Lo! Y shal waken vp on hem in to euel, and not in to good; and to-wastid shul ben alle the men of Juda, that ben in the lond of Egipt, with swerd and hungur, to the
 28 tyme that fulli thei ben wastid. And they^y that shul flee swerd, shul turne a3een fro the lond of Egipt in to the lond

wymmen, and a3ens al^d the puple, that answereden to hym the word, and he seide, Whether not the sacrificie^e which 3e sacri-
 21 fisiden in the citees of Juda, and in the stretis of Jerusalem, 3e, and 3oure fadris, 3oure kyngis, and 3oure princes, and the puple of the lond, *terrident God to veniaunce?* The Lord hadde mynde on these thingis, and it stiede on his herte; and
 22 the Lord my3te no more bere, for the malice of 3oure studies, and for abhomyaciouns^f whiche 3e diden. And 3oure lond is maad in to desolacioun, and in to wondryng, and in to curs, for no dwellere is, as this dai is. Therfor for 3e maden sacri-
 23 fice to idols, and synned^e to the Lord, and herden not the vois^g of the Lord, and 3eden not in the lawe, and in the comandementis, and in the witnessis of hym, therfor these yuels bifellen to 3ou, as this dai is. Forsothe Jeremye seide to
 24 al the puple, and to alle the wymmen, Al Juda, that ben in the lond of Egipt, here 3e the word of the Lord. The Lord of
 25 oostis, God of Israel, seith these thingis, and spekith, 3e and 3oure wyues spaken with 3oure mouth, and filliden with 3oure hondis, and seiden, Make we oure vowis whiche we vowiden, that we make sacrificie to the queen of heuene, and offre to it moist sacrifices; 3e filliden 3oure vowis, and diden tho in werk. Therfor, al Juda,
 26 that dwellen in the lond of Egipt, here 3e the word of the Lord; Lo! Y swoor in my greet name, seith the Lord, that my name schal no more be clepid bi the mouth of ech man Jew, seiynge, The Lord God lyueth, in al the lond of Egipt. Lo! Y
 27 schal wake on hem in to yuel, and not in to good; and alle the men of Juda, that ben in the lond of Egipt, schulen be waastid, bi swerd and hungur, til thei be wastid outerli. And a fewe men that fled-
 28 den the swerd, schulen turne a3en fro the lond of Egipt in to the lond of Juda; and alle the remenauntis of Juda, of hem that

^q and a3en *E pr. m.* ^r and 3oure *C.* ^s malices *A.* ^t for that *K.* ^u that 3ee shulde sacrificie *E pr. m.*
^v syune *E pr. m.* ^w witnessyngis *A.* ^x Om. *E pr. m.* ^y Om. *E pr. m.*

^d Om. *N.* ^e sacrefices *S.* ^f the abhomyaciouns *I.* ^g word *N.*

of Juda, fewe men; and wite shul al the remnaunt of Juda, of the men goende in to the lond of Egipt, that thei dwelle there, whos sermoun be fulfild, myn or
 29 theris. And this to 3ou a toene, seith the Lord, that Y visite vp on 3ou in this place, that 3ee wite, for verrely shul be fulfild my wrdus a3en 3ou in to euel.
 30 These thingus seith the Lord, Lo! Y shal take Farao, king of Egipt, in the hond of his enemys, and in the hond of men sechende the soule of hym, as Y toc Sedechie, king of Juda, in the hond of Nabugodonsor, king of Babiloyne, his enemy, and sechende his soule^z.

CAP. XLV.

1 The wrd that spac Jeremye, the profete, to Baruch, the sone of Neri, whan he hadde write these wrdus in the boc, of the mouth of Jeremye, the ferthe 3er of Joachym, sone of Josie, king of Juda,
 2 seiende, These thingus seith the Lord 3 God of Irael to thee, Baruch. Thou seidist, Wo to me wrecche, for addid hath the Lord sorewe to my sorewe; I tra-
 4 uailede in my weiling, and reste Y fond not. These thingus seith the Lord, Thus thou shalt sei to hym, Lo! whom Y bildide^a, Y destro3e, and whom Y plauntede,
 5 Y pulle vp, and al this lond. And thou sechest to thee grete thingus; wile thou not seche, for lo! Y shal bringe euel vp on eche flesh, seith the Lord, and Y shal 3yue to thee thi soule in to hele, in alle places, to whiche euer thou shalt go.

CAP. XLVI.

1 The^b wrd of the Lord 'that is do^c to 2 Jeremye, profete, a3en Jentiles; to Egipt, a3en the ost of Farao Nechao, king of Egipt, that was biside the flod of Eufra-
 ten, in Carkamys, whom smot Nabugodonsor, king of Babiloyne, in the ferthe 3er of Joachym, sone of Josie, king of

entren in to the lond of Egipt, to dwelle there, schulen wite, whos word schal be fillid, myn ether hern. And this *schal be*²⁹ a signe to 3ou, seith the Lord, that Y schal visite on 3ou in this place, that 3e wite, that verili my wordis schulen be fillid a3ens 3ou in to yuel. The Lord seith these³⁰ thingis, Lo! Y schal bitake Farao, the kyng of Egipt, in to the hond of hise enemyes, and in to the hond of hem that seken his lijf, as Y bitook Sedechie, the^h kyng of Juda, in to the hond of Nabugodonsor, kyng of Babiloyne, his enemye, and sekynge his lijf.

CAP. XLV.

The word that Jeremye, the profete,¹ spak to Baruc, the sone of Nerie, whanne he hadde write these wordis in the book, of the mouth of Jeremye, in the fourthe 3eer of Joachym, the sone of Josie, kyng of Juda, and seide, The Lord God of Israel² seith these thingis to thee, Baruc. Thou³ seidist, Wo to me wretche, for the Lord encreesside sorewe to my sorewe; Y tra-
 4 uelide in my weilyng, and Y foond not reste. The Lord seith these thingis, Thus⁴ thou schalt seye to hym, Lo! Y distrie hem, whiche Y bildide, and Y drawe out hem, whiche Y plauntide, and al this lond. And sekist thou grete thingis to thee? nyle⁵ thou seke, for lo! Y schal brynge yuel on ech man, seith the Lord, and Y schal 3yue toⁱ thee thi lijf in to helthe, in alle places, to whiche euer *places* thou schalt go.

CAP. XLVI.

The word of the Lord, that was maad¹ to Jeremye, the profete, a3ens hethene men; to Egipt, a3ens the oost of Farao² Nechao, kyng of Egipt, that was bisidis the flood Eufrates, in Charchamys, whom Nabugodonsor, kyng of Babiloyne, smoot, in the fourthe 3eer of Joachym, sone of

^z soule, or *lijf* АГНК. soule, or his *lyf* E sec. m. ^a bilde A. ^b That don is the E pr. m. ^c Om. E pr. m.

^h Om. I. ⁱ Om. N.

3 Juda. Greitheth sheeld and target, and
 4 goth forth to bataile. Ioyneth hors, and
 stezeth vp, see hors men; stondesth in
 helmes, pulsheth speres, clotheth you with
 5 habiriownus. What thanne? I sa; hem
 ferd, and the backes turnende, the^d stronge
 men of hem hewen down; and thei floun
 togidere hastid, ne thei beheelden; ferd on
 6 eche syde, seith the Lord. Flee schal not
 the swifte, ne the stronge weene hymself
 to be saued; to the north, biside the
 flod of Eufraten, thei ben ouercome, and
 7 felden^e doun^f. Who is this, that as the
 flod stezeth vp, and as of flodis swollen
 8 his swolewis? Egipt at licesse^g of a flod
 stezeth vp, and as flodus shul be moued
 his flowingus; and 'he shall^h sey, Stezende
 vp Y shal 'couere the ertheⁱ destrozse cite^k,
 9 and his dwelleres. Stezeth vp hors, and
 ful out ioze thin chares; and go forth,
 stronge men, Ethiopie and Libie, holdende
 sheeld, and Liddy, takende and throwende
 10 arwis. That dai forsothe of the Lord
 God of ostus, dai of veniaunce, that he
 take veniaunce of his enemys; deuouren
 shal the swerd, and be fulfid, and be to-
 drunke with the^l blod of hem^m; victorieⁿ
 sacrificse forsothe of the Lord of ostus in
 the lond of the north, biside the flod of
 11 Eufraten. Steze^o vp in to Galaad, and tac
 the gumme, that is clepid recyne, thou
 maiden do3ter of Egipt. In veyn thou
 hast multeplyed medecynes; helthe shal
 12 not be to thee. Herden Jentiles thi shen-
 shepe, and thi zellinge fulfide the erthe;
 for^p the stronge man putte a3en the
 stronge man, and bothe togidere fellen.
 13 The wrd that the Lord spac to Jeremye,
 the profete, vp on that that to come was
 Nabugodonosor, king of Babyloyn, and
 14 to smyte the lond of Egipt. Telleth to
 Egipt, and herd maketh in Magdalo, and
 eft sowne it^q in Memfys, and in Tapnys
 seith, Stond, and greithe thee, for de-

Josie, kyng of Juda. Make 3e redi scheeld 3
 and targat, and go 3e forth to batel. Ioyn 4
 3e horsis, and stie, 3e knyztis; stonde 3e in
 helmes^k, polische 3e speris, clothe 3e you
 in haburiowns. What therfor? Y si3 hem 5
 dredeful^l, and turnynge the backis, the
 stronge men of hem slayn; and thei fled-
 den swiftli. and bihelden not; drede *was*
 on ech side, seith the Lord. A swift man 6
 schal not fle, and a strong man gesse not
 hym silf to be saued; at the north, bisidis
 the flood Eufrates, thei weren ouer comun,
 and fellen doun. Who is this, that stieth 7
 as a flood, and hise swelewis wexen greet
 as of floodis? Egipte stiede at the lic- 8
 nesse of a flood, and hise wawis schulen
 be mouyd as floodis; and it schal seie, Y
 schal stie, and hile the erthe; Y schal leese
 the citee, and dwelleris therof. Stie 3e 9
 on^m horsis, and make 3e ful out ioie in
 charis; and stronge men, come forth, E-
 thiopie and Libie, holdynge scheeld, and
 Lidii, takynge and schetyng arowis. For- 10
 sothe that dai of the Lord God of oostis
 is a dai of veniaunce, that he take ven-
 iaunce of hise enemyes; the swerd schal
 deuoure, and schal be fillid, and schal
 greetli be fillid with the blod of hem;
 for whi the slayn sacrifice of the Lord of
 oostis is in the lond of the north, bisidis
 the flood Eufrates. Thou virgyn, the dou3- 11
 ter of Egipt, stieⁿ in to Galaad, and take
 medicyn. In veyn thou schalt multiplie
 medecyns; helthe schal not be to thee.
 Hethene men herden thi schenscipe, and 12
 thi zellyng fillide the erthe; for a strong
 man hurtlide a3ens a strong man, and
 bothe fellen doun togidere. The word 13
 which the Lord spac to Jeremye, the pro-
 fete, on that that Nabugodonosor, kyng
 of Babiloyne, was to comynge, and to
 smytyng the lond of Egipt. Telle 3e to 14
 Egipt, and make 3e herd in Magdalo, and
 sowne it in Memphis, and seie 3e in Taph-

^d and the *AE pr. m.* ^e fellen *E pr. m.* ^f Om. *AEGHK.* ^g the lickenes *K.* ^h Om. *E pr. m.* ⁱ steze,
 couerende erthe *E pr. m.* coueren erthe *E sec. m. G pr. m. AK.* ^k citees *A.* ^l Om. *AGH.* ^m men *AGHK.*
ⁿ Om. *C pr. m.* ^o Steieth *A.* ^p and *E pr. m.* ^q Om. *E pr. m.*

^k helmes, *ether basynetis CEFHGKMN PQRSUVX.* ^l dredeful, *ether aferd CEFHGKMN PQRSUVX.* ^m upon *I.*
ⁿ stie up *I.*

uoure shal swerd tho thingus that in^r
 15 thin enuyroun ben. Whi `to-rotide^s thi
 stronge^t? He stod not, for the Lord
 16 turnede hym vp so doun. He multe-
 pliede men fallende, and the man fel to
 his nezhebore; and thei shul seyn, Ris^{tt},
 and turne wee a3een to oure puple, and
 to the lond of oure birthe, fro the face
 17 of the swerd of the culuer. Clepeth the
 name of Farao, king of Egipt; tyme^u
 18 hath bro3t noise. I lyue, seith the king,
 Lord of ostus his name; for as Thabor
 in mounteynes, and as Carmel in the se,
 19 he shal come. Vesseles of transmygra-
 cioun mac to thee, thou dwelleresse, do3-
 ter of Egipt; for Memfys in wilderness
 shal ben, and be forsoken and vnhabit-
 20 able^v. The she calf fair and shapli Egipt;
 the prickere fro the north shal come to
 21 hir^w. Also his hirid men, that woneden^x
 in his myddel as fattyd calues, ben turn-
 ed, and floun togidere, ne my3te stonde;
 for the dai of the sla3ter of them shal
 come vp on hem, tyme of ther visityng.
 22 His vois as of bras shal sowne, for with
 the ost thei shul go forth, and with axes
 thei shul come to hym. As fallende doun
 23 trees thei heewe^y doun his wilde wode,
 seith the Lord, that mai not be noum-
 bred; they ben multiplid aboue locustus,
 24 and ther is not in them noumbre. Con-
 foundid is the do3ter of Egipt, and take
 in the hond of the puple of the north,
 25 seide the Lord of ostus, God of Israel. Lo!
 Y shal visite `vp on^z the noise of Alisaun-
 dre, and vp on Farao, and vp on Egipt,
 and vp on his godus, and vp on his kinges,
 26 and vp on hem that trosten in hym. And
 Y shal 3yuen hem in^a the hond of men
 sechende the lif of hem, and in to the
 hondus of Nabugodonosor, king of Babi-
 loyne, and in to the hondus of his ser-
 uauns; and after these thingus it shal
 be dwellid, as in the rathere dazes, seith
 27 the Lord. And thou, my seruaunt Jacob,
 ne drede thou, ne take ferd, thou Israel;

nys, Stonde thou, and make thee redi, for
 a swerd schal deuoure tho thingis that
 ben bi thi cumpas. Whi hath thi strong¹⁵
 man wexe rotun? He stood not, for the
 Lord vudurturnede hym. He multipliede¹⁶
 falleris, and a man felle doun to his nei3-
 bore; and thei schulen seie, Rise 3e, and
 turne we a3en to oure puple, and to the
 lond of oure birthe, fro the face of swerd
 of the culuer. Clepe 3e the name of Farao,¹⁷
 kyng of Egipt; the tyme hath brou3t
 noise. Y lyue, seith the kyng, the Lord¹⁸
 of oostis *is* his name; for it schal come
 as Thabor in hillis, and as Carmele in the
 see. Thou dwelleresse^o, the^p dou3ter of
 Egipt, make to thee vessels of passyng
 ouer; for whi Memfis schal be in to wil-
 dirnesse, and schal^q be forsakun vnhabit-
 able. Egipt *is* a schapli cow calf, and fair;²⁰
 a prickere fro the north schal come to it.
 Also the hirid men therof, that liueden as²¹
 caluys maad fatte in the myddis therof,
 ben turned, and fledden togidere, and
 mijten not stonde; for the dai of sleyng
 of hem schal come on hem, the tyme of
 the^r visityng of hem. The vois of hem²²
 schal sowne as of bras, for thei schulen
 haste with oost, and with axis thei schulen
 come to it. As men kittyng doun trees
 thei kittiden doun the forest therof, seith²³
 the Lord, which mai not be noumbrid;
 thei ben multiplid ouer locustis, and no
 noumbre is in hem. The dou3tir of Egipt²⁴
 is schent, and bitakun in to the hond of
 the puple of the north, seide the Lord of²⁵
 oostis, God of Israel. Lo! Y schal visite
 on the noise of Alisaundre, and on Farao,
 and on Egipt, and on the goddis therof,
 and on the kyngis therof, and on hem
 that tristen in hym. And Y schal 3yue²⁶
 hem in to the hondis of men that seken
 the lijf of hem, and in to the hondis of
 Nabugodonosor, kyng of Babiloyn, and
 in to^s the hondis of hise seruauntis; and
 aftir these thingis it schal be enhabitid,
 as in the formere daies, seith the Lord.

^r bi *AE sec. m. K sec. m.* ^s to-stank *E pr. m.* ^t stronge man *G sec. m.* ^{tt} Rijse we *K pr. m.* ^u and tyme *A.*
^v vnhabitable shal ben *E pr. m.* ^w thee *E pr. m.* ^x moueden *A.* ^y heweden *A.* ^z vp *H.* ^a into *GH.*

^o dwellere *G.* ^p thou *G.* ^q it schal *I.* ^r Om. *I.* ^s Om. *N.*

for lo! Y saaf shal make thee fro aferr^b,
and thi^c sed fro the lond of his caitifte;
and turnen azen shal Jacob, and resten,
and be mad welsun, and ther shal not
28 ben, that fere hym. And wile thou not
drede, thou my seruaunt Jacob, seith the
Lord, for Y am with thee; for^d Y shal
waste alle Jentiles, to whiche I caste thee
out; thee forsothe I shal not waste, but
Y shal chastise thee in dom, ne as to an
ynnocent Y shal sparen to thee.

CAP. XLVII.

1 'That don is the wrd of the Lord^{dd} to
Jeremye, profete, azen Palestynus, er Fa-
2 rao shulde smyte Gasam. These thingus
seith the Lord, Lo! watris shul stezen
vp fro the north, and ben shul as a styff^e
strem flowende, and couere shul the lond,
and his plente, the chef cite^f and his
dwelleris. Crie shul men, and zelle shul
3 alle the dwelleris of the lond, fro^g the
noise of the bost of the armede men, and
of his fizteres, and fro the stiring of his
foure horsid carres, and fro the multi-
tude of his whelis. Beheelden^h not the
fadris the sonus with hondus losid a-
4 twynne, for the comyng of the dai in
whiche shul be wastid alle Filisteis; and
ben scatered Tirus and Sidon, with alle
his othere helpsⁱ. The Lord forsothe
destrozede Palestynes, the remnaun^k of
5 the yle of Capadoche. Ther cam ballid-
nesse vp on Gasam; al stille was Ascalon,
and the remnauns of the valei of hem.
Hou longe thou shalt be throwe down,
6 O! thou swerd of the Lord, hou longe
shalt thou not reste? Go in to thi shethe,
7 be thou refreshid, and be stille. What
maner shal it reste, whan the Lord shal
comaunde to it azen Ascalon, and azen
his regiouns ny; the se, and there he
shal withsei^l to it?

^b fer AGHK. ^c his AGHK. ^d and E pr. m. ^{dd} The word of the Lord that is don AG. ^e stem c pr. m.
^f citees A. ^g for AGHK. ^h and beheelden K. ⁱ helpers A. ^k remnaunt A. ^l comaunde E pr. m.

And thou, Jacob, my seruaunt, drede thou 27
not, and Israel, drede thou not; for lo!
Y schal make thee saaf fro fer place, and
thi seed fro the lond of his caitiftee; and
Jacob schal turne azen, and schal reste,
and schal haue prosperite, and noon schal
be, that schal make hym aferd. And Ja-28
cob, my seruaunt, nyle thou drede, seith
the Lord, for Y am with thee; for Y schal
waste alle folkis, to whiche Y castide thee
out; but Y schal not waste thee, but Y
schal chastise thee in doom, and Y schal
not spare thee as innocent.

CAP. XLVII.

The word of the Lord, that was maad 1
to Jeremye, the profete, azens Palestyns,
bifor that Farao sinoot Gaza. The Lord 2
seith these thingis, Lo! watris schulen stie
fro the north, and tho^t schulen be as a
stronde flowynge, and tho^t schulen hile
the lond, and the fulnesse therof, the citee,
and the dwelleris therof. Men schulen crie,
and alle the dwelleris of the lond schulen
zelle, for the noise of boost of armed men, 3
and of werriours of hym, and for mou-
yng of hise cartis, and multitude of hise
wheelis. Fadris bihelden not sonus with
clumsid hondis, for the^u comyng of the 4
dai in which alle Filisteis schulen be de-
stried; and Tirus schal be destried, and
Sidon with alle her othere helps. For the
Lord hath destried Palestyns, the reme-
nauntis of the ile of Capadocie. Ballid-5
nesse cam on Gaza; Ascalon was stille,
and the remenauntis of the valei of tho^v.
Hou longe schalt thou falle down, O^w! 6
swerd of the Lord, hou long schalt thou
not reste? Entre thou in to thi schethe,
be thou refreischid, and be stille. Hou 7
schal it reste, whanne the Lord comaund-
ide to it azens Ascalon, and azens the see
coostis therof, and there hath seide to it?

^t thei N. ^u Om. I. ^v hem N. ^w A! CEFGHKMN PQRSUVX.

CAP. XLVIII.

1 To Moab these thingus seith the Lord
of ostus, God of Irael. Wo vp on Nabo, for
wastid she is, and confoundid; taken is
Cariathiarým, confoundid is the stronge,
2 and tremblede^m; and ther is no mor ful
out iojng in Moab, a3en Esebon thei
tho3ten euel. Cometh, and scaterre wee it
fro the folc of kynde. Therefore stille thou
shalt be stille, and swerd shal folewe thee;
3 vois of the cry fro Oronaym, wastite, and
4 gret to-treding. To-treden is Moab, tell-
5 eth out theⁿ cry to his litil childer. Bi
the ste3ing vp forsothe Luyth wepende^o
ste3ede^{oo} vp in^p weping, for in the going
doun of Oronaym the euenys the 3elling
6 of to-treding herden. Fleeth, saueth^q
3oure soulis; and 3ee shul be as ⁱencian
7 trees^r in desert; for thi forsothe that
thou^s hadde^t trost in thi^u strengthingus,
and in thi tresores, thou also shalt ben
take. And Camos shal go in to transmy-
gracioun, his prestus and his princes to-
8 gidere; and the robbere shal come to
eche cheef cite, and no cheef cyte shal
be saued; and pershen shul valeys, and
wastid shul be wilde feldis, for the Lord
9 seyde. 3yueth flour to Moab, for flour-
ende he shal gon out; and his cites shul
10 be desert, and vnhabitable. Cursid that
doth the were of God^w gilendeli; and
cursid, that forfendeth his swerd fro blod,
11 ^{or repreuyng}e of synne^x. Fructuous was
Moab fro his waxende 3outhe, and he
restede in his drestis^y, ne is ouerheld fro
vessel in to vessel, and ⁱn to^z transmy-
gracioun he 3ide not; therefore abod stille
his tast in hym, and his smel is not
12 chaungid. Therefore lo! dazes comen,
seith the Lord, and Y shal sende to hym
ordeyneres, and araieres of litle wyn ves-
selus; and thei shul araien hym, and his
vesseles heelden out, and the litil wyn
13 vesselis of hem hurtlen togidere. And

CAP. XLVIII.

To Moab the Lord of oostis, God of 1
Israel, seith these thingis. Wo on Nabo,
for it is destried, and schent; Cariathia-
rym is takun, the stronge citee is schent,
and tremblide. And ful out ioiying is no 2
more in Moab, thei thou3ten yuel a3ens
Esebon. Come 3e, and leese we it fro folk.
Therfor thou beyng stille, schalt be stille,
and swerd schal sue thee. A vois of cry 3
fro Oronaym, distriyng, and greet sorewe.
Moab is defoulid, telle 3e cry to litil chil- 4
dren therof. For a man wepyng stiede 5
with wepyng bi the stiyng of Luyth, for
in the comyng doun of Oronaym enemyes
herden the 3ellyng of sorewe. Fle 3e, saue 6
3e 3oure lyues; and 3e schulen be as bromes
in desert. For that that thou haddist trist 7
in thi strengthis, and in thi tresouris, also
thou schalt be takun. And Chamos schal
go in to passyng ouer, the preestis therof
and the princes therof togidere. And a 8
robbere schal come to ech citee, and no
citee schal be sauýd; and valeis schulen
perische, and feeldi places schulen be dis-
tried, for the Lord seide. 3yue 3e the flour 9
of Moab, for it schal go out flouryng;
and the citees therof schulen be forsakun,
and vnhabitable. *He is cursid*, that doith 10
the werk of God gilefuli; and *he is cursid*,
that forbedith his swerd* fro blod†. Moab 11
was plenteouse fro his 3ong wexyng age,
and restide in hise drastis, nether was
sched out fro vessel in to vessel, and 3ede
not in to passyng ouer; therfor his taaste
dwellide in hym, and his odour is not
chaungid. Therfor lo! daies comun, seith 12
the Lord, and Y schal sende to it ordeyn-
ours, and arayeris of potels; and thei
schulen araye it, and thei schulen waste
the vessels therof, and hurtle togidere the
potels of hem. And Moab schal be schent 13
of Chamos, as the hous of Israel was
schent of Bethel, in which it hadde trist.

* swerd; that is, Goddis word.
v.
† blood; that is, penaunce for synnes. v.

^m trobrid A. ⁿ Om. E pr. m. ^o Om. AH. ^{oo} stiyng AG pr. m. K. ^p Om. AG pr. m. K. into G sec. m.
^q and saueth E pr. m. ^r brome AGHK. broom trees E sec. m. ^s 3ee C pr. m. E pr. m. ^t haddest E pr. m. AGH.
hadden C pr. m. ^u 3oure C pr. m. E pr. m. ^w the Lord A. the God C sup. ras. ^x Om. C et E pr. m.
Y wombe frutus C pr. m. E pr. m. ^z in the E pr. m.

confoundid shal be Moab fro Camos, as confoundid is the hous of Irael of^a Bethel, in
 14 whiche it hadde trost. What maner sey
 3ee, Stronge men wee ben, and stalwrthe
 15 men to fizte? Wastid is Moab, and his
 cites thei brenden vp, and hys chosen
 3unge men wente down in to slazter, seith
 16 the king, Lord of ostus his name. Ny3
 is the deth of Moab, that it come, and his
 17 eucl swiftli cometh ny3 ful myche. Coun-
 forteth hym, alle 3ee that ben in his cum-
 pas; alle 3ee that witen his name, seith,
 What maner is to-broke the stronge 3erde,
 18 the glorious staf? Cum down fro glorie,
 sit in thrist, thou dwelling of the do3ter
 of Dibon; for the wastere of^b Moab shal
 ste3e vp to thee, shal^c scatereth thi strength-
 19 ingus^d. In the weie stond, and bihold
 thou the dwelling of Aroer; aske hym
 20 fleende that scapede; sei, What fel? Con-
 foundid is Moab, for he is ouercome^e;
 3elleth, and crieth; telleth in Arnon, for
 21 wastid is Moab. And dom cam to the^f feldi
 lond, vp on Elon, and vp on Jesa, and
 22 vp on Mefath, and vp on Dibon, and vp
 on Nabo, and vp on the hous of Debal-
 23 thaym, and vp on Cariathiarym, and vp
 24 on Bethgamul, and vp on Bethmaou, and
 vp on Scarioth, and vp on Bosra, and
 vp on alle the cites of the lond of Moab,
 25 that aferr and that ny3 ben. Kut awei
 is the horn of Moab, and his armes to-
 26 brosid, seith the Lord. Drunkneth hym
 with the chalus of the wrathe of the
 Lord, for a3en the Lord he is rered out;
 and he shal hurtle the hond of Moab in
 his vomynge, and be shal in to scornynge^g
 27 and he. Forsothe he was in to scorn-
 yng to thee, Irael, as among theues thou
 shuldist han founde hym; therefore for
 thi wrdus that a3en hym thou speeke,
 28 caitif thou art lad. Lefeth cites, and
 dwelleth in a ston, 3ee dwelleris of Moab,
 and beth as a culuer bildende in the
 29 ouerest mouth of the hole. Wee han

Hou seien 3e, We ben stronge, and stal-14
 worthe men to fizte? Moab is distried,¹⁵
 and thei han brent the citees therof, and
 the chosun 3onge men therof 3eden down
 in to sleyng, seith the kyng, the Lord of
 oostis is his name. The perischyng of¹⁶
 Moab is ny3, that it come, and the yuel
 therof renneth ful swiftli. Alle 3e that¹⁷
 ben in the cumpas therof, coumforte it;
 and alle 3e that knowen the name therof,
 seie, Hou is the stronge 3erde brokun, the
 gloriouse staaf? Thou dwellyng of the¹⁸
 dou3tir of Dibon, go down fro glorie, sitte
 thou in thirst; for the distriere of Moab
 schal stie to thee, and he schal destrie
 thi strengthis. Thou dwellyng of Aroer,¹⁹
 stonde in the weie, and biholde; axe thou
 hym that fleeth, and hym that ascapide;
 seie thou, What bifelle? Moab is schent,²⁰
 for he is ouercomun; 3elle 3e, and crye;
 telle 3e in Arnon, that Moab is destried.
 And doom is comun to the lond of the²¹
 feeld, on Elon, and on Jesa, and on Me-
 phat, and on Dibon, and on Nabo, and on²²
 the hous of Debalthaym, and on Cariathia-²³
 rym, and on Bethgamul, and on Beth-
 maon, and on Scarioth, and on Bosra, and²⁴
 on alle the citees of the lond of Moab, that
 ben fer, and that ben ni3. The horn of²⁵
 Moab is kit awei, and the arm therof is
 al to-brokun, seith the Lord. Fille 3e him²⁶
 greetli, for he is reysid a3ens the Lord;
 and he schal hurtle down the hond^x of
 Moab in his spuyng, and he also schal be
 in to scorn. For whi, Irael, he was in to²⁷
 scorn to thee, as if thou haddist founde
 hym among theues; therfor for thi wordis
 whiche thou spakist a3ens hym, thou schalt
 be led prisoner. 3e dwelleris of Moab, for-²⁸
 sake^y citees, and dwelle^z in the stoon, and
 be 3e as a culuer makynge nest in the
 hizeste mouth of an hool. We han herd²⁹
 the pride of Moab; he is ful proud. Y3o
 knowe, seith the Lord, the hiznesse therof,
 and pride in word, and pride in beryng,

^a fro AGK. ^b Om. E pr. m. ^c and shal A.
^g stoncing c pr. m.

^b Om. E pr. m.

^c and shal A.

^d strengthis H.

^e bounden E pr. m.

^f Om. c.

^x lond A pr. m. CEFHGMNQRSVX. ^y forsaketh I. ^z dwelle 3e I.

herd the pride of Moab; proud 'he is^h gretli; his heizte forsothe, and his owne enhaunsyng, and pride, and the heizte
 30 of his herte, Y wot, seith the Lord; his bost, and his owne enhauncing, and that^l ther is not biside it his vertue, ne^k after
 31 that he myzte, it^l forcede to do. Therefore vp on Moab I shal weile^m, and to al Moab Y shal crien, to the men of the britil wal
 32 weilende. Of the weiling of Jaser Y shal wepe to thee, thou vyne of Sabamaⁿ; thi railingus passeden the se; vn to the se of Jaser thei ful camen vp on thi rep, and
 33 thi vyndage thi reuere fel. Don awei is ful out iozng and glading fro^o Carmel, and fro the lond of Moab, and wyn fro the presses Y toc down; the tredere of the grape the wont myrie song shal not
 34 syng. Of the cri of^p Esehon vnto Eleale and Jeesa^{pp} zeeuen ther vois, fro Segor vnto Oronaym the^q stoneid she^r calf; the watris forsothe of Nemrym
 35 shul be werst. And Y shal take away fro Moab, seith the Lord, the offrende in hee^ze thingus, and the sacrificende to^s his
 36 godus. Therefore myn herte to Moab as a trumpe of bras shal sowne, and myn herte to the men of the tili^t wal shal zyue soun of trumpis; for more he dide than he myzte, therefore thei persheden.
 37 Eche forsothe hed ballidnesse, and eche berd shauen shal be; in alle hondus the binding^u togidere, and vp on eche bac
 38 heire. And vp on alle the rooues of Moab, and in alle his stretus alle weiling, for he to-brosede Moab as a vessel
 39 vnprofetable, seith the Lord. What maner she is ouer come, and thei zelliden? hou Moab thre^z down the noll, and is confoundid? And Moab shal be in to scornyng, and in to exsauple^v to alle
 40 men in his cumpas. These thingus seith the Lord, Lo! as an egle he shall fleen out, and stretchen out his wengus to
 41 Moab. Taken is Carioth, and strenght-

and the hiznesse of herte, and the boost therof, and that the vertu therof is not ni^z, *ethir lijk* it, nethir it enforside to do bi^a that that it mi^zte. Therfor Y schal³¹ weile on Moab, and Y schal crie to al Moab, to the men of the erthene wal, that weilen. Of the weilyng of Jaser Y schal³² wepe to thee, thou vyner of Sabama; thi siouns passiden the see, tho camen 'til to^b the see of Jaser; a robbere felle in on thi ripe corn, and on thi vyndage. Ful out³³ ioye and gladnesse is takun awei fro Carmele, and fro the lond of Moab, and Y haue take awei wyn fro pressouris; a stampere of grape schal not syng a customable myri song. Of the cry of Esehon³⁴ 'til to^c Eleale and Jesa thei zauen her vois, fro Segor 'til to^c Oronaym a cow calf of thre zeer; forsothe the watris of Nemrym schulen be ful yuele. And Y schal take³⁵ awei fro Moab, seith the Lord, him that offrith in hiz places, and him that makith sacrifice to the goddis therof. Therfor³⁶ myn herte schal sowne as a pipe of bras to Moab, and myn herte schal zyue soun of pipis to the men of the erthene wal; for it dide more than it myzte, therfor thei perischiden. For whi ech heed *schal be*³⁷ ballidnesse, and ech beard schal be schauun; in alle hondis *schal be* bindyng togidere, and an heir *schal be* on ech bak. And al weilyng *schal be* on alle the roouys³⁸ of Moab, and in the stretis therof, for Y haue al to-broke Moab as an vnprofitable vessel, seith the Lord. Hou is it ouer-³⁹ comun, and thei zelliden^d? hou hath Moab cast down the nol, and is schent? And Moab schal be in to scorn, and in to ensauple to alle men in his cumpas. The Lord⁴⁰ seith these thingis, Lo! as an egle he schal fle out, and he schal stretche forth hise wyngis to Moab. Carioth is takun,⁴¹ and stronge holdis ben takun; and the herte of stronge men of Moab schal be in that dai, as the herte of a womman trauel-

^h thou art *E pr. m.* ⁱ Om. *AGHK.* ^k and ne *E pr. m.* ^l he *H.* ^m wake *E pr. m.* ⁿ Gabama *AGHK.*
^o of *K.* ^p Om. *AEGK.* ^{pp} Leesa *C.* ^q and the *E pr. m.* ^r destrozende she *E pr. m.* ^s in hethingus
to *E pr. m.* ^t tilid *C pr. v.* ^u e^zen *E pr. m.* ^v ensample *G.*

^a aftir *I.* ^b vnto *I.* ^c vnto *I.* ^d zeldiden *N.*

ingus ben ca3te; and ben shal the herte of stronge men in that dai, as the herte of a womman trauailende with child. 42 And cese shal Moab to ben a puple, for 43 a3en the Lord it gloriede. Inward ferd, and dich, and grene vp on thee, O! dwell- 44 ere of Moab, seith the Lord. Who shal flee fro the face of the ferd, shal falle in to the dich; and who shul ste3e vp fro the dich, shul be take with grene. Y shal bringe to forsothe vp on Moab the 3er of visiting^w of hem, seith the Lord. 45 In the shadewe of Esebon stode thei fro the grene fleende, for fyr wente out fro Esebon, and flaume from the myddel of Sion; and deuoure it shal the parte^x of Moab, and the top of the sonus of noise. 46 Wo to thee, Moab; pershedist, thou puple of Camos, for ca3t ben thi sonus, and thi 47 do3tris in to caitifte shul be lad. And Y shal turne the^y caitifte of Moab in the last dazes, seith the Lord.

CAP. XLIX.

1 Hyderto the domes of Moab. Also to the sonus of Amon these thingus seith the Lord. Whether ben not the sonus of Israel, or eir is not to it? whi thanne the eritage weldith Melchon Gad, and his 2 puple in^z his 'cheef cites^a dwellide? Therefore lo! dazes comen in thee, seith the Lord, and herd Y shal make vp on Rabath of the sonus of Amon the gnasting^b of bataile; and he^c shal be in to noyse^d scatered, and his do3tris with fyr shal be brend, and Israel shal welde his welderes, 3 seith the Lord. 3elle thou, Esebon, for wastid is Hai; crieth, 3ee do3tris of Rabath, girdeth 3ou with heires, weileth, and goth aboute bi heggis; for Melchon in to transmygracioun shal be bro3t, his 4 prestus and his princes togidere. What gloriest thou in valeis? Flowede down thi valei, thou do3ter delicat, that trostedist in thi tresores, and seidist, Who

ynge of child. And Moab schal ceesse to 42 be a puple, for it hadde glorie a3ens the Lord. Drede, and diche, and snare *is* on 43 thee, thou dwellere of Moab, seith the Lord. He that fleeth fro the face of 44 drede, schal falle in to a diche; and thei that stien fro the dyche, schulen be takun with a suare. For Y schal brynge on Moab the 3eer of the visitacioun of hem, seith the Lord. Men fleyng from the snare 45 stoden in the schadewe of Esebon, for whi fier 3ede out of Esebon, and flawme from the myddis of Seon; and deuouride a part of Moab, and the cop of the sonus of noise. Moab, wo to thee; thou puple of 46 Chamos, hast perischid, for whi thi sonus and thi dou3tris ben takun in to caitiftee. And Y schal conuerte the caitiftee of Moab 47 in the laste daies, seith the Lord. Hidur to ben the^e domes of Moab.

CAP. XLIX.

'Go 3e^f to the sonus^g of Amon. The 1 Lord seith these thingis. Whether no sonus ben of Israel, ether an eir is not to it? whi therfor weldide Melchon the eritage of Gad, and the puple therof dwellide in the citees of Gad? Lo! daies comen, 2 seith the Lord, and Y schal make the gnaisting of batel herd on Rabath of the sonus of Amon; and it schal be distried in to noise, and the vilagis therof schulen be brent with fier, and Israel schal welde hise welderis, seith the Lord. 3elle 3e, 3 Esebon, for Hay is distried; crie, 3e dou3tris of Rabath, girde 3ou with heiris, weile 3e, and cumpasse^b bi heggis; for whi Melchon schal be lad in to passyng ouer, the prestis therof and princes therof togidere. What hast thou glorie in valeis? 4 Thi valeis fleetⁱ awei, thou delicat dou3ter, that haddist trist in thi tresours, and seidist, Who schal come to me? Lo! Y schal 5

^w the visiting *E*. ^x paard *AK*. parde *G pr. m.* ^y *Om. K.* ^z and *c.* ^a *Om. E pr. m.* ^b or noyse *c sec. m.* ^c *marg. E sec. m. marg. K.* gnastyng, or noise *G.* ^d *it AGHK.* ^e a mynde hipil *c pr. m. E pr. m.* a noyse *E sec. m.* an noyse *AK.*

^e *Om. I.* ^f *Om. I.* ^g sonus *also I.* ^b cumpasseth *I.* ⁱ fletiden *I.* fleetith *s.*

5 shal come to me? Lo! Y shal bringen
 in ferd vp on thee, seith the Lord God
 of ostus, God of Israel, of alle that ben in
 thi cumpas; and 3ee shul be scatered, eche
 fro 3oure sijt, ne shal be, that gedere the
 6 fleeres. And after these thingus Y shal
 make to turne a3een the fleeres and the
 caitifes of the sonus of Amon, seith the
 7 Lord. To Idume these thingus^e seith
 the Lord God of ostus. Whether no mor
 is wisdam in Theman? Pershede counseil
 fro^f sonus, vnprofitable mad is the wisdam
 8 of hem. Fleeth, and turneth backus;
 goth down in to a swolewe^g, 3ee dwelleres
 of Dedan, for the perdicion of Esau Y
 haue^h bro3t vp on hym, tyme of his visit-
 9 ing. Yf grape kutteres hadden come, vp
 on thee thei shulden han laftⁱ a cluster
 braunch; if theues in ny3t hadden stohn,
 10 that shulde han suffisid to them. I for-
 sothe discoverede Esau, and openede his
 hid thingus, and he shal not moun be
 couered; wastid is his seed, and his bre-
 thern, and his ne3hebores, and he shal
 11 not be. Lef thi faderles childer, and Y
 shal make them to lyue, and thi widewis
 12 in me shul hope. For these thingus seith
 the Lord, Lo! to whom was not don,
 that thei shulde drinke chalis^k, drink-
 ende thei shul drinke; and thou as inno-
 cent shalt be laft? thou^l shalt not be in-
 nocent, but drinkende thou shalt drinke.
 13 For bi myself Y swor, seith the Lord,
 for in to wilderness and in to repref,
 and in to desert, and in to cursing shal
 be Bosra; and alle his cites shul ben^m in
 14 to euere lastende wildernessisⁿ. Herd
 thing^o Y herde of the Lord, and a legat
 to Jentilis is sent; beth gedered, and
 cometh a3en it, and rise wee togidere to^p
 15 bataile. Lo! forsothe a litil child Y 3af
 thee in Jentilis, despisable among men.
 16 Thin owne hauncyng desceyuede thee,
 and the pride of thin herte, that dwellist
 in cauys of the ston, and^q to cacche

bringe in drede on thee, seith the Lord
 God of oostis, God of Israel, of alle men
 that ben in thi cumpasse; and 3e schulen
 be scaterid, ech bi hym silf, fro 3oure sijt,
 and noon schal be, that gadere hem that
 fleen. And after these thingis Y schal⁶
 make the fleeris and prisoneris of the
 sones of Amon to turne a3en, seith the
 Lord. To Ydumee the Lord God of oostis⁷
 seith these thingis. Whether wisdom is no
 more in Theman? Council perischide fro
 sones, the wisdom of hem is maad vnpro-
 fitable. Fle 3e, and turne 3e backis^k; go⁸
 down in to a swolowe, 3e dwelleris of De-
 dan, for Y haue brou3t the perdicion of
 Esau on hym, the tyme of his visitacioun.
 If gadereris of grapis hadden come on⁹
 thee, thei schulden haue left a clustre;
 if theues in the nigt, thei schulden haue
 rauyschid that that suffiside to hem. For-¹⁰
 sothe Y haue vnhilid Esau, and Y haue
 schewid the hid thingis of hym, and he
 mai not mow be hid; his seed is distried,
 and hise britheren, and hise neizboris, and
 it schal not be. Forsake thi fadirles chil-¹¹
 dren, and Y schal make hem to lyue, and
 thi widewis schulen hope in me. For the¹²
 Lord seith these thingis, Lo! thei drynk-
 ynge schulen drynke, to whiche^l was no
 doom, that thei schulden drynke the cuppe.
 And schalt thou^{ll} be left as innocent? thou
 schalt not be innocent, but thou drynk-
 ynge schalt drynke. For Y swoor bi my¹³
 silf, seith the Lord, that Bosra schal be
 in to wildirnesse, and in to schenschipe,
 and in to forsakyng, and in to cursyng;
 and alle the citees therof schulen be in to
 euerlastyng wildirnessis. I herde an¹⁴
 heryng of the Lord, and Y am sent a
 messenger to hethene men; be 3e gaderid
 togidere, and come 3e a3ens it^m, and rise
 we togidere in to batel. For lo! Y haue¹⁵
 3oue thee a litil oon among hethene men,
 despisable among men. Thi boost, and¹⁶
 the pride of thin herte, hath disseyued

^e Om. *E pr. m.* ^f of *A.* ^g swol3 *C pr. m.* ^h ha *K.* ⁱ laft vpon thee *E pr. m.* ^k chalicis *AGHK.*
^l and *K.* ^m Om. *C.* ⁿ wilderness *C.* ^o thingis *A.* Om. *E pr. m.* ^p in to *AEGHK.* ^q Om. *E pr. m.*

^k the backis *I.* ^l whom *I.* ^{ll} thou schalt *C.* ^m hem *AI.*

forcest the heizte of the hil; whan thou shalt enhaunce as an egle thi nest, thennus Y shal drawe thee, seith the Lord.
 17 And be shal Idume desert; eche^r that shal passe bi it, shal stoneyn, and whistle
 18 vp on alle his veniaunces; as turned vp so doun is Sodom and Gomor, and his ny³ wonyngus, seith the Lord. Ther shal not dwelle there a man, and ther shal
 19 not tiln it the sone of man. Lo! as a leoun he shal steze vp, and of the pride of Jordan to a stalwrthe fairnesse; for sodeynli to renne Y shal make hym^s to it; and who shal be the chosen, whom Y shal bifor pute to^t hym? Who forsothe lic^u me, and who shall susteyne me, and who is this^v shepperde, that
 20 withstant to my chere? Therefore hereth the counseil of the Lord, that he^w wente in of^x Edom, and his tho³tus, that he tho³te of the dwelleres of Theman. Yf the litle childer of the floce^y shul not throwe them doun, no^z but they shuln^a
 21 scatere with them ther dwelling. Fro the vois of the falling of hem to-stirid is the erthe; cry in the rede se 'is herd^b
 22 of his vois. Lo! as an egle he shal stezen vp, and fleen awei, and he shall spreden out his wengus vp on Bosra; and shal^c ben the herte of stronge men of Idume in that dai, as the herte of a
 23 womman trauailende with childe. To Damasch. Confoundid is Emath and Arfath, for werst heering thei herden; thei ben disturbid in the se, for bisynesse thei
 24 myzten not reste. Losid atwynne is Damasch, turned is in to flizt; trembling ca³te it, anguysshes and sorewis heelden
 25 it, as a trauailende with childe. Hou thei forsoke the preisable cyte, the^d chef cite of gladnesse? Therefore fallen shul his zunge men in his stretes, and alle the men of bataile shul become stille in that
 27 dai, seith the Lord of ostus. And Y shal teende vp fyr in the wal of Damasch,

thee, that dwellist in the caues of stoon, and enforsist to take the hiznesse of a lital hil; whanne thou as an egle hast reised thi nest, fro thennus Y schal drawe thee doun, seith the Lord. And Ydumee schal¹⁷ be forsakun; ech man that schal passe bi it, schal wondre, and schal hisse on alle the woundis therof; as Sodom and Gom¹⁸ mor is distried, and the ni³ citees therof, seith the Lord. A man schal not dwelle there, and the sone of man schal not enhabite it. Lo! as a lioun he schal stie,¹⁹ fro the pride of Jordan to the strong fairnesse; for Y schal make hym renne sudenli to it; and who schal be the chosun man, whom Y schal sette bifore hym? For who is^{is} lijk to me, and who schal suffre me? and who is this^v scheepherde, that schal azenstonde my cheer? Therfor here ze²⁰ the council of the Lord, which he took of Edom, and his thou³tis, whiche he thou³te of the dwellers of Theman. If the litle of the floce caste not hem doun, if thei distrien not with hem the dwellyng of hem, *ellis no man 3yue credence to me.* The erthe was mouyd of the vois of fall-²¹ yng of hem; the cry of vois therof was herd in the reed see. Lo! as an egle he²² schal stie, and fle out, and he schal sprede abroad hise wynges on Bosra; and the herte of the strong men of Idumee schal be in that dai, as the herte of a womman trauelynge of child. To Damask. Emath²³ is schent, and Arphath, for thei herden a ful wickid heryng; thei weren disturbid in the see, for angwisch thei mi³zten not haue reste. Damask was discourmfortid,²⁴ it was turned in to flizt; tremblyng took it, angwischis and sorewis helden it, as a womman trauelynge of child. How²⁵ forsoken thei a preisable citee, the citee of gladnesse? Therfor the zonge men therof²⁶ schulen falle in the stretis therof, and alle men of batel schulen be stille in that dai, seith the Lord of oostis. And Y schal²⁷

^r and eche *E pr. m.* ^s Om. *c pr. m.* ^t Om. *k.* ^u lijk to *A.* ^v the *c.* ^w Om. *E pr. m.* ^x fro *E pr. m.* ^y king *E pr. m.* ^z Om. *c pr. m. E pr. m. AGHK.* ^a Om. *A.* ^b heering is *E pr. m.* ^c he shal *E pr. m.* ^d Om. *E pr. m.*

28 and deuoure the wallis of Benadab. To Cedar, and^e to the reumys of Asor, that Nabugodonosor, king of Babiloyne, smot, these thingus seith the Lord. Riseth, and stezeth vp to Cedar, and wasteth the
 29 sonus of the est. Ther tabernaclis and ther flockes thei shul taken; ther skynnus, and alle^f ther vesseles, and ther camailes thei shul gedere to them; and thei shul clepe vp on hem ferd in his cumpas.
 30 Fleeth, goth awei hugeli in swolewes, sitteth, that dwellen Asor, seith the Lord. Nabugodonosor, king of Babiloyne, wente in forsothe azen zou conseil, and tho3te
 31 azen zou tho3tis. Riseth, and stezeth vp to a quyete folc of kinde, and dwellende trostili, seith the Lord; not dores ne his
 32 barres, alone dwellen. And ben shul ther camailes in to reuyng, and the multitude of bestus in to prei; and Y shal scaterere them in to eche wind, that ben dodded in to the her^g, and of eche coest of hem Y shal bringe deth vp on hem, seith the
 33 Lord. And Asor shal be in to dwelling of dragounus, desert vnto withoute ende; ther shal not dwelle there a man, ne tiln
 34 it the sone of man. That don is the wrd of the Lord to Jeremye, the profete, azen Elam, in the bigynnyng of the regne
 35 of Sedechie, king of Juda, seiende, These thingus seith the Lord of ostus, God of Irael, Lo! I shal to-breke the bowe of
 36 Elam, and take ther strengthe. And Y shal bringe in vp on Elam foure wyndus fro the foure coestus of heuene, and Y shal wynewe them in to alle these windus; and ther shal not be folc of kinde, to whiche come not the^h ferr fleende ofⁱ
 37 Elam. And Y shal make Elam to dreden biforn alle his enemys, and in the sizte of men sechende the soule of hem; and Y shal bringe in vp on hem euel, the wrathe of my wodnesse, seith the Lord, and Y shal sende vp on hem swerd, to the tyme
 38 that Y to-waste them. And Y shal sette my see in Elam, and leese thennus kingus

kyndle fier in the wal of Damask, and it schal deuoure the bildyngis of Benadab. To Cedar, and to the rewme of Azor,²⁸ which Nabugodonosor, kyng of Babiloyne, smoot, the Lord seith these thingis. Rise 3e, and stieⁿ to Cedar, and distrie 3e the sones of the eest. Thei schulen take the
 29 tabernaclis of hem, and the flockis of hem; thei schulen take to hem the skynnues of hem, and alle the vessels of hem, and the camels of hem; and thei schulen clepe on hem inward drede in cumpas. Fle 3e, go
 30 3e awei greetli, 3e that dwellen in Asor, sitte^o in swolewis, seith the Lord. For whi Nabugodonosor, kyng of Babiloyne, hath take counceil azens zou, and he thou3te
 31 thou3tis azens zou. Rise 3e togidere, and stie³¹ 3e to a pesible folk, and dwellinge tristili, seith the Lord; not doris nether^p barris *ben* to it, thei^q dwellen aloone. And
 32 the camels of hem schulen be in to ra-uyschyng, and the multitude of her beestis in to prey; and Y schal schatere hem in to ech wynd, that ben biclippid on the long heer, and bi ech coost of hem Y schal brynge perischyng on hem, seith the Lord. And Asor schal be in to a dwellyng place
 33 of dragouns; it schal be forsakun 'til in to^r withouten ende; a man schal not dwelle there, nether the sone of man schal enhabite it. The word of the Lord that
 34 was maad to Jeremye, the profete, azens Elam, in the bigynnyng of the rewme of Sedechie, kyng of Juda, and seide, The
 35 Lord of oostis, God of Irael, seith these thingis, Lo! Y schal breke the bowe of Elam, and Y schal take the strengthe of hem. And I schal bringe on Elam foure
 36 wyndis; fro foure coostis of heuene, and Y schal wyndewe^s hem in to alle these wyndis, and no folc schal be, to which^t the fleeris of Elam schulen not come. And
 37 Y schal make Elam for to dreden bifore her enemyes, and in the sizt of men sek-nyge the lijf of hem; and Y schal brynge on hem yuel, the wraththe of my strong

^e in E. ^f Om. A. ^g hed CE pr. m. ^h Om. AE sec. m. GHK. ⁱ fro AGHK.

ⁿ stieth I. ^o sitteth I. ^p ne I. ^q and thei A pr. m. ^r vnto I. ^s wynewe I. ^t whom I.

39 and princes, seith the Lord. In the laste
forsothe dazes Y shal make to be turned
a3een the caitifes of Elam, seith the
Lord.

veniaunce, seith the Lord; and Y schal
sende after hem a swerd, til Y waste hem.
And Y schal sette my kyngis seete in 38
Elam, and Y schal leese therof kyngis,
and princes, seith the Lord. But in the 39
laste daies Y schal make the prisoneris of
Elam to turne a3en, seith the Lord.

CAP. L.

1 The wrd that the Lord spac of Babi-
loyne, and of the lond of Caldeis, in the
2 hond of Jeremye, profete. Telleth in
folkus of kinde, and herd maketh; rereth
vp a tocne; precheth, and wileth not
hilyn; seith, Taken is Babilon, confound-
id is Bel, ouercomen is Maradac; con-
foundid ben his grauen thingus, ouercome
3 ben ther mawmetes. For ste3en vp shal
a3eus it folc of kinde fro the north, that
shall setten his lond in to wilderness;
and ther shal not be that dwelle in it,
fro man vn to beste; and thei ben moued,
4 and wenten awei. In tho dazes, and in
that tyme, seith the Lord, comen shul
the sonus of Irael, they and the sonus of
Juda togidere, goende and wepende shul
go forth; and the Lord ther God thei
5 shul seche in Sion, and aske the weie.
Hider ther faces shul come, and ben set
to^k the Lord with euere durende pes co-
uenant, that with no for3eting shal be
6 don away. The flocl¹ lost mad is my
puple, ther shepperdus bigiliden hem, and
maden to be vagaunt in mounteynus; fro
mounteyu in to hil thei passeden, thei
7 for3eeten of ther couche. Alle that
founden, eete them, and ther enemys
seiden, We han not synned, for thi that
thei^m han synned to the Lord, to the
fairnesse of rijtwisnesse, and to the abid-
8 ing of ther fadris, to the Lord. Goth
awei fro the myddel of Babiloyne, and
fro the lond of Caldeis; goth out, and
9 beth as goet bifor the flocl. For loo! Y
shal rere, and bringe in to Babiloyne
the congregacioun of manye Jentilis, fro

CAP. L.

The word which the Lord spac of Ba-
biloyne, and of the lond of Caldeis, in the
hond of Jeremye, the profete. Telle 3e 2
among hethene men, and make 3e herd;
reise 3e a signe; preche 3e, and nyle 3e
holde stille; seie 3e, Babiloyne is takun,
Bel is schent, Maradach is ouer comun;
the grauun ymagis therof ben schent, the
idols of hem ben ouer comun. For a folk 3
schal stie fro the north a3enus it, which
folk schal sette the lond therof in to wil-
dirnesse; and noon schal be that schal
dwelle thereynne, fro man 'til to^u beeste;
and thei ben moued, and 3eden awei. In 4
tho daies, and in that tyme, seith the
Lord, the sones of Israel schulen come,
thei and the sones of Juda togidere, go-
yng and wepyng; thei schulen haaste,
and seke her Lord God in Sion, and thei 5
schulen axe the weie. Hider the faces of
hem schulen come, and thei schulen be set
to the Lord with boond of pees euerlast-
yng, which^v schal not be don awei by
ony for3etyng. My puple is maad a lost 6
flocl, the scheeptherdis of hem disseyueden
hem, and maden^w to go vnstabli in hillis;
thei passiden fro mounteyn in to a lital
hil, thei for3aten her bed. Alle men that 7
founden, eeten hem, and the enemyes of
hem seiden, We synned not, for that
thei synned to the Lord, the fairnesse
of rijtfulnesse, and to the Lord, the abid-
yng of her fadris. Go 3e awei fro the 8
myddis of Babiloyne, and go 3e out of the
lond of Caldeis, and be 3e as kydis before
the flocl. For lo! Y schal reise, and 9
bryng in to Babiloyne the gaderyng to-

^k in A. ¹ folk AG. ^m Om. E pr. m.

^u vnto I. ^v the whiche I. ^w maden hem I.

the lond of the north; and thei shul be greythedⁿ azen it, and in dai it shal be taken; his arewe as of the most strong man sleere, shal not be turned azeen
 10 voide. And Caldee shal be in to prei, and alle men wastende it shul be fulfild,
 11 seith the Lord. For see ful out iozen, and grete thingus speken, reuende awei myn eritage; for heeld out see ben as calues vpon^o gres, and see looweden as
 12 boolis. Confoundid ys zoure moder ful myche, and euened to pouder that gat zou; lo! the laste^p she shal be in folkes of kinde, and desert with oute weie, and
 13 driende. Fro the wraethe of the Lord it shall not ben enhabitid^q, but be turned al in to wilderness; eche that shal passe bi Babiloyne, shal stoneyn, and whistlen
 14 vp on alle his veniaunces. Beth redi azen Babilon bi enuyroun, alle that beenden bowe to fytten it down; spareth not to
 15 dartes, for to the Lord it synnede^r. Crieth azen it, oueral it 3af hond; fellen his foundemens, and destroyed ben his wallis; for the veniaunce of the Lord 'it is^s. Veniaunce taketh of it; as it dide, doth
 16 to it. Scatereth the sowere fro Babilon, and the holdende sikel in the^t tyme of rip, fro the face of the swerd of the culuer; eche to his puple shal be turned, and
 17 eche to ther^u lond shal fleen. Scatered^v is the floc of Irael, leownus threwen hym out; first eet hym king Assur, this the laste thre3 out his boenus, Nabugodonosor,
 18 king of Babiloyne. Therefore these thingus seith the Lord of ostus, God of Irael, Lo! I shal visite the king of Babiloyne, and his lond, as Y visitede king
 19 Assur; and Y shal bringe azeen Irael to his^w dwelling. And be fed shal Carmeel and Basan, and the^x mount of Effraym
 20 and Galaad shal be fulfild his soule. In tho dazis, and in that tyme, seith the Lord, shal be so3t the wyckenesse^y of Irael, and shal not be; and the synne of

gidere of grete folkis, fro the lond of the north; and thei schulen be maad redi azens it, and it schal be takun in the dai; the arowe therof as^x of^y a strong man a sleere, schal^z not turne azen voide. And
 10 Caldee schal be in to prey, alle that distrien it, schulen be fillid, seith the Lord. For
 11 see maken ful out ioye, and speken grete thingis, and rauyschen myn eritage; for see ben sched out as caluys on erbe, and lowiden^a as bolis. Zoure modir is schent
 12 greetli, and sche that gendride zou, is maad euene to dust; lo! sche schal be the last among folkis, and forsakun, with out weie, and drie. For the wraththe of
 13 the Lord it schal not be enhabitid, but it schal be dryuun al in to wildirnesse; ech that schal passe bi Babiloyne, schal wondre, and schal hisse on alle the woundis therof. Alle see that beenden bowe, be^b
 14 maad redi azens Babiloyne bi cumpas; ouercome see it, spare see not arowis, for it synnede to the Lord. Crye see azens it,
 15 euery where it 3af hond; the fundamentis therof fellen down, and the wallis therof ben distried; for it is the veniaunce of the Lord. Take see veniaunce of it; as it dide, do see to it. Leese see a sowere of
 16 Babiloyne, and hym that holdith a sikel in the tyme of heruest, fro the face of swerd of the culuer; ech man schal be turned to his puple, and ech man schal flee to his lond. Israel is a scaterid floc,
 17 liouns castiden out it; first kyng Assur eete it, this laste Nabugodonosor, kyng of Babiloyne, dide awei the bonys therof. Therfor the Lord of oostis, God of Israel,
 18 seith these thingis, Lo! Y schal visite the kyng of Babiloyne, and his lond, as Y visitide the kyng of Assur; and Y schal
 19 brynge azen Israel to his dwellyng place. Carmele and Baasan schal be fed, and his soule schal be fillid in the hil of Effraym, and of Galaad. In tho daies, and in that
 20 tyme, seith the Lord, the wickidnesse of

ⁿ gedered *c pr. m.* ^o vp *c.* ^p laste thingus *c pr. m. E pr. m. sed exp.* ^q abited *E pr. m.* ^r hath synned *AGHK.* ^s Om. *c.* ^t Om. *AEFH.* ^u his *c pr. m. E pr. m.* ^v The scatered *E pr. m.* ^w his own *K.* ^x in the *E.* ^y wickidnes *AGHK.*

^x is *s.* ^y Om. *N.* ^z and shal *N.* ^a lowiden, *ether [or E] belleviden CEFGHKMNQRSUVX.* ^b beth *I.*

Juda, and shal not be founde; for merciful Y shal be to them, whom I shal
 21 leue^z. Vp on the lond of the lordship-
 ende stee³ thou^a vp, and vp on his dwel-
 leres visite; waste, and sle, that after hem
 ben, seith the Lord; and do aftir alle
 22 thingus that Y comaunde^b to thee. Vois
 of bataile in the lond, and gret to-bros-
 23 ing. Hou^c to-broke and to-brosid is the
 hamer of al erthe? what maner is turned
 24 in to desert Babilon, in Jentilus? I gren-
 ede thee, and take thou art, Babilon, and
 wistist not; founde thou art, and cast,
 25 for the Lord thou terredist. The Lord
 openede his tresor, and bro³te forth ves-
 selis of his wrathe; for were is to the
 Lord God of ostus in the lond of Caldeis.
 26 Cometh to it fro vtmost^d coestus, open-
 eth, that thei go out that^e to-treden it;
 taketh fro the weie stones, and doth in
 to hepes, and sleth it, ne be ther any
 27 thing laft. Scatereth alle his stronge men,
 come thei down in to slazter; wo to them,
 for comen is the dai of hem, tyme of
 28 ther visiting. Vois of the fleeres^f, and
 of hem that scapeden fro the lond of Ba-
 biloyne, that thei telle in Sion the ven-
 iaunce of the Lord oure God, veniaunce
 29 of his temple. Telleth out in to Babilon
 to manye, to alle that beenden bowe.
 Stondeth togidere a³en it bi cumpas, and
 no man scape; zeldeth to it after his
 werc, after alle thingus that it dide, doth
 to it; for a³en the Lord it is rered, a³en
 30 the hoeli of Irael. Therefore falle shuln
 his ³unge men in his stretus, and alle his
 men fizteres shul bicomme stille in that
 31 dai, seith the Lord. Lo! Y to thee, thou
 proude, seith the Lord God of ostus, for
 thi dai is come, tyme of thi visiting.
 32 And falle shal the proude, and at ones
 falle, and ther shal not be that rere hym;
 and Y shal teende vp fyr in his cites,
 and deuoure it shal alle thingus in his
 33 cumpas. These thingus seith the Lord

Israel schal be souzt, and it schal not be;
 and the synne of Juda *shal be souzt*, and
 it^c schal not be foundun; for Y schal be
 merciful to hem, whiche Y schal forsake^d.
 Stie thou on the lond of lordis^e, and visite²¹
 thou on^f the dwelleris therof; scatere
 thou, and sle tho thingis, that ben aftir
 hem, seith the Lord; and do thou bi alle
 thingis which Y comaundide to thee. The²²
 vois of batel and greet³ sorewe in the
 lond. Hou is the hamer of al erthe²³
 brokun and al defoulid? hou is Babiloyne
 turned in to desert, among hethene men?
 Babiloyne, Y haue snarid thee, and thou²⁴
 art takun, and thou wistist not; thou art
 foundun, and takun, for thou terridist the
 Lord to wraththe. The Lord openide his²⁵
 tresour, and brou³te forth the vessels of
 his wraththe; for whi a werk is to the
 Lord God of oostis in the lond of Caldeis.
 Come ³e to it fro the ferthe²⁶ste endis, opene
³e, that thei go out, that schulen defoule
 it; take ³e awei stoonys fro the weie, and
 dryue ³e in to heepis, and sle ³e it, and
 nothing be residue. Distrie ³e alle the²⁷
 stronge men therof, go thei down in to
 sleyng; wo to hem, for the dai of hem
 cometh, the tyme of visityng of hem. The²⁸
 vois of fleeris, and of hem that ascapiden
 fro the lond of Babiloyne, that thei telle
 in Sion the veniaunce of oure Lord God,
 the veniaunce of his temple. Telle ³e²⁹
 a³ens Babiloyne to ful many men, to alle
 that beenden bowe. Stonde ³e togidere
 a³ens it bi cumpas, and noon^b ascape;
 zelde ³e to it aftir his werk, aftir alle
 thingis whiche it dide, do ³e to it; for it
 was reid a³ens the Lord, a³ens the hooli
 of Israel. Therfor ³onge men therof³⁰
 schulen falle down in the stretis therof,
 and alle men werriours therof schulen be
 stille in that dai, seith the Lord. Lo!³¹
 thou proude, Y to thee, seith the Lord
 God of oostis, for thi dai is comun, the
 tyme of thi visitacioun. And the proude³²

^z forsake *c pr. m. E pr. m.* ^a Om. *AE pr. m. GHK.* ^b comaundede *AEGHK sec. m.* ^c For *E pr. m.*
^d vttermost *AK. the vttermoste GH.* ^e that thei *E pr. m.* ^f sleers *AGH.*

^c Om. *s.* ^d leue *x sec. m. marg.* ^e the lordis *F.* ^f on alle *A sec. m.* ^g the greet *N.* ^h late noon *A pr. m.*

of ostus, Challenge^g suffren the sonus of
 Israel and the sonus of Juda togidere; alle
 that token hem, holden, thei 'wiln lefe^h
 34 not them. Ther a3eenbiere strong, Lord
 of ostus his name; bi dom' he shal de-
 fende ther cause, that he fere the lond,
 and to-stere the dwelleris of Babiloyne.
 35 Swerd to the Caldeis, seith the Lord, and
 to the dwelleris of Babilon, and to the
 36 princes, and to his wise men. Swerd to
 his deuynoures, that foolis shul be; swerd
 37 to his stronge men, that shul drede. Swerd
 to his hors, and to his chares, and to al
 the comun that is in his myddel, and
 thei shul be as wymmen; swerd toⁱ his
 tresores, for thei shul be reued awei.
 38 Dro3te vp on his watris shal be, and thei
 shul become drie; for the lond of grauen
 thingus it is, and in wndris glorieth.
 39 Therefore dwelle shal dragounus with
 'foned woode theues^k, and dwelle in it
 shul ostricchis; and me shal no more
 dwelle in it 'vn to^l euermore, ne shal be
 mad vp vn to ieneracioun and ienera-
 40 cioun; as the Lord turned vp so down
 Sodom and Gomor, and his ny3 townes,
 seith the Lord. Ther shal not dwelle a
 41 man, ne tiln it the sone of man. Lo! a
 puple cam fro the north, and a gret folc of
 kinde, and manye kingus^m shul rise fro
 42 the coestus of the lond. Boewe and sheld
 thei shul take, cruel thei ben and vnmer-
 ciabile; the vois of them as the se shal
 sowne, and vp on hors shul ste3en vp as
 a man redi to bataile, a3een thee, thou
 43 do3ter of Babilon. The king of Babiloyne
 herde the loes of hem, and loosed a-
 twynne ben his hondus; anguysh ca3te
 hym, sorewe as the traualende with
 44 childe. Lo! as a leoun ste3eth vp fro
 the pride of Jordan to a stalwrthe fair-
 nesse, for to renne sodeynli I shal make
 hymⁿ to it; and who shal be the chosen,
 whom Y shal bifor putte to hym? Who
 forsothe lijc me^o? and^p who shal sustene

schal falle, and schal falle down togidere,
 and noon schal be, that schal reise hym;
 and Y schal kyndle fier in the citees of
 hym, and it schal deuoure alle thingis in
 cumpas of it. The Lord of oostis seith³³
 these thingis, The sones of Israel and the
 sones of Juda togidere suffren fals caleng;
 alle that token hem, holden, thei nylen^h
 delynere hem. The a3enbyere of hem is³⁴
 strong, the Lord of oostis is his name; bi
 dom he schal defende the cause of hem,
 that he make the lond aferd, and stire
 togidere the dwelleris of Babiloyne. A³⁵
 swerd to Caldeis, seith the Lord, and to
 the dwelleris of Babiloyne, and to the
 princes, and to the wise men therof. A³⁶
 swerd to the false dyuynours therof, that
 schulen be foolis; a swerd to the stronge
 men therof, that schulen drede. Swerd³⁷
 to the horsis therof, and to the charis
 therof, and to al the comyn puple whiche
 is in the myddis therof, and thei schulen
 be as wymmen; a swerd to the tresours
 therof, that schulen be rauyschid. Dry-³⁸
 nesse schal be on the watris therof, and
 tho^l schulen be drye; for it is the lond of
 grauun ymagis, and hath glorie in false
 feynnyngis. Therfor dragouns schulen³⁹
 dwelle with foned wielde men, and os-
 trigis schulen dwelle therynne; and it
 schal no more be enhabitid 'til in to^k with
 outen ende, and it schal not be bildid 'til
 to^l generacioun and generacioun; as the⁴⁰
 Lord distriede Sodom and Gomorre, and
 the ny3 citees therof, seith the Lord. A
 man schal not dwelle there, and the sone
 of man schal not dwelle in it. Lo! a⁴¹
 puple cometh fro the north, and a greet
 folc, and many kyngis schulen rise togi-
 dere fro the endis of erthe. Thei schulen⁴²
 take bowe and swerd, thei ben cruel and
 vnumerciful; the vois of hem schal sowne
 as the see, and thei schulen stie on horsis
 as a man maad redi to batel, a3ens thee,
 thou dou3ter of Babiloyne. The kyng of⁴³

^g Wronge challenge *AE sec. m. GIK sec. m.* ^h leuen wiln *E pr. m.* ⁱ vp on *E pr. m.* ^k wodewoses *c pr. m.*
E pr. m. fonnyd woode wosys *G sec. m.* ^l in to *AK. to GU.* ^m Om. *c.* ⁿ Om. *c pr. m.* ^o to me *AK sec. m.*
^p Om. *E pr. m.*

^h wolen not *r.* ⁱ thei *N.* ^j men, *ethir fendis in licnesse of wodewosis A et plures.* ^k vnto *r.* ^l vnto *r.*

me? and who is this^q shepperde that
 45 withstant to my chere? Therfore hereth
 the counseyl of the Lord, that in mynde
 he conseyuede^r azen Babylon, and his
 tho3tis, that he tho3t vpon the lond of
 Caldeis, no^s but with drawen hem the
 litil childer of flockus, no^s but scatered^t
 46 with them ther dwelling. Fro the vois
 of the caitifte of Babilon stirid is the
 lond, and cry among Jentiles is herd.

CAP. LI.

1 These thingus seith the Lord, Lo! Y
 shal reren vp on Babilon, and vp on his
 dwelleris, that ther herte rereden azen
 meⁿ, as a wind bringende in pestilence.
 2 And Y shal sende in to Babilon wynewe-
 res, and thei shul wynewe it, and de-
 strozen his lond; for they camen vp on it
 on eche side in the dai of his tormenting.
 3 And^v he shal not wone, that beendith his
 bowe, and ste3en vp shal not the clothide
 with an habirioun; wileth not spare to
 his 3unge men, sleth al his chyualrie.
 4 And falle shuln the slayne in the lond of
 Caldeis, and the woundid in his regeouns.
 5 For Irael was not forsake, or *maad wy-*
dow^w, and Juda fro the Lord ther God,
 Lord of ostus; the lond forsothe of hem
 folfid is of gilte fro the hoely of Irael.
 6 Fleeth fro the myddel of Babilon, that
 eche man saue his soule; wileth not be
 stille vp on his wickenesse^x, for tyme of
 his veniaunce is to^y the Lord; his while
 7 he shal 3elde to hym. A goldene chalis

Babiloyne herde the fame of hem, and
 hise hondis ben aclumsid; angwisch took
 hym, sorewe *took hym*, as a womman tra-
 uelynge of child. Lo! as a lioun he schal⁴⁴
 stie fro the pride of Jordan to the stronge
 fairnesse, for Y schal make hym to renne
 sudenli to it; and who schal be the chosun
 man, whom Y schal sette bifore him? For
 who *is* lijk me? and who schal suffre me?
 and who is this scheepherde, that schal
 azenstonde my cheer? Therfore here^{3e}⁴⁵
 the counsel of the Lord, which he con-
 seyuede in mynde a3ens Babiloyne, and
 hise thou3tis, whiche he thou3te on the
 lond of Caldeis, no^m but the litle of the
 flockis drawen hem down, no^m but the
 dwellyng place of hem be destried with
 hem, *ellis no man 3yue credence to me*.
 The erthe is mouyd of the vois of caitiftee⁴⁶
 of Babiloyne, and cry is herd among hethene
 men.

CAP. LI.

The Lord seith these thingis, Lo! Y¹
 schal reise on Babiloyne, and on the dwel-
 leris therof, that reisen her herte a3ens
 me, as a wynd of pestilence. And Y schal²
 sende in to Babiloyne wyndewerisⁿ, and
 thei schulen wyndewe^o it, and thei^p schu-
 len destrie the lond of it; for thei camen
 on it on ech side, in the dai of the tur-
 ment therof. He that beendith his bowe,³
 beende not, and a man clothid in habu-
 rioun, stie not; nyle 3e spare the 3onge
 men therof, sle 3e al the chyualrie therof.
 And slayn men schulen falle in the lond⁴
 of Caldeis, and woundid men in the cun-
 treis therof. For whi Israel and Juda was⁵
 not maad widewe fro her God, the Lord
 of oostis; but the lond of hem was fillid
 with trespas of the hooli of Israel. Fle⁶
 3e fro the myddis of Babiloyne, that ech
 man saue his soule; nyle 3e be stille on
 the wickidnesse therof, for whi tyme of
 veniaunce therof is to the Lord; he schal
 7 zelde while to it. Babiloyne *is* a goldun⁷

^q the E pr. m. ^r conseyue E pr. m. ^s Om. c pr. m. E pr. m. ^t scatered were AGHK. ^u Om. c pr. m.
^v Om. AE sec. m. GHK. ^w maad widewe A. forsake c et E pr. m. maad widu, or forsake GHK. ^x wickid-
 nes AGHK. ^y in A.

^m Om. I. ⁿ wyneweris I. ^o wynewe I. ^p Om. I.

of Babiloyne in the hond of the Lord,
 drunkende al the lond; of his wyn
 drunke the Jentilis, and thennus thei ben
 8 to-stirid. Sodeynly fel Babilon, and is
 to-brosid; zelleth vpon yt, taketh recyne
 gumme to his sorewe, if paraenture he
 9 be helid. Wee han cured Babilon, and
 he is not helid; forsake wee it, and go
 wee eche in to his lond; 'for ful^z cam 'vn
 to^a heuenus^b hys dom, and vp rered is
 10 vn to the cloudus. The Lord brozte forth
 oure^c riztwisnesses; come^d, and telle wee
 in Sion the werc of the Lord oure God.
 11 Sharpeth arwes, fulfilleth^e arwe cases;
 the Lord rerede his spirit of kingus of
 Medes, and azen Babilon is his mynde,
 that he leese it, for the veniaunce of the
 Lord is, the veniaunce of his temple^f.
 The king of Medus azen Babilon of the
 12 Lord is rered. Vp on the wallis of Ba-
 bilon rereth a toene, eecheth the warde,
 rereth the keperes, greithith busshemens;
 for the Lord thozt, and dide, what euer
 thingus^g he spac azen the dwelleris of
 13 Babilon. That dwellist vp on manye
 wattris, riche in tresores, comen is thin
 ende, the foot mesure of thi kutting of.
 14 The Lord of ostus swor bi his lyf, for Y
 shal fulfille thee of men, as with bruc
 werm, and vp on thee a merie faring
 15 song shal be sunge. That made the
 erthe in his strengthe, biforn made redi
 the world in his wisdam, and bi his pru-
 16 dence strazte out heuenus. Hym 3yuende
 vois, ben multeplyed wattris in heuene;
 that rereth cloudus fro the vtmost^h of the
 erthe, leitus 'in toⁱ reyn^k made, and brozte
 17 forth wind of his tresores. Fool is mad
 eche man of kunnyng, confoundid is eche
 3eetere in grauen thing; for 'fals is his^l
 18 3eting, ne ther is spyrit in hem. Veyne
 ben the werkus, and wrthi scornynge; in
 tyme of ther visityng thei shul pershe.
 19 Not as this the part of Jacob; for that^m

cuppe in the hond of the Lord, and fillith
 al erthe; hethene men drunken of the
 wyn therof, and therfor thei ben inouyd.
 Babiloyne felle doun sudenli, and is al to-
 brokun; zelle 3e on it, take 3e recyn to
 the sorewe therof, if perauenture it be
 heelid. We heeliden Babiloyne, and it is
 not maad hool; forsake we it and go we
 ech in to his lond; for the doom therof
 cam 'til to^a heuenes, and is^r reidid 'til to^s
 cloudis. The Lord hath brouzt forth oure^t
 10 riztfulnessis; come 3e, and telle we in^t
 Sion the werk of oure Lord God. Scharpe^u
 3e arowis, fille 3e arowe caasis; the Lord
 reiseid^u the spirit of the kyngis of Me-
 deis, and his mynde is azen Babiloyne,
 that he leese it, for it is the veniaunce of
 the Lord, the veniaunce of his temple.
 The kyng of Medeis is reidid of the Lord
 azens Babiloyne. Reise 3e a signe on the^v
 12 wallis of Babiloyne, encrease 3e kepyng,
 reise 3e keperis, make 3e redi buysche-
 mentis; for the Lord thouzte, and dide,
 what euer thing he spak azens the dwel-
 leris of Babiloyne. *A! thou Babiloyne,*^w
 13 that dwellist on many wattris, riche in thi
 tresours, thin ende cometh, the foote me-
 sure of thi kittying doun. The Lord of^x
 14 oostis swoor bi his soule, that Y schal fille
 thee with men, as with bruke, and a myry^v
 song schal be sungun on thee. *The Lord*^w
 15 swoor, which made erthe bi his strengthe,
 made redy the world bi his wisdom, and
 stretchide forth heuenes bi his prudence.
 Whanne he 3yueth vois, wattris ben mul-
 16 tiplied in heuene; which *Lord* reiseith
 cloudis fro the laste of erthe, made^w leitis
 in to reyn, and brouzt forth wynd of hise
 tresouris. Ech man is maad a fool of^w
 17 kunnyng, ech wellere togidere is schent in
 a grauun ymage; for his wellyng togidere
 is fals, and a spirit is not in tho. *The*^w
 18 werkis ben veyn, and worthi of scorn;
 tho^x schulen perische in the tyme of her

^z ferful GH. ^a in to AGHK. ^b heuen G pr. m. H. ^c his A sup. ras. C pr. m. E pr. m. ^d cometh AEGHK.
^e and fulfillith A. ^f peple AGHK. ^g thing AK. ^h vttermost AGHK. ⁱ in K. ^k the reyne A. ^l lizing is
 E pr. m. ^m he that E pr. m.

^q vnto I. ^r it is I. ^s vnto I. ^t on N. ^u hath reidid I. ^v faring, *ethir customable* x marg. sec. m.
^w he made I. ^x thei N.

made alle thingus he is, and Irael the kingus dignete of his eritage; the Lord of
 20 ostus his name. Thou hurtlist to me the vesselis of bataile, and Y shal hurtle in thee Jentilis, and scatered in thee reumus;
 21 and Y shal hurtle in thee the hors, and hisⁿ hors man; and Y shal hurtle in thee the char, and his stejere; and I shal hurtle in thee the man and the womman; and I shal hurtle in thee the old man and the child; and I shal hurtle in thee
 23 the 3unge man and the maide^o; and I shal hurtle in thee the shepperde and his floc; and Y shal hurtle in thee the erthe tiliere and his 3oc oxen; and I shal hurtle
 24 in thee dukes and the^p maister 3ugis. And I shal 3eelde to Babilon, and to alle the dwelleris of Caldee, alle his euel, that he hided in Sion, in 3oure e3en, seith the
 25 Lord. Lo! Y to thee, thou hil berende pestilence, seith the Lord, that corrupist al the erthe. I shal strecche out myn hond vp on thee, and turne out thee fro stonus, and Y shal 3yue thee in to mount
 26 of brennyng. And Y shal not take of thee a ston in to a corner, and a ston in to foundemens; but lost thou shalt be in to
 27 with oute ende, seith the Lord. Rereth a toene in the lond, crieth with a trumpe in mounteynes; halewith vp on it Jentilis, telleth out a3en it^q to the kingus of Ararath, of Menny, and of Ascheneth; noubreth a3en it Thasor, bringeth to^r vp on it hors, as bruke hauende tonge.
 28 Halewith vp on it Jentilis, kingus of Mede, his dukus, and alle his maister ingis, and al the lond of his power.
 29 And al to-moued shal be the lond, and disturbid; for wakide out a3en Babilon the tho3t of the Lord, that he poote the lond of Babilon desert, and vnhabitable.
 30 Ceseden the stronge men of Babilon fro bataile, thei dwelten in places of refut; denoured is^s ther stalwrthenesse, and made thei^t ben as wymmen; brend vp ben his
 31 tabernaclis, to-brosid ben his barres. The

visityng. The part of Jacob *is* not as¹⁹ these thingis; for he that made alle thingis *is the part of Jacob*, and Irael *is* the septre of his eritage; the Lord of oostis *is* his name. Thou hurtlist down
 20 to me the instrumentis of batel, and Y schal hurtle down folkis in thee, and Y schal leese rewmes in thee; and Y schal
 21 hurtle down in thee an hors, and the ridere therof; and Y schal hurtle down in thee a chare, and the stiere therof; and
 22 Y schal hurtle down in thee a^y man and womman; and Y schal hurtle down in thee an^z elde man and a^a child; and Y schal hurtle down in thee a^b 3ong man and a^b virgyn; and Y schal hurtle down in thee
 23 a^b scheepherde and his floc; and Y schal hurtle down in thee an^c erthetiliere and his 3ok beestis; and Y schal hurtle down in thee duykis and magistratis. And Y
 24 schal 3elde, seith the Lord, to Babiloyne, and to alle the dwelleris of Caldee, al her yuel, which thei diden in Sion, bifore 3oure i3en. Lo! Y, seith the Lord, to
 25 thee, thou hil berynge pestilence, which corrupist al the erthe. Y schal stretch forth myn hond on thee, and Y schal vnwappe thee fro stoonys, and Y schal 3yue thee in to an hil of brennyng. And
 26 Y schal not take of thee a stoon in to a corner, and a stoon in to fundamentis; but thou schalt be lost with outen ende, seith the Lord. Reise 3e a signe in the
 27 lond, sowne 3e with a clarioun in hillis; halewe 3e^d folkis on it, telle 3e to the kyngis of Ararath, of Menny, and of Ascheneth a3ens it; noubre 3e Tapser[†] a3ens it, and bringe 3e an hors, as a bruke hauynge a pricke. Halowe 3e folkis a3ens
 28 it, the kyngis of Medey, the duykis therof, and alle magistratis^e therof, and al the lond of his power. And the erthe schal
 29 be mouyd, and schal be disturbid; for the thou3t of the Lord schal fulli wake a3ens Babiloyne, that he sette the lond of Babiloyne desert, and vnhabitable. The
 30

ⁿ the K. ^o mayden AEGHK. ^p Om. AGHK. ^q Om. AG pr. m. II. ^r Om. A. ^s Om. c. ^t Om. G pr. m. II.

[†] that is, oost. ^A et plures.

^y Om. P. ^z Om. P. ^a Om. NP. ^b Om. P. ^c Om. P. ^d Om. N. ^e the magistrates IX.

rennere to meete with the rennere shal
 come, and the messenger to meete with
 the tellere, that he telle out to the king
 of Babiloyne, for taken is his cite fro the
 32 ouermost to the ouermost; and the forthis
 ben bifor ocupied, and the mershis ben
 brend vp with fyr, and the men fizteres
 33 ben disturbid. For these thingus seith
 the Lord of ostis, God of Irael, The
 dozter of Babilon as a corn floor, tyme
 of his thressing; jit a litil, and come
 34 shal the tyme of his reping^u. Eet me,
 deuourede^v me Nabugodonosor, king of
 Babiloyne; he zeeld me as a voide ves-
 sel, soupede me vp as a dragoun; he
 fulfide his wombe with my tendernesse,
 35 and caste me out. Wickenesse^w azen me,
 and my flesh vp on Babiloyne, seith the
 dwelling^x of Sion; and my blod vp on
 the dwelleres of Calde, seith Jerusalem.
 36 Therefore these thingus seith the Lord,
 Lo! Y shal deme thi cause, and venge
 thi vengyng; and desert shal make his
 37 se, and shal drien his veyne. And Ba-
 bylon shal be in to mynde hepis, the
 dwelling of dragounus, stoneing and
 whistling, for thi that ther is not a dwel-
 38 lere togidere. And leouns shul rore,
 and shake out shul her^y lockus, as the
 39 whelpus of leouns. In the^z hete of hem Y
 shal putte ther drinc; and Y shal drunkne
 them, that thei ben greued with slep,
 and slepen an eure durende slep, that
 40 they rise not, seith the Lord. I^a shal
 lede them down as lombis to slayn sacri-
 fise, and as wetheris with kidus. Hou
 taken is Cisac, and cazt is the glorious
 41 of al erthe? What maner mad is in to
 42 stoneyng Babilon among Jentilis? And
 stezede vp vp on Babilon the se, with
 the multitude of his flodus it is couered.
 43 Mad ben his cites in to stoneyng, the
 lond vnabitable and desert; the lond in
 whiche no man dwelle, ne passe thur; it
 44 the sone of man. And Y shal visite vp
 on Bel in to Babilon, and throwen awei

stronge men of Babiloyne ceessiden of
 batel, thei dwelliden in stronge holdis;
 the strengthe of hem is deuourid, and
 thei ben maad as wymmen; the taber-
 naclis therof ben brent, the barris therof
 ben al to-brokuh. A rennere schal come³¹
 azens a rennere, and a messenger azens a
 messenger, to telle to the kyng of Babi-
 loyne, that his citee is takun fro the *toon*^f
 ende 'til to^g the *tother*^h ende; andⁱ the³²
 forthis ben bifore ocupied, and the ma-
 reisis ben brent with fier, and the men
 werryours ben disturblid. For the Lord³³
 of oostis, God of Israel, seith these thingis,
 The douzter of Babiloyne *is* as a corn
 floor, the tyme of threischyng therof; jit
 a litil, and the tyme of repyng therof
 schal come. Nabugodonosor, the kyng of³⁴
 Babiloyne, eet me, and deuouride me; he
 made me as a voide vessel, he as a dra-
 goun swolewide me; he fillide his wombe
 with my tendirnesse, and he castide me
 out. Wickidnesse azens me, and my³⁵
 fleisch on Babiloyne, seith the dwellyng
 of Sion; and my blood on the dwellers of
 Caldee, seith Jerusalem. Therfor the Lord³⁶
 seith these thingis, Lo! Y schal deme thi
 cause, and Y schal venge thi veniaunce;
 and Y schal make the see therof forsakun,
 and Y schal make drie the veyne therof.
 And Babiloyne schal be in to biriels, *it*³⁷
schal be the dwellyng of dragouns, won-
 dryng and hissyng, for that no dwellere
 is. Thei schulen rore togidere as liouns,³⁸
 and thei schulen schake lockis, as the
 whelpis of liouns. In the heete of hem³⁹
 Y schal sette the drynkis of hem; and Y
 schal make hem drunkun, that thei be
 brouzt asleepe, and that thei slepe euer-
 lastyng sleep, and rise not, seith the
 Lord. Y^k schal lede forth^l hem, as lam-⁴⁰
 bren to slayn sacrifice, and as wetheris
 with kidis. Hou is Sesac takun, and the
 noble *citee* of al erthe is takun? Hou is⁴¹
 Babiloyne made in to wondre among he-
 thene men? And the see stiede on Babi-⁴²

^u visiting *E pr. m.* ^v deuoure *K.* ^w Wickidnes *AGHK.* ^x dweller *AGHK.* ^y Om. *E pr. m.* ^z Om. *c.*
^a And I *AGHK.*

^f Om. *plures.* ^g unto 1. ^h Om. *plures.* ⁱ Om. *K.* ^k And Y *A pr. m.* ^l Om. *s.*

that, that it hadde soupid vp fro his mouth, and shul no mor flowe to it Jentilis; forsothe and the wal of Babiloyne shal at ones^b falle. Goth out fro his myddel, my puple, that eche man saue his lif fro the wraethe of the wodnesse of the Lord; and lest par aventure waxe nesshe 3oure herte, and 3ee drede the heering, that shal be herd in the lond; and come shal in a 3eer heering, and after this 3er heering and wickenesse^c in the lond, and lordshipere vp on lordshipere. Therefore lo! dazes comen, seith the Lord, and Y schal visite vp on grauen thingus of Babiloyne; and al hys lond shal be confoundid, and alle his slayne shuln falle in his myddel. And preise shul vp on Babiloyne heuenus, and erthe, and alle thingus that in hem ben; for fro the north shul come to it reueres, seith the Lord. And hou dide Babilon, that fallen shulde slayn men in Irael, so fro Babylon falle shul slayn men in al the lond. 3ee that fledden^d the swerd, come^e, and wileth not stonde; recordeth aferr of the Lord, and Jerusalem ste3e vp on 3oure herte. Confoundid wee ben, for wee han herd repref; couerede shenshype oure faces, for ther camen alienus vp on the halewing of the hous of the Lord. Therefore lo! dazes comen, seith the Lord, and Y schal visite vp on the grauen thingus of Babiloyne, and in al his lond loowen shal the woundid. If ste3en^f shul Babilon in to heuene, and fastne in hei3te his stalwrthenesse, to me shul come his wasteres, seith the Lord. Vois of the criende fro Babilon, and gret to-treding fro the lond of Caldeis, for the Lord wastide Babilon, and lost of it a gret vois; and sowne shulu his flodus as many watris. 3af soun the vois of hem, for ther cam vp on it, that is, vp on Babilon, the reuere; and 3ca3t ben his stronge men, and driede out the bowe of them, for a stronge vengere the Lord; 3eldende a3eyn^h he shal zelde.

loyne, it was hilid with the multitude of hise wawis^m. The citees therof ben maad⁴³ in to wondryng, the lond *is maad* vnhabitable and forsakun; the lond wherynne no man dwellith, and the sone of man schal not passe bi it. And Y schal visite⁴⁴ on Bel in to Babiloyne, and Y schal caste out of hise mouth that, that he hadde swolewid, and folkis schulen no more flowe to it; for also the wal of Babiloyne schal falle down. Mi puple, go 3e out fro⁴⁵ the myddis therof, that ech man saue his soule fro the wraaththe of the strong veniaunce of the Lord; and lest perauen-⁴⁶ ture 3oure herte wexe neische, and lest 3e dreden the heryng, that schal be herd in the lond; and heryng schal come in a 3eer, and aftir this 3eer *schal come* heryng and wickidnesse in the lond, and a lord on a lord. Therfor lo! daies comen, seith the⁴⁷ Lord, and Y schal visite on the grauun ymagis of Babiloyne; and al the lond therof schal be schent, and alle slayn men therof schulen falle down in the myddis therof. And heuenes, and erthis, and alle thingis⁴⁸ that ben in tho, schulen herie on Babiloyne; for rauynours schulen come fro the north to it, seith the Lord. And⁴⁹ as Babiloyne dide, that slayn men felle down in Israel, so of Babiloyne slayn men schulen falle down and in al the lond. Come 3e, that fledden the swerd, nyle 3e⁵⁰ stonde; haue 3e mynde afer on the Lord, and Jerusalem stie on 3oure herte. We⁵¹ ben schent, for we herden schenschipe; schame hilide oure faces, for aliens comen on the halewyng of the hous of the Lord. Therfor lo! daies comen, seith the Lord,⁵² and Y schal visite on the grauun ymagis of Babiloyne, and in al the lond therof a woundid man schal loowe. If Babiloyne⁵³ stieth in to heuene, and makith stidfast his strengthe an hi3, distrieris therof schulen come onⁿ me, seith the Lord. The vois of a criere of Babiloyne, and⁵⁴ greet sorewe of the lond of Caldeis, for⁵⁵

^b oone K. ^c wickidnes AGHK. ^d flown E pr. m. ^e cometh AEGHK. ^f stei vp A. ^g Om. E pr. m.
^h Om. c pr. m. E pr. m.

^m workis N. ⁿ of CEFHKMNPRS sec. m. UVX.

57 And Y shal drunkne^l his princes, and his^k wise men, his dukis, and his maister iugis, and his stronge men; and thei shul slepen an euere lastende slep, and thei shul not ben wakid, seith the king,
 58 Lord of ostus his name. These thingus seith the Lord God of ostus, The wal of Babilon he the heiest with vndermyning shal be vndermynd, and his heze zatus shul be brend with fyr; and the trauailis of puples at nozt, and^l of^m Jentilis in to
 59 fyr theiⁿ shul ben, and pershen. And the wrd that Jeremye, the profete, comaundide to Saraie, sone of Nerie, sone of Masie, whan he shulde go^o with king Sedechie in to Babiloyne, in the fertle zer of his regne; Saraie forsothe was
 60 prince of profecie. And Jeremye wrot al the euel, that was to com vp on Babilon, in o boc, alle these wrdus that ben
 61 write azen Babilon. And Jeremye seide to Saraie, Whan thou shalt come in to Babilon, and seen, and reden alle these
 62 wrdus, thou shalt sei, Lord, thou speeke azen this place, that thou shulddest destroye it, that ther be not that in it dwelle, fro man vn to beste, and that ther
 63 be perpetuel wilderness. And whan thou hast ful endid to rede this boc, thou shalt binde to it a ston, and throwen it in to the myddel of Eufraten; and sey,
 64 So shal be dreynt Babilon, and not rise fro the face of the tormenting, that Y bringe vp on it, and it shal be loosed. Hiderto the wrdus of Jeremye.

the Lord distriede Babiloyne, and lost of it a greet vois; and the wawis of hem schulen sowne as many watris. The vois of hem zaf sown, for a rauenour cam on⁵⁶ it, that is, on Babiloyne; and the stronge men therof ben takun, and the bouwe of hem welewide, for the stronge vengere the Lord zeldyng schal zelde. And Y⁵⁷ schal make drunkun the princis therof, and the wise men therof, the duykis therof, and the magistratis therof, and the stronge men therof; and thei schulen slepe euerlastyng sleep, and thei schulen not be awakid, seith the kyng, the Lord of oostis is name of hym. The Lord⁵⁸ God of oostis seith these thingis, Thilke brodeste wal of Babiloyne schal be mynyd with mynyng, and the hize zatis therof schulen be brent with fier; and the trauels of puples *schulen be* to nouzt, and *the trauels* of hethene men schulen be in to fier, and schulen perische. The word⁵⁹ which Jeremye, the profete, comaundide to Saraie, sone of Nerie, sone of Maasie, whanne he zede with Sedechie, the kyng, in to Babiloyne, in the fourthe zer of his rewme; forsothe Saraie was prynce of profesie. And Jeremye wroot al the yuel,⁶⁰ that was to comyng on Babiloyne, in a^p book, alle these wordis that weren writun azens Babiloyne. And Jeremye seide to⁶¹ Saraie, Whanne thou comest in to Babiloyne, and seest, and redist alle these wordis, thou schalt sei, Lord, thou spak-⁶² ist azens this place, that thou schuldest leese it, that noon be that dwelle therynne, fro man til to^q beeste, and that it be an euerlastyng wildirnesse. And whanne⁶³ thou hast fillid to rede this book, thou schalt bynde to it a stoon, and thou schalt caste it forth in to the myddis of Eufrates; and thou schalt sei, So Babiloyne⁶⁴ schal be drenchid, and it schal not rise fro the face of turment, which Y bryng on it, and it schal be distried. Hidurto *ben* the wordis of Jeremye.

^l drynche κ. ^k Om. E pr. m. ^l Om. κ. ^m and into fjr of E pr. m. ⁿ Om. E pr. m. ^o go out κ.

CAP. LII.

1 The sone of oon and twenti 3er was Sedechie, whan he to regnen hadde bigunne, and elleuene 3er he regnede in Jerusalem; and name of his moder Amycal, do3ter of Jeremye of Lobna.
 2 And he dide in the e3en of the Lord euelis, after alle thinges that don hadde
 3 Joachym. For the wodnesse of the Lord was in Jerusalem, and in Juda, for to that he shulde aferr throwe them fro hys face. And Sedechye wente awei fro the
 4 king of Babiloyne. Don is forsothe in the nynthe 3er of his regne, in the tenthe moneth, the tenthe dai of the moneth, cam Nabugodonosor, king of Babiloyne, he and al his ost, a3en Jerusalem; and besegeden it, and bilden a3en it strength-
 5 ingus^a in cumpas. And the cite was besegid, vnto the elleuenthe 3er of the regne
 6 of Sedechie. The ferthe forsothe monyth, the nynthe dai of the moneth, hunger withheeld the cite; and ther were not
 7 foodis to the puple of the lond. And broken is the cyte, and alle his men f3teres floun^r; and thei wenten out of^s the cite the ny3t, bi the^t weie of the 3ate, that is betwen^u two wallis, and ledeth to the gardyn of the king, the Caldeis besegende the cite in cumpas; and thei wenten awei bi the wey that ledeth in
 8 to wilderness. Forsothe the ost of Caldeis pursueden the king, and ca3ten Sedechie in desert, that is biside Jericho;
 9 and al his ost flei3 awei fro hym. And whan thei hadden take the king, thei bro3ten hym to the king of Babiloyne in Reblatha, that is in the lond of Emath; and he spac to hym domus.
 10 And the king of Babiloyne kutte the throtus of the sonus of Sedechie in his e3en; but and al the princes of Jude he
 11 slo3 in Reblatha. And the e3en of Sedechie he putte^v out, and bond hym in gyues; and the king of Babiloyne bro3t hym in to Babiloyne, and putte hym in to the hous of the prisoun, vnto the dai

CAP. LII.

Sedechie was a sone of oon and twenti 1 3eer, whanne he bigan to regne, and he regnede enleuene 3eer in Jerusalem; and the name of his modir *was* Amychal, the dou3ter of Jeremye of Lobna. And he 2 dide yuels bfore the i3en of the Lord, bi alle thingis whiche Joachym hadde do. For the stronge veniaunce of the Lord 3 was in Jerusalem, and in Juda, til he castide hem away fro his face. And Sedechie 3ede awei fro the kyng of Babiloyne. Forsothe it was don in the nynthe 4 3eer of his rewme, in the tenthe monethe, in the tenthe dai of the monethe, Nabugodonosor, the kyng of Babiloyne, cam, he and al his oost, a3ens Jerusalem; and thei bisegiden it, and bildiden a3ens it strengthis in cumpas. And the citee was 5 bisegid, til to the enleuenthe 3eer of the rewme of Sedechie. Forsothe in the 6 fourthe monethe, in the nynthe dai of the monethe, hungur helde the citee; and foodis weren not to the puple of the lond. And the citee was brokun, and alle men 7 werriouris therof fledden; and thei 3eden out of the citee in the ni3t, bi the weie of the 3ate, which is bitwixe twei wallis, and ledith to the gardyn of the kyng, while Caldeis bisegiden the citee in cumpas; and thei 3eden forth bi the weie that ledith in to desert. Sotheli the oost of Caldeis 8 pursuede the kyng; and thei token Sedechie in desert, which is bisidis Jerico, and al his felouschipe fledde awei fro hym. And whanne thei hadden take the kyng, 9 thei brou3ten hym to the kyng of Babiloyne in Reblatha, which is in the lond of Emath; and *the kyng of Babiloyne* spac domes to hym. And the kyng of 10 Babiloyne stranglide the sonus of Sedechie bfore hise i3en; but also he killide alle the princes of Juda in Rablatha. And 11 he puttide out the i3en of Sedechie, and boond hym in stockis; and the kyng of Babiloyne brou3te hym in to Babiloyne, and puttide hym in the hous of prisoun,

^a strengthis *AH*. ^r fledden *AE sec. m. GHK*.
^v pullide *AE G H K*.

^s Om. *E pr. m.*

^t Om. *G pr. m. II.*

^u betwix *A*.

12 of his deth. In the fifte forsothe moneth,
 in the tenthe dai of the moneth, it is the
 nyntenthe 3er of Nabugodonor, king of
 Babiloyne, cam Nabusardan, prince of
 the chyualrie, that stod bifor the king
 13 of Babiloyne, in to Jerusalem. And he
 brende vp the hous of the Lord, and the
 hous of the king, and alle the houses of
 Jerusalem; and 'eche gret hous^w with fyr
 14 he brente. And al the ost of Caldeis,
 that was with the maister of chyualrie,
 destrozede al the wal of Jerusalem bi
 15 enuyroun. Of the pore men forsothe of
 the puple, and of^x the tother comun, that
 hadde abiden in the cite, and^y of the fugi-
 tifes, that floun to the king of Babilon, and
 the tothere of the multytude, translatede
 16 Nabusardan, prince of the chyualrie. Of
 the pore men forsothe of the lond, lafte
 Nabusardan, the^z prince of the chyualrie,
 in to vyne tilieres, and in to feld tilieres.
 17 Also the brasene pileeres, that weren in
 the hous of the Lord, and the feet, and
 the brasene se, that was in the hous of
 the Lord, Caldeis to-breeken; and token
 18 al the bras of hem in to Babiloyne; and
 cawdrones, and fleshokes, and sautrees,
 and violis, and litil morteres, and alle the
 brasene vesselis, that weren in seruyce;
 19 and thei toke the stenes, and the sense
 vesselis, and the 'water vesselis, and ba-
 cynes, and candilstickes, and litil mor-
 teres, and cuppes; hou fele goldene,
 goldene, and hou fele siluerene, siluerene.
 20 Toc the maister of chyualrie two pileres,
 and o se, and the twelue brasene calues
 that weren vnder the feet, that king Sa-
 lamon hadde maad in the hous of the
 Lord. Ther was no peis of the bras of
 21 alle thes vesselus. Of the pileres for-
 sothe, eiztene cubitis of heizte weren in
 the o piler, and a litil corde of twelue
 cubitus wente aboute it; but his gret-
 nesse of foure fingris^a, and with ynue
 22 forth 'it was^b holz. And the hedus vp

til to the dai of his deth. Forsothe in the 12
 nynthe monethe, in the tenthe dai of the
 monethe, thilke is the nyntenthe 3eer of
 the kyng of Babiloyne, Nabusardan, the
 prince of chyualrie, that stood bifore the
 kyng of Babiloyne, cam in to Jerusalem.
 And he brente^s the hous of the Lord, and 13
 the hous of the kyng, and alle the housis
 of Jerusalem; and he brente with fier ech
 greet hous. And al the ost of Caldeis, 14
 that was with the maistir of chyualrie,
 distriede al the wal of Jerusalem bi cum-
 pas. Sotheli Nabusardan, the prince of 15
 chyualrie, translatide of the pore men of
 the puple, and of the residue comyn puple,
 that was left in the citee, and of the fleeris
 ouer, that fledden ouer to the kyng of Ba-
 bilyoyne; and *he translatide* other men of
 the multitude. But Nabusardan, the prince 16
 of chyualrie, lefte of the pore men of the
 lond vyne tilers, and erthe tilers. Also 17
 Caldeis brakun the brasun pilers, that
 weren in the hous of the Lord, and the
 fundamentis, and the brasun waischyng
 vessel, that was in the hous of the Lord;
 and thei token al the metal of tho in to
 Babiloyne. And *thei tokun* cawdruns, and 18
 fleischokis, and sautrees, and violis, and
 morteris, and alle brasun vessels, that
 weren in seruyce; thei token also 'watir 19
 pottis^t, and vessels of encense, and pottis,
 and basyns, and candilstikis, and morters,
 and litle cuppis; hou manye euere goldun,
 goldun, and hou manye euere siluerne,
 siluerne. The maister of chyualrie took 20
 twei pilers, and o waischyng vessel, and
 twelue brasun caluys, that weren vnder
 the fundamentis, whiche kyng Salomon
 hadde maad in the hous of the Lord. No
 weizte was of the metal of alle these ves-
 sels. Forsothe of the pilers, eiztene cubitis 21
 of heizthe weren in o piler, and a roop of
 twelue cubitis cumpasside it; certis the
 thickenesse therof *was* of foure fyngris.
 and was holowe withynne. And brasun 22

^w alle the grete housis *AE pr. m. GHK.* ^x *Om. G pr. m. H.* ^y *Om. C.* ^z *Om. A.* ^a cubitus *E pr. m.*
^b *Om. E pr. m.*

^s *brouzte I.* ^t *stoondis [strondys c pr. m. GHMQX pr. m. steenys vx sec. m.], ether [other E] water pottis CEFHGKMNPRQSUVX.*

on either brazene; and the hezte of oen
 hed of^c fyue cubitus; and the lital nettus
 and the poumgarnetus vp on the crowne^d
 in cumpas, al was brasene. Lic maner was
 the secounde piler, and the poumgarnetus;
 and ther weren vp on the hed in cumpas
 alle^e brasene, lic maner of the tother pi-
 23 ler. And ther weren nynty poungar-
 netes and sixe hangende, and alle the
 poumgarnetus weren cumpassid with an
 24 hundrid lital nettus. And the maister of
 chyualrie toc Saraiam, the first prest,
 and Sofonyam, the secounde prest, and
 25 the thre keperes of the vestiarie. And
 of the cite he toc o gelding, that was
 prouost vp on the men fizteres; and the
 seuen men of hem that sezen the face of
 the king, that ben founde in the cite;
 and the scribe, prince of the knyztus, that
 proueden the newe maad knyztus; and
 the sixti men of the puple of the lond,
 that ben founde in the myddel of the
 26 cite. Toc forsothe them Nabusardan,
 maister of the^f chyualrie, and brozte hem
 to the king of Babiloyne in Reblatha.
 27 And smot hem the king of Babiloyne,
 and sloz hem in Reblatha, in the lond of
 Emath; and translatede is^g Juda fro his
 28 lond. This is the puple, whom translat-
 ede Nabugodonosor, in the seuenthe zer;
 Jewis, thre thousand and thre and twenty.
 29 In the eiztetenthe zer, Nabugodonosor
 translatede fro Jerusalem eizte hundrid
 30 lyues and two and thretty. The thre
 and twentithe zer of Nabugodonosor,
 translatide Nabusardan, maister of the^h
 chyualrie, of Jewes seuen hundred lyues
 and fyue and forty. Alle thanne the
 lyues foure thousand and sixe hundred.
 31 And don is, in the seuen and threttithe
 zer of the transmygracioun of Joachym,
 king of Juda, the twelfthe moneth, the
 fyue and twentithe dai of the moneth,
 rerede vp Euilmerodoc, king of Babi-
 loyne, that zer of his regne the hed of
 Joachym, king of Juda; and brozte hym
 32 out ofⁱ the hous of the prisoun, and

pomels^u weren on euer either; and the
 heizthe of a^v pomel was of fyue cubitis;
 and werkis lijk nettis and pumgranatis
 weren on the coroun in cumpas^w. And²³
 the^x pumgranatis weren nynti and sixe
 hangynge doun, and alle pumgranatis
 weren cumpassid with an hundred werkis
 lijk nettis. And the maister of the chy-²⁴
 ualrie took Saraie, the firste preest, and
 Sophonye, the secounde preest, and three
 keperis of the vestiarie. And of the citee²⁵
 he took o chast seruaunt and onest, that
 was souereyn on the men werriours; and
 seuen men of hem that sien the face of
 the kyng, whiche weren foundun in the
 citees; and a scryuen, prince of knyztis,
 that preuyde zonge knyztis; and sixti men
 of the puple of the lond, that weren
 foundun in the myddis of the citee. For-²⁶
 sothe Nabusardan, the maistir of chyualrie,
 took hem, and brouzte hem to the kyng
 of Babiloyne in Reblatha. And the kyng²⁷
 of Babiloyne smoot hem, and killide hem
 in Reblatha, in the lond of Emath; and
 Juda was translatid fro his lond. This²⁸
 is the puple, whom Nabugodonosor trans-
 latide in the seuenthe zer; Jewis, thre
 thousynde and thre and twenti. In the²⁹
 eiztenthe zer, Nabugodonosor translatide
 fro Jerusalem eizte hundrid and two and
 thritti persoones. In the thre and twen-³⁰
 tithe zer of Nabugodonosor, Nabusardan,
 the maister of chyualrie, translatide seuen
 hundrid and fyue and fourti persoones of
 Jewis. Therfor alle the persoones weren
 foure thousynde and sixe hundrid. And³¹
 it was doon, in the seuen and threttithe
 zer of the passyng ouer of Joachym,
 kyng of Juda, in the tweluethe monethe,
 in the fyue and twentithe dai of the mo-
 nethe, Euylmerodach, kyng of Babiloyne,
 reise in that zer of his rewme the heed
 of Joachym, kyng of Juda; and ledde hym
 out of the hous of the prisoun, and spak³²
 good thingis with hym. And he settide
 the trone of him aboute the trones of
 kyngis, that weren after hym in Babiloyne,

^c Om. F pr. m. ^d crownus c. ^e alle nettus E pr. m. ^f Om. A. ^g Om. CE pr. m. ^h Om. A. ⁱ fro A. out fro GHK.

^u pileris F. ^v o CFGHIKMNQRSUVX. the E. ^w in the cumpas F. aboute I. ^x Om. I.

spac with hym goode thingus; and putte his trone vpon the tronus^k of kingis, 33 that weren after hym in Babiloyne, and chaungede the clothis of his prisoun; and eet bred bifor hym euermor, alle dazes of 34 his lif. And his metus, metus perpetuel weren 3oue to hym of the king of Babilon, ordeyned bi 'dazes arewe^l, vnto the dai of his deth, alle the dazes of his lif. And don is, after that in to caitifte is bro3t Irael, and Jerusalem is destroyed, sat Jeremye, the profete, wepende, and weilede with this lamentacioun Jerusalem; and with bitter inwit sizhende, and criende Weile awei! seide.

and chaungide the clothis of his prisoun. 33 And *Joachym* eet breed bifore hym euere, in alle the daies of his lijf; and hise metis, 34 euerlastyng metis weren 3ouun to hym of the kyng of Babiloyne, ordeyned bi ech dai, til to the dai of his deth, in alle the daies of his lijf. And it was don†, aftir that Israel was led in to caitiftee, and Jerusalem was distried, Jeremye, the profete, sat wepinge, and biweilide^y Jerusalem with this lamentacioun; and he sizside, and weilide with bitter soule, and seide.

† And it was donn, etc.; al this, til in to the ende of the chapetre, semith addid of summe expositouris to continue the sentence to the chapetris sewinge; for it is not in Ebru, nethir in bokis amendid. Lire here. EGXP quv.

^k trone AGHK. ^l alle daiys E pr. m.

^y biweilynge NV.

LAMENTATIONS.

Her gynneth^a the Lamentacioun of Jeremye^b, that is in tittle Cenoth, with the soylinge out of Ebru lettris^c.

The Lamentacioun of Jeremye^a.

CAP. I.

1 *Aleph.* Hou sitteth alone the cite ful
of puple? mad is as a^d widewe the ladi
of folc of kinde; prince^e of prouynces
2 mad is vnder tribute. *Beth.* Wepende
she wepte in the nyzt, and the teres of
hir in hir chekus; ther is not that coum-
forte hir, of alle hir derwrthe; alle her
frendus dispiseden^f hir, and ben mad to
3 hir enemys. *Gimel.* Passyde Juda for
the affliccioun and the multitude of seru-
age, dwellide among Jentiles, ne she^g fond
reste; alle hir pursuerus cazten hir among
4 anguysshis. *Deleth.* The weies of Sion
weilen, for thi that ther ben not, that
come to the solempnete; alle hir zatus
ben strozed, hir prestys weilende, hir
maidenus foule, and she opressed with
5 bitternesse. *He.* Mad ben hir enemys
in the hed, and hir enemys ben richid,
for the Lord spac vp on hir. For the
multitude of hir wickenesses^h hirⁱ lital
childer ben lad in to caitifte, bifor the
6 face of the trublende. *Vau.* And wente
out fro the dozter of Sion 'al hir^k fair-
nesse; mad ben hir princes as wetheres
not fyndende leswis, and thei wenten

CAP. I.

Aleph^b †. Hou sittith aloone the citee
ful of puple? the ladi of folkis is maad as a
widewe; the prince^c of prouynces is maad
vndir tribute. *Beth.* It wepyng wepte²
in the^d niyt, and the teeris therof^e *ben*^f in
'the chekis therof^g; 'noon is^h of alle the
derewortheⁱ therof, that coumfortith it;
alle the frendis therof forsoken it, and ben
maad enemyes to it. *Gymel.* Juda pass-
ide fro turment and multitude of seruage,
it dwellide among hethene men, and foon
no reste; alle the pursueris therof token
it among angwischis. *Deleth.* The weies⁴
of Sion mourenen, for no men comen to
the solempnytee; alle the zatis therof ben
distried, the prestis therof weilen; the
vergyns therof ben defoulid, and it is op-
pressid with bitternesse. *He.* The ene-⁵
myes therof ben maad in the heed, and
the enemyes therof ben maad riche, for
the Lord spac on it. For the multitude
of wickidnessis therof the litle children
therof ben led in to caitiftee, bifore the
face of the troblere. *Vau.* And al the⁶
fairnesse of the douzter of Syon zede out
fro the douzter of Sion; the princes therof

† Lettris of Ebru ben set in the bigynnyng of versus in the Latyn translacioun, for in Ebru the versis bigynnen bi [with y] lettris of the Abice. Lire here. CEGKPQVY.

^a bigynneth A EK. ^b Jeremye, the prophete A. ^c lettres of reed. K. ^d Om. K. ^e princis A. ^f spiseden AEGHK. ^g he E pr. m. ^h wickidnesses AGHK. ⁱ Om. C. ^k Om. AGHK.

^a Here bigynneth the Lamentacioun of Jeremye. CFGKMNQVUX. The book of Trenorum, that is seid Lamentaciouns of Jeremye. EPY. Hecre biginnen the Lamentaciouns of Jeremye. HI. Heere bigynneth the book of Lamentaciouns. R. Lamentaciouns of Jeremye. S. ^b Throughout this book, the initial letters of the Hebrew are omitted in CEGHIKMN PQRSUVY. ^c princesse F. ^d Om. I. ^e of him S. ^f Om. ceteri prater I. ^g in his cheke S sec. m. ^h ther is noon S. ⁱ dwellere F.

awei withoute strengthe bifor the face of
 7 the folewere. *Sai.* And recordide Jeru-
 salem of the daies of hir affliccioun and
 trespas, and of alle hir desirable thingus
 that she hadde fro the olde daies; whan
 shulde falle hir puple in the enemys
 hond, and ther was not an helpere; sezen
 hir the^l enemys, and scorneden hir saba-
 8 tus. *Heth.* A synne synnede Jerusalem,
 therefore^m vnstable she is mad; alle that
 glorifieden hir dispiseden hir, for thei
 sezen hir shenshippe; she forsothe weil-
 9 ende, and is turned backward. *Teth.* The
 filthis of hir in hir feet, and she record-
 ide not of hir ende; do down she is
 hugeli, not hauende a comfortour; see,
 Lord, my tormenting, for rered vp is the
 10 enemy. *Joth.* His hond senteⁿ the ene-
 my to alle hir^o desirable thingus; for she
 sa; Jentilis gon in to hir^p seyntuarie, of
 whiche thou haddist comaundid, that thei
 11 shulde not^q go in to thi chirche. *Caf.* Al
 hir puple weilende and sechende bred,
 and 3eeuen eche precieuse thingus for
 mete to be refreshid the soule; see, Lord,
 12 and behold, for mad Y am foul. *Lameth.*
 O! alle 3ee that passén bi the weie, tak-
 eth heed, and seeth, if ther is sorewe as
 my sorewe; for to-pullid me it hath, as
 the Lord spac in the dai of the^r wrathe
 13 of his wodnesse. *Men.* Fro an heij; he
 sente fyr in my bonus, and lernede me;
 spredde out a net to my feet, turnede me
 backward; he sette me desolat, al dai
 14 with mournyng defacid^s. *Nun.* Wakide
 the 3oc^t of my wickenesses^u in his hond,
 wrappid thei ben togidere, and leid on
 my necke; feblid is my vertu; 3af me the
 Lord in the hond, of whiche Y shal not
 15 moun rise. *Sameth.* Toc awei the Lord
 alle my grete wrthi doeres fro my myd-
 del; he clepede a3en me tyme, that he^v
 to-brose my chosene; the presse trad the
 Lord to^w the maide^x, do3ter of Juda.

ben maad as rammes not fyndynge lese-
 wis; and 3eden forth withouten strengthe
 bifore the face of the suere. *Zai.* And⁷
 Jerusalem bithou3te on the daies of hir
 affliccioun^k and of trespassyng, and on alle
 hir desirable thingis whiche it hadde fro
 elde daies; whanne the puple therof felle
 down in the hond of enemyes, and noon
 helpere was; enemyes sien^{kk} it, and scorn-
 eden the sabatis therof. *Heth.* Jerusalem⁸
 synnede a synne, therfor it was^l maad vnstid-
 fast; alle that glorifieden it forsoken it, for
 thei sien the schenshippe therof; forsothe
 it weilide, and was turned abak. *Theth.*⁹
 The filthis therof *ben^m* in the feet therof,
 and it hadde no mynde of hir ende; it
 was putte down greetli, and hadde no
 coumfortour; Lord, se thou my turment,
 for the enemye is reisid. *Joth.* The ene-¹⁰
 nye putteⁿ his hond to alle desirable^o
 thingis therof; for it sij^p hethene men
 entride in to thi seyntuarie, of which thou
 haddist comaundid, that thei schulden not
 entre in to thi chirche. *Caph.* Al the^q¹¹
 puple therof was weilinge and sekyng
 breed, thei 3auen alle precieuse thingis
 for mete, to-coumforte the soule; se thou,
 Lord, and biholde, for Y am maad vijl.
Lameth. A! alle 3e that passen bi the¹²
 weie, perseyue, and se, if ony sorewe is as
 my sorewe; for he gaderide awei grapis
 fro me, as the Lord spac in the day of
 wraththe of his strong veniaunce. *Men.*¹³
 Fro an hij; he sente fier in my boonys,
 and tau3te me; he spredde abrood a net
 to my feet, he turnede me abak; he set-
 tide me desolat, meddlid togidere al dai
 with mourenyng. *Nun.* The 3ok of my¹⁴
 wickidnessis^r wakide in the hond of hym,
 tho ben foldid togidere, and put on my
 necke; my vertu is maad feble; the Lord
 3af me in the hond, fro which Y schal not
 mowe rise. *Sameth.* The Lord took awei¹⁵
 alle my worschipful men fro the myddis

^l Om. HK. ^m and therfor AK. ⁿ putte C pr. m. E pr. m. ^o Om. A. the K. ^p thi E pr. m. ^q non K.
^r Om. A. ^s destroyid E pr. m. ^t hour A. ^u wickidnes A. wickidnessis GHK. ^v be E. ^w Om. E pr. m.
^x maiden E.

^k afflicciouns U. ^{kk} sau3en I. ^l is . ^m Om. A pr. m. et ceteri. ⁿ sente ceteri. ^o the desirable I.
^p sau3e I. ^q thi EPY. ^r wickidnesse A.

16 *Ayn.* Therefore Y wepeude, and myn eze^y
ledende down water; for ferr mad^z fro me^z
is the counfortour, turnende my soule;
mad ben my sonus lost, for inor myzti
17 was the enemy. *Fee.* Strazte out Sion
hir hondus, ther is not that counforte
hir; the Lord sente azen Jacob, in the
cumpas of hir, hir enemys; mad is Jerusa-
lem as defoulid with wymmen flux blodis
18 among hem. *Sade.* Ri3twis is^a the Lord,
for his mouth to wrathe Y terrede; her-
eth, Y beseche, alle puplis, and seeth my
sorewe; my maidenens and my zunge men
19 wenten in to caitifte. *Cof.* I clepede
my frendus, and thei bigileden me; my
prestus and myn olde men in the cite ben
wastid; for thei so3ten mete^b to them-
20 self, that thei refreshe^c ther soule. *Res.*
See, Lord, for Y am trublid, al disturbid
is my wombe; turned vp so down is myn
herte in myself, for of bitternesse ful Y
am; withouteforth sleeth^d the sword,
21 and at home deth is lyc. *Syn.* Thei
herden, for Y inwardli weile, and ther
is not that counforteth me; alle myn
enemys herden myn euel, gladiden, for
thou didist; thou bro3tist to dai of coun-
forting, and^e mad thei shul be lic me.
22 *Tau.* Go yn al the euel of hem bifor
thee, and to-pulle hem, as thou to-pulled-
ist me for my wickydnesses^f; manye
forsothe my weilingis, and myn herte
moornende.

CAP. II.

1 *Aleph.* Hou aboute couerde with mys-
tynesse the Lord in his wodnesse the
do3ter of Sion? thre3 aferr fro heuene in
to the glorious lond of Irael; and record-
ede not of his litil ste3ing stol of his feet,
2 in the dai of his wodnesse. *Beth.* The
Lord thre3 down^g, and sparede not, alle

of me; he clepide tyme azens me, that he
schulde al to-foule my chosum men; the
Lord stampide a pressour to the virgyn,
the dou3tir of Juda. *Ayn.* Therfor Y am 16
wepyngge, and myn ize is ledyngē down
watir; for a counfortour, conuertynge my
soule, is maad fer fro me; my sones ben
maad lost, for the enemye hadde the
maistrie. *Phe.* Sion spredde abroad hise 17
hondis, noon is that counfortith it; the
Lord sente^s azenus Jacob enemyes therof,
in the^t cumpas therof; Jernsalem is maad
as defoulid with vncleene blood among
hem. *Sade.* The Lord is iust, for Y 18
terride his mouth to wrathfulnesse; alle
puplis, Y biseche, here 3e, and se my so-
rewē; my virgyns and my zonge men
jeden forth in to caitiftee. *Coth.* I clepide 19
my frendis, and thei disseyueden me; my
prestis and myn elde men in the citee ben
wastid; for thei sou3ten mete to hem silf,
to counforte hir lijf. *Res.* Se thou, Lord, 20
for Y am troblid, my^u wombe is distur-
blid; myn herte is distried in my silf, for
Y am ful of bittirnesse; swerd sleeth with
outforth, and lijk deth is at hoome. *Syn.* 21
Thei herden, that Y make ynward weil-
yng, and noon is that counfortith me;
alle myn enemyes herden myn yuel, thei
ben glad, for thou hast do; thou hast
brou3t a dai of counfort, and thei schulen
be maad lijk me. *Tau.* Al the yuel of 22
hem entre byfore thee, and gadere thou
grapiss awei fro hem, as thou hast gaderid
grapiss awei fro me; for my wickidnessis,
for my weilyngis *ben* manye, and myn herte
is mornynge.

CAP. II.

Aleph. Hou hath the Lord hilid the 1
dou3ter of Sion with derknesse in his
strong veniaunce? he hath caste down fro
heuene in to erthe the noble citee of Is-
rael; and bithou3te not on the stool of hise
feet, in the dai of his strong veniaunce.
Beth. The Lord castide down, and spar- 2

^y eyen AG. eezen H. ^z Om. E pr. m. ^a Om. C pr. m. ^b meede C. ^c refresheden E sec. m. ^d sloo3
C pr. m. slew3 AE pr. m. GHK. ^e Om. A. ^f wickidnes A. wickenesses E. ^g Stumblede down the Lord
E pr. m.

^s sette X. ^t Om. NV. ^u for my I pr. m.

the faire thingus of Jacob; destroyed in his wodnesse the strengthingis^b of the maiden of Juda, threȝ down in to ertheⁱ; defoulide the reume, and his princes.

³ *Gimel.* He to-brac in the wrathe of his wodnesse eche horn of Irael; turnede away backward his riȝt hond fro the face of the enemy; and brende vp in to Jacob, as fyr of deuourende flawme in cumpas.

⁴ *Deleth.* He bente his bowe as an inward enemy, and he fastnede his riȝt hond as an vtterinor enemy; and sloȝ al that was fair in siȝt in the tabernacles of the doȝter of Sion; heeldide out as fyr his indignacioun. *He.* Mad is the Lord as an enemy; tumblede^k down Irael, he tumblede doun alle his walles; wastede his strengthingus^l, and fulfide in the doȝter of Juda the lowid man and the lowid womman. *Vau.* And he wastide as a gardyn his tent, destroyede his tabernacle; to forȝeteng toc the Lord in^m Sion feste dai, and sabat; and repref, and indignacioun of his wodnesse, king and

⁷ prest. *Sai.* Putte abac the Lord his auter, cursede to his halewing; toc in to the hondus of theⁿ enemy^o the wallis of his toures; vois thei ȝeeuen in 'the hous

⁸ of^p the Lord, as in solempne dai. *Heth.* Thozte the Lord to scateren the wal of the doȝter of Sion; he strazte out his litil corde, and turnede not awei his hond fro perdicion; and he weilede biforn the walling, and the wal^q togidere is scatered.

⁹ *Teth.* Doun piȝt in the erthe ben hir ȝatus, he loste and to-broside hir barres; his kingis and hys^r princes in Jentiles; ther is not lawe, and his profetis founden

¹⁰ not viseoun of the Lord. *Joth.* Seten in the erthe^s, alle stille weren the olde men; the doȝtris of Sion springden with askus ther hedis^t, ben gird^u to with heires; threwen awei in the erthe ther hedus^t the maidenus of Jerusalem, gird to thei ben with heires; threwen awei in the

ide not alle the faire thingis of Jacob; he distried in his strong veniaunce the strengthis of the virgyn of Juda, and castide doun in to erthe; he^v defoulide the rewine, and the princes therof. *Gy-³ mel.* He brak in the ire of his strong veniaunce al the horn of Israel; he turnede a bak his riȝt hond fro the face of the enemy; and he kyndlide in Jacob, as fier of flawme deuowrynge in cumpas. *Deleth.* ⁴ He as an enemye bente his bouwe, he as an aduersarie made stidfast his riȝt hond; and he killide al thing that was fair in siȝt in the tabernacle of the douȝtir of Sion; he schedde out his^w indignacioun as fier. *He.* The Lord is maad as an⁵ enemy; he castide doun Israel, he castide doun alle the wallis therof; he destriede the strengthis^x therof, and fillide in the douȝter^y of Juda aman maad low, and a womman maad low. *Vau.* And he sca-⁶ teride his tent as a gardyn, he distried his tabernacle; the Lord ȝaf to forȝetyng in Sion a feeste dai, and sabat^z; and the kyng and prest in to schenscipe, and in to the indignacioun of his strong veniaunce. *Zai.* The Lord puttide awei his⁷ auter, he curside his halewyng; he bitook in to the hondis of enemy^a the wallis of the touris therof; thei ȝauen vois in the hous of the Lord, as in a solempne dai. *Heth.* The Lord thouȝte to distrie the⁸ wal of the douȝter of Sion; he stretchide forth his coorde, and turnede not awei his hond fro perdicion; the forwal, *ether the^b outerward*, mourenyde, and the wal was distried togidere. *Teth.* The ȝatis⁹ therof ben piȝt in the erthe, he loste and al to-brak the barris therof; the kyng therof and the princes therof among hethene men; the lawe is not, and the profetis therof founden not of the Lord a visioun^c. *Joth.* Thei saten in erthe, the¹⁰ elde men of the douȝtir of Sion weren stille; thei bispreynten her heedis with

^b strengthis A. ⁱ the erthe A. ^k tumble K. ^l strengthis A. ^m in to E pr. m. ⁿ his AGH. ^o enemyes A. ^p Om. K. ^q walling A. ^r Om. A. ^s ȝaat A. ^t heuedus E. ^u girdid K.

^v and he U. ^w Om. U. ^x strengis A. ^y watir I sup. ras. ^z a sabat NS sec. m. ^a the enemy I. ^b Om. CGN. ^c visioun, ether reuelacioun CEFGLIMNPQRSUVXY.

- erthe ther hedus^t the maidenus of Juda.
- 11 *Caph.* Faileden for teres myn ezen, disturbid ben my bowelis; held^v out is in the erthe my mawe vp on the^w to-treding of the do3ter of my puple; whan shulde faile the litil child and the soukende in
- 12 the stretus of the bur3toun. *Lameth.* To ther modris thei seiden, Wher is the whete, and wyn? whan thei shulden faile as woundid in the stretus of the cite; whan thei shulde brethen out ther soulis
- 13 in the bosum of ther modris. *Men.* To whom shal Y comparisoune thee? or to whom shal Y licnen thee, thou do3ter of Jerusalem? to whom shal Y euenen thee, and coumforte thee, thou maiden^x do3ter of Sion? gret forsothe as the se thi con-
 14 tricioun; who shal lechen thee. *Nun.* Thi profetus see3en to thee false, and fool thingus; and openeden not thi wicke-
 15 nesse^y, that thee to penaunce thei shulde stere; thei se3en forsothe to thee fals takingis to, and throwingis out. *Sameth.* Flappeden ^{vp} on^z thee with hondus alle the passeres bi the wey; whistleden, and moueden ther hed vp on the do3ter of Jerusalem; seiende, Whether this is not the cheef cite of parfit fairnesse, the io3e
 16 of al erthe? *Ayn.* Openeden vp on thee ther mouth alle thin enemyes; whistleden, and gnasteden with ther teeth, and seiden, Wee shul deuoure; lo! this is the dai that wee abiden, wee han founde, and seen.
- 17 *Fee.* The Lord dide that he tho3te, he fulfildde his wrd that he comaundide fro the olde dazes; he destro3ede, and sparede not; and gladide vp on thee the enemy, and enhauncede the horn of thin enemys.
- 18 *Sade.* Criede the herte of hem to the Lord, vp on the wallis of the do3ter of Sion; bring down as a stef strem teres, bi dai and ny3t; 3yue thou not reste to thee,
 19 ne be stille the appil of^a thin eye. *Coph.* Ris, preise thou in the ny3t, in the bigynnyng of vacchis; heeld out as water thin herte, byfor the sijt of the Lord;
- aische^e, the eldere men of Juda ben girt with hairis; the virgyns of Juda castiden down to erthe^f her heedis. *Caph.* Myn¹¹ ezen failiden for teeris, myn entrails weren disturblid; my mawe was sched out in erthe on the sorewe of the dou3ter of my puple; whanne a litil child and soukyngge failide in the stretis of the citee. *La-12 meth.* Thei seiden to her modris, Where is wheete, and wyn? whanne thei failiden as woundid men in the stretis of the citee; whanne thei senten out her soulis in the bosum of her modris. *Men.* To whom¹³ schal Y comparisoun thee? ether to whom schal Y licne thee, thou dou3ter of Jerusalem? to whom schal Y make thee euene, and schal Y coumforte thee, thou virgyn, the dou3ter of Sion? for whi thi sorewe is greet as the see; who schal do medicyn to thee? *Nun.* Thi profetis¹⁴ sien to thee false thingis, and foned; and^g openyden not thi wickidnesse, that thei schulden stire thee to penaunce; but thei sien^h to thee false takyngis, and castyngis out. *Sameth.* Alle men passyngge onⁱ the¹⁵ weie flappiden^k with hondis on thee; thei hissiden, and mouyden her heed on the dou3ter of Jerusalem; and seiden, This is the citee of perfit fairnesse, the ioie of al erthe. *Ayn.* Alle thin enemyes openyden¹⁶ her mouth on thee; thei hissiden, and gnaistiden with her teeth, and seiden, We schulen deuoure; lo! this is the dai which we abididen, we founden, we sien. *Phe.* The Lord dide tho thingis whiche¹⁷ he tho3te, he fillide hise word which he hadde comaundid fro elde daies; he distriede, and sparide not; and made glad the enemy on thee, and enhaunside the horn of thin enemyes. *Sade.* The herte of¹⁸ hem criede to the Lord, on the wallis of the dou3ter of Syon; leede thou forth teeris as a stronde, bi dai and ny3t; 3yue thou not reste to thee, nether the appil of thin eye be stille. *Coph.* Rise thou togi-¹⁹ dere, herie thou in the ny3t, in the begyn-

^t heuedus E. ^v heeldid AEGHK. ^w Om. K. ^x maide EK. ^y wickidnes AGHK. ^z vp A. ^a Om. C.

^e ashen S. ^f the erthe I. ^g and thei I. ^h sau3en I. seiden N. seyen S. ⁱ bi FIKS. ^k biflappeden F.

rere to hym thin hondus for the soule of thi litil childer, that for hunger pershen 'in the hed^b of alle many weies 'in to 20 oon^c. *Res.* See, Lord, and behold, whom thou hast to-pullid; so therefore lest shuln ete wymmenn ther frut, litil^d childer at the mesure of a spanne; for slayn is in the seyntuarie of the Lord the prest, and 21 the profete. *Syn.* Lezen in the erthe withouteforth the child and the olde man; my maidenen and my zunge men fellen in swerd slayn; in the dai of thi wodnesse thou smyte, ne thou shalt han 22 reuthe. *Tau.* Thou clepedest, as^e to a solempne day^f, that shulden fere me^g of the cumpas; and ther was not that shulde scape in the dai of the wodnesse of the Lord, and be laft; whom Y brozte forth and nurshede, myn enemy wastede them.

nyng of wakyngis; schede out thin herte as watir, bfore the sizt of the Lord; reise thin hondis to hym for the soulis of thi^l litle children, that failiden for hungur in the heed of alle meetyngis of weies. *Res.* 20 Se thou, Lord, and byholde, whom thou hast maad so bare; therfor whether^m wymmenn schulen ete her fruyt, litle children at the mesure of an hond? for a prest and profete is slayn in the seyntuarie of the Lord. *Syn.* A child and an elde man 21 laien on the erthe withouteforth; my virgyns and my zonge men fellenⁿ down bi swerd; thou hast slayn hem in the dai of thi strong veniaunce, thou smotist^o 'and didist no^p merci. *Thau.* Thou clepidist, 22 as to a solempne dai, hem that maden me aferd of cumpas; and noon was that ascapide in the dai of the strong veniaunce of the Lord, and was left; myn enemy wastide hem, whiche Y fedde, and nurschide up.

CAP. III.

1 *Aleph.* I 'a man^h seende my porenesse in the 3erde of his indignacioun. 2 *Aleph.* Me he drof, and brozt in to dercnessis, and not in to lizt. *Aleph.* Onli 3 in to me turnedeⁱ, and conuertede his 4 hond al dai. *Beth.* For eldid he made my skyn, and my flesh; he to-brosyde 5 my bonus. *Beth.* He bilde vp^k in my cumpas, and cumpassede me with galle 6 and with trauaile. *Beth.* In derke thingus he sette me, as deade men euere durende. 7 *Gimel.* He bilde aboute azen me^l, that Y go not out; he agreggede myn gyues. 8 *Gimel.* But and whan Y shal crien and preze, he closede^m out myn orysoun. 9 *Gimel.* He closede my weyes with squarstonus; my styes he turnede vp so down. 10 *Deleth.* A waitende bere maad he is to 11 me, a leoun in hid thingus. *Deleth.* My pathis he turnede vp so down, and to-

CAP. III.

Aleph. I am a man seyngge my pouert¹ in the 3erde of his indignacioun. *Aleph.* 2 He droof me, and brouzte in to derknessis, and not in to lizt. *Aleph.* Oneli³ he turnede in to me, and turnede togidere his hond al dai. *Beth.* He made eld my 4 skyn, and my fleisch; he al to-brak my boonys. *Beth.* He bildid in my cumpas, 5 and he cumpasside me with galle and trauel. *Beth.* He settide me in derk places, 6 as euerlastyngge deed men. *Gymel.* He 7 bildide aboute azens me, that Y go not out; he aggregide my gyues. *Gymel.* 8 But and whanne Y crie and preye, he hath excludid my preier. *Gymel.* He 9 closide togidere my weies with squarestonus; he distriede my pathis. *Deleth.* 10 He is maad a bere settinge aspies to me, a lioun in hid places. *Deleth.* He dis- 11 triede my pathis, and brak me; he set-

^b Om. E pr. m. ^c Om. E pr. m. ^d and litle E pr. m. ^e me us E pr. m. ^f Om. c. ^g men κ.
^h am κ. ⁱ he turnede E. ^k me vp AE pr. m. G sec. m. Om. G pr. m. H. ^l Om. E pr. m. ^m throwith E pr. m.

¹ the 1. ⁿ wher ceteri passim. ^o felden passim fere 1KS. ^p smitidist CFIHQRSU. ^q neither didist CEFHKMQSU. neither dide R.

12 brac meⁿ; he putte me desolat. *Deleth.*
 He bente his bowe, and sette me as a
 13 signe to the arewe. *He.* He putte in
 my reynes the do3tris of his arewe cas.
 14 *Hee.* Y am mad in to scorne to al puple,
 15 the song of them al dai. *He.* He ful-
 filde me with bitteresses; he drunknede
 16 me with wrmod. *Vau.* He to-brac at
 noubre my teeth; he fedde me with
 17 askus. *Vau.* And^u put a bac is my soule;
 18 Y for3at of goodus. *Vau.* And Y seide,
 Pershede myn ende, and myn hope fro
 19 the Lord. *Sai.* Recorde^p of porenese
 and of myn ouergoing, and of wrmod
 20 and of galle. *Say.* Bi mynde Y shal
 be myndeful; and failen in me shal my
 21 soule. *Sai.* These thingus thenkende in
 22 myn herte, in God Y shal hope. *Heth.*
 The mercyes of the Lord manye, for-
 sothe^q wee ben not wastid; for his mer-
 23 eyes^r faileden not. *Heth.* Y kne3 the^s
 24 morutid; myche is thi feith. *Heth.* My
 partie the Lord, seide my soule; ther-
 25 fore Y shal abiden hym^t. *Teth.* Good
 is the Lord to men hopende in hym, to
 26 the soule sechende hym. *Teth.* Good is
 to abide with silence the helthe 3yuere
 27 of God. *Teth.* Good is to the man, that^u
 hath born the^v 3oc of the Lord^w fro his^x
 28 waxende 3outh. *Joth.* He shal sitte soli-
 tarie, and be stille; for he rerede hymself
 29 aboue hymself. *Joth.* He shal sette in
 poulder his mouth, if par auenture ther
 30 be hope. *Joth.* He shal 3yue to the
 smytende hym the cheke; he shal be ful-
 31 fyld with repreues. *Caph.* For putten
 abac shul not the Lord in to euermor.
 32 *Caph.* For if he haue cast awei, and^y he
 shal haue mercy after the multitude of
 33 his mercies. *Caph.* Forsothe he^z loewede
 not of his herte; and caste awei the sonus
 34 of man. *Lameth.* That he schulde to-
 brose vnder his feet alle the gyuede of
 35 the lond. *Lameth.* That he schulde boowe

tide me desolat. *Deleth.* He bente his 12
 bowe, and settide me as a signe to an
 arowe. *He.* He sente in my reynes the 13
 dou3tris of his arowe caas. *He.* Y am 14
 maad in to scorn to al the puple, the song
 of hem al dai. *He.* He fillide me with 15
 bitteresses; he gretli fillide me with
 wermod. *Vau.* He brak at noubre my 16
 teeth; he fedde me with aische. *Vau.* 17
 And my soule is putte awei; Y haue for-
 3ete goodis. *Vau.* And Y seide, Myn 18
 ende perischide, and myn hope fro the
 Lord. *Zai.* Haue thou mynde on my 19
 pouert and goyng ouer, and on wermod
 and galle. *Zai.* Bi mynde Y schal be 20
 myndeful; and my soule schal faile in me.
Zai. Y bithenkyng^q these thingis in myn 21
 herte, schal^r hope in God. *Heth.* The 22
 mercies of the Lord *ben* manye, for we
 ben not wastid; for whi hise merciful
 doyngis failiden not. *Heth.* Y knew in 23
 the morewtid; thi feith is miche. *Heth.* 24
 My soule seide, The Lord is my part;
 therfor Y schal abide hym. *Teth.* The 25
 Lord is good to hem that hopen in to
 hym, to a soule sekyng^e hym. *Teth.* It 26
 is good to abide with stilnesse the helthe
 of God. *Teth.* It is good to a man, 27
 whanne he hath bore the 3ok fro^s his
 3ongthe. *Joth.* He schal sitte aloone^t, 28
 and he schal be stille; for he reiseid hym
 silf aboue hym silf. *Joth.* He schal sette 29
 his mouth in dust, if perauenture hope is.
Joth. He schal 3yue the cheke to a man 30
 that smytith hym; he schal be fillid with
 schenschipis. *Caph.* For the Lord schal 31
 not putte awei with outen ende. *Caph.* 32
 For if he castide awei, and he schal do
 merci bi^u the multitude of hise mercies.
Caph. For he makide not low of his herte; 33
 and castide not awei the sonus of men. *La-*
meth. That he schulde al to-foule vndur hise 34
 feet alle the boundun men of erthe. *La-*
meth. That he schulde bowe down the dom of 35

ⁿ Om. *E pr. m.* ^o Om. *E pr. m.* ^p Recordide *A.* ^q for *AEGHK.* ^r mercy doyngus *AE sec. m. GHK.*
^s in the *AE sec. m. GH.* ^t Om. *E pr. m.* ^u whan he *AE sec. m. GHK.* ^v Om. *E pr. m.* ^w Om. *E pr. m.*
^x the *AE pr. m. GHK.* ^y Om. *AGHK.* ^z Om. *E pr. m.*

^q bithenke *EP.* ^r I shal *NS.* ^s of *N.* ^t solitarie, *ether aloone c et ceteri.* ^u aftir *!*. ^v From *x.* Om. *A.*

doun the dom of man, in the sizte of the
 36 chere of the hezest. *Lameth*. That he
 schuld^a mysturne a man in his dom, the
 37 Lord knez not. *Men*. Who ys this that
 seide, that^b shulde be don, the Lord not
 38 comaundende? *Men*. Of the mouth of
 the hezest shul not go out ne goode
 39 thingus ne euele. *Men*. What gruechede
 a man lyuende, a man for his synnes?
 40 *Nun*. Serche we oure weies, and seche,
 and be wee^c turned azen to the Lord.
 41 *Nun*. Rere wee oure hertus with hondus,
 42 to the Lord in to heuenus^d. *Nun*. Wee
 wickeli^e diden, and to wrathe terreden;
 43 therefore thou art vnpreiable. *Sameth*.
 Thou coueridist in wodnesse, and smyte
 44 vs; thou slowe, and sparedist not. *Sameth*.
 Thou putttest azen a cloude to thee,
 45 lest passe the preier. *Sameth*. Pulling vp
 bi the roote, and casting awei, thou put-
 46 tist me, in the myddel of puplus^f. *Ain*.
 Myn eze is tormentid, and was not^g stille;
 47 forthi that ther was not reste. *Ayn*. To
 the tyme that shulde biholde and looke
 48 the Lord fro heuenus. *Ayn*. Myn eze
 robbede^h my soule in alle the doztris of
 49 my cheef cite. *Fe*. Openeden vp on vs
 50 ther mouth, alle the enemys. *Fe*. Ferd
 and gren donⁱ is to vs, profeciying and
 51 contricioun. *Fe*. My ezen brozten doun
 deuyseouns of watris, in the contricioun
 52 of the dozter of my puple. *Sade*. Bi
 hunting thei token me as a brid, myn
 53 enemys freeli. *Sade*. Slyden is in to a
 grene my lyf; thei^j setten a ston vp on
 54 me. *Sade*. Floweden watris vp on myn
 55 hed; Y seide, Y pershede. *Coph*. I in-
 wardli clepede thi name, Lord, fro the
 56 laste grene. *Cof*. My vois thou herdest;
 ne turne thou awei thin ere fro my sob-
 57 bing^k and cries. *Coph*. Thou nezhedist
 in the dai, whan Y inwardli clepede thee;
 58 thou seidist, Ne drede thou. *Res*. Thou
 demedest, Lord, the cause of my soule,

man, in the sizt of the cheer of the hizeste.
Lameth. That he schulde peruerte a man³⁶
 in his dom, the Lord knew not. *Men*³⁷.
 Who is this that seide, that a thing schulde
 be don, whanne the Lord comaundide^s not?
Men. Nether goodis nether yuels schulen³⁸
 go out of the mouth of the hizeste. *Men*³⁹.
 What grutchide a man lyuynge, a man
 for hise synnes? *Nun*^t. Serche we oure
 40 weies, and seke we, and turne we azen to
 the Lord. *Nun*. Reise we oure hertis⁴¹
 with hondis, to the Lord in to heuenes.
Nun. We han do wickidli, and han terrid⁴²
 thee to wraththe; therfor thou art not able
 to be preied. *Sameth*^u. Thou hilidist in⁴³
 stronge veniaunce, and smitidist vs; thou
 killidist, and sparidist not. *Sameth*. Thou⁴⁴
 settidist a clowde to thee, that preier passe
 not. *Sameth*. Thou settidist me, drawing⁴⁵
 vp bi the roote, and eastynge out, in the
 myddis of puplis. *Ayn*^v. Alle enemyes⁴⁶
 openyden her mouth on vs. *Ayn*. In-⁴⁷
 ward drede and snare is maad to vs, pro-
 fesie and defoulyng. *Ayn*. Myn izen led-⁴⁸
 den doun departyngis of watris, for the
 defoulyng of the douzter of my puple.
Phe^w. Myn izen was turmentid, and was⁴⁹
 not stille; for no reste was. *Phe*^x. Vntil^y the⁵⁰
 Lord bihelde, and siz^z fro heuenes. *Phe*⁵¹.
 Myn izen robbede my soule in alle the douz-
 tris of my citee. *Sade*^a. Myn enemyes token⁵²
 me with out cause, bi huntynge as a brid.
Sade^a. My lijf slood in to a lake; and thei⁵³
 puttiden a stoon on me. *Sade*. Watris⁵⁴
 flowiden ouer myn heed; Y seide, Y pe-
 rischide^b. *Coph*^c. Lord, Y clepide to help⁵⁵
 thi name, fro the laste lake. *Coph*^c. Thou⁵⁶
 herdist my vois; turne thou not awei thin
 eere fro my sobbyng^d and cries. *Coph*⁵⁷.
 Thou neizidist to me in the dai, wherynne
 Y clepide thee to help; thou seidist, Drede
 thou not. *Res*^e. Lord, azenbiere of my⁵⁸
 lijf, thou demydist the cause of my soule.
Res^e. Lord, thou siest^f the wickidnesse

^a Om. c pr. m. E pr. m. G pr. m. AUK. ^b it E pr. m. ^c Om. A. ^d heuene A. ^e wickidly AGHK.
 f the puples A. ^g Om E pr. m. ^h preiede E pr. m. ⁱ and thei AEG sec. m. K. ^k 3oxyng E pr. m.

^r From x. *Lameth*. A. ^s comaundith CEF GH I K M N P Q R S U V X. ^t From x. *Men*. A. ^u From x. *Nun*. A.
^v From x. *Sameth*. A. ^w From x. *Ayn*. A. ^x From x. Om. A. ^y Til CEF H K M Q R S U X. ^z sau^z i fere passim.
^a From x. *Phe*. A. ^b perishe N. ^c From x. *Sade*. A. ^d snobbyng CEF GH I K M N P Q R S U V X. ^e From x.
Coph. A. ^f sau^zest 1.

59 thou a3een biere of my lif. *Res.* Thou see3e, Lord, the wickenesse¹ of them a3en
60 me; deme thou my dom. *Res.* Thou se3e eche wodnesse, alle the tho3tus of hem
61 a3ens me. *Syn.* Thou hast herd the re- preues of hem, Lord; alle the tho3tus of
62 hem a3en me. *Sin.* The lippis of men inrisende to me, and the bithenkingus of
63 hem a3en me al day. *Sin.* The sitting of hem and the a3een rising of hem see;
64 Y am the salm of hem. *Tau.* Thou shalt 3elde to them the while, Lord, after
65 the werkis of ther hondus. *Tau.* Thou shalt 3yue to them the sheld of herte^m,
66 thi trauaile. *Tau.* Thou shalt pursue in thi wodnesse, and to-trede them vnder heuenus, Lord.

CAP. IV.

1 *Aleph.* Hou bicomme derc is gold, chaungid is the best colour? scatered ben the stonus of the seyntuarie in the hed
2 of alle stretus. *Beth.* The sonus of Sion glorious, and wrappid with the chef gold, inⁿ to erthene vesseles, werk of the hondis
3 of a crockere. *Gimel.* But and the cruel beestis clepid lamya^o, nakeden ther tetes, 3eeuen ther whelpus souken; the do3ter of my puple cruel, as an ostrich in desert.
4 *Deleth.* Cleuede to the^p tonge of the soukende to his palet in thrist; the lital childer askeden bred, and ther was not
5 that shulde breke to them. *He.* That eeten voluptuously, dieden in weies; that weren nurshid in 'faire clois of saffroun^q,
6 han clippid^r thostus. *Vau.* And more mad is the wickednesse^s of the do3ter of my puple than the synne of Sodomys, that is turned vp so down in a moment,
7 and toc not in to it hondus. *Sai.* Whitere is Nazareis than sno3, shynendere than mylc; reddere than old yuer, than
8 safyr fairere. *Heth.* Gretli blakid is aboue colis the face of hem, and thei ben not knowen in stretus; cleuede to^t the skyn to the bonus of hem, it driede,

of hem a3ens me; deme thou my doom. 59
Res. Thou siest al the woodnesse, alle the 60
thou3tis of hem a3enus me. *Syn*^a. Lord, 61
thou herdist the schenships of hem; alle the
thou3tis of hem a3ens me. *Syn*^b. The lippis 62
of men risynge a3ens me, and the thou3tis
of hem a3ens me al dai. *Syn.* Se thou 63
the sittyng and risyng a3en of hem; Y
am^c the salm of hem. *Thau*^d. Lord, thou 64
schalt 3elde while to hem, bi the werkis
of her hondis. *Tau*^d. Thou schalt 3yue to 65
hem the scheeld of herte, thi trauel. *Tau*^d. 66
Lord, thou schalt pursue hem in thi strong
veniaunce, and thou schalt defoule hem
vndur heuenes.

CAP. IV.

Aleph. How is gold maad derk, the¹
beste colour is chaungid? the stonys of
the^e seyntuarie ben scaterid in the heed
of alle stretis. *Beth.* The noble sonus of²
Sion, and clothid with the best gold, hou
ben thei arettid in to erthene vessels, in
to the werk of the hondis of a pottere?
Gimel. But also lamyes* maden nakid³
her tetis, 3auen mylk to her whelpis; the
dou3ter of my puple *is* cruel, as an ostrig
in desert. *Deleth.* The tonge of the souk-⁴
ynge childe cleued to his palat in thirst;
litle children axiden breed, and noon was
that brak to hem. *He.* Thei that eeten⁵
lustfuli, perischiden in weies; thei that
weren nurschid in cradels, biclippiden
toordis. *Vau.* And the wickidnesse of the⁶
dou3ter of my puple is maad more than the
synne of men of Sodom, that was distried
in a moment, and hondis token not ther-
ynne. *Zai.* Nazareis therof weren whitere⁷
than snow, schynyngere than mylk; ro-
dier than elde yuer, fairere than safire.
Heth. The face of hem was maad blackere⁸
than coolis, and thei weren not knowun in
stretis; the skyn clenye to her boonys,
it driede, and was maad as a tre. *Teth.* It⁹

* lamyes ben
cruel beestis
that sleen her
whelpis. v.

¹ wickidnes AGHK. ^m thyn herte E pr. m. ⁿ hou ben thei holden in AGHK. ^o mermynes C pr. m.
E pr. m. cruel bestis that ben clepid lamya E sec. m. marg. AGHK. ^p my E pr. m. ^q saffrouned thingus
E pr. m. faire clothis of saffroun E sec. m. marg. ^r biclippid AE sec. m. K. ^s wickenesse E. ^t Om. A.

^a From x. Om. A. ^b From x. Res. A. ^c am mad FNS sec. m. ^d From x. Syn. A. ^e Om. F1KS.

9 and mad is as a tree. *Teth.* Betere was to the slayn men with swerd, than to the slayn men with hungir; for thei anoen ben dead, these^a ful out faileden, ben to-wastid of the bareynesse of the^v erthe.

10 *Joth.* The hondus of merciful wymmen setheden ther sonus; mad thei ben the metus of hem in the contricioun of the

11 do3tzer of my puple. *Caf.* The Lord fulfide his wodnesse, helde out the wrathe of his indignacioun; and the Lord tende vp fyr in Sion, and deuourede his founde-

12 mens. *Lameth.* Leeueden not the kingis of the lond, and^w alle the dwelleris of the world^x, that gon in shulde the ferr enemy and the ny3 enemy bi the 3atus of

13 Jerusalem. *Men.* For the synnes of his profetus, and the wickidnessis^y of his prestus, that heeleden out in his myddil

14 the blod of ri3twis men. *Nun.* Erreden the blinde in stretus, defoulid ben in blod; and whan thei my3te not entre,

15 thei heelden ther swolwis. *Sameth.* Goth awei, 3ee defoulid, thei crieden to them, departeth awei, goth awei, wileth not touche; forsothe thei iangleden, and ben to-stired; seiden among Jentiles, He shal no more lei to, that he dwelle in hem.

16 *Ain.* The face of the Lord deuydede them, he shal not adde, that he beholde them; the faces of prestus thei shameden not, ne of the olde men thei reweden.

17 *Fee.* Whan 3it wee shulde stonden alyue, faileden oure ezen to oure veyn help^z; whanne wee bihelden takende heed to the folc of kinde, that saue vs my3te not.

18 *Sade.* Thei maden slidery oure steppis in the weie of oure stretes; ne3hede oure ende, fulfild ben oure dazes, for comen is

19 oure ende. *Cof.* Swiftere weren oure pursueres than eglis of heuene vp on the mounteinus; thei pursueden vs, in desert

20 thei setteden aspies to vs. *Res.* The spirit of oure mouth, Crist Lord, taken is in oure synnes; to whom we seiden, In

was betere to men slayn with swerd, than to men slayn with hungur; for these men wexiden rotun, thei weren wastid of the bareynesse of erthe. *Joth.* The hondis of¹⁰ merciful wymmen sethiden her children; thei weren maad the metis of tho^b *wymmen* in the^c sorewe of the dou3tzer of my puple. *Caph.* The Lord fillide his strong¹¹ veniaunce, he schedde out the ire of his indignacioun; and the Lord kyndlid a fier in Sion, and it deuouride the fundamentis therof. *Lamet.* The kyngis of erthe, and¹² alle dwelleris^d of the world bileueden not, that an aduersarie and enemy schulde entre bi^e the 3atis of Jerusalem. *Men.* For¹³ the synnes of the profetis therof, and for wickidnessis of preestis therof, that schedden out the blood of iust men in the myddis therof. *Nun.* Blynde men erryden¹⁴ in stretis, thei weren defoulid in blood; and whanne thei mi3ten not go, thei helden her hemmes. *Samet.* Thei crieden to hem,¹⁵ Departe awei, 3e defoulide men, departe 3e, go 3e awei, nyle 3e touche; forsothe thei chidden, and weren stirid; thei seiden among hethene men, *God* schal no more leief to, that he dwelle among hem. *Ayn.*¹⁶ The face of the Lord departide hem, he schal no more leie to, that he biholde hem; thei weren not aschamed of the faces of preestis, nether thei hadden merci on eld men. *Phe.* The while we stoden 3it, oure¹⁷ i3en failiden to oure veyn help; whanne we bihelden ententif to a folc, that my3te not saue vs. *Sade.* Oure steppis weren¹⁸ slidir in the weie of oure stretis; oure ende ne3ede, oure daies weren fillid, for oure ende cam. *Coph.* Oure pursueris¹⁹ weren swiftere than the eglis of heuene; thei pursueden vs on hillis, thei settiden buschementis to vs in desert. *Res.* The²⁰ spirit of oure mouth, Crist the Lord, was takun in oure synnes; to whom we seiden, We schulen lyue in thi schadewe among hethene men. *Syn.* Thou dou3tzer of Edom, 21

^a Om. *E pr. m.*
^z hoope *A.*

^v Om. *AEGLIK.*

^w Om. *C.*

^x erthe *E pr. m.*

^y wickidnesse *C.* wickenesses *E.*

^b thilke *I.*

^c Om. *I sec. m.*

^d the dwellers *I sec. m.*

^e in bi *ns.*

^f adde *I.*

thi shadewe wee shul lyue in folkus of
 21 kinde. *Syn.* Io3e, and glade, thou do3ter
 of Edom, that dwellist in the lond of
 Hus; to thee also shal come the chalis,
 22 thou shalt be drunke, and naked. *Tau.*
 Fulfild is thi wickenesse^a, thou do3ter of
 Sion; he shal no more adde, that he ouer-
 passe thee; he shal visite thi wickenesse^a,
 thou^b do3ter of Edom, discouere he^c shal
 thi synnes.

make ioye, and be glad, that dwellist in
 the lond of Hus; the cuppe schal come
 also to thee, thou schalt be maad drunkun,
 and schalt be maad bare. *Thau.* Thou²²
 dou3ter of Sion, thi wickidnesse is fillid;
 he schal not adde more, that he make thee
 to passe ouer; thou dou3ter of Edom, he
 schal visite thi wickidnesse, he schal vn-
 hile thi synnes.

*Here endith the Lamentaciouns and
 here bigynneth the Preier of Jeremye,
 the profete^g.*

The Orisoun of Jeremye, profete^d.

1 Recorde, Lord, what hath falle to vs;
 inwardly looke, and behold oure repref.
 2 Oure eretage turned is to alienes, oure
 3 houses to straungeres. Faderles childer
 we^e ben mad with oute fader; oure mo-
 4 ders as widewis. Oure water in monee
 wee han drunke, oure trees for pris wee
 5 han bo3t. Bi oure nollis we were dryue,
 6 and to the weri was^f not 3oue^g reste. To
 Egypt wee 3eeuen hond, and to Assiries,
 that wee shulde be fulfild with bred.
 7 Oure faders synned, and ben not, and
 wee the wickidnesses^h of hem han born.
 8 Seruauns lordshipeden of vs, and ther
 was not, that a3een shulde bie fro the
 9 hond of hem. In oure lyues weⁱ bro3ten
 to bred to vs, fro the face of the swerd
 10 in desert. Oure skin as an ouene is to-
 brent, fro the face of tempestus of hunger.
 11 Wymmen in Sion thei^k meekiden, and
 12 maidenus in the cites of Juda. Princes bi
 the hond ben hangid vp; faces of olde men
 13 thei^l shameden not. The 3unge wymmen

Here bigynneth the Preier of Jeremye^h.

Lord, haue thou mynde what bifelle to
 vs; se thou, and biholde oure schenscipe.
 Oure eritage is turned to aliens, oure housis
 2 *ben turned* to straungers. We ben maad
 3 fadirles children with out fadir; oure mo-
 dris *ben* as widewis. We drunken oure
 4 watir for monei, we bou3ten^l oure trees
 for siluer. We weren dryuun bi oure
 5 heedis, and reste was not 3ouun to feynt
 men. We 3auen hond to Egypt, and to
 6 Assiriens, that we schulden be fillid with
 breed. Oure fadris synned, and ben^k
 7 not, and we baren the wickidnessis of
 hem. Seruauntis weren lordis of vs, and
 8 noon was, that a3enbou3te fro the hond of
 hem. In oure lyues we brou3ten breed to
 9 vs, fro the face of swerd in desert. Oure
 10 skynne is brent as a furneis, of the face
 of tempestis of hungur. Thei maden low
 11 wymmen in Sion, and virgyns in the cites
 of Juda. Princes weren hangid bi the
 12 hond; thei weren not aschamed of the
 faces of elde men. Thei mysusiden 3onge
 13

^a wickidnes AGHK. ^b the AE sec. m. GHK. ^c she CE. ^d Here begynneth the Orisoun of Jeremye,
 the prophete. AEGHK. ^e Om. E pr. m. ^f Om. AG pr. m. HK. ^g 3yue E. ^h wickidnes AGH. wicke-
 nesses E. ⁱ Om. E pr. m. ^k Om. C pr. m. E pr. m. ^l Om. AE pr. m.

^g From c. Here enden the Lamentaciouns, and here bygynneth the [a GQ] preier of Jeremye, the pro-
 fete. FGMQU. Here enden the Lamentaciouns of Jeremye, and here bigynneth the preier of Jeremye. H.
 Heere enden [endith N] the Lamentaciouns, and heere biginnith the preier of Jeremye, the prophet. IN.
 Here enden the Lamentaciouns; se now the preier of Jeremye, the profete. K. Here enden the Lamenta-
 ciouns, and here bigynneth the preier of Jeremye. RX. Here [enden] the Lamentaciouns of Jeremye, and
 bigynneth the preier of Jeremye. S. Here endith the Lamentacioun, and bigynneth the preier of Jeremye. V.
 No final rubric in AEPY. ^h This is the preizer of Jeremie. EPY. No initial rubric in the other Mss.
ⁱ brou3ten A1 sec. m. ^k thei ben I.

vchastli thei mysvseden, and the childer
 14 in tree togidere fellen. Olde men faileden
 of the 3atus; 3unge men of the quer of
 15 syngeres. Failede the io3e of oure herte;
 16 turned is in to weiling oure^m quer. Fel
 the croune of oure hed; wo to vs! for
 17 wee han synned. Therefore dreri mad is
 oure herte, therfore to-dercnded ben oure
 18 e3en. For the mount of Sion, for it dis-
 19 perishtⁿ; wlues 3iden in it. Thou, for-
 sothe, Lord, in to with oute ende shalt
 abide stille; thi see in to ieneracioun and
 20 to ieneracioun. Whi in to with oute
 ende thou shalt for3eten vs, thou shalt
 forsake vs in to the lengthe of dajis?
 21 Conuerte vs, Lord, to thee, and we shul
 be conuertid; newe thou oure dajes, as
 22 fro the bigynnyng. But castende awei
 thou^o hast put vs out; thou wrathedist
 a3en vs hugely.

*Her endeth Jeremye, and gynneth the
 prolog in the boc clepid Baruch^p.*

wexynge men vchastli, and children fellen
 down in tree. Elde men failiden fro 3atis; 14
 3onge men *failiden* of¹ the queer of sing-
 eris. The ioie of oure herte failide; oure¹⁵
 song^m is turned in to mourenyng. The¹⁶
 coroun of oure heed fellen down; wo to
 vs! for we synned. Therfor oure herte¹⁷
 is maad soreful, therfor oure i3en ben
 maad derk. For the hil of Sion, for it¹⁸
 perischide; foxis 3eden in it. But thou,¹⁹
 Lord, schal dwelle with outen ende; thi
 seete *schal dwelle* inⁿ generacioun and in
 to generacioun. Whi schalt thou for3ete²⁰
 vs with outen ende, schalt thou forsake vs
 in to lengthe of daies? Lord, conuerte²¹
 thou vs to thee, and we schal be con-
 uertid; make thou newe oure daies, as at
 the bigynnyng. But thou castynge awei²²
 hast cast awei vs; thou art wrooth a3ens
 vs greetli.

*Here endith the Preier of Jeremye, and
 bigynneth the prolog of Baruch^o.*

^m their *E pr. m.* ⁿ pershede *E pr. m.* ^o thee thou *E pr. m.* ^p No final rubric in *AEGHK.*

¹ fro *I.* ^m queer, *ether song CEF GH IK MP QR S UV XY.* ⁿ into *EG.* ^o From *NSV.* *Here endeth the book
 of Jeremie; se now the prolog of Baruk. K.* No final rubric in the other *Mss.*

BARUCH.

Prologe to the book of Baruch, the prophete^a.

'THIS boc, that^b Baruch bi name is bifor notid, in Ebru canoun is not had, but onli in the comun translacioun; lyc maner and^c the epistil of Jeremye; for the knouleching forsothe of rederes heer ben write; for many thingus of Crist and of the laste tymes thei shewen.

Here endith the prologe, and bigynneth the book of Baruch^d.

Here bigynneth the prolog of the book of Baruk^a.

THIS book, which is titlid bi the^b name of Baruk, is not had in the autorite^c of Ebrew, but oneli in the comyn translacioun; in lijk maner and the pistle^d of Jeremye is not in the canoun of Ebreu; netheles for the knowyng of rederis, these ben writun here; for these schewen many thingis of Crist, and of the laste tymes.

Here endith the prologe, and here bygynneth the book of Baruk^e.

Heer gynneth the boc^e.

CAP. I.

1 And these ben the wrdus of the boc, that wrot Baruch, the sone of Neri, sone of Masy, sone of Sedechie, sone of Sedei, 2 sone of Elchie, in Babilon; in the fiftē 3er, in the seuenthe dai of the moneth, in the tyme that Caldeis token Jerusalem, and brenden it vp with fyr. And 3 Baruch radde the wrdus of this boc at the eres of Jeconye, sone of Joachym,

Here biginnith the book of Baruk^f.

CAP. I.

And these ben the wordis of the book, 1 which Baruk, the sone of Nerie, sone of Maasie, sone of Sedechie, sone of Sedei, sone of Helchie, wroot in Babilonye; in 2 the fyuethe 3eer, in the seuenthe dai of the monethe, in the tyme wherynne Caldeis token Jerusalem, and brenten it with fier. And Baruk redde the wordis of this 3 book to the eeris of Jeconye, sone of Joa-

^a From κ. *The prolog of Baruch. A. Prologe in Baruch. EK sec. v. The prologe in Baruch. GH. No initial rubric in c.* ^b The boke of A. ^c and in E pr. m. ^d From κ. No final rubric in ACEGH. ^e *Here begynneth the boke of Baruch, prophete. A. Incipit liber Baruch. E. Here bigynneth the boke of Baruch. GH. No initial rubric in κ.*

^a *The prologe of Baruk. CHMQU. This is the prolog on Baruk. EPY. The prologe. F. Heere biginnith the prologe on Baruk. I. A prolog vpon Baruck. R. Prolog of Baruk. S. The prolog on Baruk. X. Om. F.* ^c canoun, ether autorite c et ceteri. ^d epistil EPVY. ^e From CEFMNSUVX. *Here endith the prologe, and bigynneth the book. H. Heere endith the prologe, and biginnith Baruk. I. Herc endeth the prolog of Baruk; se now the booc. K. No final rubric in the other Mss.* ^f *Baruk. A. Herc bigynneth Baruk. GQR. No initial rubric in the other Mss.*

king of Juda, and at the eres of al the
 4 puple comende to the boc; and at the eres
 of the myzti men of the sonus of kingus,
 and at the eres of prestus, and at the eres
 of the puple, fro the leste vnto the meste
 of hem, alle dwellende in Babyloyne, and
 5 at the flod of Sodi. The whiche herende
 wepten, and fasteden, and prezeden in
 6 the sizt of the Lord. And thei geder-
 eden monee, after that myzte of eche the
 7 hond. And thei senten in to Jerusalem
 to Joachym, sone of Elchie, sone of Sa-
 len, the prest, and to the prestus, and to
 al the puple that ben founde with hym^f
 8 in Jerusalem; whan thei shulde take the
 vesseles of the temple, that weren take
 awei fro the temple, to azeen clepe ⁱⁿ to^g
 the lond of Juda, the tenthe dai of the
 moneth Cybam; the siluer vesselis, that
 Sedechie, sone^h of Josie, king of Juda,
 9 made, after that Nabugodonosor, king of
 Babiloyne, hadde take Jeconye, and hisⁱ
 princes, and alle the^k myzti, and the^l
 puple of the lond fro Jerusalem, and
 10 brozte them gyued in to Babiloyne. And
 thei seiden, Lo! wee han sent to 3ou
 mones, of whiche bieth brent sacrificise, and
 cens, and maketh manaa, and offreth for
 synne at the auter of the Lord oure
 11 God. And pre3eth for the lif of Nabugo-
 donosor, king of Babiloyne, and for the
 lif of Balthasar, his sone, that the dazes
 of them be as the dazes of heuene vp on
 12 erthe; that the Lord 3yue vertue to vs,
 and liztne oure ezen, that wee lyue vnder
 the shadewe of Nabugodonosor, king of
 Babiloyne, and vnder the shadewe of
 Balthasar, his sone; and serue wee to
 hem manye dazes, and fynde wee grace
 13 in the syzte of hem. And for vs^m self
 pre3eth to the Lord oure God, for wee
 hau synned to the Lord oure God, and
 turned awei is not his wodnesse fro vs,
 14 vn to this dai. And redeth this boc, that
 wee han sent to 3ou, to be reherced in

chym, kyng of Juda, and to the eeris of
 al the puple comynge to the book; and to⁴
 the eeris of the^v myzti sonus of kyngis,
 and to the eeris of prestis, and to the eeris
 of the puple, fro the mooste^w 'til to^x the
 leeste^y of hem, of alle dwellynge in Ba-
 biloyne, and at the flood Sudi. Whiche⁵
 herden, and wepten, and fastiden, and
 preiden in the sizt of the Lord. And⁶
 thei gaderiden monei, bi that that ech
 mannus hond myzte; and senten in to⁷
 Jerusalem to Joachym, the prest, sone^z of
 Helchie, sone^a of Salen, and to the preestis,
 and to al the puple that weren foundun
 with hym in Jerusalem; whanne he took⁸
 the vessels of the temple of the Lord, that
 weren takun awei fro the temple, to a3en
 clepe in to the lond of Juda, in the tenthe
 dai of the monethe Siban^b; the siluerne
 vessels, which Sedechie, the kyng of Juda,
 the sone of Josie, made, aftir that Nabu-⁹
 godonosor, kyng of Babiloyne, hadde take
 Jeconye, and princes, and alle myzti men,
 and the puple of the lond fro Jerusalem,
 and ledde hem boundun in to Babiloyne.
 And thei seiden, Lo! we han sent to 3ou¹⁰
 richessis, of whiche bie 3e brent sacrifices,
 and encense, and make 3e sacrifice, and
 offre 3e for synne at the auter of 3oure
 Lord God. And preye 3e for the lijf of¹¹
 Nabugodonosor, king of Babiloyne, and
 for the lijf of Balthasar, his sone, that
 the daies of hem ben on erthe as the daies
 of heuene; that the Lord 3yue vertu to¹²
 vs, and liztue oure izen, that we lyue
 vndur the schadewe of Nabugodonosor,
 kyng of Babiloyne, and vndur the scha-
 dewe of Balthasar, his sone; and that we
 serue hem bi many daies, and fynde grace
 in the sizt of hem. And preye 3e^c for ^{vs}¹³
 silf^d to our Lord God, for we han synned
 to oure Lord God, and his strong ven-
 iauance is not turned awei fro^e vs, 'til in to^f
 this dai. And rede 3e this book, which¹⁴
 we senten to 3ou, to be rehersid in the

^f hem K. ^g in A. ^h the sone E pr. m. ⁱ the AE sec. m. GHK. Om. E pr. m. ^k and the E. ^l al the
 A sup. ras. ^m oure AGHK.

^v Om. I. ^w leeste F. ^x to E. vnto I. til N. ^y mooste F. ^z the sone CFHIKMQRSU. Om. E. ^a the sone Q.
^b May A marg. ^c Om. G. ^d oure self EPY. vs s. ^e for FHPY. ^f vnto I.

the temple of the Lord, in a solempne
 15 dai, and in a couenable dayⁿ. And 3ee
 shul sey, To the Lord oure God rīztwis-
 nesse^o, to vs forsothe confusioun of oure
 face, as is this dai to al Juda, and to the
 16 dwelleris in Jerusalem, to oure kingus,
 and to oure princes, to oure prestus, and
 17 to oure profetus, and to oure faders. We
 han synned bifor the Lord oure God, and
 wee han not leeuēd, mystrostende^p in to^q
 18 hym. And we wer not soietable 'to hym^r,
 and wee wel herden not the vois of the
 Lord oure God, that wee shulde go in
 19 his maundemens that he 3af to vs; fro
 the dai that he ladde out oure faders fro
 the lond of Egipt, vn to this dai, we
 weren mystrowable to the Lord oure
 God; and scatered we wenten away, lest
 20 wee shulde heren the vois of hym. And
 ther cleueden to vs many euelis, and
 cursingus, the whiche the Lord sette to
 his seruaunt Moises; that ladde out oure
 faders fro the lond of Egipt, to 3yue to
 vs the lond flowende mylc and hony, as
 21 in this day. And wee herden not the
 vois of the Lord oure God, after alle the
 wrdus of profetus, that he sente to vs, and
 22 to oure iugis; and we wenten away, eche
 in to^s the wit of oure shreude herte, to
 werche to alien godus, doende euelus bifor
 the e3en of the Lord owre God.

CAP. II.

1 For whiche thing ordeynede the Lord
 oure God his wrd, that he spac to vs,
 and to oure iuges that demeden Jerusa-
 lem^t, and to oure kingus, and to oure
 2 princes, and to al Irael and Juda; that
 the Lord shulde bringe to vp on vs grete
 euelis, that ben not do vnder heuene, as
 ben do in Jerusalem; after that ben write
 3 in the lawe of Moises, that a man shulde
 ete the flesh of his sone, and the flesh of
 4 his dozter. And he 3af hem in the hond
 of alle kingus, that ben in oure cumpas,
 in to repref, and in to desolacioun in alle

temple of the Lord, in a solempne dai,
 and in a^g couenable dai. And 3e schulen 15
 seie, Rīztfulnessse *is* to oure Lord God,
 but schenscipe of oure face *is* to vs, as
 this dai is, to al Juda, and to dwelleris in
 Jerusalem, to oure kyngis, and to oure 16
 princes, to oure preestis, and to oure pro-
 fetis, and to oure fadris. We synned 17
 bifor oure Lord God, and bileuyden not,
 and tristiden not in hym. And we^h weren 18
 not redi to be suget to hym, and we
 obeiden not to the vois of oure Lord God,
 that we 3eden in hise comaundementis,
 whiche he 3af to vs; fro the dai in which 19
 he ledde oure fadris out of the lond of
 Egipt, til in to this dai, we weren vnbi-
 leueful to oure Lord God; and we weren
 scaterid, and 3eden awei, that we herden
 not the vois of hym. And many yuels 20
 and cursyngis, whiche the Lord ordeynede
 to his seruaunt Moises, cleuyden to vs;
 which *Lord* ledde oure fadris out of the
 lond of Egipt, to 3yue to vs a lond flow-
 ynge mylk and hony, as in this dai. And 21
 we herden not the vois of oure Lord God,
 bi alle the wordis of prophetis, whiche he
 sente to vs, and to oure iugis; and we 22
 3eden awei, ech man in to the wit of his
 yuel herte, to worche to alien goddis, and
 we diden yuels bifore the i3en of oure
 Lord God.

CAP. II.

For which thing oure Lord God settide 1
 stidfastli his word, which he spac to vs,
 and to oure iugis, that demyden in Israel,
 and to oure kyngis, and to oure princes,
 and to al Israel and Juda; that the Lord 2
 schulde brynge on vs grete yuels, that
 weren not don vndur heuene, as tho ben
 doon in Jerusalem; bi tho thingis that ben
 writun in the lawe of Moises, that a man 3
 schulde ete the fleischis of his sone, and
 the fleischis of his douzter. And he 3af 4
 hem in to the hond of alle kyngis, that
 ben in oure cumpas, in to schenscipe, and

ⁿ Om. *c pr. m.* ^o oure rīztwisenesse *c pr. m.* ^p mystrowande *AGHK.* ^q Om. *E pr. m.* ^r Om. *c pr. m.*
^s Om. *E pr. m.* ^t in Jerusalem *AGHK.*

^g Om. *CFGHMNPQRUVY.* ^h Om. *EPVY. thei ns sec. m.*

puplis, in whiche scaterede vs the Lord.
 5 And wee ben mad vnderne the, and not
 aboue; for we han synned to the Lord
 oure God, not wel herende the vois of
 6 hym. To the Lord oure God ríztwis-
 nesse, to vs forsothe and to oure faders
 7 shenshipe of the face, as is this dai. For
 the Lord spac vp on vs alle these euelis,
 8 that camen vp on vs. And wee louli
 prezeden not the face of the Lord oure
 God, that wee shulden turne a3een, eche
 9 of vs fro oure werst weies. And the
 Lord woc in euelis, and bro3te them vp
 on vs; for ríztwis is the Lord in alle his
 10 werkus that he sente to vs. And wee
 herden not the vois of hym, that we
 shulde go in the hestes of the Lord, that
 11 he 3af bifore oure face. And now, Lord
 God of Israel, that bro3tist out thi puple
 fro the lond of Egipt in a strong hond,
 and in signes, and wndris^u, and in thi
 grete vertue, and in an hy3 arm, and
 madist to thee a name, as is this day;
 12 wee han synned, vnpitously wee han
 born vs, wickeli^v wee han^w do, Lord oure
 13 God, in alle thi ríztwisnesses. Be turned
 away thy wrathe fro vs; for wee ben laft
 a fewe among Jentilis, wher thou hast
 14 scatered vs. Heere, Lord, oure preieeres,
 and oure orisounus, and bring vs out for
 thee; and 3if to vs to finde grace bifore
 the face of hem, that ladden vs away;
 15 that al erthe wite, for thou art Lord
 oure God, and for thi name is inwardli
 clepid vp on Israel, and vp on the kinde
 16 of hym. Bihold, Lord, fro thin hoeli
 hous in to vs, and bowe in thin ere, and
 17 ful out here vs. Opene thin e3en, and
 see; for not the deade that ben in helle,
 whos spirit is taken fro^x ther bowelis,
 shul 3yue wrshipe and iustefi3yng to the
 18 Lord; but the soule that is sori vp on
 the mykilnesse of euel, and goth bowid,
 and meekid, and the e3en failende, and
 the soule hungrende, 3yueth to thee glorie

in to desolacioun in alle puplis, among
 whiche the Lord scateride vs. And we⁵
 ben maad byne the, and not aboue; for we
 synned to oure Lord God, in not obei-
 7 ynge to the vois of hym. Ríztfulness^{is 6}
 to oure Lord God, but schenshipe of face
^{is to vs} and to oure fadris, as this dai is.
 For the Lord spac on vs alle these yuels,
 7 that camen on vs. And we bisou3ten⁸
 not the face of oure Lord God, that we
 schulden turne a3en, ech of vs fro oure
 worste weies. And the Lord wakide in⁹
 yuels, and brou3te tho on vs; for the Lord
 is iust in alle hise werkis, whiche he co-
 maundide to vs. And we herden not the¹⁰
 vois of hym, that we schulden go in the
 comaundementis of the Lord, whiche he
 3af bifore oure face. And now, Lord God¹¹
 of Israel, that leddist thi puple out of the
 lond of Egipt in a strong hond, and in
 myraclis, and in grete wondris, and in thi
 greet vertu, and in an hi3 arm, and madist
 to thee a name, as this dai is; we han¹²
 synned, we han do vnfeithfuli, we han do
 wickidli, oure Lord God, in alle thi rízt-
 fulnessis. Thi wrath be turned away fro¹³
 vs; for we ben left a fewe among hethene
 men, where thou scateridist¹ vs. Lord,¹⁴
 here thou oure axyngis, and oure preyeris,
 and lede vs out for thee; and 3yue thou to
 vs to fynde grace bifore the face of hem,
 that ledden vs awei; that al erthe knowe,¹⁵
 that thou art oure Lord God^k, and that
 thi name is clepid to help on Israel, and
 on the kyn of hym. Lord, bihold thou¹⁶
 fro thin hooli hous on vs, and bouwe down
 thin eere, and here vs. Opene thin i3en,¹⁷
 and se; for not deed men that ben in helle,
 whos spirit is takun fro her entrails, schu-
 len 3yue onour and iustefi3yng to the Lord;
 but a soule which is sori on the greetnesse¹⁸
 of yuel, and goith bowid, and sijk, and
 i3en failynge, and an hungri soule, 3yueth
 glorie to thee, and ríztfulness¹ to the Lord.
 For not bi the ríztfulnesses¹ of oure fadris¹⁹

^u in wondris AEGK. in thi wondris H sup. ras. ^v wickidly AGHK. ^w ha K. ^x for C.

¹ hast scaterid 1. ^k Om. 1 pr. m. ¹ ríztwisnesses 1.

19 and riȝtwisnesse, Lord^y. Whiche not after
the riȝtwisnesse of oure faders heelden
out mercy bifor thi siȝt, Lord oure God ;
20 but for thou sentist thi wrathe and thi
wodnesse vp on vs, as thou speeke in the
hondus of thi childer profetus, seiende,
21 Thus seith the Lord, Bowith doun ȝoure
shuldris, and ȝoure nol, and doth trauaile
to the king of Babiloyne ; and ȝee shul
sitte in the lond, that Y ȝaf to ȝoure fa-
22 ders. That if ȝee shul not don, ne here
the vois of the Lord oure God, to werche
to the king of Babiloyne, ȝoure failing Y
shal make fro the cites of Juda, and fro
23 the ȝatus of Jerusalem ; and Y shal take
awei fro ȝou the vois of merthe^z, and
the^a vois of ioȝe^b, and vois of the^{bb} man
spouse, and vois of the womman spouse ;
and ben shal al the lond with oute step
24 from the dwelleres in to it. And thei
herden not thy vois, that thei shulde
wrche to the king of Babiloyne ; and
thou settedest thi wrdus, that thou speeke
in the eres of thi childer profetus, that
translatid shulde be the bonus of oure
kingus, and the bonus of oure faders fro
25 this place. And lo ! thei ben cast forth
in the hete of the sunne, and in the frost
of the nyȝt ; and thei ben dead in werst
sorwes, in hunger, and in swerd, and in
26 sending out. And thou settedist thi^c
temple, in whiche is inwardli^d clepid thi
name in it, as this dai, for the wickenes^e
of the hous of Irael, and of the hous of
27 Juda. And thou hast don in vs, Lord
oure God, after thi goodnesse, and after
28 al that thi grete mercy doing, as thou
speeke in the hond of thi child Moises,
in the dai that thou comaundedist^f to
hym to write thi lawe bifor the sonus of
29 Irael, seiende, If ȝee shul not here my
vois, this grete multetude shal be turned
in to the leste folc of kinde, for them Y
30 shal scaterere ; for Y wot, that mee shal

we 'scheden merci^m bifore thiⁿ siȝt, oure^o
Lord God ; but for thou sentist thi^o
wraththe and thi stronge veniaunce on vs,
as thou spakest in the hondis of thi chil-
dren profetis, and seidist, Thus seith the²¹
Lord, Bowe ȝe ȝoure schuldur, and ȝoure
necke, and do ȝe trauel to the kyng of
Babiloyne ; and ȝe schulen sitte in the lond,
which Y ȝaf to ȝoure fadris. That if ȝe²²
don not, nethir heren the vois of ȝoure
Lord God, to worche to the kyng of Ba-
biloyne, Y schal make ȝoure failyng fro
the citees of Juda, and fro the ȝatis of
Jerusalem ; and Y schal take awei fro ȝou²³
the vois of gladnesse, and the vois of ioye,
and the vois of spouse, and the vois of
spousesse ; and al the lond schal be with
out step of hem that dwellen thereynne.
And thei herden not thi vois, that thei²⁴
schulden worche to the kyng of Babi-
loyne ; and thou hast set stidfastli thi
wordis, whiche thou spakist in the hondis
of thi children, prophetis ; that the boonys
of oure kyngis, and the boonys of oure
fadris schulen be borun ouer fro her place.
And lo ! tho^p ben cast forth in the heete of²⁵
the sunne, and in the frost of niȝt^r ; and
men ben deed in the worste sorewis, in
hungur, and in swerd, and in sending out.
And^s thou hast set^t the temple in which²⁶
thi name was clepid to help, as this dai
schewith, for the wickidnesse of the hous
of Israel, and of the hous of Juda. And²⁷
thou, oure Lord God, hast do in vs bi al
thi goodnesse, and bi al that greet mer-
ciful doying of thee, as thou spakest in²⁸
the hond of thi child Moises, in the dai
in which thou comaunididist to hym to
write thi lawe bifore the sonus of Israel,
and seidist, If ȝe heren not my vois, this²⁹
greet ournyng and myche schal be turned
in to the leest among hethene men, whi-
dur Y schal scaterere hem. For Y woot,³⁰
that the puple schal not here me, for it is

^y to the Lord *E pr. m.* ^z ioȝe c. ^a Om. EG.
^e wickidnes AGHK. ^f comaunidist AGHK.

^b merthe c. ^{bb} Om. G. ^c the A. ^d inward c.

^m heelden out preieris, and axen mercy I.
^s Also N. ^t Om. N.

ⁿ the N. ^o of oure N. ^p thei v. ^r the niȝt N.

not^g here the puple. The puple is forsothe with an hard nol, and shal be turned to his herte, in the lond of his
 31 caitifte; and thei schul wite, for Y am the Lord God of hem. And Y shal 3yue to them an herte, and thei shul vndir-
 32 stonde, and eres, and thei shul here. And thei shuln preise me in the lond of ther caitifte, and myndeful thei shul be of my
 33 name. And thei shul turnen awei themselves fro ther harde rig, and fro ther cursidhedus; for thei shul remembre the weie of ther fadris, that synned in me.
 34 And Y shal a3een clepe hem in to the lond, that Y swor to the fadris of hem, Abraham, Isaac, and Jacob; and thei shul lordshipen of it. And Y shal multeplie
 35 them, and thei shul not be lassid. And Y shal sette to them an other^h testament euere durende, that Y be to them in to a Lord, and thei shul be to me in to a puple. And Y shal no more moue my puple, the sonus of Irael, fro the lond that Y 3af to them.

CAP. III.

1 And now, Lord God of Irael, the soule in anguysshes, and the spirit tormentid
 2 crieth to thee. Heere, Lord, and haueⁱ mercy; for God thou art merciful. And haue mercy of vs, for wee han synned
 3 bifor thee, that sittist in to euermor, and wee shul not pershe in to the spi-
 4 rituel during. Lord God al my3ti, God of Irael, here now the orisoun of the deade men of Irael, and of the sonus of hem, for thei han synned bifor thee, and thei herden not the vois of the Lord ther
 5 God, and ioyned ben to vs euelis. Wile thou not han^k mynde of the wickenesse^l of oure fadris, but haue^m mynde of thin
 6 hond and of thi name in this tyme; for thou art Lord oure God, and wee shul
 7 preise thee, Lord. For that thou hast 3oue thi drede in oure hertes, that wee

a puple of hard nol. And it schal turne to her herte in the lond of her caitiftee; and
 31 thei schulen wite, that Y am the Lord God of hem. And Y schal 3yue to hem an herte, and thei schulen vndurstonde, and eeris, and thei schulen here. And thei
 32 schulen herie me in the lond of her caitiftee, and thei schulen be myndeful of my name. Thei schulen turne awei hem
 33 silf fro her hard bak, and fro her wickidnessis; for thei schulen haue mynde of the wei of her fadris, that synned a3ens me. And Y schal a3en clepe hem in to
 34 the lond, which Y swoor to 3yue to the fadris of hem, to Abraham, Isaac, and Jacob; and thei schulen be lordis of it. And Y schal multiplie hem, and thei schulen not be maad lesse. And Y schal ordeyne
 35 to hem an other testament euerlastynge, that Y be to hem in to God, and thei schulen be to me in to a puple. And Y schal no more moue my puple, the sonus of Israel, fro the lond which Y 3af to hem. And now, Lord almi3ti, God of Israel, a
 soule in angwischis and a spirit anoied crieth to thee. Lord, here thou, and haue
 2 merci, for thou art merciful God; and haue thou merci on vs, for we han synned bifor thee, that^u sittist withouten ende, and
 3 we schulen not perische withouten ende. Lord God almi3ti, God of Israel, here thou
 4 now the preier of the deed men of Israel, and of the sonus of hem, that synned bifor thee, and herden not the vois of her Lord God, and yuels ben fastned to vs. Nyle thou haue mynde on the wick-
 5 idnesse of oure fadris, but haue thou mynde on thin hond and on thi name in this tyme; for thou art oure Lord God,
 6 and, Lord, we schulen herie thee. For whi
 7 for this thing thou hast 3oue thi drede in oure hertis, that we clepe thi name to help, and herie thee in oure caitiftee; for we schulen be conuertid fro the wickidnesse of oure fadris, that synned a3ens

^g no e pr. m. ^h a a. ⁱ ha κ. ^k ha κ. ^l wickidnes AGHK. ^m ha κ.

^u thou r.

inwardli clepe thi name, and preise thee
 in oure caitifte; for wee shul be turned
 fro the wickenesseⁿ of oure fadris, that
 8 synneden in thee. And lo! wee in oure
 caitifte ben to dai, that vs thou hast
 scatered, in to repref, and in to cursing,
 and in to synne, after alle the wickid-
 nessis^o of oure fadris, that wenten awei
 9 fro thee, Lord oure God. Here thou,
 Israel, the maundemens of lif; with eres
 10 parceyue, that thou wite prudence. What
 is, Israel, that in the lond of the enemys
 11 thou art? Thou hast eldid in an alien
 lond, thou^p art defoulid with deade men,
 thou^p art set with men goende down in
 12 to helle? Thou hast forsake the welle
 13 of wisdam; for if in the weies of God
 thou haddest go, thou shulddest han dwell-
 14 id forsothe in pes vp on erthe. Lerne,
 wher be prudence, wher be vertue, wher
 be vnderstanding, that thou wite togi-
 dere, wher be long abiding of lyf and of
 liflode, wher be list of e3en, and pes^q.
 15 Who fond his place? who^r entride in to
 16 his tresores? Wher ben the princes of
 Jentilyls, and that lordshipen of bestes,
 17 that ben vpon erthe? That in the
 18 briddis of heuene pleien; that siluer tres-
 soren and gold, in whiche trosten men,
 and ther is noon ende of the purchasing
 of hem? That siluer forgen, and ben
 besy, ne ther is finding of the werkus of
 19 hem? Thei ben outlawid, and to helle
 thei wente down; and othyr men in the
 20 place of hem risen. The 3unge^s men of
 hem sawen list, and dwelten on erth.
 Sothely thei knewen not the wei of disci-
 21 plyne, nether vndirstoden the pathis of
 it; nether the sones of hem resceyueden
 it. Fro the face of hem it is maad fer;
 22 it is not herd in the lond of Canaan,
 23 nether it is seen in Theman. And the
 sones of Agar, that sou3ten out prudence
 that is of erth, the marchauntis of erth,
 and Theman, and the^t fablers, *or iang-*

thee. And lo! we ben in oure caitifte^s
 to dai, whidur thou scateridist vs, in to
 schenschipe, and in to cursyng, and in to
 synne, bi al the wickidnesse of oure fadris,
 that 3eden awei fro thee, thou oure Lord
 God.

CAP. III.

Israel, here thou the comaundementis⁹
 of lijf; perseyue thou with eeris, that
 thou kunne prudence. Israel, what is it,
 10 that thou art in the lond of enemys?
 Thou wexidist eld in an alien lond, thou
 11 art defoulid with deed men, thou art aret-
 tid with hem, that goon down in to helle?
 Thou hast forsake the welle of wisdom; 12
 for whi if thou haddist gon in the weies 13
 of God, sotheli thou haddist dwellid in
 pees on erthe. Lerne thou, where is wis- 14
 dom, where is prudence, where is vertu,
 where is vnderstandyng, that thou wite
 togidere, where is long duryng of lijf and
 lijf lode, where is list of i3en, and pees.
 Who foond the place therof, and who en- 15
 tride in to the tresouris therof? Where 16
 ben the princes of hethene men, and that
 ben lordis ouer the beestis, that ben on
 erthe? Whiche pleien with the briddis of 17
 heuene; whiche tresoren siluer and gold, 18
 in which men tristen, and noon ende is
 of^v the purchasyng of hem? Which maken
 siluer, and ben busi, and no fyndyng is of
 her werkis? Thei ben distried, and 3eden 19
 down to hellis; and othere men riseden^w
 in the place of hem. The 3onge men of 20
 hem sien list, and dwelliden^x on erthe.
 But thei knewen not the weie of wisdom,
 nether vndirstoden the pathis therof; ne- 21
 ther the sones of hem resceyueden it. It
 was maad fer fro the face of hem; it is 22
 not herd in the lond of Canaan, nether is
 seyn in Theman. Also the sones of Agar, 23
 that sou3ten out prudence which is of
 erthe, the marchauntis of erthe, and of
 Theman, and the tale telleris, and sekeris

ⁿ wickidnes AGHK. ^o wickenessis E. ^p Om. E *pr. m.* ^q of pese AGHK. ^r and who AE *sec. m.* GHK.
^s The Mss. C and E end here. The text in what follows is taken from K. ^t Om. AG.

^v in N. ^w risen F. resen I. ^x dwellynge I.

lers, and seekers out of prudence, and of vnderstandinge; sothely thei knewen not the weie of wysdam, nether hadden
 24 mynde of the paathis therof. O! Yrael, hou grete is the hous of God, and *hou*
 25 grete the place of his possessioun; gret and not hanynge eende, hee; and with
 26 outen mesure grete. Ther weren named gyauntis; tho that fro the bigynnyng
 weren in grete stature, wityng bataile.
 27 The Lord chese not these, nether thei founden the weie of discipline; therfor
 28 thei pershiden. And for thei hadde not wijsdam, thei pershiden for her vnwijs-
 29 dam. Who steijede in to heuen, and toke it^t, and ledde it doun fro cloudis?
 30 Who passide ouer the se, and foonde it, and broujt it to, vpon chosen gold? Ther
 31 is not, that may wite the waies therof, nether that sekith out the pathes therof;
 32 bot he that wote alle thingis, knew^z it, and foonde it by his prudence. The whiche
 maade redy the erth in euerlastynge tyme, and fulfilled it with feeld bestes,
 33 and four footid bestis. The whiche sendith out lizt, and it goth; and he clepid it,
 and it obeische to hym in tremblyng.
 34 Forsoth sterris zauen lizt in her keep-
 35 yngus, and gladiden; thei ben clepid, and thei seiden, We cummen to; and thei
 shyndeden to hym with mirthe, that maad
 36 hem. This is our God, and other shal
 37 not ben gessid azenis hym. *He* this foonde al weie of disciplyne, and bitoke
 it to Jacob, his child, and to Yrael, his
 38 derworth. After these thingus he was seen in erthis, and lyued with men.

CAP. IV.

1 This boke of the maundementis of God, and the lawe that is in to with outen eend. Alle men that holden it^u, shuln perfity cummen to lijf. Forsoth thei that
 2 shuln forsake it, in to deth. Jacob, be thou conuertid, and cacche it; walke by

out of prudence and of vnderstandinge. But thei knewen not the weie of wisdom, nether hadden mynde on the paththis therof. O! ^y Israel, the hous of God is ful
 greet, and the place of his possessioun is greet; it is greet and hath noon ende,²⁵ hi; and greet without mesure. Namyd
 giauntis weren there^z; thei that weren of greet stature at the bigynnyng, and knewen batel. The Lord chees not these,²⁷ nether thei founden the weie of wisdom; therfor thei perischiden. And for thei had-
 den not wisdom, thei perischiden for her vnwisdom. Who stiede in to heuene, and ²⁹ took that *wisdom*, and broujte it doun fro the cloudis? Who passide ouer the see,³⁰ and foonde it, and broujte it^a more than chosun gold? Noon is, that mai knowe
 31 the weie therof, nethir that sekith the pathis therof; but he that han alle thingis,³² knewe it, and foonde it bi his prudence. Which made redi the erthe in euerlast-
 ynge tyme, and fillide it with twei footid beestis, and foure footid beestis. Which
 33 sendith out lizt, and it goith, and clepide it; and it obeieth to hym in tremblyng. Forsothe sterris zauen lizt in her kep-
 34 yugis, and weren glad; tho weren clepid,³⁵ and tho seiden, We ben present; and tho schyneden to hym with mirthe, that^b made tho. This is oure God, and noon
 36 other schal be gessid azens hym. This³⁷ foonde ech weie of wisdom, and zaf it to Jacob, his child, and to Israel, his derlyng. Aftir these thingis he was seyn in londis,³⁸ and lyuede with men,

CAP. IV.

This book of Goddis heestis, and the lawe which is withouten ende. Alle that holden it, schulen come to lijf. But thei that han forsake it, *schulen come* in to deth. Jacob, be thou conuertid, and take^z thou it; go thou bi the weie at the brijt-

^t Om. *A.* ^u beholden *A.*

^y *A!* CFGHIKMNQRSUVX. ^z therinne *NS sec. m.* ^a *N.* ^b and that *N.*

the way to the shynynge of it, azeinus
 3 the list of it. Bitake thou not thi glorie
 to an other, and thi dignitee to alien folk.
 4 Yrael, we ben blessid; for what thingus
 ben plesaunt to God, ben knowen to vs.
 5 Thou peple of God, be of euener invitt,
or more stable, thou Yrael, worthi of
 6 mynde. Ze ben sold to heithen men, not
 in to perdicion; bot for that in wrath
 see terriden God to wrathfulnesse, see ben
 7 bitaken to aduersaries. Forsoth see ster-
 iden to bitternesse the euerlastyng God,
 that made zou; offrynge to deuyls, and
 8 not to God. Sothli see han forzeeten
 hym that nurishide zou, and see han
 maad sorewful Jerusalem, your nurshe.
 9 Sotheli it sawe wrathfulnesse of God
 cummyng to zou; and saide, Ze niȝ
 coostis of Syon, heere; forsothe God
 10 brouzt to me grete mournynge. Forsoth
 I seeȝ the caitifte of my peple, of my
 sones and douȝtris, whiche the euerlast-
 11 ynge aboue brouȝte to hem. Sotheli I
 nurishide hem with mirthe; forsothe I
 left hem with weepyng and mournynge.
 12 No man haue ioye vp on me, widue and
 desolate. I am left, *or forsaken*, of manye,
 for the synnes of my sones; for thei bow-
 13 iden awei fro the lawe of God. Forsoth
 thei wisten not the riȝtwisnesse of hym;
 nether walkiden^v bi weies of the heestis
 of God, ne^w bi the paathis of treuthe of
 hym thei entreden with riȝtwisnesse.
 14 Cum the niȝ coostis of Syon, and bi-
 thenke thei the caitiftee of my sones
 and douȝtris, the whiche the euerlast-
 15 ynge aboue brouȝte to hem. Forsoth he
 brouȝte vpon hem a folc fro fer, a folc
 vnsaciabie, *or vnrestful*, and of an other
 16 tunge; whiche dredden not with reuer-
 ence an olde man, nether hadden mercy
 of children; and ledden aweie the sones
 of widue, and maaden desolat the aloon
 17 *womman* fro sonys. Forsoth what may
 18 I help zou? Forsothe he that broȝte euyl

nesse therof, aȝens the list therof. Zeue
 thou not thi glorie to another, and thi
 dignyte to an alien folc. Israel, we ben
 blessid; for tho thingis that plesen God,
 ben open to vs. The puple of God, Israel
 5 worthi to be had in mynde, be thou 'of
 betere coumfort^c. Ze ben seeld to hethene
 men, not in to perdicion; but for that
 that ze in ire terreden God to wrathful-
 nesse, ze ben bitakun to aduersaries. For
 7 ze wraththiden thilke God euerlastyng,
 that made zou; and ze offriden to fendis,
 and not to God. For ze forzaten hym that
 8 nurschide zou, and ze maden sori zoure
 nurse, Jerusalem. For it siȝ wrathfulnesse
 9 of God comyng to zou, and it seide, Ze
 niȝ coostis of Sion, here; forsothe God
 hath brouȝte greet morenyng to me. For
 10 Y siȝ the caitiftee of my puple, of my
 sones and douȝtris, which he that is with
 out bigynnyng and ende brouȝte on hem.
 For Y nurschide hem with myrthe; but
 11 Y lefte hem with wepyng and morenyng.
 No^d man haue ioye on me, a wedewe and
 12 desolat. Y am forsakun of manye for the
 synnes^e of my sones^f; for thei bowiden awei
 fro the lawe of God. Forsothe thei knewen
 13 not 'the riȝtfulnessis^g of hym; nether thei
 zeden bi the weies of Goddis heestis, nether
 bi the pathis of his treuthe thei entreden
 with riȝtfulnesse. The niȝ coostis of Sion
 14 come, and haue thei mynde on the caitifte
 of my sones and douȝtris, which he that
 is with out bigynnyng and ende brouȝte
 on hem. For^h he brouȝte on hem a folk
 15 fro fer, an yuel folk, and of an other
 langage; that reuerensiden not an eld man,
 16 nether hadden merci onⁱ children; and thei
 ledden awei the dereworthe *sones* of a wi-
 dewe, and maden a womman aloone deso-
 lat of sones. But what mai Y helpe zou?
 17 For he that brouȝte on zou yuels, shal de-
 lyuer zou fro the hondis of zoure enemyes.
 Go ze, sones, go ze; for Y am forsakun^k
 19 aloone. Y haue vnclothid me of the stooel^l

^v thei walkiden AGH. ^w neithir G sec. m.

^c patienter, *ether of betere coumfort* C E F G H I K M N P Q R S U X Y. ^d And no N. ^e synne U. ^f sone A pr. m. et alii. ^g riȝtwisnesses I. ^h Om. N. ⁱ of U. ^k left I. ^l stole, *ether long roobe, ceteri*.

thingus vpon 3ou, shal delyuere 3ou fro
 19 the hondis of 3our ennyes^u. Wandre
 3ee, sones, wandre^v; I sothli am forsaken
 20 aloon. I haue vnclothide me the stole of
 pese; forsothe I clothide me with sak of
 bisechyng, and I shal crie to the bihest^w
 21 in my days. Sones, be 3ee of betir herte,
or stabler; crie 3ee to the Lord, and he
 shal delyuere 3ou fro the hond of princes,
 22 ennyes. Sotheli I hopide in to with
 outen eend 3our helth, and ioie came to
 me of the holy vpon mercye, that shal
 cum to 3ou of 3our saueour euerlastyng.
 23 Forsoth I sent 3ou out with mourning
 and wepyng; forsoth God shal a3ein
 lede 3ou to me with ioie and mirthe in
 24 to with outen eende. Sotheli as the nei3-
 bores of Syon sawen 3our caitifte of God,
 so thei shuln see and in hast 3our helth
 of God, that shal aboue cum to 3ou with
 grete honour in euerlastyng shynyng.
 25 Sones, suffre 3e pacientli the wrath, that
 aboue commith to 3ou; forsoth thin en-
 nyne pursuede thee, bot sone thou shalt
 see perdicoun of hym, and vpon the
 26 nollis of hym thou shalt stei3 vp. My
 delicatis, *or nurshid in delicis*, walkiden
 sharp weies; sotheli thei weren led as a
 27 floc rauyshide with ennyes. Sones, be
 3ee of euener herte, *or stabler*, and afer
 crie 3ee to the Lord; sotheli 3our mynde
 28 shal be of hym that ledith 3ou. Forsoth
 as 3our witt was for to erre fro God, eft
 sone tenn so myche 3ee conuerting shuln
 29 a3en seeken^x hym. Forsothe he that ledde
 in to 3ou euyl thingus, shal bryng eft
 sone to 3ou myrthe euerlastyng with
 30 3our helth. Jerusalem, be thou more
 stable, *or of better herte*; sotheli he that
 31 namede thee, monestith thee. Thei that
 traueiliden thee, shuln apeere noyinge, *or*
gilty; and thei that thankiden^y in thi fall-
 32 yng, shulu be punyshide. The citees to
 whom thi sones seruyden, shuln be pu-
 33 nishid, and it that toke thi sones. So-
 theli as it ioide in thi fallyng, and glad-

of pees; but Y haue clothid me with a
 sak of bisechyng, and Y schal crie to the
 hizeste in my daies. Sones, be 3e of betere²¹
 comfort; crie 3e to the Lord, and he schal
 delyuere 3ou fro the hond of princes, that
ben 3oure enemyes. For Y hopide 3oure²²
 helthe with outen ende, and ioie cam to
 me fro the hooli on merci^m, that schal
 come to 3ou fro 3oure sanyour without
 bigynnyng and ende. For Y sente 3ou out²³
 with mourenyng and wepyng; but God
 schal bryng 3ou a3en to me with ioie
 and myrthe with outen ende. For as theⁿ²⁴
 nei3boressis of Sion sien 3oure caitifte
maad of God, so thei schulen se and in
 swiftnesse 3oure helthe of God, which
helthe schal come to 3ou fro aboue with
 greet onour and euerlastyng schynyng.
 Sones, suffre 3e pacientli ire, that cam on²⁵
 3ou; for thin enemy pursuede thee, but
 thou schalt se soone the perdicoun of
 hym, and thou schalt stie^o on^p the neckes
 of hym. My delicat men 3eden scharp²⁶
 weies; for thei as a floc *that is^q* rauyschid
 weren led of enemyes. Sones, be 3e pa-²⁷
 cientere, and crie 3e fer to the Lord; for
 whi 3oure mynde schal be of hym that
 ledith 3ou. For as 3oure wit^r was, that²⁸
 3e erriden fro God, 3e schulen conuerte
 eft, and schulen seke hym tensithis so
 myche. For he that brou3te in yuels to²⁹
 3ou, schal bryng eft euerlastyng myrthe
 to 3ou with 3oure helthe. Jerusalem, be³⁰
 thou of betere counfort; for he that
 nemyde thee, excitith thee. Thei that³¹
 traueiliden thee, schulen perische gilty; and
 thei that thankiden in thi fallyng, schulen
 be punyschid. Citees to which thi sones³²
 serueden^s, schulen be punyschid^t, and that
citee that took thi sones, *shal be pu-*
nyschid. For as *Babiloyne* made ioie in³³
 thi hurlyng doun, and was glad in thi fal,
 so it schal be maad sori in his desolacioun.
 And the ful out ioie of the multitude³⁴
 therof schal be kit awei, and the ioie
 therof schal be in to mourenyng. For whi³⁵

^u enemye A. ^v wandreth G sec. m. ^w heezest G sec. m. ^x seeken K. ^y or ioiyeden G marg.

^m 3oure merci A pr. m. I. ⁿ Om. I. ^o steie sone F. ^p vpon I. ^q Om. ceteri. ^r witnesse X.
^s fledden I. ^t Om. I.

dide in thi caas, *or tribulacioun*, so it
 34 shal be sorewful in his desolacion. And
 the mirth with outen forth of multitude
 therof shal be kitt aweye, and the ioie
 35 of it shal be in to mournyng. Forsoth
 fijr shal aboue cum to it of the euerlast-
 yng, and longe duyrynge days; and it
 shal be enhabitid of deuylis, in to mychil-
 36 nesse of tyme. Jerusalem, beholde aboute
 to the eest, and see the myrthe cummynge
 to thee of God.

CAP. V.

37 Loo! forsoth thi soncs cummen, whom
 thou leftist scaterid; thei gadrid cum-
 men to thee fro the eest vn to the west
 in the word of the holy, ioiing in to
 1 honour of God. Jerusalem, vnclithe thee
 the stoole of mournyng, and of thi tra-
 ueile; and clothe thee with fairnesse, and
 honour of it, that is to thee of God in
 2 euerlastyng glorie. Forsoth God shal
 enuyroun thee with double clothe of rijt-
 wisnesse, and shal putte to thin heued a
 3 mytre of euerlastyng honoure. Forsoth
 God shal shewe in thee his shynyng,
 4 that is vndir heuen. Sotheli thi name
 shal be named to thee of God in to with
 outen eend, Peese of rijtwisnesse, and
 5 honour of pitee. Jerusalem, rijse vp, and
 stoonde in hee³, and biholde aboute to
 the eest; and see thi soncs gaderid fro
 the sune, rijsinge vn to the west in the
 word of the holy, ioiing in the mynde
 6 of God. Forsoth thei wenten out fro
 thee, led in feet of enmyes; forsoth the
 Lord shal brenge to thee hem born in to
 7 honour, as the sonnys of kyngdam. For-
 soth God ordeynyde for to meek eche
 hee³ hill, and euerlastyng rooches, and
 for to fulfille the euen valeys in to the
 euenesse of erthe; that Yrael walke dili-
 8 gentli in to honour of God. Sothely
 woddis and eche tree of swetnesse of
 Israel shadewiden, *or obeiden²*, to the
 9 maundement of God. Forsoth God shal

fier schal come on it fro hym that is with-
 out bigynnyng and ende, in ful long daies;
 and it schal be enhabitid of fendis, in to
 the multitude of tyme. Jerusalem, biholde³⁶
 aboute to the eest, and se thou myrthe
 comyng of God to thee. For lo! thi³⁷
 soncs comen, which thou leftist scatered;
 thei comen gaderid fro the eest 'til to^u the
 west in the word of the hooli, and maken
 ioie to the onour of God.

CAP. V.

Jerusalem, vnclithe thee of the stoole¹
 of thi mourenyng, and trauelyng; and
 clothe thou thee in the fairnesse, and
 onour of it, which is of God to thee in
 euerlastyng glorie. God of ry³tfulnesse²
 schal cumpasse thee with a double cloth,
 and schal sette on thin heed a mytre of
 euerlastyng onour. For God schal schewe³
 his brijtnesse in thee, which is vndur
 heuene. For thi name schal be namyd⁴
 of God to thee with outen ende, The pees
 of rij³tfulnesse, and the onour of pitee.
 Jerusalem, rise vp, and stonde in an hij⁵
 place, and biholde aboute to the eest; and
 se thi soncs gaderid togidere fro the sunne
 risyng til to the west in the word of the
 hooli, that maken ioie in the mynde of
 God. For thei ³eden out fro thee, and⁶
 weren led of enemyes on feet; but the
 Lord schal bryng to thee hem borun in
 to honour, as the soncs of rewme. For⁷
 God hath ordeynyed to make low ech hij³
 hil, and euerlastyng rochis of stoon, and
 gret valeis, to fille the uneuenesse of erthe;
 that Israel go diligentli in to the onour of
 God. Forsothe wodis^v and ech tree of s³
 swetnesse schadewiden Israel, bi the co-
 maundement of God. For God schal⁸
 bryng Israel with mirthe in^w the list of
 his maieste, with merci and rij³tfulnesse,
 which is of hym,

^y Om. A. ^z obeischiden H.

^u vnto I. ^v the wodis N pr. m. s. ^w into U.

leede to Yrael with myrthe in the list of his maiestee, with mercy and ríztwísnesse, that is in hym.

Heer begynneth ensauple^a of the same pistle, whiche^b Jeremye sente to the caitifs led aweie in to Babiloyne, of the kyng^c of men of Babiloyne, that he schulde sheve to hem, after that it is comaundid to him of God.

CAP. VI.

1 For the synnes that 3ee synnyden befor
God, 3e shuln be led caitifs in to Babi-
loyne, of Nabugodonor, kyng of men
2 of^d Babiloyne. And so 3e gon in to Ba-
biloyne shuln be there ful many 3eris,
and in to longe tyme, vnto seuen genera-
tions; forsoth after this I shal lede out
3 3ou thennis^e with peese. Now forsoth 3e
shuln see in Babiloyne golden goddis,
and silueren, and stonen, and treen^f, for
to be born in shuldris, shewinge drede to
4 folkis. Therfor see 3ee, lest and 3ee be
maad liche to alien dedis, and 3ee dreede,
5 and that drede take 3ou in hem. And so
the cumpanye of peple seen fro bihynde
and fro bifore wirshipynge, saye in 3our
hertis, Lord God, it byhouith thee for
6 to be worshipid. Forsoth myn aungel is
with 3ou, forsoth I my self shal seeke
7 out 3our soules. For whi the trees of
hem polishid of a carpenter; thei also
engoldid and ensiluered ben false, and
8 mown not speke. And as to a mayden
louynge ournementis, so gold takyn, thei
9 ben forgid. Certeynli the goddis of hem
han golden crownes vpon her hedis; wher-
of prestis drawn aweie fro hem gold and
syluer, and 3euen, *or spenden*, it in hem
10 self. Forsoth and of it thei 3euen to
pute^g in^h bordel house, and ournen hooris;
and eft sone when thei han reseeyued it
11 of hooris, thei ournen her goddis. So-

Here bigynneth the^x saumple of the pistle^y of the same Baruk, which pistle Jeremye sente to Jewis^z, that weren^a led aweie prisoneris in to Babiloyne, of the king of Babiloynes, that he schulde telle to hem, bi that that^b was^c comaundid of God to hym.

CAP. VI.

For the synnes which 3e synnedden bifor
God, 3e schulen be led prisoneris in to
Babiloyne, of Nabugodonor, kyng of
Babiloynes^d. Therfor 3e schulen entre in²
to Babiloyne, and 3e schulen be there ful
many 3eeris, and in to long tyme, til to
seuene geueraciouns; forsothe after this
Y schal lede out 3ou fro thennus with
pees. But now 3e schulen se in Babiloyne³
goddis of gold, and of siluer, and of stoon,
and of tree, to be borun on schuldris,
schewynge drede to hethene men. Ther-
4 for se 3e, lest also 3e be maad lijk alien
dedis, and lest 3e dreden, and drede take
3ou in hem. Therfor whanne 3e seen a⁵
cumpany bihynde and bifore, worschipe 3e
God, and seie in 3oure hertes, Lord God,
it bihoueth that thou be worschupid. For-
6 sothe myn aungel is with 3ou, but Y schal
seke 3oure soulis. For whi the trees of
hem ben polischid of a carpenter; also tho^e
ben araied with gold, and araied with sil-
uer, and ben false, and moun not speke.
And as to^f a virgyn louynge ournementis,⁸
so, whanne gold is takun, *ourenementis*
ben maad to *idols*. Certis the goddis of⁹
hem han goldun corouns on her heedis;
wherfor prestis withdrawen fro tho *goddis*
gold and siluer, and spenden it in hem
silf. Sotheli thei 3yuen also of that to¹⁰
hooris, and araien hooris; and eft whanne
thei resseyuen that of hooris, thei araien

^a the ensauple G. ^b the whiche A. ^c Om. A. ^d Om. K. ^e 3ennis K. ^f treenen GHK. ^g the putt AGH.
^h in to G *sec. m.*

^x a K. ^y epistle EPY. ^z the Jewis K. ^a Om. CEFHGMNQRSUXY. ^b Om. c. ^c he was K.
^d Babiloyne FN. ^e thei I. ^f Om. s.

thely these ben not delyuerd fro rust
 12 and mouzthe. Forsoth hem couered with
 clothe of purple, thei shuln wijpe the
 face of hem, forⁱ dust of the hous, that
 13 is ful myche amonge hem. Forsothe thei
 han a ceptre, or *kyngis zerd*, as a man;
 as a iuge of a cuntree, that sleath not the
 14 synnyng in to hym. Forsoth thei han
 also in the hond swerd and axe; forsoth
 thei deliueren^k not hem self fro bataile
 and day theues. Wher of be it knowen to
 15 3ou, for thei ben not goddis; therfor wor-
 shipe 3e not hem. Sotheli as a^l vessel
 of a man broken is maad vnprofitable,
 16 siche ben the goddis of hem. Hem sett
 to gidir in an hous, the eezen of hem ben
 ful of dust of the feet of men entrynge
 17 in. And as to sum man that offendith
 the kyng, the 3atis ben sette aboute, and
 as dead^m man led to sepulcre, so prestes
 oft kepen the dores with closingis and
 lockis, lest thei be robbed of day theues.
 18 Thei teenden launterns to hem, and so-
 theli manye, of whom thei mown noon
 see; forsoth thei ben as bemes in the
 19 hous. Sotheli serpentis that ben of the
 erthe, ben sayd to licke out the hertis of
 hem; the while thei eeten hem, and the
 clothing of hem, and thei feelen not.
 20 The faces of hem ben blac of smoke, that
 21 is maad in the hous. Aboute the bodi of
 hem, and aboute the hed of hem backis,
 or *reremijse*, and swalewis fleezen, and
 22 briddis also, and also cattis. Wher of
 wite 3ee, for thei ben not goddis; therfor
 23 3ee shuln not drede hem. Also the gold
 that thei han, is to fairnesse; no bot eny
 man shal wijpe awei the rust, thei shuln
 not shyne. Forsothe nether the whijle
 thei weren 3ooten to gidir, thei feeliden.
 24 Thei ben bouzt of al pris, in whiche
 25 thingus spirit is not in hem. With outen
 feet thei ben born in shuldris, shewynge
 her vnnobley to men; also be thei con-
 26 foundid that wurshipen hem. Therfor

her goddis. But tho^g *goddis* ben not de-
 11 lyuered fro rust and mouzte. Forsothe 12
 whanne 'tho *goddis*^h ben hilid with a cloth
 of purple, *preestis* schulen wipe the face
 of thoⁱ, for dust of the hous, which is ful
 myche among tho *goddis*. Forsothe *idols* 13
 han a septre, as a man *hath*; as the iuge
 of a cuntrei, that sleeth not a man syn-
 nyng a3ens him silf. Also tho^k han in the 14
 hond a swerd, and ax^l; but tho^m delyueren
 not hem silf fro batel and fro theues.
 Wherfor be it knowun to 3ou, that thoⁿ
 ben not goddis; therfor worschipe 3e not 15
 tho^o. For as a brokun vessel of a man is
 maad vnprofitable, siche also ben the god-
 dis of hem. Whanne tho^p ben set in the 16
 hous, the i3en of tho^q ben ful of dust of
 the feet of men entrynge. And as 3atis 17
 ben set aboute a man that offendide the
 kyng, ether as whanne a deed man is
 brouzt to the sepulcre, so preestis kepen
 sikirli the doris with closyngis and lockis,
 lest tho^r be robbid of theuys. Thei teenden 18
 lanternes to tho^s, and sotheli many *lan-*
ternes, of which tho^t moun se noon; for-
 sothe tho^u ben as beemes in an hous.
 Sotheli *men* seien that serpentis, that ben 19
 of erthe, licken out the hertis of tho^v;
 while *the serpentis* eten tho^v, and her
 cloth, and tho^w feelen^x not. The faces of 20
 tho^y ben blake of the smoke, which is
 maad in the hous. Nyzt crowis and swa- 21
 lewis fleen aboute the bodi of tho^z, and
 aboute the heed of tho^z, and briddis also,
 and cattis in lijk maner. Wherfor wite 22
 3e, that tho^a ben not goddis; therfor drede
 3e not tho^b. Also the gold which tho^c 23
 han, is to fairnesse; no^d but^e sunman
 wipe awei the rust, tho^f schulen not schyne.
 For tho^g feliden not, the while tho weren
 wellid togidere. Tho^h ben bouzt of al prijs, 24
 in which no spirit is in thoⁱ. Tho^k with- 25
 out feet ben borun on schuldris of men,
 and schewen opynli her vnnoblei to men;
 be thei schent also that worschipe tho^l.

i fro *A.* k delyuereden *A.* l the *A.* m a dead *AGH.*

g thilke *I.* h thei *I.* i hem *I.* k thei *I.* l an axe *I.* m thei *I.* n thei *IN.* o hem *IN.* p thei *IN.*
 q hem *I.* r thei *I.* s hem *I.* t thei *I.* u thei *IN.* v hem *I.* w thei *I.* x feelen *it I.* y hem *I.*
 z hem *I.* a thei *IN.* b hem *IN.* c thei *IN.* d Om. *I.* e but if *P.* f thei *IN.* g thei *IN.* h Thei *IN.*
 i hem *I.* k Thei *IN.* l hem *IN.*

3if thei shuln falle in to erthe, of hem self thei shuln not rijse to gyder; nether 3if eny man shal sette hym rijt, by hym self he shal stonde, bot as to dead men 27 shuldris shuln be putte to hem. The prestes of hem sellen the hoostis, *or sacrifices*, of hem, and mysusen; also and the wymmen of hem takynge aweie, nether parten to seeke man, nether to 28 beggynge. Of the sacrifices of hem wymmen with chijlde, and menstruat, *or in vncleene blode*, touchen togyder. And so witynge of these thingis, for thei ben 29 not goddis, drede 3ee hem not. Forsoth wherof ben thei clepid goddis? For wymmen putten to golden goddis, sylueren, 30 and treenenⁿ; and in the housis of hem sitten prestis hauyng torne, *or kutt*, cootis, and hedis and berd shauen, whos 31 hedis ben nakid. Forsoth thei roren cryinge azeins her goddis, as in the super 32 of a dead man. Prestis taken aweie the clothingus of hem, and clothen her wijues, and her sones. Nether 3if thei suffren eny 33 thing of euyl of eny man, nether 3if eny thinge of good, thei shuln mowe 3eelde. Nether thei mown make a kyng, nether 34 do aweie. Also nether thei^o mown 3eue ricchessis, nether 3eeld euyl thing. 3if eny man shal a uowe to hem, and shal not 3eelde, nether thei rekyren, *or axen*, 35 this thing. Thei delyueren not a man fro deth, nether delyueren a seeke man 36 fro a more mi3ti. Thei restoren not a blynde man to si3t; thei shuln not dely- 37 uere a man fro neede. Thei shuln not haue mercye of the wydue, nether thei shuln do weel to the fadrelesse and mo- 38 drelesse. The treenen goddis of hem, and stoonen, and golden, and sylueren, ben lijc to stoonys of the mounteyn; for- 39 soth thei that worshipen hem, shuln be confoundid. Hou therfore is it to be gessid, or to^p be saide, hem for to be 40 goddis; 3it the ylk Caldeis not honour-

Therfor if tho^m fallen doun to erthe, thoⁿ 26 schulen not rise of hem silf; and if ony man settith that *idol* upri3t, it schal not stonde bi it silf, but as to deed thingis schuldris schulen be put to tho^o. The 27 prestis of tho^p sillen the sacrifices of tho^q, and mysusen; in lijk maner and the wymmen of hem rauyschen aweie, nether to a sijk man, nether to a begger tho^r 3yuen ony thing. Of her sacrifices foule wym- 28 men, and in vncleene blood, touchen. Therfor wite 3e bi these thingis, that tho^s ben not goddis, and drede 3e not tho^t. For 29 wherof ben tho^u clepid goddis? For wymmen setten sacrifices to goddis of siluer, and of gold, and of tre; and preestis that 30 han cootis to-rent, and heedis and berd schauun, whos heedis ben nakid, sitten in the housis of tho^v. Sotheli thei roren and 31 crien a3ens her goddis, as in the soper of a deed man. Prestis taken aweie the clothis 32 of tho^w, and clothen her^x wyues, and her children. And if tho^y suffren ony thing of yuel of ony man, ether^z if tho^a *suffren* ony 33 thing of good, tho^b moun not 3elde. Nether tho moun ordeyne a kyng, nethir do aweie. In lijk maner tho^c moun nether 3yue rich- 34 essis, nether 3ilde yuel. If ony man makith a vow to tho^d, and 3eldith not, tho^e axen not this. Tho^f delyueren not a man fro 35 deth, nether rauyschen a sijk man fro a mi3tiere. Tho^g restoren not a blynd man 36 to si3t; tho^g schulen not delyuere a man fro nede. Tho schulen not haue merci on 37 a widewe, nether tho^h schulen do good to fadirles children. Her goddis of tre, and 38 of stoon, and of gold, and of siluer, ben lijk stoonys of the mounteyn; forsothe thei that worschipen thoⁱ, schulen be schent. Hou therfor is it to gesse, ether 39 to seie, that tho^k ben goddis? for whi 3it 40 whanne Caldeis onouren not tho^l. Which whanne thei heren that a doumb man mai not speke, offren hym to Bel, and axen of hym to speke; as if thei that han no stir- 41

ⁿ treen A. ^o Om. A. P Om. A.

^m thei IN. ⁿ thei IN. ^o hem IN. ^p hem IN. ^q hem I. ^r thei IN. ^s thei IN. ^t hem IN. ^u thei IN.
^v hem N. ^w hem IN. ^x bothe her A *pr. m. I.* ^y thei IN. ^z or I. ^a thei IN. ^b thei IN. ^c thei IN.
^d hem I. ^e tho goddis N. ^f Thei IN. ^g Thei IN. ^h thei IN. ⁱ hem IN. ^k thei IN. ^l hem I.

yngge hem? Whiche whan thei shuln heere the doumbe not to^q mowe speke, offren hym to Bel, axinge of hym for to speke; 41 as thei mown feele, whiche han not mouyngge. And thei whanne thei shuln vndirstonde, shuln forsake hem; sothely the 42 ilke goddis of hem han not witt. Forsoth wymmen 3ouen aboute, *or bounden*, with coordis sitten in weyes, brennyngge 43 boonys of olyues. Forsoth whann eny of hem drawen aweye of eny man passinge hath slept, she dispisith hir nei3bore, for she is not had worthi as sche, nether hir 44 coord is broken. Forsoth alle thingis that ben don to hem, ben fals. Hou is it to be^r gessid, or to be said, hem for^s to 45 be goddis? Forsoth of carpenteres and goldsmithis thei ben maad. Thei shuln noon other thing be, no bot the ylk that 46 prestis wolen for to be. Also thilk goldsmyththis that maken hem, ben not of myche tyme; therfor whether the thingus that ben maad of hem mown be goddis? 47 Forsoth thei leften fals thingus, and shenshipe to men to cummyngge after. For whi whenne bataile shal aboute cum to hem, and euyl thingis, prestis thenken, where thei shuln hijde hem self with 49 hem. Therefore how own thei for to be feelid, *or demyd*, for thei ben goddis, whiche nether delyueren hem fro batail, nether delyueren hem fro euyl thingis? 50 For whi whenne thei ben treenen, and stoonen, and engoldid, and ensyluered, it shal ben wist afterward, for thei ben fals, to alle folkis and kyngis; whiche ben open, *or knowen*, for thei ben not goddis, bot werkis of mennus hondis, and no 51 were of God with hem. Wher of therfor it is knowen, for thei ben not goddis, bot werkis of mennus hondis, and no werk 52 of God is in hem. Thei reisen not a kyng to a cuntree, nether thei shuln 3eue 53 reyn to men. Also thei shul not discryue, *or iuge*, a dome, nether thei shuln

yng, moun feel. And thei, whanne thei schulen vndurstonde, schulen forsake tho *idols*; for tho^m goddis of hem han no wit. Forsothe wymmen gird with roopis* sitten 42 in weies, and kyndelen boonys of olyues†. Sotheli whanne ony of thoⁿ *wymmen* is 43 drawun awei of ony man passyngge, and slepith *with hym*, sche dispisith her nei3boresse, that sche is not hadde worthi as hir silf, nether hir roop is brokun. For- 44 sothe alle thingis that ben don to tho^o, ben false. Hou therfor is it to gesse, ethir to seie, that tho ben goddis? Forsothe *the*^p 45 *idols* ben maad of smithis, and of goldsmithis. Tho^q schulen be noon other thing, no but that that prestis wolen, that tho^s be. Also thilke goldsmithis that maken 46 tho^t, ben not of myche tyme; therfor whetherⁿ tho thingis that ben maad of them moun be goddis? Sotheli thei leften 47 false thingis, and schenschipe to men to comyngge aftirward. For whi whanne 48 batels^v and yuels comen on hem, preestis thenken, where thei schulen hide hem silf with tho. Hou therfor owen tho to be 49 demyd, that tho^w ben goddis, which nether delyueren hem silf fro batel, nether delyueren hem silf fro yuelis? For whi 50 whanne^x tho ben of tree, and of stoon, and of gold, and of siluer, it schal be knowun aftirward of alle folkis, and kyngis, that tho thingis ben false, that ben maad open; for tho ben not goddis, but the werkis of hondis of men, and no werk of God *is* with tho^y. Wherof therfor 51 it is knowun, that tho^z ben not goddis, but the werkis of hondis of men, and no werk of God is in tho^a. Tho^b reisen not 52 a kyng to a cuntrei, nether schulen 3yue reyn to men. Also tho^c schulen not deme 53 doom, nether tho^c schulen delyuere the cuntrei fro wrong. For tho moun no 54 thing, as litle crowis bitwixe the myddis of heuene and of erthe. For whanne fier fallith in to the hous^d of goddis of tree,

* *wommen gird with roopis, etc.* Here is set a manere of lecherie, bi which ydolis ben worthi to be dispisid, for wommen girdiden hem silf with a roop aboute, as boundun with sum greet synne, and saten in the weie, bi which men passiden to ydolis; and whanne ony man of hem passyngge drew oon of tho wommen out of the weie, and kittide hir roop, and knewe hir fleishli, she arettide hir silf deliuerid of the synne don, and bileuyd, that the ydol sente that man into signe of her delyuerance; and she cam agen to hir felowis, and dispiside hir, that she was not worthi to be visitid so of the ydol. ka u.
† *kyndeliden boonis of olyues;* bi the custom of the ydol. Lire here. o.

q Om. A. r Om. K. s Om. A.

^m thilke I. the N. ⁿ thilke I. ^o hem IN. P tho F sec. m. NVX. ^q thei IN. ^s thei I.
^t hem I. ^u wher I *passim*. ^v batel IKNU. ^w thei N. ^x sith I. ^y hem I. ^z thei IN. ^a hem I.
^b Thei I. These N. ^c thei IN. ^d housis A *pr. m.*

54 delyuere a cuntree fro wronge. For thei
mown no thing, as litil crowis bitwix
the mydil of heuen and erthe. And so-
theli whenne fijre shal fal in to the house
of treenen goddis, and golden, and sil-
ueren, sotheli the prestis of hem shuln
flee, and shuln be delyuered; bot thei as
55 bemys in the mydil shuln be brent. For-
soth thei shuln not azeinstonde a kyng
and batail. Hou therefore is it to be
gessid, or to be resceyued, for thei ben
56 goddis? Thei shul not delyuere hem
self fro nigt theues, nether day theues,
treenen goddis, and stoonen, and engoldid,
and ensiluered, than whiche wickid men
57 ben strenger. Thei shuln take awei fro
hem gold, and syluer, and clothing, in
whiche thei ben couered, and thei shuln
go aweie; nether thei beren help to hem
58 self. And so it is beter a kyng for to be
shewynge his vertue, or a profitable ves-
selle in the house, in whom he shal glorie
that weeldith it, than fals goddis; or a
dore in the house, whiche kepith the
thingis that ben in it, than fals goddis.
59 Sothely the sunne, and mone, and sterris,
whenne thei ben shynynge, and sent out
60 to profitis, obeyen. Also and leyt^t, whanne
it shal apeere, is cleer^u. Forsoth the same
thinge and spirit, or wynd, brethith in
61 eche cuntre. And cloudis, to whiche when
it shal be comaundid of God for to walke
thorou al the world, don what thing is
62 comaundid to hem. Also fijr sente fro
aboue, that it waast hillis and woddis,
doth what thing is comaundid to it; for-
soth these nether in lickenesse nether
63 vertues ben liche to oon of hem. Wher of
nether it is to be gessid, nether to be
said, hem for to be goddis, whenne thei
mown nether deme dome, nether do to
64 men. And so witynge for thei ben not
goddis, therfor 3ee shuln not dreden hem.
65 Sotheli nether thei shuln curse kyngis,
66 nether thei shuln blesse. Forsoth thei

and of gold, and of siluer, sotheli the
prestis of tho schulen fle, and schulen be
delyuered; but tho^e schulen be brent as
beemys in the myddis. Forsothe tho^f 55
schulen not a3en stonde a kyng and batel.
Hou therfor is it to gesse, or^g to resseyue^h,
that thoⁱ ben goddis? Goddis of tree, and of 56
stoon, and of gold and of siluer, schulen not
delyuere hem silf fro ny3t theues, nether fro
dai theuys, and wickid men ben strongere
than tho goddis. Thei schulen take awei 57
gold, and siluer, and cloth, bi which tho
ben hilid, and thei schulen go awei; ne-
ther tho^l helpen hem silf. Therfor it is 58
beter to be^m a kyng schewynge his vertu,
ether a profitable vessel in the hous, in
which he schal haue glorie that weldith
it, than false goddis; ether a dore in the
hous, that kepith tho thingis that ben in
it, is *betere* than false goddis. Forsothe 59
the sunne, and moone, and sterris, whan
thoⁿ ben bri3t, and sent out to profitis,
obeien. In lijk maner and leit, whanne 60
it apperith, is cleer. Sotheli the same
thing and wynd brethith in ech cuntrei.
And cloudis, to whiche, whanne it is co- 61
maundid of God to go thorou3 al the
world, perfourmen that, that is comaundid
to tho. Also fier *that is^o* sent fro aboue, 62
to waste mounteyns and wodis, doith^p
that, that is comaundid to it; but these
idols ben not lijk to oon of tho thingis,
nether bi fourmes, nether bi vertues. Wher- 63
for it is nether to gesse, nether to seie,
that tho^q ben goddis, whanne tho^q moun
not nether deme doom, nether do to men.
Therfor wite 3e that tho ben not goddis, 64
and drede 3e not tho^r. For tho^s schulen 65
nether curse, nethir schulen^t blesse kyngis.
Also tho^u schewen not to hethene men 66
signes in heuene, nether tho schulen
schyne as the sunne, nether tho^v schulen
3yne li3t as the moone. Beestis that moun 67
fle vndur a roof, and do profit to hem silf,
ben betere than tho^w. Therfor bi no maner 68

^t the leyt GH. ^u cleer, or *lizte* GHK *pr. m.*

^e thei I. ^f thei I. ^g ether FIKS. ^h seye A. ⁱ thei IN. ^l thei IN. ^m Om. NS *sec. m.* ⁿ thei N.
^o Om. *ceteri.* ^p don I. ^q thei N. ^r hem I. ^s thei I. ^t Om. I. ^u thei I. ^v thei IN. ^w thei I.

shewen not to folkis tokenis in heuen,
 nether thei shuln shyne as sunne, nether
 67 liztene as the mone. Bestis ben better
 than thei, whiche mown flee vndir a roof,
 68 and profit to hem self. And so by no
 manere it is knowen to 3ow, for thei
 ben goddis. For whiche thing drede 3ee
 69 not hem. For whi as drede in place
 where cucumeris, *that ben bitter herbis*,
 waxen, kepith no thing, so ben the tree-
 nen goddis, and sylueren, and goldid of
 70 hem. In the same manere and in a 3erd
 a whijt thorn, vpon whiche eche bridde
 sittith, also and to a dead thing cast in
 derckenesses, the treenen godus of hem,
 and ensiluered, and engoldid, ben lijc.
 71 And of the purpre and marble, that thei
 holden aboue hem, 3ee^v shuln wite also,
 for^w thei ben no goddis. Also at the last
 thei hem self ben eten, and it shal be in
 72 to repreue in the cuntre. Betir is an
 iust^x man, that hath not symylacris, for
 whi he shal be fer fro shenshipes.

it is open to 3ou, that tho^x ben goddis.
 For which thing drede 3e not tho^y. For 69
 whi as 'a bugge, *either a man of raggis^z*,
 in a place where gourdis wexen, kepith
 no thing, so ben her goddis of tree, and
 of siluer, and of gold. In the same maner 70
 and a whijt thorn in a gardyn *kepith no
 thing*, on which *thorn* ech brid sittith, in
 lijk maner and her goddis of tree, and of
 gold, and of siluer, ben lijk a deed man
 cast forth in derknessis. Also of purpur 71
 and of marble, whiche thei holden aboue
 it; therfor^a 3e schulen wite, that tho^b
 ben not goddis. Also tho ben etun at the
 laste, and it schal be in to schenscipe in
 the cuntrei. Betere is a iust man, that 72
 hath no symylacris, for whi he schal be
 fer fro schenschipis.

*Here endith Baruk, and here bigyn-
 neth Ezechiel^c.*

*Here endith the boke of Baruch, and
 now bigynneth the boke of Ezechiel, the
 prophete^y.*

^v we GH. ^w Om. H. ^x vniust AGHK *pr. m.* ^y From A. No final rubric in GHK.

^x thei N. ^y hem IN. ^z a man of raggis A *pr. m.* a scheweles A *sec. m.* ^a and therfor NS *sec. m.*
^b thei N. ^c From CFH. *Here endith Baruk, and bigynneth Ezechiel. GIQU. Here endeth Baruc; se now
 Ezechiel. K. Here endith Baruk, and here bigynneth a prologe vpon Ezechiel. M. Here endith the booc of
 Baruch, and bigynneth the booc of Ezechiel. N. Heere ceudith Baruch, and bigynneth the prolog on
 Ezechiel. R. Here endith Baruc, and bygy[n]n[eth] Ezechiel. S. Here endith Baruc, and here bigyneth the
 booc of Ezechiel, the profete. X. No final rubric in the other Mss.*

EZEKIEL.

[*Prologue on Ezechiel^a.*]

THIS profete Ezechiel sei3 in visioun, and rauyschid in spirit, the maieste of almy3ti God, and the sete of his trone, acordinge to seynt Joon, the euangelist, of the visioun that he sei3 in the ile of Pathmos. And this Ezechiel schewide bi symylitude alle yuelis that weren to comynge on the king, and on the peple of Juda, for priue idolatrie vsid of the peple, and for contynuaunce of fals wurschiping in hid places.

Here eendith the prologe, and bigynneth the book of Ezechiel^b.

Her bigynneth the book of Ezechiel, the prophete^a.

CAP. I.

1 And it is don, in the thrittithe 3eer, in the fourthe moneth, in the fyue the day of the moneth, when I was in the mydil of caitifs, bisydis the floode Cobar, heuens wern openyd, and I see3 visiouns
2 of God. In the fyue the of the moneth; the ylk is the fyue the 3eer of transmygracioun, *or passyng ouer*, of Joachym,
3 kyng of Juda; the word of the Lord is maad to Ezechiel, sone of Buzi, preste, in the lond of Caldeis, bisijdis the flode Cobar; and the hond of the Lord is
4 maad ther vpon hym. And I see3, and loo! a wynde of tempest, *or whirlwynde*, cam fro the north, and a grete cloude, and fyre inwlappyng, and a schynynge in the cumpas of it; and of the mydil of

Here bigynneth the book of Ezechiel, the profete^c.

CAP. I.

And it was don, in the thrittithe^d 3eer, in the fourthe *monethe*, in the fyue the dai of the moneth, whanne Y was in the myddis of caitifs, bisidis the flood Chobar, heuenes weren openyd, and Y si3^e the reuelaciouns of God. In the fyue the *dai*
2 of the monethe; thilke is the fyue the 3eer of passing ouer of Joachym, kyng of Juda; the word of the Lord was maad to
3 Ezechiel, preest, the sone of Busi, in the lond of Caldeis, bisidis the flood Chobar; and the hond of the Lord was maad there
4 on hym. And Y si3, and lo! a whirlewynd cam fro the north, and a greet cloude, and fier wlappyng in, and briztnesse in the cumpas therof; and as the licnesse of electre[†] fro the myddis therof,

[†] *electre*; that is, a metal of gold and siluer, that schyneth clerere than gold and siluer. *A et alii.*

^a *Here biginneth the prophecie of Ezechiel. G.* No initial rubric in *AH*.

^a This prologue is from *MR*. No initial rubric in these *Mss.* ^b From *R*. No final rubric in *M*.
^c *Here biginnith the book of Ezechiel. EPY.* *Here biginneth Ezechiel. M.* No initial rubric in the other *Mss.* ^d thrittenthe *MY.* ^e sau3 1.

it, *that is to saye, of the myddil of fijre,*
 as a lickenesse of electre, *that is, a metal*
of gold and syluere, cleerer than gold.
 5 And of the myddil of it a lickenesse of
 four bestis. And this the byholdyng of
 6 hem, the lickenesse of man in hem. And
 four facis to oon, and four pennys to oon.
 7 And the feet of hem streizt feet, and the
 sool of the foot of hem as the sole of a
 calues fote, and sparclis, as byholdyng of
 8 whyte metale. And an hond of man
 vnder the pennys of hem, in four par-
 ties. And thei hadden faces and pennys
 9 by foure parties; and the pennys of hem,
 of an other to the tother weren ioyned.
 Thei turneden not azein, when thei wenten,
 10 bot eche wente byfore his face. Forsoth
 the lickenesse of the semblaunt of hem; a
 face of man and face of a lyoun at the
 rizthalf of hem foure. Forsoth a face of
 an oxe at the left half of hem foure; and
 the face of an egle fro aboue of hem
 11 foure. And the faces of hem and pennys
 of hem strejt out aboue. Two pennys of
 eche weren ioyned, and two keuerden
 12 the bodies of hem. And eche of hem
 walkide befor his face. Where the feers-
 nesse of the spirit was, thidir thei wenten,
 nether thei turneden azein, whenne thei
 13 walkiden. And the lickenesse of the
 bestis, and the biholdyng of hem, as of
 brennyng coolis of fijre, and as bihold-
 yng of laumpis. This was the sizt diuersly
 rennyng in myddil of the^b bestis, shyn-
 yng of fijre, and of the fijre leyt goyng
 14 forth. And the bestes wenten, and turn-
 eden azein, into lickenessis^c of leyt shyn-
 15 yng. And when I behelde the bestis,
 oo whele apeerid vpon erthe bisijdis the
 16 bestis, hauyng foure faces. And the bi-
 holdyng of wheelis and the werk of hem
 as sizte of the se; and oo lickenesse of
 hem foure; and the biholdyng of hem
 and werkis, as zif a wheel be in the my-
 17 del of a wheel. Thei goyng wenten bi

that is, fro the myddis of the^f fier. And⁵
 of myddis^g therof^h was a lickenesse of foure
 beestis. And this was the biholdyng of
 tho, the lickenesse of a man in tho. And⁶
 foure faces weren toⁱ oon, and foure
 wyngis weren toj oon. And the feet of⁷
 tho weren streizt feet, and the soole of the
 foote of tho was as the soole of a^k foot of
 a calf, and sparclis, as the biholdyng of
 buylyng bras. And the hondis of a man⁸
 weren vndur the wyngis of tho, in foure
 partis. And tho hadden faces and wyngis
 bi foure partis; and the wyngis of tho⁹
 weren ioyned togidir of oon to another.
 Tho^l turneden not azen, whanne tho^m zeden,
 but eche zede bifore his face. Forsothe¹⁰
 theⁿ lickenesse of the^o face^p of tho^q was the
 face of a man and the face of a lioun
 at the rizthalf of tho^r foure. Forsothe
 the face of an oxe was at the left half
 of tho foure; and the face of an egle
 was aboue tho foure. And the faces¹¹
 of tho and the wengis of tho weren
 stretchid forth aboue. Twei^s wyngis of
 eche weren ioyned togidere, and tweyne^t
 hiliden the bodies of tho. And ech of tho¹²
 zede bifore his face. Where the fersnesse
 of the wynd was, thidur tho zeden, and
 turneden not azen, whanne tho^u zeden.
 And the lickenesse of the^v beestis, and the¹³
 biholdyng of tho^w, was as of brennyng
 coolis of fier, and as the biholdyng of
 laumpis. This was the sizt rennyng
 aboute in the myddis of beestis, the schyn-
 yng of fier, and leit^x goyng out of the
 fier. And the beestis zeden, and turneden¹⁴
 azen at the lickenesse of leit schynyng.
 And whanne Y bihelde the beestis, ^o15
 wheel, hauyng foure faces, apperide on
 the erthe, bisidis the beestis. And the¹⁶
 biholdyng of the wheelis and the werk of
 tho was as^y the sizt of the see; and o
 lickenesse was of tho foure; and the bihold-
 yng and the werkis of tho, as if a wheel
 be in the myddis of a wheel. Tho goyng¹⁷

^b Om. A. ^c likenes A. the lickenesse GH.

^f Om. Q. ^g the myddis EFJKMNRSU. ^h of hem E sec. m. ⁱ in to NS sec. m. ^j in to S sec. m. ^k the 18.
^l Thei N. ^m thei EINPY. ⁿ Om. AR. ^o ether S. ^p cheer, ether face CEFGHJKMNPQUXY. cheer RS. ^q that is,
 foure bestis K marg. ^r the N. ^s Two I. ^t two I. ^u thei N. ^v tho EPY. ^w hem N. ^x the leit I. ^y at X.

four parties of hem, and thei turneden not azein, whenne thei wenten. To what place that that was first bowide, and the othir sueden. Thei turneden not azein, 18 whenne thei walkiden. And stature was to the wheelis, and hee3nesse, and orrible biholdyng; and al the bodye ful of 19 ee3en in cumpas of hem foure. And whenne the bestis walkiden, and the whelis to gidir walkiden bisijdis hem. And whenn the bestis weren lift vp fro the erthe, and the wheelis weren lyft vp 20 togidir. Whidir euer the spirit wente, thidir goynge the spirit, and the wheelis weren lift vp to gidir suyng hym; forsothe the spirit of lyf was in the whelis. 21 With the goynge thei wenten, and with the stonyng thei stoden. And with the reysid fro the erthe, and the wheelis weren reysid to gydir suyng hem; for 22 the spirit of lyf was in the wheelis. And the lickenesse of the firmament vpon the hedis of beestis, and as biholdyng of cristal orrible, and streijt forth aboue 23 vpon the hedis of hem. Forsothe vndir the firmament the pennis of hem streijt, of the tother to the tother; eche hilide his bodye with two weengus, and the 24 tother also was hilide. And I herde the soun of weengus, as the soun of many wattris, as the soun of hee3 God. When thei walkiden, there was as the sowne of multitude, as the soun of castels, *or oostis of men*; and when thei stoden, the 25 pennys of hem weren leide down. For whi whenne a vois was maad vpon the firmament, whiche was vpon the hedis of hem, thei stoden, and senten down her 26 weingis. And vpon the firmament that was neyng to the hede of hem, as the biholdyng of a saphire stoon, a lickenesse of^d trone; and vpon liknes of the trone the liknes, as biholdyng of man^e 27 fro aboue. And I see3 as the liknes of electre, as the biholdyng of fier within-

zeden bi foure partis of tho, and turneden not azen, whanne tho zeden. Also stature, 18 and hiznesse, and orible biholdyng was to the wheelis; and al the bodi *was* ful of izen in the cumpas of tho foure. And 19 whanne the beestis zeden, the wheelis also zeden togidere bisidis tho. And whanne the beestis weren reysid fro the erthe, the wheelis also weren reysid togidere. Whi- 20 dur euer the spirit zede, whanne the spirit zede thedur, also the wheelis suyng it weren reysid togidere; for whi the spirit of lijf was in the wheelis. Tho zeden 21 with the *beestis* goynge, and tho stoden with the *beestis* stonyng. And with the *beestis* reysid fro erthe, also the wheelis suyng tho *beestis* weren reysid togidere; for^a the spirit of lijf was in the wheelis. And the lickenesse of the firmament *was* 22 aboue the heed of the beestis, and as the biholdyng of orible cristal, and stretchid^b abroad on the heed^c of tho *beestis* aboue. Forsothe vndir the firmament the wyngis 23 of tho *beestis* weren streijt, of oon to another; ech *beeste* hilide his bodi with twei^{cc} wyngis, and an other was hilid in lijk maner. And Y herde the sown of wyngis, 24 as the sown of many wattris, as the sown of hiz God. Whanne tho zeden, ther was as a sown of multitude, as the sown of oostis of batel; and whanne tho stoden, the^d wyngis of tho weren late down. For 25 whi whanne a vois was maad on the firmament, that was on the heed of tho, tho stoden, and leten down her wyngis. And 26 on the firmament, that was aboue the^e heed of tho, *was*^f as the biholdyng of a saphire stoon, the lickenesse of a trone; and on the lickenesse of the trone *was* a lickenesse, as the biholdyng of a man aboue. And 27 Y siz as a lickenesse of electre, as the biholding of fier with ynne, bi the cumpas therof; fro the lendis of hym and^g aboue, and fro the lendis of him til to bynethe, Y siz^h as the lickenesse of fier schynunge in

^d Ms. K is defective from this place to chap. xxxii. 12, and the text is supplied from A. ^e a man CH.

^a fro Y. ^b stretchith Y. ^c heedis FIKS. ^{cc} two I *passim*. ^d Om. A. ^e to the K *sec. m.* ^f at PY.
^g Om. A. ^h sau3e I.

forth, bi the compas of it; fro the leendis of hym and aboue^e, and fro the leendis of him and^f bynethe Y see; as the liknes²⁸ of fier shynynge in the cumpas, as the biholdynge of a bowe, whanne it shal be in the^g cloude in the dai of rayn. This was the biholdynge of shynynge bi^h compas.

CAP. II.

¹ This sizt of liknes of glorie of the Lord. And Y see; and fel in to my face; and Y herde a vois of the spekyng. And he seide to me, Sone of man, stound vpon thi feet, and Y shal speke with thee.
² And a spirit entride in to me, after that he spak to me, and sette me vpon my feet. And Y herde the spekyng to me,
³ and seiynge, Sone of man, Y sende thee to the sones of Israel, to folkisⁱ apostataas, *that han broken her religioun or lawe*, whiche wenten awei fro me; the fadris of hem braken my couenaunt vn to this
⁴ day. And the sones ben of hard face, and of herte vnchaastisable, *that wole not be maad tame or meke*, to whom I sende
⁵ thee. And thou shalt seye to hem, Thes thingis seith the Lord God; if perauenture ether thei heren, and if perauenture thei resten, for it is an hows stiryng to wraththe. And thei shulen wite, for a prophete shal be in the mydil of hem.
⁶ Therfor thou, sone of man, drede not hem, ne drede thou the wordis of hem; for vubileueful men and distruyers ben with thee, and thou dwellist with scoriouus. Drede thou not the wordis of hem, ne drede the semblaunte of hem, for it is an hous styryng to wraththe.
⁷ Therfor thou shalt speke my wordis to hem, if perauenture thei heren, and resten,
⁸ for thei ben wraththers. Forsothe thou, sone of man, here what euer thingis I shal speke to thee; and nyl thou be styryng to wraththe, as the hous of Israel is wraththeres. Opyn thi mouth,

cumpas, as the biholdynge of the reyn-²⁸ bowe, whanne it is in the cloude in the dai of reyn. This was the biholdynge of schynynge bi cumpas.

CAP. II.

This *was* a sizt of the licnesse of the¹ glorie of the Lord. And Y si; j, and felle^k doun on my face; and Y herde the vois of a spekere. And he seide to me, Thou, sone of man, stonde on thi feet, and Y schal speke with thee. And the spirit² entride in to me, after that he spak to me, and settide me on my feet. And Y herde *oon* spekyng to me, and seiynge,³ Sone of man, Y sende thee to the sones of Israel, to folkis apostatas, *'ether goynge abak fro feith^l*, that zeden awei fro me; the fadris of hem braken my couenaunt til to this dai. And the sones ben of hard face,⁴ and of vnchaastisable herte, to whiche^m Y sende thee. And thou schalt seie to hem, The Lord God seith these thingis; if per-⁵ auenture nameli thei heren, and if perauenture thei resten, for it is an hous terryng to wraththe. And thei schulen wite, that a profete is in the myddis of hem. Therefore thou, sone of man, drede⁶ not hem, nether drede thou the wordis of hem; for vubileueful men and distrieris ben with thee, and thou dwellist with scoriouus. Drede thou not the wordis of hem, and drede thou not the faces of hem, for it is an hous terryng to wraththe. Therfor thou schalt speke my wordis to⁷ hem, if perauenture thei heren, and resten, for thei ben terreris to wraththe. But⁸ thou, sone of man, here what euer thingis Y schal speke to thee; and nyle thou be a terrere to wraththe, as the hows of Israel isⁿ a terrere to wraththe. Opene thi mouth, and ete what euer thingis Y zyue

^e fro aboue GH. ^f til GH. ^g Om. GH. ^h in GH. ⁱ folke G pr. m. H.

^l Om. IK. ^j sau; I sæpius. ^k felde KS. I felle N. ^l Om. I. ^m whom I. ⁿ was IN.

and eet what euer thingis Y 3eue to thee.
 9 And I saw³, and loo! an hoond was sent
 to me, in whom was a boke foldyn. And
 he leide it abrood before me, the which
 was writen withinforth and withoutforth.
 And lamentaciouns, and dite, *or soong*,
 and woo, was writen in it.

CAP. III.

1 And he seide to me, Sone of man, eet
 what euer thing thou shalt fynde, eet
 this volym, *or boke*; and thou^k goynge
 2 speke to the sones of Israel. And Y open-
 ede my mouth, and he fedde me with the
 3 silk volym. And he seide to me, Sone of
 man, thi wombe shal ete, and thin en-
 trailis shulen be fulfillid^l with this volym,
 which Y 3yue to thee. And Y ete it, and
 it is maad in my mouth as swete hony.
 4 And he seide to me, Sone of man, go
 thou to the hows of Israel, and thou
 5 shalt speke my wordis to hem. For-
 sothe thou shalt not be sent to a puple
 of deep word, and of vnknowyn tunge;
 6 to the hows of Israel, nether to manye
 pupilis of deep word, and of vnknowyn
 tunge, of whom thou mayst not here the
 wordis. And if thou shuldis be sent to
 7 hem, thei schulden here thee. Forsothe
 the hows of Israel wole not here thee,
 for thei wole not here me. Forsothe al
 the hows of Israel is of defoulid, *or vn-*
 8 *shamfast*, forhed, and hard herte. Loo!
 I haue 3ouen thi face my³tier than the
 face of hem, and thi forheed harder than
 9 the forheed of hem. And Y 3aue^m thi
 face as an adamaunt, and as a flynt;
 drede thou not hem, nether drede thou
 the face of hem, for it is an hows styr-
 10 yngeⁿ to wraththe. And he seide to me,
 Sone of man, tak to in thin herte, and
 with thin erys here alle thes my wordis,
 11 whiche I speke to thee. And go, entre^o

to thee. And Y si³, and lo! an hond was⁹
 sent to me, in which a boke was foldid
 togidere. And he spredde abrood it bifor
 me, that was writun with ynne and with
 outforth. And lamentaciouns, and^o song,
 and wo, weren writun ther ynne.

CAP. III.

And he seide to me, Sone of man, ete¹
 thou what euer thing thou fyndist, ete
 thou this volym; and go thou, and speke
 to the sones of Israel. And Y openyde²
 my mouth, and he fedde me with that
 volym. And he seide to me, Sone of man,³
 thi wombe schal ete, and thin entrails
 schulen be fillid with this volym, which
 Y 3yue to thee. And Y eet it, and it was
 maad as swete hony in my mouth. And⁴
 he seide to me, Sone of man, go thou to
 the hous of Israel, and thou schalt speke
 my wordis to hem. For thou schalt not⁵
 be sent to a puple of hi³p word, and of
 vnknowun langage; *thou schalt be sent*
 to the hous of Israel, nether to many pu-⁶
 plis of hi³p word, and of vnknowun lan-
 gage, of whiche thou maist not here the
 wordis. And if thou were sent to hem,
 thei schulden here thee. But the hous of⁷
 Israel nylen^q here thee, for thei nylen here
 me. For al the hous of Israel is of vn-
 schamefast^r forheed, and of hard herte.
 Lo! Y 3af thi face strongere than the⁸
 faces of hem, and thi forheed hardere than
 the forheedis of hem. Y^s 3af thi face as⁹
 an adamaunt, and as a flynt; drede thou
 not hem, nether drede thou of the face
 of hem, for it is an hous terryng to
 wraththe. And he seide to me, Sone of¹⁰
 man, take in thin herte, and here with
 thin eeris alle these my wordis, whiche Y
 speke to thee. And go thou, and entre¹¹
 to the passyng ouer, to the sones of thi
 puple. And thou schalt speke to hem, and
 thou schalt seie to hem, The Lord God

^k Om. *g pr. m. n.* ^l fillid *GH.* ^m hardid *H.* ⁿ of styrng *GH.* ^o and entre *GH.*

^o Om. *N.* ^p deep *CEFGHIKMNPRQSUX.* ^q wolen not *I.* ^r defoulid, *ether of vnshamfast CEF GHIKMNPRQSUXY.* ^s And Y *A pr. m. I sec. m.*

thou shalt seie to hem, Thes thingis
 seith the Lord God, if perauenture thei
 12 heren, and resten. And the spirit took
 me to, and Y herde after me a nois^p of
 greet mouynge togider, the blessid glorie
 13 of the Lord fro his place, and the vois
 of weengis of beestis smytynge another
 to the tother^q, and the vois of wheelis
 suyng the beestis, and the vois of greet
 14 mouynge togidir. And the spirit reiseide
 me, and took me to. And Y wente away
 in^r bitter indignacioun of my spirit; for-
 sothe the hoond of the Lord was with
 15 me, coumfortyng me. And Y cam to
 the transmygracioun, *or passinge ouer*,
 to the heep of newe fruytis, to hem that
 dwellen bisidis the flood Cobar. And I
 sat where thei saten, and I dwellide
 there seuene daies, mournynge, in the
 16 mydil of hem. Forsothe whanne seuene
 daies hadden passid, the word of the
 17 Lord is maad to me, seiynge, Sone of
 man, I haue 3ouen thee a biholder, *or a*
spier, to the hows of Israel. And thou
 shalt here of my mouth a word, and
 18 thou shalt telle *it* to hem of me. If me
 seiynge to the vnpitous man, Bi deeth
 thou shalt die, thou shalt not telle to
 hym, nether speke to hym, that he be
 turned fro his vnpitous weie, and lyue;
 the ilk vnpitous shal die in his wickid-
 nes, forsothe I shal a3en seke the blood
 19 of hym of thin hoond. Forsothe if thou
 shalt shewe to the vnpitous man, and he
 shal not be conuertid fro his vnpitousnes,
 and fro his wickid weie; sotheli he shal
 die in his wickidnes, but thou hast de-
 20 lyuerede thi soule. But and if the ri3t-
 wijs man shal be conuertid fro his ri3t-
 wisnes, and shal doo wickidnes, Y shal
 putte an hirtyng before hym; he shal
 die, for thou shewedist not to hym; he
 shal die in his synne, and the ri3twis-
 nesis, whiche he dide, shulen not be in
 mynde, sotheli Y shal a3en seche his

seith these thingis, if perauenture thei
 heren, and resten. And the spirit took 12
 me, and Y herde after me the vois of a
 greet mouyng. The blessid glorie of the
 Lord *was herd* fro his place; and Y 13
herde the vois of wyngis of the beestis
 smytynge oon an othir, and the vois of
 wheelis suyng the beestis, and the vois
 of greet^t stiryng. Also the spirit reiseide 14
 me, and took me. And Y 3ede forth bittir
 in the indignacioun of my spirit; for the
 hond of the Lord was with me, and
 coumfortide me. And Y cam to the pass- 15
 yng ouer, to the heep of newe fruytis, to
 hem that dwelliden bisidis the flood Cho-
 bar. And Y sat where thei saten, and Y
 dwellide there seuene daies, weilyng, in
 the myddis of hem. Forsothe whanne 16
 seuene daies weren^u passid, the word of
 the Lord was maad to me, and seide,
 Sone of man, Y 3af thee `a spiere^v to the 17
 hous of Israel. And thou schalt here of
 my mouth a word, and thou schalt telle
 to hem of me. If whanne Y seie to the 18
 wickid man, Thou schalt die bi deeth, thou
 tellist^w not to hym, and spekist not to
 hym, that he be turned fro his wickid
 weie, and lyue; thilke wickid man schal
 die in his wickidnesse, but Y schal seke
 his blood of thin hond. Forsothe if thou 19
 tellist to the wickid man, and he is not
 conuertid fro his wickidnesse, and fro his
 wickid weie; sotheli he schal die in his
 wickidnesse, but thou hast delyuerid thi
 soule. But also if a iust man is turned 20
 fro his ri3tfulnesse, and doith wickidnesse,
 Y schal sette an hirtyng bifor hym; he
 schal die, for thou teldist not to hym; he
 schal die in his synne, and hise ri3tful-
 nesis, whiche he dide, schulen not be in
 mynde, but Y schal seke his blood of thin
 hond. Forsothe if thou tellist to a iust 21
 man, that a iust man do not synne, and
 he doith not synne, he lyuyng schal lyue,
 for thou teldist to hym, and thou hast

^p voice G sec. m. H. ^q other GH. ^r Om. AG pr. m. H.

^t a greet I. ^u Om. EH. hadden GIKMNPQRSX. ^v a spiere, *or a biholder* F sec. m. marg. to be a spiere I.
^w tellist *it* I.

21 blood of thin hond. Forsothe if thou shalt telle to the iust man, that the iust man synne not, and he shal not synne, he lyuyng shal lyue, for thou tooldist to hym, and thou hast delyuerede thi 22 soule. And the hoond of the Lord is maad vpon me, and he seide to me, Thou risynge go out in to the feeld, and there 23 I shal speke with thee. And I risynge wente out in to the feeld. And loo! the glorie of the Lord stode there, as the glorie which Y seeþ besidis the flood of 24 Cobar; and I felle in to my face. And the spirit entride in to me, and sette me vpon my feet. And he spak to me, and seide to me, Entre, and be thou closid 25 in the mydil of thin hows. And thou, sone of man, loo! boondis ben 3ouen vpon thee, and thei shulen bynde thee in hem, and thou shalt not goon out in the 26 mydil of hem. And Y shal make thi tunge for to cleue to the roof of thi mouth, and thou shalt be doumbe, nether as man chydyng, *or sharpli spekyng*; for it is an^s hows stiryng to wraththe. 27 Forsothe whanne Y shal speke to thee, Y shal opyn thi mouth, and thou shalt seie to hem, Thes thingis seith the Lord God, He that herith, here, and he that restith, reste; for it is an hows stiryng to wraththe.

CAP. IV.

1 And thou, sone of man, take to thee a tijl stoon; and thou shalt putte it before thee, and thou shalt discriue in it the 2 citee of Jerusalem. And thou shalt ordeyne azens it a bisegyng; and thou shalt bilde waardingis, thou shalt bere togidre an heep of erthe, and thou shalt 3yue azens it castels, *or oostis*, and thou 3 shalt putte engynes in compas. And take thou to thee an yren panne; and thou shalt putte it in to an yren wal bitwix thee and bitwix the citee; and thou shalt vpon alle sidis stable thi face to it,

delyuered thi soule. And the hond of the 22 Lord was maad on me, and he seide to me, Rise thou, and go out in to the feeld, and there Y schal speke with thee. And 23 Y roos, and 3ede out in to the feeld. And lo! the glorie of the Lord stood there, as the glorie which Y siþ bisidis the flood Chobar; and Y felle doun on my face. And 24 the spirit entride in to me, and settide me on my feet. And he spak to me, and seide to me, Entre thou, and be thou closid in the myddis of thin hous. And 25 thou, sone of man, lo! boondis ben 3ouun on thee, and thei schulen bynde thee with tho, and thou schalt not go out in the myddis of hem. And Y schal make thi 26 tunge to cleue to the roof of thi mouth, and thou schalt be doumbe, and thou schalt not be as a man rebuykinge; for it is an hous terryng to wraththe. But 27 whanne Y schal speke to thee, Y schal opene thi mouth, and thou schalt seie to hem, The Lord God seith these thingis, He that herith, here, and he that restith, reste; for it is an hous terryng to wraththe.

CAP. IV.

And thou, sone of man, take to thee a 1 tijl^x stoon; and thou schalt sette it bifore thee, and thou schalt discriue ther ynne the citee of Jerusalem. And thou schalt 2 ordeyne bisegyng azenus that *Jerusalem*; and thou schalt bilde strengthis, and thou schalt bere togidre erthe, and thou shalt 3yue oostis of batel azens it, and thou schalt sette engynes in^y cumpas. And take thou to thee an irone fryng³ panne; and thou schalt sette it in to an irone wal bitwixe thee and bitwixe the cite; and thou schalt sette stidfastli thi

^s Om. A.^x liti l. ^y bi in.

and it shal be in to bisegyng, and thou shalt about 3yue it, *or cumpas*; it is a tokne to the hows of Israel. And thou shalt slepe vpon thi^t left sijde, and thou shalt putte the wickidnessis^u of the hows of Israel vpon it in the noumbre of dais, in whiche thou shalt slepe on it, and thou shalt take to the wickidnes of hem. Forsothe Y 3aue to thee 3eeris of the^v wickidnes of hem, in noumbre of thre hundrid dais and nynti dais; and thou shalt bere the wickidnes of the hows of Israel. And whanne thou shalt fulfille thes thingis, thou shalt sleepe vpon thi ri3t syde the secounde tyme. And thou shalt take to the wickidnes of the hows of Juda fourty dais, a dai for a 3eer, sotheli Y 3aue to thee a dai for a 3eer. And to the bisegyng of Jerusalem thou shalt turne thi face; and thin arm shal be strau3t forth, and thou shalt prophecie a3ens it. Loo! Y 3aue about, *or cumpaside*, thee with boondis, and thou shalt not conuerte thee fro thi^w side in to the tother side, til thou fulfille the dais of thi segyng. And take thou to thee whete, and barli, and bene, and lent, and mylie, and vetche; and thou shalt sende hem in to a vessel. And thou shalt make to thee looues in noumbre of dais, whiche thou shalt sleepe vpon thi side; thre hundrid and nynti dais thou shalt ete it. Forsothe thi meet, which thou shalt ete, shal be in wei3t twenti^x stateris, *that is, ten owncis*, in the dai; fro tyme vn to tyme thou shalt ete it. And thou shalt drynke water in mesure the sixt part of hyn; fro tyme vn to tyme thou shalt drynke it. And thou shalt ete it as a barly loof bakyn vndir asshen^y; and thou shalt hille it with a toord that goth out of a man, in the eyen, *or si3t*, of hem. Thes thingis seith the Lord, So the sones of Israel shulen ete her breed defoulid among heithen men^z,

face to it, and it schal be in to bisegyng, and thou schalt cumpasse it; it is a signe to the hous of Israel. And thou schalt slepe on thi left side, and thou schalt putte the wickidnessis of the hous of Israel on that *side*, in the noumbre of daies in which thou shalt slepe on^z that *side*, and thou schalt take the wickidnesse of hem. Forsothe Y 3af to thee the 3eeris of the wickidnesse of hem bi noumbre of daies, thre hundrid and nynti daies; and thou schalt bere the wickidnesse of the hous of Israel. And whanne thou hast^o fillid these thingis, thou schalt slepe the secounde tyme on thi ri3t side. And thou schalt take the wickidnesse of the hous of Juda bi fourti daies; Y 3af to thee a dai for a 3eer, a dai sotheli for a 3eer. And thou schalt turne thi face to the biseging^a of Jerusalem; and thin arm schal be stretchid forth, and thou schalt profesie a3ens it. Lo! Y haue cumpassid thee^o with boondis, and thou schalt not turne thee fro thi^b side in to other^c side, tille thou fille the daies of thi bisegyng. And take thou to thee wheete, and barli, and beenys, and tillis, and mylie, and vetchis; and thou schalt putte^d tho in to o vesselle. And thou schalt make to thee looues for the noumbre of daies, bi whiche thou schalt slepe on thi side; bi three hundrid and nynti daies thou schalt ete it. Forsothe thi mete, which thou schalt ete, schal be in wei3te twenti staters in a dai; fro tyme til to tyme thou schalt ete it. And thou schalt drynke watir in mesure, the sixte part of hyn; fro tyme til to tyme thou schalt drynke it. And thou schalt ete it as barli breed bakun vndur the aischis; and with 'a toord^e that goith out of a man thou schalt hile, it bifore the i3en of hem. The Lord seith these thingis, So the sones of Israel schulen ete her breed defoulid among hethene men, to

^t the GH. ^u witnessis A. ^v Om. GII. ^w the H. ^x of twenti GH. ^y aschis G. askis H. ^z Om. G pr. m. H.

^z til N. ^a bisegyng A. bifore segyng N. byfor sechyng s sec. m. ^b this A pr. m. I sec. m. thi I pr. m. ^c that other C. the tother ENS. to an other FPU. to the tother GKMRX. tother HQ. to the oother I. ^d sende ceteri. ^e the dunge I.

14 to whom Y shal caste hem out. And I
 seide, A! A! A! Lord God, loo! my
 soule is not defoulid, and fro my child-
 hed til now Y ete not deed careyn, and
 to-drawyn of beestis; and al vnclene flesh
 15 entride not in to my mouthe. And he
 seide to me, Loo! I 3aue to thee dunge
 of oxen for mannus toordis; and thou
 16 shalt make thi breed in it. And he seide
 to me, Loo! Y shal defoule the staf of
 breed in Jerusalem, and thei shulen ete
 her^a breed in weizt and in bisynes, and
 thei shulen drynke watir^b in mesure and
 17 in anguysh; that water and breed fail-
 ynge eche man falle down to his brother,
 and waxe rotyn to gidre in her wickid-
 nessis.

CAP. V.

1 And thou, sone of man, take to thee
 a sharp swerd, *or rasour*, shauynge
 heeris; and thou shalt take it to, and
 thou shalt^c lede it bi thin heed, and bi
 thi beard. And thou shalt take to thee
 a balaunce of weizt^d, and thou shalt de-
 2 parte hem. And thou shalt brenne the
 thridde part in fier in the mydil of the
 citee, besidis the fulfilling of dais of seg-
 ynge. And thou takynge to the thridde
 part^e, shalt togidir kitte bi swerd in
 cumpas of it. Sotheli thou shalt scatere
 in to wynd the tother thridde part; and
 Y shal make nakid, *or vshethe*, the
 3 swerd after hem. And thou shalt take
 therof a litil noumbre, and thou shalt
 bynde hem in the heizt of thin ouer-
 4 most clooth. And eftsoone thou shalt
 take of hem, and thou shalt caste hem
 in to the mydil of fier. And thou shalt
 brenne hem in fier; and of it fier shal
 5 gon out in to al the hous of Israel. Thes
 thingis seith the Lord God, This is Jeru-
 salem; in the mydil of heithen men Y
 haue putte it, and loondis in the cumpas
 6 of it. And it dispiside my domys, that
 it were more vnpytous than heithen men;

whiche^f Y schal caste hem out. And Y 14
 seide, A! A! A! Lord God, lo! my soule
 is not defoulid, and fro my 3ong childhed
 til to now Y eet not a thing deed bi it
 silf, and to-rent of beestis; and al vnclene
 fleisch entride not in to my mouth. And 15
 he seide to me, Lo! Y haue 3oue to thee
 the dung of oxis for mennus toordis; and
 thou schalt make thi breed with it. And 16
 he seide to me, Sone of man, lo! Y schal
 al to-breke the staf of breed in Jerusalem,
 and thei schulen ete her breed in weizte
 and in bisynesse, and thei schulen drynke
 water in mesure and in angwisch; that 17
 whanne breed and watir failen, eche man
 falle down to his brother, and thei faile
 in her wickidnessis.

CAP. V.

And thou, sone of man, take to thee 1
 a scharp swerd, schauynge heeris; and
 thou schalt take it, and schalt leede it bi
 thin heed, and bi thi berd. And thou
 schalt take to thee a balaunce of weizte,
 and thou schalt departe tho. Thou schalt 2
 brenne the thridde part with fier in the
 myddis of the citee, bi the fillyng of daies
 of biseyng. And thou schalt take the
 thridde part, and schalt kitte bi swerd in
 the cumpas therof. But thou schalt scatere
 'the tother^g thridde^h part in to the wynd;
 and Y schal make nakid a swerd aftir
 hem. And thou schalt take therof a litil 3
 noumbre, and thou schalt bynde tho in
 the hiznesse of thi mentil. And eft thou 4
 schalt take of hem, and thou schalt caste
 forth hem in to the myddis of the fier.
 And thou schalt brenne hem in fier; and
 fier schal go out of that in to al the hous
 of Israel. The Lord God seith these 5
 thingis, This is Jerusalem; Y haue sette
 it in the myddis of hethene men, and
 londis in the cumpas therof. And it dis- 6
 piside my domes, that it was more wickid
 than hethene men; and *it dispiside* my
 comaundementis more than londis that

^a Om. G *pr. m. n.* ^b Om. A. ^c Om. A. ^d Om. G *pr. m. n.* ^e partye n.

^f whom i. ^g that oother i. ^h Om. A *pr. m. fs.*

and my maundementis more than loondis that ben in compas of it. Forsothe thei han caste awei my domys, and thei walkeden not in my preceptis, *or heestis*.
 7 Therfor thes thingis seith the Lord God, For 3e han ouerpasside, *or ouercomyn*, heithen men that ben in 3our cumpas, and 3e walkeden not in myn heestis, and my domys 3e han not doo, and 3e han not wrou3te aftir the domys of heithen
 8 men that ben in 3our cumpas; therfor seith the Lord thes thingis, Loo! Y to thee, and Y my silf in the mydil of thee shal make domys in the eyen, *or sizt*,
 9 of heithen men; and I shal doo in the^f whiche thingis I dide not, and to whiche I shal namore make lijc thingis, for alle
 10 thin abhomynaciouns. Therfor faders schulen eete sones in the mydil of thee, and sones shulen eete her faders; and in thee I shal make domys, and I shal wyndewe alle thi relikis in to eche wynd.
 11 Therfor I lyue, seith the Lord God, no but for that that thou defoulidist myn hooli thing in alle thin offenciouns, and in alle thin abhomynaciouns; and I shal breke togider, and myn eye^g shal not
 12 spare, and Y shal not haue mercie. The thridde part of thee shal die bi pestilence, and in hungre shal be wastid in the mydil of thee; and the thridde part of thee shal falle down bi swerd in thi compas; sotheli I shal scaterre thi thridde part in to eche wynd, and I shal drawe
 13 out a swerd after hem. And I shal fulfille my woodnes, and Y shal make myn indignacioun for to reste in hem, and Y shal be coumfortid. And thei shulen wite, for I the Lord spake in my feruent wraththe, whanne Y shal fulfille myn
 14 indignacioun in hem. And Y shal 3eue thee in to scornynge and shenship to heithen men that ben in thi compas, in
 15 the sizt of eche man passynge forth. And thou shalt be shenship and blasfemye, ensaumple and greet wondryng, in hei-

ben in the^l cumpas therof. For thei han cast awei my domes, and thei 3eden not in my comaundementis. Therfor the Lord⁷ God seith these thingis, For 3e^h han passid^k hethene men that ben in 3oure cumpas, and 3e 3eden not in my comaundementis, and 3e diden not my domes, and 3e wrou3ten not bi the domes of hethene men that ben in 3oure cumpas; therfor the Lord God⁸ seith these thingis, Lo! Y to thee, and Y my silf schal make domes in the myddis of thee, bifor the 3en of hethene men; and Y schal do thingis in thee, whiche Y⁹ dide not, and to whiche Y schal no more make lijc thingis, for alle thin abhomynaciouns. Therfor fadris schulen ete sones¹⁰ in the myddis of thee, and sones schulen ete her fadris; and Y schal make domes in thee, and Y schal wyndewe alle thin remenauntis in to ech wynd. Therfor Y¹¹ lyue, seith the Lord God, no but for that that thou defoulidist myn hooli thing in alle thin offenciouns, and in alle thin abhomynaciouns; and Y schal breke, and myn 3e schal not spare, and Y schal not do merci. The thridde part of thee schal die¹² bi pestilence, and schal be wastid bi hungur in the middis of thee; and the thridde part of thee schal falle down bi swerd in thi cumpas; forsothe Y schal scaterre thi thridde part in to ech wynd, and Y schal drawe out a swerd after hem. And Y¹³ schal fille my stronge veniaunce, and Y schal make myn indignacioun to^l reste in hem, and Y schal be coumfortid. And thei schulen wite, that Y the Lord spak in my feruent loue, whanne Y schal fille al myn indignacioun in hem. And Y schal 3yue¹⁴ thee in to desert, in to schenschipe to hethene men that ben in thi cumpas, in the sizt of ech that passith forth. And thou¹⁵ schalt be schenschipe^m and blasfemye^m, ensaumple and wondryng, among hethene men that ben in thi cumpas, whanne Y schal make domes in thee, in strong veniaunce, and indignacioun, and in blam-

^f Om. H. ^g eigen GH.

ⁱ Om. IN. ^k ouercamen CEFCHKMNPQRSUX. ^l for to U. ^m Om. N.

then men that ben in thi compas, whanne Y shal doo in thee domys in woodnes, and in indignacioun, and in blamyngis of
 16 wraththe. Y the Lord; whanne Y shal sende the werst arewis of hungre in to hem, whiche shulen be deedly; and whom Y shal sende, that I scaterre 3ou. And I shal gedre hungre vp on 3ou, and Y shal
 17 defoule in 3ou the staf of breed. And I shal sende in to 3ou hungre, and werste beestis, vn to deeth; and pestilence and blood shulen passe bi thee, and Y shal lede in a swerd vpon thee; I the Lord haue spokyn.

CAP. VI.

1 And the word of the Lord is maad to
 2 me, seiynge, Sone of man, put thi face to the hillis of Israel; and thou shalt propheticie to hem, and thou shalt seye, Hillis of Israel, here 3e the word of the Lord God. Thes thingis seith the Lord God to mounteyns, and reisyngis of hillis, to rochis, and valeys, Loo! I shal lede to on 3ou a swerd, and I shal scaterre 3our heize
 4 thingis. And I shal distruye 3our auters, and 3our symulacrys shulen be brokyn to gidre; and Y shal cast down 3our slayn
 5 men before 3our ydolis. And Y shal 3eue the deed careyns of the sones of Israel before the face of 3our symulacris, and Y shal scaterre 3oure boonus about 3oure
 6 autres, in alle 3our dwellyngis. Cytees shulen be deseert, and heize thingis shulen be distruyid, and shulen be disparplid; and 3our auters shulen perishe, and shulen be brokyn togidre. And 3oure ydolis shulen ceese, and 3our wode maumentis shulen be troden togidre, and 3our werkis
 7 shulen be don awei. And a slayn man shal falle down in the mydil of 3ou; and
 8 3e shulen wite, for Y am Lord. And Y shal leue in 3ou hem that han fledde the swerd in heithen men, whanne I shal scaterre 3ou in to londis. And 3oure delyuered men shulen bethenke of me in hethen men^b, to whom thei ben lad cai-

yngis of ire. Y the Lord haue spoke,¹⁶ whanne Y schal sende inⁿ to hem the worste arowis of hungur, that schulen bere deth; and whiche Y schal sende, that Y leese 3ou. And Y schal gadere hungur on 3ou, and Y schal al to-breke in 3ou the sadnesse of breed. And Y schal sende in¹⁷ to 3ou hungur, and worste beestis, til to the^o deth; and pestilence and blood schulen passe bi thee, and Y schal bringe in swerd on thee; Y the Lord spak.

CAP. VI.

And the word of the Lord was maad 1 to me, and he seide, Thou, sone of man,² sette thi face to the hillis of Israel; and thou schalt profesie to tho *hillis*, and schalt seie, Hillis of Israel, here 3e the word of³ the Lord God. The Lord God seith these thingis to mounteyns, and lital hillis, to roochis of stoon, and to valeis, Lo! Y schal bringe in on 3ou a swerd, and Y schal leese 3oure hize thingis. And Y schal dis-⁴trie 3oure auteris, and 3oure symylacris schulen be brokun; and Y schal caste down 3oure slayn men bifore 3oure idols. dnA Y schal 3yue the deed bodies of the⁵ sones of Israel bifore the face of 3oure symylacris, and Y schal scaterre 3oure boonys aboute 3oure auteris, in alle 3oure dwell-⁶ingis. Citees schulen be forsakun, and hiz thingis schulen be distried, and schulen be scaterid; and 3oure auteris schulen perische, and schulen be brokun. And 3oure idols schulen ceesse, and 3oure templis of idols schulen be al to-brokun, and 3oure werkis schulen be doen awei. And a slayn⁷ man schal falle down in the myddis of 3ou; and 3e schulen wite, that Y am the Lord. And Y schal leue in 3ou hem that fledden⁸ swerd among hethene men, whanne Y schal scaterre 3ou in to londis. And 3oure⁹ delyuered men schulen haue mynde on me among hethene *men*^p, to whiche thei ben

b Om. A.

n Om. I pr. m. o Om. IN. p Om. A.

tifs; for Y haue defoulide the herte of hem doynge fornyacioun, and goynge away fro me, and the eyen of hem doynge fornyacioun after her ydolis. And thei shulen displese to hem self vp on the yuel thingis, whiche thei diden in alle her abomynaciouns. And thei shulen wite, for Y the Lord spake not veynli, that Y schulde doo to hem this yuel thing.

11 Thes thingis seith the Lord God, Smyte thin hoond, and hurtle to gidre thi foot, and sey, Allas! to alle abomynaciouns of yuel thingis of the hows of Israel, that ben to fallynge bi swerd, hungre, and pestilence. Forsothe he that is ny³, shal falle bi swerd. And he that shal be laft and be¹ bisegid, shal die bi hungre. And Y shal fulfille^k myn indignacioun in hem.

13 And ^{3e} shulen wite, for Y the Lord, whanne ^{3our} slayn men shulen be in the mydil of ^{3our} ydolis, in the cumpas of ^{3our} auters, in eche hei³ litle hil, and in alle hei³this of mounteyns, and vnder eche tree ful of wode, *or bouwis*, and vnder eche ook ful of bouwis, that is to seye, a place where thei brenten encensis swete

14 sauerynge to alle her ydolis. And I shal holde forth myn hoond vpon hem, and Y shal make the loond of hem desolat, and destitute, *or forsakyn*, fro deseert Deblatha, in alle the dwellingis of hem; and thei shulen wite, for I a¹ Lord.

CAP. VII.

1 And the word of the Lord is maad to me, seiyng, And thou, sone of man, thes thingis seith the Lord God to the loond of Israel, Ende cometh, ende cometh, vp on the foure plagis, *'or parties^m*, of theⁿ erthe. Now ende vpon thee, and I shal sende my woodnes in to thee, and Y shal deme thee after thi weies, and I shal putte a^{3en} thee alle thin abomynaciouns.

4 And myn eye shal not spare vpon thee, and Y shal not haue mercy. But Y shal putte thi weies vpon thee, and thin abomynaciouns shulen be in the mydil of

led prisoneris; for Y haue al to-broke her herte doynge fornyacioun, and goynge awei fro me, and her i^{3en} doynge fornyacioun aftir her idols. And thei schulen displese hem silf on the yuels, whiche thei diden in alle her abhomynaciouns. And thei schulen wite, that Y⁹ the Lord spak not in veyn, that Y schulde do this yuel to hem. The Lord God^r seith these thingis, Smyte thin hond, and hurtle thi foot, and seie, Alas! to alle abhomynaciouns of the yuelis of the hous of Israel; for thei schulen falle down bi swerd, hungur, and pestilence. He that is fer, shal die bi pestilence. Forsothe he that is ni³, shal falle bi swerd. And he that is laft and bisegid, shal die bi hungur. And Y schal fille myn indignacioun in hem. And ^{3e} schulen wite, that Y *am* the Lord, whanne ^{3oure} slayn men schulen be in the myddis of ^{3oure} idols, in the cumpas of ^{3oure} auteris, in eche hi³ litil hil, and in alle the hi³nessis of mounteyns, and vnder ech tree ful of wode, and vnder ech ook ful of boowis, that is, a place where thei brenten encense swete smellynge to alle her idols. And Y schal stretche forth myn hond on hem, and Y schal make her lond desolat and destitute, fro desert Deblata, in alle the dwellyngis of hem; and thei schulen wite, that Y *am* the Lord.

CAP. VII.

And the word of the Lord was maad to me, and he seide^s, And thou, sone of man, the Lord God of the lond of Israel seith these thingis, The ende cometh, the ende cometh, on foure coostis of the lond. Now an ende *is* on thee, and Y shal sende in my strong veniaunce on thee, and Y schal deme thee bi thi weies, and Y schal sette alle thin abhomynaciouns a^{3ens} thee. And myn i^{3e} shal not spare on thee, and Y schal not do mercy. But Y shal sette thi weies on thee, and thin abhomynaciouns schulen be in the myddis of thee; and ^{3e}

¹ Om. GH. ^k fulle G. fille H. ¹ the G pr. m. H. ^m Om. GH. ⁿ Om. GH.

⁹ Om. NS sec. m. ^r Om. A pr. m. FI sec. m. ^s seiyng I.

thee; and 3e shulen wyte, for I the Lord.
 5 These thingis seith the Lord God, Oon
 affliccioun, *or tourment*, loo! affliccioun
 6 cometh; the ende cometh, the ende cometh;
 it shal wake out azens thee; loo!
 7 yt cometh. Contricioun, *or tredynge to gider*,
 cometh vpon thee, that dwellist in
 erthe; tyme cometh, the dai of sleinge is
 8 ny3, and not of glorie of hillis. Now of
 ny3 Y shal heelde out my wraththe vpon
 thee, and I shal fulfille my woodnes in
 thee; and I shal deme thee after thi weies,
 and Y shal putte to thee alle thi greet
 9 trespassis. And myn eye shal not spare,
 nether Y shal haue mercie; but thi weies
 Y shal putte to thee, and thin abomynacioun
 schulen be in the mydil of thee;
 and 3e shulen wite, for Y am the Lord
 10 smytynge. Loo! the day, loo! it cometh;
 contricioun, *or defoulynge to gidir*, is gon
 out. The 3erde florishide, priyd burioun-
 11 ede, wickidnes roos in the 3erde of vn-
 pitee; not of hem, and not of the puple,
 nether of the sown of hem, and reste shal
 12 not be in hem. Tyme cometh, the^o dai
 neijede; he that bieth, glade not, and
 he that sellith, mourne not; for wraththe
 13 vpon al the puple of it. For he that
 soule, shal not turne azen to that thing
 that he soule, and 3it in men lyuyng
 the lijf of hem; forsothe a^p visioun, *or*
prophecie, shal not goo azen to al the
 multitude of it, and a man shal not be
 coumfortid in the wickidnes of his lijf.
 14 Syng 3e with trumpe, and be alle men
 maad redie, and there is not that shal
 goo to bateile; forsothe my wraththe
 15 vpon al the puple of hym. Swerd with
 out forth, pestilence, and hungre with
 inforth; he that is in the feeld, shal die
 bi swerde; and thei that ben in the citee,
 shulen be deuouride bi pestilence and
 16 hungre. And thei^q of hem that shulen
 flee, shulen be saued; and thei shulen be
 in mounteyns^r as culueres of euyne valeys,
 17 alle dreedful, eche in his wickidnes. Alle
 hoondis shulen be vndon, and alle knees

schulen wite, that Y *am* the Lord. The⁶
 Lord God seith these thingis, O^t turment,
 lo! turment cometh; the ende cometh, the⁶
 ende cometh; it schal wake fulli azens
 thee; lo! it cometh. Sorewe cometh on⁷
 thee, that dwellist in the lond; the tyme
 cometh, the dai of sleying is ni3, and not
 of glorie of hillis. Now anoon^u Y schal⁸
 schede out myn ire on thee, and Y schal
 fille my strong veniaunce in thee; and Y
 schal deme thee bi thi weies, and Y schal
 putte to thee alle thi grete trespassis. And⁹
 myn i3e schal not spare, nether Y schal do
 merci; but Y schal putte on thee thi weies,
 and thin abhomynacioun schulen be in
 the myddis of thee; and 3e schulen wite,
 that Y am the Lord smytynge. Lo! the¹⁰
 dai, lo! it cometh; sorewe is gon out. A
 3erde flouride, pride buriownede, wickid-¹¹
 nesse roos in the 3erde of vnpitee; not of
 hem, and not of the puple, nether of the
 sown of hem, and no reste shal be in hem.
 The tyme cometh, the dai neijede; he that¹²
 bieth, be not glad, and he that sillith,
 mourne not; for whi ire *is* on al the puple
 therof. For he that sillith, schal not turne¹³
 azen to that that he seelde, and 3it the lijf
 of hem *is* in lyueris; for whi the reuelacioun^v
 to al the multitude therof shal not
 go azen, and a man schal not be coum-
 fortid in the wickidnesse of his lijf. Syng¹⁴
 3e with a trumpe, alle men be maad redi,
 and noon is that schal go to batel; for
 whi my wraththe *is* on al the puple therof.
 Swerd *is* with out forth, pestilence and¹⁵
 hungur with ynne; he that is in the feeld,
 schal die bi swerd; and thei that ben in
 the citee, schulen be deuourid bi pestilence
 and hungur. And thei schulen be sauyd¹⁶
 that fleen of hem; and thei schulen be
 as culueris of grete valeis in hillis, alle
 quakyng, ech man in his wickidnesse.
 Alle hondis schulen be aclunsid, and alle¹⁷
 knees schulen flowe with watris. And¹⁸
 thei schulen girde hem with heiris, and
 inward drede schal hile hem; and schen-
 schipe *shal be* in ech face, and ballid-

^o Om. G pr. m. II. ^p the GH. ^q Om. G pr. m. II. ^r the mounteynes GH.

^t Lo! INS. ^u of neij3 CEFHIKMQRSU. ^v visioun, *ether reuelacioun* CFGHKMQSUX. visioun EINPR.

18 shulen flowe with waters. And thei shulen girde hem with heiris, and inward dreed shal hille hem to gidre; and in eche face confusioun, and in alle the heedis of
 19 hem ballidnes. The siluere of hem shal be cast fer with outforth, and the gold of hem shal be in to dungehil; the siluer of hem and the gold of hem shal not mowe deliuere hem in the dai of the woodnes of the Lord. Thei shulen not fulfille her soule, *or lijf*, and the wombis of hem shulen not be fulfillid; for it is maad the sclaudre of wickidnes of hem.
 20 And thei puttiden the ournement of her brochis in to pride; and thei maden of it the ymagis of her abomynaciouns and symulacris. For this thing Y 3aue it to
 21 hem, in to vnclennes. And Y shal 3yue it in to the hoondis of alienys, for to take away, and to vnпитыouse men of erthe in
 22 to praye, and thei shulen defoule it. And I shal turne away my face fro hem, and thei shulen defoule my priue thing; and foule men, *or renners*, shulen entre in to
 23 it, and shulen defoule it. Mak thou conclusioun, *or ende*; for the erthe is^s ful of doom of bloodis, and the citee ful of
 24 wickidnes. And I shal brynge the werst *men* of folk of kynde, and thei shulen weelde the howsis of hem; and Y shal make the pride of my³ti men for to reste, and^t thei shulen weelde the seyntuaries
 25 of hem. Anguysch comynge vpon, thei shulen azen seche pees, and it shal not
 26 be. Trublynge togidre shal come vpon trublyng togidre, and herynge vpon herynge; and thei shulen seche a visioun of the prophete, and lawe shal perishe fro
 27 preest, and counseil fro eldre men. The kyng shal mourne, and the prince shal be clothid with inward sorew, and the hoondis of pupleⁿ of the loond shulen be trublid togidir; after the weie of hem Y shal do to hem, and after the domes of hem Y shal deme hem; and thei shulen wite, for Y the Lord.

nesse *shal be* in alle the heedis of hem. The siluer of hem schal be cast out, and
 19 the gold of hem schal be in to a dunghil; the siluer of hem and the gold of hem schal not mowe delyuere hem in the dai of the strong veniaunce of the Lord. Thei schulen not fille her soule, and the wombis of hem schulen not be fillid; for it is maad the sclaudre of hir wickidnesse. And thei
 20 setteden the ournement of her brochis in to pride; and thei maden of it the ymagis of her abhomynaciouns and simylacris. For this thing Y 3af it to hem, in to vnclennesse. And Y schal 3yue it in to the
 21 hondis of aliens, to rauysche, and to the vnпитыouse men of erthe, in to prey, and thei schulen defoule it. And Y schal turne
 22 awei my face fro hem, and thei schulen defoule my priuyte; and harlotis^w schulen entre in to it, and schulen defoule it. Make thou a closyng to gidere; for the
 23 lond is ful of doom of bloodis, and the citee is ful of wickidnesse. And Y schal
 24 brynge the worste of hethene men, and thei schulen haue in possessioun the housis of hem; and Y schal make the pride of my³ti men to ceesse, and *enemyes* schulen haue in possessioun the seyntuaries of hem. In anguysch comynge aboute thei schulen
 25 seke pees, and it schal not be. Disturblyng
 26 schal come on disturblyng, and heryng on heryng; and thei schulen seke of the profete a reuelacioun, and lawe shal perishe fro the preest, and counsel fro eldre^x men. The kyng schal mourne, and the prince
 27 schal be clothid in weilyng, and the hondis of the puple of the lond schulen be disturbliid; bi the weie of hem Y schal do to hem, and bi the domes of hem Y schal deme hem; and thei schulen wite, that Y *am* the Lord.

^s Om. G pr. m. H. ^t Om. G pr. m. H. ⁿ the peple GH.

^w harlotis, *ether messangeris* CEF GHMNPQRSUXY. harlotis, *ether messagers* K. ^x the eldre 1.

CAP. VIII.

1 And it is doon in the sixte 3eer, in the
 sixte moneth, in the fifthe day of the
 moneth, Y sate in myn hous, and the
 oolde men of Juda saten before me; and
 the hoond of the Lord God fel there vp-
 2 on me. And I see3, and loo! a liknes as
 the biholdynge of fier; fro the biholdynge
 of the leendis of hym and bynethe was
 fier, and fro the leendis of hym and aboue
 as biholdynge of shynynge, as the seyng
 of electre, *that is, metal maad of gold*
 3 *and siluer, brizter than gold.* And the
 liknes of an hoond sent out cau3te me in
 the heer of myn heed; and a spirit lifte
 me vp bitwix heuen and erthe, and
 ledde me in to Jerusalem, in the visioun
 of God, besidis the inner dore that bi-
 holdith to the north, where the idol of
 zele, *or enuye*, was set, for to styre enuye.
 4 And loo! there the glorie of God of Is-
 rael, after the visioun which Y see3 in
 5 the feeld. And he seide to me, Sone of
 man, reys thin eyen to the weye of the
 north; and loo! fro the north of the 3aat
 of the auter, the ydol of enuye in that
 6 entrynge. And he seide to me, Sone of
 man, gessist thou whether thou seest
 what thes men don, the greet abomyna-
 ciouns whiche the hows of Israel doth
 here, that Y goo away fer fro my sey-
 tuarie? and 3it thou conuertid shal see
 7 gretter abomynaciouns. And he ledde
 me in to the dore of the porche; and Y
 8 see3, and loo! an hoole in the wal. And
 he seide to me, Sone of man, dig the wal;
 and whanne Y hadde thur3 diggide the
 9 wal, o dore aperide. And he seide to me,
 Go thou yn, and se the werst abomyna-
 10 ciouns, whiche thes men doon here. `And
 I gon in, see3^y; and loo! eche lyknes of
 crepyng thingis, and abomynacioun of
 beestis, and alle the ydolis of the hous of
 Israel, weren peyntid in compas in the

CAP. VIII.

And it was doon in the sixte 3eer, in¹
 the sixte monethe, in^y the fyuethe dai of
 the monethe, Y sat in myn hous, and the
 elde men of Juda saten bifore me; and the
 hond of the Lord God felle there on me.
 And Y si3, and lo! a licnesse as the bi-²
 holdyng of fier; fro the biholding of hise
 leendis and bynethe was fier, and fro
 hise leendis and aboue *was* as the bihold-
 yng of schynynge, as the s3zt of electre.
 And the licnesse of an hond was sent out,³
 and took me bi the heer^z of myn heed;
 and the spirit reise me bitwix heuene
 and erthe, and brou3te me in to Jerusalem,
 in the s3zt of God, bisidis the ynnere dore
 that bihelde to the north, where the idol
 of enuye was set, to stire indignacioun.
 And lo! the glorie of God of Israel *was*⁴
 there, bi s3zt^a which Y si3 in the feeld.
 And he seide to me, Thou, sone of man,⁵
 reise^b thin 3en to the weie of the north;
 and Y reise myn 3en to the weie of the
 north, and lo! fro the north of the 3ate
 of the auter the idol of enuye *was* in that
 entryng. And he seide to me, Sone of⁶
 man, gessist thou whether^{bb} thou seest
 what thing these men doon, the grete ab-
 homynaciouns whiche the hous of Israel
 doith here, that Y go fer awei fro my
 seyntuarie? and 3it thou schalt turne, and
 schalt se grettere abhomynaciouns. And⁷
 he ledde me with ynne to the dore of the
 halle^c; and Y si3, and lo! oon hoole in the
 wal. And he seide to me, Sone of man,⁸
 digge thou the wal; and whanne Y hadde
 diggid the wal, o dore apperide. And he⁹
 seide to me, Entre thou, and se the worste
 abhomynaciouns, whiche these men doon
 here. And Y entride, and si3; and lo!¹⁰
 ech licnesse of `crepyng beestis^d, and ab-
 homynacioun^e of beestis, and alle idols of
 the hous of Israel, weren peyntid in the
 wal al aboute in cumpas. And seuenti¹¹

^v Om. 4.

^y on 1. ^z heer, *ether lockis CRGHIKMQRSUX.* ^a the s3zt *c et ceteri.* ^b reise vp 1. ^{bb} wher *ceteri passim.*
^c for3erde *c et ceteri.* ^d reptils, *ether crepyng beestis c et ceteri.* ^e abhomynaciouns IN.

11 wal bi alle. And seuenti men of the
eldris of the hous of Israel; and Jeconye,
the sone of Saphan, stode in the mydil
of hem, stoundynge before the peynt-
yngis; and eche hadde a censer in his
hoond, and the vapour, *or smoke*, of a
12 cloud roos togider of the ensence^w. And
he seide to me, Certis, sone of man, thou
seest whiche thingis the eldre men of the
hows of Israel doon in derknessis, eche
in the hid place of his couche; forsothe
thei seyn, The Lord seeth not vs, the
13 Lord hath forsakyn the loond. And the
Lord seide to me, 3it thou conuertid shal
see gretter abomynaciouns, whiche thes
14 men don. And he ledde me yn, bi the
dore of the 3ate of the hows of the Lord,
that biheelde to the north; and loo! there
saten wymmen, mournynge *a mawmet*^{ww}
of lletcherie, that is clepid Adonydes.
15 And he seide to me, Certis, sone of man,
thou hast seen; 3it thou conuertid shal
see gretter abomynaciouns than thes.
16 And he ledde me in, in to the innermore
porche of the hows of the Lord; and loo!
in the dore of the temple of the Lord,
bitwixe the vestiarie and the auter, as
fyue and twenti men hanynge the backis
azens the temple of the Lord, and the
faces to the eest; and thei worshipeden
17 at the^x rysynge of the sunne. And he
seide to me, Certis, mannus sone, thou
shalt^y see, whether this thing is lizt to
the hous of Juda, that thei schulden doo
thes abomynaciouns, whiche thei diden
here? For thei fulfillynge the erthe with
wickidnes, ben turned to gidre to terre me
to wraththe; and loo! thei applien, *or*
leyn to, a braunche to her nose thrillis.
18 Therfor and Y shal doo in my woodnes;
myn eye shal not spare *to hem*, nether
I shal haue mercy; and whanne thei
shulen crie to myn erys with greet vois,
Y shal not here hem.

men of the eldere of the hous of Israel
stoden; and Jeconye, the sone of Saphan,
stood in the myddis of hem, stoundynge
bifore the peyntyngis; and ech man hadde
a censere in his hond; and the smoke
of a cloude of encense stiede^f. And he¹²
seide to me, Certis, sone of man, thou
seest what thingis the eldere men of the
hous of Israel doen in derknessis, ech^g
man in the hid place of his bed; for thei
seyn, The Lord seeth not vs, the Lord
hath forsake the lond. And the Lord¹³
seide to me, 3it thou schalt turne, and
schalt se gretter abhomynaciouns, whiche
these men doon. And he ledde me with¹⁴
ynne, bi the dore of the 3ate of the hous
of the Lord, which *dore* bihelde to the
north; and lo! wymmen saten there, bi-
weilynge Adonydes. And *the Lord* seide¹⁵
to me, Certis, sone of man, thou hast seyn;
3it thou schalt turne, and schalt se gretere
abhomynaciouns than these. And he ledde¹⁶
me with ynne, in to the ynnere halle^h of
the hous of the Lord; and lo! in the dore
of the temple of the Lord, bitwixe the
porche and the auter, *weren* as fyue and
twenti men hanynge the backis azens the
temple of the Lord, and her faces to the
eest; and thei worschipiden at the risynge
of the sunne. And *the Lord* seide to me,¹⁷
Certis, sone of man, thou hast seyn; whe-
ther this is a lizt thing to the hous of
Juda, that thei schulden do these abho-
mynaciouns, whiche thei diden here? For
thei filliden the lond with wickidnesse,
and turneden to terre me to wraththe; and
loo! thei applien a braunche to her nose
thirlis. Therfor and Y schal do in strong¹⁸
veniaunce; myn i3e schal not spare, ne-
ther Y schal do merci; and whanne thei
schulden crie to myn eris with greet vois,
Y schal not here hem.

^w cense GH. ^{ww} mawment A. ^x Om. GH. ^y hast GH.

^f stiede vp 1. ^g and ech NS sec. m. ^h for3erd ceteri.

CAP. IX.

1 And he criede in myn eris with greet
voys, seiynge, The visitaciouns of the citee
han neized, and eche man hath a vessel
2 of sleyng in his hoond. And loo! sixe
men camen fro the weye of the heizer 3aat,
that biholdith to the north, and a vessel
of deeth of eche man in his hoond; and o
man in the mydil of hem was clothid
with lynnenn, and an ynkhorn of a wryter
in^a his reynes; and thei entriden, and
3 stoden besidis the brasen auter. And
the glorie of the Lord of Israel is takyn
of cherubin, that was on it, at the
threshfoold of the hows; and he clepide
the man that was clothid with lynnenn,
and hadde an enkhorn of a writer in his
4 leendis. And the Lord seide to hym,
Go thou bi the mydil cytee, in the mydil
of Jerusalem, and mark Tau vpon the
forehedis of men mournynge and sorew-
ynge vpon alle the abhomynaciouns that
5 ben don in the mydil therof. And he
seide to hem, me herynge, Passe 3e bi
the cytee suyng hym, and smyte 3e;
3our eye spare not, nether haue 3e mercy.
6 Slee 3e old man, 3onge man, meyden,
litol child, and wymmen, vn to the^b
perishynge; forsotlie slee 3e not eche
man, vp on whom 3e shulen see Tau;
and bigynne 3e of my seyntuarie. Ther-
for thei bigunnen at the eldre men, that
7 weren before the face of the hous. And
he seide to hem, Defoule 3e the hous,
and fulfille 3e the porchis with slayn
men; goo 3e out. And thei wenten out,
and thei han smyten hem that weren in
8 the citee. And the sleyng fulfillid, Y
dwelte. And Y felle vpon my face, and
cryng Y seide, Allas! allas! allas! Lord
God, therfor whether thou shalt distruye
alle the relakis of Israel, shedyng out thi
9 woodnes vpon Jerusalem? And he seide
to me, The wickidnes of the hous of Is-
rael and Juda is ful greet, and the erthe

CAP. IX.

And he criede in myn eeris with greet
1 vois, and seide, The visityngis of the citee
han neized, and ech man hath in his hoond
an instrument of sleyng. And lo! sixe men²
camen fro the weie of the liizere 3ate, that
biholdith to the north, and the instrument
of deth of ech man *was* in his hoond; also
o man in the myddis of hem was clothid
with lynnun clothis, and a pennere of a
writere at hise reynes; and thei entriden,
and stoden bisidis the brasun auter. And³
the glorie of the Lord of Israel was takun
vp fro cherub, which glorie was on it, to
the threisfold of the hous; and *the Lord*
clepide the man that was clothid with
lynnun clothis, and hadde a pennere of a
writere in hise leendis. And the Lord⁴
seide to hym, Passe thou bi the myddis of
the citee, in the myddis of Jerusalem, and
marke thou Thau† on the forhedis of men
weilyng and sorewynge on alle abhomy-
naciouns that ben doon in the myddis
therof. And he seide to hem in myn her-⁵
yng, Go 3e thorou3 the citee, and sue 3e
hym, and smytte 3e; 3oure i3e spare not,
nether do 3e merci. Sle 3e til to deth, an⁶
eld man, a 3ong man, and a virgyn, a litil
child, and wymmen; but sle 3e not ony
man, on whom 3e seen Thau; and bigynne
3e at my seyntuarie. Therefore thei bi-
gunnen at the eldre men, that weren
bifore the face of the hous. And he seide⁷
to hem, Defoule 3e theⁱ hous, and fille 3e
the hallis^k with slayn men; go 3e out.
And thei 3eden out, and killiden hem that
weren in the citee. And lo! whanne the⁸
sleyng was fillid, Y was left. And Y felle
doun on my face, and Y criede, and seide,
Alas! alas! alas! Lord God, therfor whe-
ther thou schalt leese alle remenauntis^l of
Israel, and schalt schede out thi stronge
veniaunce on Jerusalem? And he seide to⁹
me, The wickidnesse of the hous of Israel
and of Juda is ful greet, and the lond is

† Thau; that
is, a crosse. A.
Tau; is the laste
lettre in abse of
Hebru, and is
the first letter
of this worde
thora, that be-
tokneth the
lawe; and bi
this is tokned
that men mak-
ing sorwe for
breking of the
lawe, schule be
saued, and the
remenaunt
shule be slayn.
A postil here.
v.

^a at GH. ^b Om. GH.

ⁱ Om. N. ^k for3erdis *ceteri*. ^l the remenauntis A *sec. m. l.*

is fulfilled with bloodis, *or synnes*, and the citee is fulfilled with turnynge awei; forsothe 'thei seiden^c, The Lord hath forsakyn the loond, and the Lord seeth not.
 10 Therfor and myn eye^d shal not spare, nether Y shal haue mercy; Y shal zeelde the weies of hem vpon the heed^e of hem.
 11 And loo! the man that was clothid with lynnyn, that hadde an enkhorn in his rigge, answerde a word, seiynge, Y haue don, as thou commaundidest^f to me.

CAP. X.

1 And Y see^g, and loo! in the^g firmament that was vpon the heed of cherubyn, as a saphir stoon, and as^h the fourme of a
 2 seet aperideⁱ vpon it^k. And he seide to the man that was clothid with lynnyn, and he seith, Go thou yn in the mydil of whelis, that ben vndir cherubyn, and fil thin hoond with coolis of fier, that ben amonge cherubyn, and sheed out vpon
 3 the citee. And he wente in my sijt; forsothe cherubyns stoden vpon^l the riht-half of the hous, whanne the man wente in, and a cloude fulfillide the porche with
 4 inneforth. And the glorie of the Lord is lift vp aboue cherubyn at the threshfoold of the hous; and the hous is fulfillid with a cloude, and the porche is fulfillid with shynynge of the^m glorie of
 5 the Lord. And the soun of weengis of cherubyn was herd vn to the vttermore porche, as the vois of almy^zti God spekyng. And whanne he hadde commaundide to the man that was clothid with lynnyn, seiynge, Tak thou fier of the mydil of the wheelis, that ben with inne cherubyn, he goon in, stode besidis the
 7 wheelisⁿ. And cherub helde forth his hoond fro the mydil of cherubyn, to the fier that was bitwix cherubyn; and took, and 3af in to the hoondis of hym that was clothid with lynnyn; whiche takyn,

fillid of bloodis, and the citee is fillid with turnyng awei; for thei seiden, The Lord hath forsake the lond, and the Lord seeth not. Therfor and myn ize schal not spare,¹⁰ nether Y schal do merci; Y schal zeelde the weie of hem on the heed of hem. And
 11 lo! the man that was clothid in lynnyn clothis, that hadde a pennere in his bak, answerde a word, and seide, Y haue do, as thou comaundidist to me.

CAP. X.

And Y si^g, and lo! in the firmament¹ that was on the heed of cherubyns, as a saphir stoon, and as the fourme of licnesse of a kyngis seete apperide thereon. And
 2 he seide to the man that was clothid in lynnyn clothis, and spak, Entre thou in the myddis of wheelis^m, that ben vndir cherubyns, and fille thin hond with coolis of fier, that ben bitwix cherubyns, and schede thou out on the citee. And he
 3 entride in my sijt; forsothe cherubyns stoden at the riht side of the hous, whanne the man entride, and a cloude fillide the ynnere halleⁿ. And the glorie of the Lord
 4 was reysid fro aboue cherubyns to the threisfold of the hous; and the hous was fillid with a cloude, and the halle^o was fillid with schynyng of the glorie of the
 5 Lord. And the soun of wyngis of cherubyns was herd til to the outermere halle^p, as the vois of almy^zti God spekyng. And whanne he hadde comaundide to the man that was clothid in lynnyn clothis, and hadde seid, Take thou fier from the myddis of the^q wheelis, that ben bitwix cherubyns, he^r entride, and stood bisidis the wheel. And cherub stretchide
 7 forth his hond fro the myddis of cherubyns, to the fier that was^s bitwix cherubyns; and took, and 3af in to the hondis of hym that was clothid in lynnyn

^c Om. G *pr. m. H.* ^d eigen GH. ^e hedis GH. ^f comaundist GH. ^g Om. G *pr. m. H.* ^h Om. G *pr. m. H.* ⁱ Om. H. ^k Om. G *pr. m.* on it H. ^l on GH. ^m Om. GH. ⁿ wheel GH.

^m the wheelis A *pr. m.* ⁿ for^zerde *ceteri.* ^o for^zerd *ceteri.* ^p for^zerd *ceteri.* ^q Om. IN. ^r and he A. ^s is NS *sec. m.*

8 wente out. And the liknes of an hoond
of man aperide in cherubyn, vndir the
9 pennys of hem. And Y see3, and loo!
foure wheelis besidis cherubyn; o wheel
besidis o cherub, and another wheel^o be-
sidis o cherub; forsothe the fourme of
wheelis was as the sizt of a stoon criso-
10 litus. And the biholdyng of hem, o lik-
nes of foure, as if a wheel be in the mydil
11 of a wheel. And whanne thei walkiden,
thei wenten in to foure parties; thei
walkynge turneden not a3en, but to the
place to whom that that was the first
bouwid for to goo, and the othere sueden,
12 nether thei turneden a3en. And al the
werk of hem, and neckis, and hoondis,
and pennys, and cerclis, weren ful of eyen,
13 in the cumpas of foure wheelis. And he
clepide the ilk wheelis volible, *or turn-*
14 *ynge about*, me herynge. Forsothe oon
hadde foure faces; o face the face of
cherub, and the secounde face a face of
man, and the thridde face of^p a lioun,
and in the fourthe a face of an egle;
15 and the cherubyns ben lift^q vp. The ilk
is the beest, whom Y see3 besidis the flood
16 Cobar. And whanne^r cherubyns walk-
iden, and the wheelis wenten to gidir be-
sidis hem; and whanne the cherubyns
liften vp her weengis, that thei shulden
be rerid fro the^s erthe, the wheelis abiden
not, but and thei weren besidis *hem*.
17 Hem stondynge, thei stoden, and with
the lift vp thei weren lift vp; forsothe
18 the spirit of lijf was in hem. And the
glorie of the Lord wente out fro the
threshfold of the temple, and stooode vpon
19 cherubyn. And the cherubyns lifynge
vp her weengis, ben reysid fro the erthe
before me^t; and hem goynge out, and the
wheelis sueden; and it stode in the entre
of the eest 3aat of the hows of the Lord,
and the glorye of God of Israel was vpon
20 it. The ilk is the beest, whom Y see3
vndir God of Israel, besidis the flood

clothis; and he took, and 3ede out. And⁸
the licnesse of the hond of a man apperide
in cherubyns, vndur the wyngis of tho.
And Y si3, and lo! foure wheelis *wereu*⁹
bisidis cherubyns; o wheel bisidis o che-
rub, and^t another wheel bisidis another
cherub; forsothe the licnesse of wheelis
was as the sizt of the stoon crisolitis. And¹⁰
the biholdyng of tho *was* o licnesse of
foure, as if^u a wheel be in the inyddis of
a wheel. And whanne tho^v 3eden, tho^v¹¹
3eden in to foure partis; tho^w turneden
not a3en goynge, but to the place to which
that that was the firste *wheel* bowide to
go, also othere suyden, and turneden not
a3en. And al the bodi of tho *wheelis*, and¹²
the neckis, and hondis, and wyngis *of the*
beestis, and the^x cerclis, weren ful of i3en,
in the cumpas of foure wheelis. And he¹³
clepide tho wheelis volible, *ether^y able to*
go al aboute, in myn heryng. Forsothe¹⁴
o *beeste* hadde foure faces; o face *was* the
face of cherub, and the secounde face the
face of a man, and in the thridde *was* the
face of a lioun, and in the fourthe *was* the
face of an egle; and the cherubyns weren¹⁵
reysid. Thilke is the beeste, which Y
hadde seyn bisidis the flood Chobar. And¹⁶
whanne cherubyns 3eden, also the wheelis
bisidis tho 3eden to gidere; whanne che-
rubyns^z reysiden her wyngis, that tho
schulden be enhaunsid fro the erthe, the
wheelis abididen^a not stille, but also tho
weren bisidis *cherubyns*. The *wheelis*¹⁷
stooden with tho *cherubyns* stondynge,
and weren reysid with the *cherubyns* reysid;
for the spirit of lijf was in tho *wheelis*.
And the glorie of the Lord 3ede out fro¹⁸
the threisfold^b of the temple, and stood on
the cherubyns. And cherubyns reysiden¹⁹
her wyngis, and weren enhaunsid fro the
erthe bifore me; and whanne tho 3eden
out, also the wheelis sueden; and it stood
in the entryng of the eest 3ate of the hous
of the Lord, and the glorie of God of

^o Om. G *pr. m. H.* ^p face of H. ^q liftid GH. ^r whannus A. ^s Om. H. ^t men A.

^u Om. I *pr. m.* ^v of I. ^w thei IN. ^x and tho A. ^y of I. ^z the cherybyns K *sec. m.*
^a abiden I. ^b frexfoold K.

Cobar^u. And Y vndirstode for foure che-
 21 rubyns weren, bi foure cheeris, 'or facis^v,
 to oon, and foure weengis to oon; and a
 liknes of mannus hoond vnder the weengis
 22 of hem. And the liknes of the cheeris
 of hem, the ilk cheeris whom Y see3 be-
 sidis the flood Cobar; and the biholdinge
 of hem, and the feersnes of eche, for to
 goo before his face.

CAP. XI.

1 And the spirit lifte me vp, and ledde me
 in at the est 3ate of the hous of the
 Lord, which biholdith the rysynge of the
 sunne. And loo! in the entre of the 3ate
 weren fyue and twenti men; and Y see3
 in the mydil of hem Jeconye, the sone of
 Asur, and Pheltia, the sone of Banaye,
 2 pryncis of puple. And he seide to me,
 Sone of man, thes men that thenken
 wickidnes, and treten the worst counseil
 3 in this citee, seiynge, Whether not a litil
 while gon ben housis bildid? this is the
 4 caudrun, forsothe we flesshes. Therfor
 prophecy thou of hem, prophecy thou,
 5 sone of man. And the Spyrit of the Lord
 felle in to me, and seide to me, Spek
 thou, The Lord seith thes thingis, Thus,
 hows^w of Israel, 3e spaken, and Y knew3
 6 the thou3tis of 3our hertis; 3e slegen
 ful manye in this cytee, and 3e fulfilliden
 7 the weies of it with slayn men. Therfor
 the Lord seith thes thingis, 3our slayn
 men, whom 3e han put in mydil of it, thes
 ben flesh, and this is the caudrun; and Y
 8 schal lede 3ou out of the mydil of it. 3e
 dredden swerd, and I schal in lede swerd
 9 vpon 3ou, seith the Lord God. And I
 schal caste 3ou out of the mydil of it, and
 Y schal 3yue 3ou in to the hoond of ene-
 myes, and Y schal make domys in 3ou.
 10 3e shulen falle bi swerd, in the endis of
 Israel Y schal deme 3ou; and 3e shulen
 11 wite, for Y the Lord. This schal not be

Israel was on tho. Thilke is the beeste,²⁰
 which Y si3 vndur God of Israel, bisidis
 the flood Chobar. And Y vndurstood that
 foure cherubyns weren; foure faces *were*²¹
 to oon, and foure wyngys *were*^d to oon;
 and the licesse of the hond of a man
was vndur the wyngis of tho. And the²²
 licesse of the cheris of tho *were* thilke
 cheeris whiche Y hadde seyn bisidis the
 flood Chobar; and the biholding of tho,
 and the fersnesse of ech, *was* to entre bifor
 his face.

CAP. XI.

And the spirit reise me, and ledde me
 with ynne to the eest 3ate of the hous of
 the Lord, that biholdith the risynge of the
 sunne. And lo! in the entryng of the
 3ate weren fyue and twenti men; and Y
 si3 in the myddis of hem Jeconye, the sone
 of Assur, and Pheltie, the sone of Banaie,
 princes of the puple. And he seide to me,²
 Thou, sone of man, thes *ben* the men
 that thenken wickidnesse, and treten the
 worste counsel in this citee, and seien,³
 Whether housis weren not bildid a while
 ago? this is the caudrun, forsothe we *ben*
 fleischis. Therfor profesie thou of hem,⁴
 profesie thou, sone of man. And the Spi-
 5 rit of the Lord felle in to me, and seide
 to me, Speke thou, The Lord seith thes
 thingis, 3e hous of Israel spaken thus, and
 Y knewe the thou3tis of 3oure herte; 3e⁶
 killiden ful many men in this citee, and
 3e filliden the weies therof with slayn
 men. Therfor the Lord seith thes⁷
 thingis, 3oure slayn men, whiche 3e put-
 tiden in the myddis therof, thes *ben*
 fleischis^e, and this is the caudrun; and
 Y schal lede 3ou out of the myddis therof.
 3e dredden swerd, and Y schal brynge in⁸
 swerd on 3ou, seith the Lord God. And⁹
 Y schal caste 3ou out of the myddis ther-
 of, and Y schal 3yue 3ou in to the hond
 of enemyes, and Y schal make domes in
 3ou. Bi swerd 3e schulen falle doun, Y¹⁰
 schal deme 3ou in the endis of Israel; and

^u of Cobar G pr. m. H. ^v Om. G pr. m. H. ^w the hows GH.

^d Om. 1. ^e the fleischis 1.

to 3ou in to a caudrun, and 3e shulen not
 be in to flesshis in the mydil of it; in the
 12 endis of Israel Y shal deme 3ou, and 3e
 shulen wite, for Y the Lord. For 3e walk-
 iden not in myn heestis, and 3e^x diden
 not my domes, but 3e wrou3ten after the
 domes of hethen men, that ben in 3our
 13 cumpas. And it is don, whanne Y pro-
 pheciede, Pheltia, the sone of Banaye, is
 deed; and Y felle down in to my face, cri-
 ynge with greet voys, and seide, Allas!
 allas! allas! Lord God^y, thou makist an
 14 eendynge of the relíkis of Israel. And the
 word of the Lord is maad to me, seiynge,
 15 Sone of man, thi bretheren, and thi nei3
 men, and al the hows of Israel, and alle
 men, to whom dwellers of Jerusalem
 seiden, Goo 3e a way fer fro the Lord,
 the loond is 3ouen to vs in to possessioun.
 16 Therfor thes thingis seith the Lord, For
 Y made hem fer in heithen men, and for
 I scatride hem in loondis, Y shal be to
 hem in to a litil halewinge, in loondis to
 17 whom thei camen. Therfor spek thou,
 Thes thingis seith the Lord God^z, Y shal
 gadre 3ou fro puplis, and Y shal gadre 3ou
 fro loondis, in whiche 3e ben scatered;
 and Y shal 3yue to 3ou the loond of Is-
 18 rael. And thei shulen go in thidir, and
 thei shulen doo awei alle offensiouns, *'or*
greuyngis^a, and alle abomynaciouns of it
 19 in the ilk day. And Y shal 3eue^t to hem
 a newe herte, and I schal 3eue^b a new
 spirit in the entrails of hem; and Y shal
 take away a stonen herte of the fleshe^c
 of hem, and Y shal 3yue to hem an
 20 herte of flesh; that thei walken in myn
 heestis, and kepen my domys, and doo
 hem, and be to me in to puple, and I be
 21 to hem in to God. Forsothe the herte
 of whom goth after her offendyngis and
 abomynaciouns, Y shal putte the weie of
 hem in her heed, the Lord God seith.
 22 And cherubyns liftiden vp her weengis,
 and the^d wheelis with hem, and the glorie
 23 of God of Israel was vpon^e hem. And

3e schulen wite, that Y am the Lord.
 This schal not be to 3ou in to a cawdrun,¹¹
 and 3e schulen not be in to fleischis in the
 myddis therof; Y schal deme 3ou in the
 endis of Israel, and 3e schulen wite, that¹²
 Y am the Lord. For 3e 3eden not in myn
 heestis, and 3e dyden not my domes, but
 3e wrou3ten bi the domes of hethene men,
 that ben in 3oure cumpas. And it was¹³
 doon, whanne Y profesiede, Pheltie, the
 sone of Banaie, was deed; and Y felle
 down on my face, and Y criede with greet
 voys, and seide, Alas! alas! alas! Lord
 God, thou makist endyng of the reme-
 nautis of Israel. And the word of the¹⁴
 Lord was maad to me, and he⁸ seide, Sone¹⁵
 of man, thi britheren^b, thi kynes men, and
 al the hous of Israel, and alle men, to
 whicheⁱ the dwelleris of Jerusalem seiden,
 Go 3e awei fer fro the Lord, the loond is
 3ouun to vs in to possessioun. Therfor¹⁶
 the Lord God seith these thingis, For Y
 made hem fer among hethene men, and for
 Y scateride hem in londis, Y schal be to
 hem in to a litil halewyng, in the londis
 to whiche thei camen. Therfor speke¹⁷
 thou, The Lord God seith these thingis,
 Y schal gadere 3ou fro puplis, and Y schal
 gadere 3ou togidere fro londis, in whiche
 3e ben scatered; and Y schal 3yue the
 erthe of Israel to 3ou. And thei schulen¹⁸
 entre thidur, and schulen do awei alle
 offenciouns, and alle abhomynaciouns ther-
 of in that dai. And Y schal 3yue to hem¹⁹
 oon herte, and Y schal 3yue a newe spi-
 rit in the entrails of hem; and Y schal
 take awei a stony herte fro the fleisch of
 hem, and Y schal 3yue to hem an herte of
 fleisch; that thei go in my comaunde-²⁰
 mentis, and kepe my domes, and do tho;
 and that thei be in to a puple to me, and
 Y be in to God to hem. But of whiche²¹
 the herte goith after her offendyngis and
 abhomynaciouns, Y schal sette the weie
 of hem in her heed, seith the Lord God.
 And the cherubyns reisen her wyngis,²²

^x Om. A. ^y Om. A. ^z Om. A. ^a Om. H. ^b Om. A. ^c fleschs A. ^d Om. G pr. m. H.
^e on GH.

⁸ Om. I. ^b bretheren, thi bretheren A pr. m. u. ⁱ whom I.

the glorie of the Lord stiede vp of^f the mydil of the citee, and stode vpon the hille, that is at the eest of the citee^g.
 24 And the spirit reise me, and ledde me in to Caldea, to transmygracioun, in a visioun in the spirit of God; and the visioun which Y see³, is takyn away from
 25 me. And Y spak to the transmygracioun, *or to the puple led out of her loond*, alle the wordis of the Lord, whiche he shewide to me.

CAP. XII.

1 And the word of the Lord is maad to
 2 me, seiynge, Sone of man, thou dwellist in mydil of an hous terryng to wraththe, whiche han eyen for to see, and seen not, and eris for to here, and heren not; for it
 3 is an hous^h terryng to wraththe. Therfor thou, sone of man, mak to thee vessels of transmygracioun, *or passyng ouer*, and thou shalt passe ouer bifore hem bi dai; forsothe thou shalt passe ouer fro
 4 thii place to another place, in the sizt of hem, if perauenture thei biholden, for it is an hous terryng to wraththe. And
 5 thou shalt bere out thi vesselis, as vesselis of a man passyng ouer bi dai, in the sizt of hem; forsothe thou shalt gon
 6 out in the euenyng before hem, as a man passyng ouer goth out. Before
 7 the eyen of hem dig to theeⁱ a wal, and thou shalt gon out bi it in the sizt of hem. In shulders thou shalt be born, in
 8 derknessis thou shalt be born out; thou shalt hide thi face, and thou shalt not see the erthe, for Y 3aue thee a wondryng,
 9 signyfyng thing to comyng after to the hous of Israel. Therfor Y dide as the Lord comaundide me^j; Y brouzte forth my^{jj} vesselis, as vesselis of a
 10 man passyng ouer bi dai, and in the euenyng I diggide a wal with hoond; in derknes Y wente out, and in shuldris Y
 11 am born, in the sizt of hem. And the

and the wheelis 3eden with tho, and the glorie of God of Israel was on^j tho. And
 23 the glorie of the Lord stiede fro the myddis of the citee, and stood on the hil, which is at the eest of the citee. And
 24 the spirit reise me, and brouzte me in to Caldee, to the passyng ouer, in visioun bi the spirit of God; and the visioun
 25 which Y hadde sey^u, was takyn awey from me. And Y spak to the passyng ouer
 alle the wordis of the Lord, whiche he hadde schewid to me.

CAP. XII.

And the word of the Lord was maad
 1 to me, and he seide, Sone of man, thou
 2 dwellist in the myddis of an hous terryng to wraththe, which han izeⁿ to se, and seen not, and eeris to here, and heren
 3 not; for it is an hous terryng to wraththe. Therfor thou, sone of man,
 4 make to thee vessels of passing ouer, and thou schalt passe ouer bi dai bifore hem; forsothe thou schalt passe ouer fro
 5 thi place to another place, in the sizt of hem, if perauenture thei biholden, for it is an hous terryng to wraththe. And thou
 6 schalt bere withoutforth thi vesselis, as the vesselis of a man passyng ouer bi dai, in the sizt of hem; sotheli thou schalt go
 7 out in the euentid bifore hem, as a man passyng forth goth out. Bifore the izeⁿ
 8 of hem digge the wal to thee, and thou schalt go out thorou³ it in the sizt of hem.
 9 Thou schalt be borun on schuldris, thou schalt be borun out in derknesse; thou schalt hile thi face, and thou schalt not see
 10 the erthe, for Y haue 3oue thee a^k signe of thing to comyng to the hous of Israel.
 11 Therfor Y dide as the Lord comaundide to me; Y brouzte forth my vesselis, as the vesselis^l of a man passyng ouer bi dai,
 12 and in the euentid Y diggide a wal to me with hond; Y 3ede out in derknesse, and Y was borun on schuldris, in the sizt of
 13 hem. And the word of the Lord was

^f on G pr. m. H. ^g Om. A. ^h a puple A. ⁱ Om. G pr. m. H. ^j to me G see. m. ^{jj} in A.

^j in 1. ^k to be a 1. ^l vessel N.

word of the Lord is maad to me erli,
 9 seiynge, Sone of man, whether^k the hous
 of Israel seide not to thee, an hous ter-
 10 ryngge to wraththe, What dost thou? Sey
 thou to hem, Thes thingis seith the Lord
 God, This charge vpon^l the duyk, which
 is in Jerusalem, and vpon alle the hows
 of Israel, that is in the mydil of hem.
 11 Therfor sey thou, Y³our wondryngge; as
 Y dide, so it shal be don to hem; thei
 shulen goo in to transmygracioun, and in
 12 to caitiftee. And the duyk that is in
 the mydil of hem, shal be born in shul-
 dris, and shul goo out in derknes^m; thei
 shulen digge the wal, for to lede out hym;
 the face of hym shal be couered, that he
 13 see not with eye the erthe. And Y shal
 stretche out my nette vpon hym, and he
 shal be takyn in my nette; and I shal
 lede hym in to Babiloyne, in to the loond
 of Caldeis, and he shal not see it, and he
 14 shal dye there. And Y shal disparple in
 to eche wynd alle that ben about hym,
 his helpe, and his cumpanyes; and Y shal
 15 drawe out a swerd afterⁿ hem. And thei
 shulen wite, for Y the Lord, whanne Y
 shal scatere hem in^o heithen men, and
 16 I shal sowe hem abroad in loondis. And
 I shal leue of^p hem a fewe men fro
 swerd, and hungre, and pestilence, that
 thei telle out alle the greete trespassys of
 hem in heithen men, to whom thei shu-
 len entre; and thei shulen wite, for Y
 17 the Lord. And the word of the Lord is
 18 maad to me, seiynge, Sone of man, ete
 thou thi breed in trublyngge to gidir, but
 and drynke thi water in hast and mourn-
 19 yngge. And thou shalt seie to the puple
 of the loond, Thes thingis seith the Lord
 God to hem that dwellen in Jerusalem,
 in the loond of Israel, Thei shulen eete
 her breed in bisynes^q, and thei shulen
 drynke her water in discourmfort; that
 the loond be desolatid fro his multitude,
 for the wickidnes of alle men that dwellen
 20 in it. And the citees that ben now enha-

maad eerli to me, and he seide, Sone of⁹
 man, whether the hous of Israel, the hous
 terrynge to wraththe, seiden not to thee,
 What doist thou? Seie thou to hem, The¹⁰
 Lord God seith these thingis, This bir-
 thun *is* on the duyk, which is in Jerusa-
 lem, and on al the hous of Israel, which
 is in the myddis of hem. Seie thou, Y¹¹
am ³oure signe of thing to comynge; as
 Y dide, so it schal be don to hem; thei
 schulen go in to passynge^m ouer, and in
 to caitifte. And the duyk which is in the¹²
 myddis of hem, schal be borun out on
 schuldris, and he schal go out in derk-
 nesse; thei schulen digge the wal, and
 lede hym out; his face schal be hilid, that
 he se not with ¹³ye the erthe. And Y schal¹³
 stretche forth my net on hym, and he
 schal be takun in my net; and Y schal
 lede hym in to Babiloyne, in to the lond
 of Caldeis, and he schal not se that lond,
 and he schal die there. And Y schal¹⁴
 scatere in to ech wynd alle men that ben
 aboute hym, his help, and hise cum-
 penyes; and Y schal draw out the swerd
 aftir hemⁿ. And thei schulen wite, that¹⁵
 Y *am* the Lord, whanne Y schal scatere
 hem among hethene men, and schal sowe
 hem abroad in londis. And Y schal leue¹⁶
 of hem a fewe men fro swerd, and hungur,
 and pestilence, that thei telle out alle the
 grete trespassis of hem among hethene
 men, to which^o thei schulen entre; and
 thei schulen wite, that Y *am* the Lord.
 And the word of the Lord was maad to¹⁷
 me, and he seide, Thou, sone of man, ete¹⁸
 thi breed in disturblyng, but also drynke
 thi water in haaste and mourening. And¹⁹
 thou schalt seie to the puple of the lond,
 The Lord God seith these thingis to hem
 that dwellen in Jerusalem, in the lond of
 Israel, Thei schulen ete her breed in an-
 gwisch, and thei schulen drynke her watir
 in desolacioun; that the lond be desolat^p
 of his multitude, for the wickidnesse of
 alle men that dwellen ther ynne. And²⁰

^k where G. wher H. ^l on G pr. m. H. ^m dercnessis GH. ⁿ vpon G pr. m. H. ^o in to G pr. m. H.
^p to A. ^q bisynessis H.

^m the passynge v. ⁿ him v. ^o whom i. ^p desolat, ether left alone c et ceteri.

bitid, shulen be desolat, and^r the loond deseert, and 3e shulen wite, for Y the
 21 Lord. And the word of the Lord is
 22 maad to me, seiynge, Sone of man, what
 is this prouerbe, *or ensauple*, to 3ou in
 the loond of Israel, of men seiynge, Dais
 shulen be differrid, *or drawen*, in to
 loong, and eche visioun, *or prophecie*,
 23 shal perishe? Therfor sey thou to hem,
 Thes thingis seith the Lord God^s, Y shal
 make this prouerbe for to reste, nether
 opynli, *or euery where*, it shal be seide
 ouer in Israel; and speke thou to hem, for
 dais han nei3ede, and the word of eche
 24 visioun. Forsothe not eche visioun shal
 be void, nether dyuynacoun douty^t in the
 25 mydil of the sones of Israel; for Y the
 Lord shal speke what euere word Y shal
 speke, and it shal be don; it shal namore
 be drawen along, but in 3our dais, 3e hous
 terryng to wraththe, I shal speke a
 word, and I shal doo it, the Lord God
 26 seith. And the word of the Lord is maad
 27 to me, seiynge, Sone of man, loo! the
 hous of Israel, of men seiynge, The vi-
 sioun which^u this seeth, this prophecieth^v
 in to manye dais, and in to^w loonge tymes.
 28 Therfor sey thou to hem, Thes thingis
 seith the Lord God, Eche my word shal
 not be drawen alonge; the word that I
 shal^x speke, shal be fulfillid, the Lord
 God seith.

CAP. XIII.

1 And the word of the Lord is maad to
 2 me, seiynge, Sone of man, prophecy thou
 to the prophetis of Israel that prophe-
 cien; and thou shalt sey to men pro-
 pheciynge of her herte, Here 3e the word
 3 of the Lord. Thes thingis seith the Lord
 God, Woo to vnwise^y prophetis, that suen
 4 her spirit, and seen no thing; as foxes in
 5 deseertis, Israel, thi prophetis weren. 3e
 stieden not vp forn azens, nether 3e azen
 puttiden a wal for the hous of Israel,

^r in A. ^s Om. A. ^t done H. ^u the whiche H. ^v prophecie A. ^w Om. GH. ^x Om. G pr. m. H.
^y the vnwyse GH.

^q desert, *ether forsakun* CEFHGKMNQRSUXY. desert I. ^r visioun, *ether [of I] profesie* CEFHGKMNPR
 QRSUXY.

citees that ben now enhabitid, shulen be
 desolat, and the lond *shal be* forsakun^q;
 and 3e schulen wite, that Y *am* the Lord.
 And the word of the Lord was maad to 21
 me, and he seide, Sone of man, what is 22
 this prouerbe to 3ou, of men seiynge in
 the lond of Israel, Daies schulen be differ-
 rid in to long tyme, and ech visioun shal
 perishe? Therfor seie thou to hem, The 23
 Lord God seith these thingis, Y schal
 make this prouerbe to ceesse, and it schal
 no more be seid comynli in Israel; and
 speke thou to hem, that the daies han
 nei3id, and ech word of profesie^r. For whi 24
 ech visioun schal no more be voide, nether
 bifor tellyng of thing to comynge *shal be*
 douteful in the myddis of the sones of
 Israel; for Y the Lord schal speke what 25
 euere word Y schal speke, and it schal be
 don; it schal no more be delaied, but in
 3oure daies, 3e hous terryng to wraththe,
 Y schal speke a word, and Y schal do that
word, seith the Lord God. And the word 26
 of the Lord was maad to me, and he seide,
 Thou, sone of man, lo! the hous of Israel, 27
 of hem that seien, The visioun which this
man seeth, *is* in to manye daies, and this
 man profesie^r in to longe tymes. Therfor 28
 seie thou to hem, The Lord God seith
 these thingis, Ech word of me schal no
 more be deferrid; the word which Y schal
 speke, schal be fillid, seith the Lord God.

CAP. XIII.

And the word of the Lord was maad 1
 to me, and he seide, Sone of man, pro- 2
 fesie thou to the profetis of Israel that
 profesien; and thou schalt seie to hem that
 profesien of her herte, Here 3e the word of 3
 the Lord. The Lord God seith these thingis,
 Wo to the vnwise profetis, that suen her
 spirit, and seen no thing; Israel, thi pro- 4
 fetis weren as foxis in desert. 3e stieden 5
 not euene azens, nether azensettiden a wal
 for the hous of Israel, that 3e shulden

that 3e stoden in bataile in dai of the
 6 Lord. Thei seen veyn thingis, and de-
 uynen leesynge, seiynge, The Lord seith,
 whanne he sente not hem; and thei last-
 7 iden for to confeerne the word^z. Whe-
 ther 3e sawen not a veyn visioun, and 3e
 spaken a fals dyuynynge, and seiden,
 The Lord seith, whanne Y spak not?
 8 Therfor thes thingis seith the Lord God,
 For 3e spaken veyn thingis, and 3e sawen
 lesynge^a, therfor loo! Y to 3ou, seith the
 9 Lord God. And myn hoond schal be vp-
 on the prophetis that seen veyn thingis,
 and deynen leesynge; thei shulen not
 be in the counseyl of my puple, and thei
 shulen not be writyn in the writynge of
 the hous of Israel, nether thei shulen
 entre in to the loond of Israel; and 3e
 10 shulen wite, for I the Lord God. For
 that thei disseyueden my puple, seiynge,
 Pees, pees, and pees is not; and he bild-
 ide a wal, forsothe thei dawbeden, *or*
pargetiden, it with fen with outen chaffis.
 11 Sey thou to hem that dawben, *or leyn*
morter, with outen temperynge, that it
 is to fallynge down; forsothe a reyn flow-
 ynge shal be, and Y shal 3yue ful grete
 stoonus fallynge down fro aboue, and a
 12 wynde of tempest distruyinge. Forsothe
 loo! the wal felle down. Whether^b it shal
 not be seid to 3ou, Wher is the^c dawb-
 13 ynge, that 3e dawbiden? Therfor thes
 thingis seith the Lord God, And Y shal
 make a spirit of tempestis for to breke
 out in myn indignacioun, and a reyn
 flowynge shal be in my woodnes^d, and
 grete stoonus in my wraththe in to wast-
 14 ynge. And Y shal distruye the wal, whom
 3e daubiden with outen temperynge, and
 I shal make it euen to the erthe; and the
 fundament of it shal be shewid, and it
 shal falle down, and it shal be wastid in
 the mydil of it; and 3e shulen wite, for Y
 15 am the Lord. And Y shal fulfille myn
 indignacioun in the wal, and in hem that
 dauben it with outen temperynge; and

stonde in batel in the dai of the Lord.
 Thei seen veyn thingis, and deynen a^e
 leesynge, and seien, The Lord seith, whanne
 the Lord sente not hem; and thei con-
 7 tynueden to confeerne the word. Whether
 3e seen not a veyn visioun, and spaken
 fals diuynynge, and seiden, The Lord seith,
 whanne Y spak not? Therfor the Lord⁸
 God seith these thingis, For 3e spaken
 veyn thingis, and sien a leesynge, therfor
 lo! Y to 3ou, seith the Lord God. And⁹
 myn hond schal be on the profetis that
 seen veyn thingis, and dyuynen a^{rr} lees-
 ynge^s; thei schulen not be in the counsel
 of my puple, and thei schulen not be
 writun in the scripture of the hous of
 Israel, nether thei schulen entre in to the
 lond of Israel; and 3e schulen wite, that
 Y *am* the Lord God. For thei disseyueden¹⁰
 my puple, and seiden, Pees, pees, and no
 pees is; and it^{ss} bildide^t a wal, but thei
 pargitiden^{tt} it with fen with out chaffis.
 Seie thou to hem that pargiten^u with out¹¹
 temperure, that it schal falle down; for a
 strong reyn schal be flowynge, and I shal
 3yue ful grete stoones fallinge fro aboue,
 and Y *shal 3yue* a^v wynd of tempest that
 distrieth. For lo! the wal felle down.¹²
 Whether it schal not be seid to 3ou, Where
 is the pargetyng, which 3e pargetiden^{vv}?
 Therfor the Lord God seith these thingis,¹³
 And Y schal make the spirit of tempestis
 to breke out in myn indignacioun, and
 strong reyn flowynge in my strong ven-
 iauce schal be, and greet stoonys in
 wraththe in to wastynge. And Y schal dis-¹⁴
 trie the wal, which 3e pargetiden^w with
 out temperure, and Y schal make it euen
 with the^x erthe; and the fundament ther-
 of schal be schewid, and it schal falle
 down, and it schal be wastid in the myddis
 therof; and 3e schulen wite, that Y *am*
 the Lord. And Y schal fille myn indig-¹⁵
 nacioun in the wal, and in hem that par-
 geten it with out temperure; and Y schal
 seie to 3ou, The wal is not, and thei ben

^z Lord A. ^a lesynge H. ^b Where GH. ^c this H. ^d woodnessis GH.

^{rr} Om. E1. ^s lesynge E. ^{ss} he A *sup. ras. F sec. m.* I E. ^t bilde E. ^{tt} dedin pargete EP. ^u parget-
 iden IN. ^v Om. A. ^{vv} dede pargete E. ^w dede pargete E. ^{han} pargetid I. ^x Om. I.

Y shal seye to 3ou, The wal is not, and the prophetis of Israel that dauben it, 16
 ben not, whiche prophecien to Jerusalem, and seen to it a visioun of pees, and pees 17
 is not, the Lord God seith. And thou, some of man, put thi face azens the dou3-
 tris of thi puple, whiche prophecien of her herte; and prophecie thou of hem, 18
 and sey, Thes thingis seith the Lord God, Woo to hem that sewen to gidre
 cuschens vndir eche cubit of hoond^e, and maken pilewis vnder the heed of eche
 age, for to take, or disseyue, soulis^f; and whanne thei token the soulis of my pu-
 ple, thei quykeneden the soulis of hem. 19
 And thei defouliden me to my puple, for an handful of barli, and^g a gobet of breed,
 that thei slewen soulis whiche dien not, and quikeneden soulis whiche lyuen not,
 liynge to my puple, byleeuynge to lees-
 yngis. For this thing the Lord God seith, 20
 Loo! Y to 3oure cuschens, bi whom 3e taken soulis fleynge; and Y shal al to-
 breke hem of 3our armes, and Y shal dis-
 mytte, or delyuere, the soulis for to flee, 21
 whom 3e taken. And Y shal breke 3our pilewis, and Y shal delyuere my puple
 fro 3our hoond; nether thei shulen be ouer in 3our hoondis, for to be robbid;
 22 and 3e shulen wite, for Y the Lord. For that that 3e maden^h lee3yngli the herte
 of the iust man for to mourne, whom Y made not sorewful; and 3e coumfortiden
 the hoondis of the vnpiuous man, that he schulde not turne a3en fro^{hh} hys yuel weie,
 23 and schulde lyue. Therfor 3e shulen not see veyn thingis, and 3e shulen namore
 deuyne dyuynacions; and I shal delyuere my puple fro 3oure hoond, and 3e shulen
 wite, for Y the Lord.

CAP. XIV.

1 And men of the eldris of Israel camen
 2 to me, and saten before me. And the word of the Lord is maad to me, seiynge,
 3 Sone of man, thes men han putte her vnclennes in her hertis, and han sette the

not, that pargeten^y it, the profetis of Is-16
 rael, that profesien to^z Jerusalem, and seen to it the visioun of pees, and pees is not,
 seith the Lord God. And thou, some of 17
 man, sette thi face azens the dou3tris of thi puple, that profesien of her herte;
 and^a profesie thou on hem, and seie thou, 18
 The Lord God seith these thingis, Wo to hem that sowen togidre cuschens vndur
 ech cubit of hond, and maken pilewis vn-
 dur the heed of ech age, to take soulis; and whanne thei disseyueden the soulis of
 my puple, thei quykenyden the soulis of hem. And thei defouliden me to my pu-
 ple, for an handful of barli, and for a gobet
 of breed, that thei schulden sle soulis that dien not, and quykene soulis that lyuen
 not; and thei lieden to my puple, bileu-
 ynge to leesynge. For this thing the 20
 Lord God seith these thingis, Lo! Y to 3oure cuschens, bi whiche 3e disseyuen
 soulis fliynge^b; and Y schal al to-breke
 tho fro 3oure armes, and Y schal delyuere soulis which 3e disseyuen, soulis to fle.
 And Y schal al to-breke 3oure pilewis, 21
 and Y schal delyuere my puple fro 3oure hond^c; and thei schulden no more be in
 3oure hondis, to be robbid; and 3e schulden wite, that Y am the Lord. For that that 22
 3e maden falsli the herte of a iust man to morene, whom Y made not sori; and 3e
 coumfortiden the hondis of a wickid man, that he schulde not turne a3en fro his yuel
 weie, and lyue. Therfor 3e schulden not se 23
 veyn thingis, and 3e schulden no more dy-
 uyne false dyuynynge; and Y schal dely-
 uere my puple fro 3oure hond, and 3e schulden wite, that Y am the Lord.

CAP. XIV.

And men of the eldris of Israel camen 1
 to me, and saten bifor me. And the word 2
 of the Lord was maad to me, and he seide,
 Sone of man, these men han set her vn-3
 clennesses in her hertis, and han set stid-

^e the hond H. ^f soule A. ^g or A. ^h seiden A. ^{hh} for A.

^y han pargetid 1. ^z in NS sec. m. ^a Om. 1N. ^b stiyngge N. ^c lond CEGHIK pr. m. MNPQsx sec. m.

sclaundre of her wickidnes azens her face. Whether Y axyd, shal answeere to hem? For this thing speke thou to hem, and thou shalt seie to hem, These thingis seith the Lord God, A man, a man of the hous of Israel, that hath putte his vnclennes in his herte, and hath sette the sclaundre of his wickidnes azens his face, and shal come to the prophete, axynge bi hym me, Y the Lord shal answeere to hym in the multitude of his vnclennes; that the hous of Israel be takyn in her herte, in whiche thei wenten away fro me in alle her ydolis. Therfor sey thou to the hous of Israel, These thingis seith the Lord God, Be ^{3e} conuertid, and departe ^{3e} fro ^{3oure} ydolis, and turne awei ^{3oure} facis fro alle ^{3oure} defoulyngis. For a man, a man of the hous of Israel, and of proslitis, *or men new comen to the lawe of Jewis*, who euer shal be cumlynge, *or gest*, in Israel, if he shal be alienyd fro me, and shal putte his ydolis in his herte, and shal sette the sclaundre of his wickidnes azens his face, and shal come to the prophete, that he axe bi hym me, I the Lord shal answeere to hym bi my silf. And Y shal putte my face vpon that man, and I shal make hym in to ensauple, and in to a prouerbe, and I shal distruye him fro the mydil of my puple; and ^{3e} shulen wite, for I the Lord. And whanne the prophete shal erre, and shal speke a word, Y the Lord shal disseyue the ilk prophete; and I shal stretche out myn hoond on him, and shal doo hym away of the mydil of my puple of Israel. And thei shulen bere her wickidnes; aftir the wickidnes of the man axinge, so the wickidnes of the prophete shal be; that the hows of Israel erre namore fro me, nether be defoulid in alle his trespassyngis, but be to me in to a puple, and Y be to hym in to a God, the Lord of oostis seith. And the word of the Lord is maad to me, seiyng, Sone of man,

fastli the sclaundre of her wickidnesse azens her face. Whether Y *that am^d* axid, schal answeere to hem? For this thing speke thou to hem, and thou schalt seie to hem, These thingis seith the Lord God, A man, a man of the hous of Israel, that settith hise vnclennes in his herte, and settith stidfastli the sclaundre of his wickidnesse azens his face, and cometh to the profete, and axith me bi hym, Y the Lord schal answeere to hym in the multitude of hise vnclennes; that the hous of Israel be takun in her herte, bi which thei zeden awei fro me in alle her idols. Therfor sey thou to the hous of Israel, The Lord God seith these thingis, Be ^{3e} conuertid, and go ^{3e} awei fro ^{3oure} idols, and turne awei ^{3oure} faces fro alle ^{3oure} filthis. For whi a man, a man of the hous of Israel, and of conuersis, who euer is a comelyng in Israel, if he is alienyd fro me, and settith hise idols in his herte, and settith stidfastli the sclaundir of his wickidnesse azens his face, and he cometh to the profete, to axe me bi hym, Y the Lord schal answeere hym bi my silf. And Y schal sette my face on that man, and Y schal make hym in to ensauple, and in to a prouerbe, and Y schal leese hym fro the myddis of my puple; and ^{3e} schulen wite, that Y *am* the Lord. And whanne a profete errith, and spekeith a word, Y the Lord schal disseyue that profete; and Y schal stretche forth myn hond on hym, and Y schal do hym awei fro the myddis of my puple Israel. And thei schulen bere her wickidnesse; bi the wickidnesse of the axere, so the wickidnesse of the profete schal be; that the hous of Israel erre no more fro me, nether be defoulid in alle her trespassyngis; but that it be in to a puple to me, and Y be in to a God to hem, seith the Lord of oostis. And the word of the Lord was maad to me, and he seide, Sone of man, whanne the lond synneth azens me, that it trespassynge do

ⁱ Om. *A.*

^d Om. *ceteri.* ^e Om. *ceteri.*

whanne the erthe shal synne azens me, that it trespassynge trespase, I shal stretche out myn hoond vpon^k it, and I shal togidir trede the 3eerd of breed of it; and I shal sende in to it hungre, and I shal slee of it man and werk beest.

14 And if thes three men, Noe, Danyel, and Job, shulen be in the myddil of it, thei bi her ri3twisnes shulen delyuere her soulis, 15 the Lord God of oostis seith. That and^l if I shal lede yn werst beestis vpon^m the loond, that I waste it, and it shal be vnwaied, *or wayles*, for that there is no 16 passynge bi it for beestis, and thes three men that shulen be in it, the Lord God seith, Y lyue, for nether thei shulen delyuere sonnes, nether dou3ters, but thei aloon shulen be delyuered; forsothe the loond 17 shal be desolat. Or if I shal lede yn a swerd vpon that loond, and Y shal sey to the swerd, Passe bi the loond, and I shal 18 slee man and beest of it, and thes three men shulen be in the myddil of it, I lyue, seith the Lord God, thei shulen not delyuere sonnes nethir dou3tris, but thei aloon 19 shulen be delyuered. Aud forsothe if Y shal sende yn vponⁿ that loond pestilence, and I^o shal sheede out myn indignacioun vpon^p it in blood, that Y doo awei fro it 20 man and beest, and Noe, Danyel, and Job, shulen be in the myddil of it, Y lyue, seith the Lord, for thei shulen not delyuere sone and dou3ter, but thei aloon bi her ri3twisnes shulen delyuere her soulis.

21 For thes thingis seith the Lord God, That and if I shal sende in to Jerusalem my foure werst domys, swerd, and hungre, and yuel beestis, and pestilence, that Y 22 slee man and beest of it, and netheles saunynge of men ledynge out sonys and dou3tris shal be laft in it. Loo! thei shulen goo out to 3ou, and 3e shulen see the weie of hem, and the fyndyngis of hem; and 3e shulen be coumfortid on the yuel which Y haue ledde in to Jerusalem, in alle thingis whiche I haue

trespas, Y schal stretche forth myn hond on it, and Y schal al to-breke the 3erde of breed therof; and Y schal sende hungur in to it, and Y schal sle of it man and beeste. And if these thre men Noe, Danyel, and 14 Job, ben in the myddis therof, thei bi her ri3tfulnesse schulen delyuere her soulis, seith the Lord of oostis. That if also Y 15 brynge in worste beestis on the lond, that Y distrie it, and if it is with out weie, for that no passer is for the beestis, and 16 these thre men, that *'ben bifore seid'*, ben thereynne, Y lyue, seith the Lord God, for thei schulen nethir delyuere sonnes, nether dou3tris, but thei aloone schulen be deliuered; forsothe the lond schal be maad desolat. Ethir if Y brynge in swerd on 17 that lond, and Y seie to the swerd, Passe thou thorou3 the lond, and Y sle of it man and beeste, and these thre men ben in 18 the myddis therof, Y lyue, seith the Lord God, that thei schulen not delyuere sonnes nether dou3tris, but thei aloone schulen be delyuered. Forsothe if Y brynge in 19 also pestilence on that lond, and Y schede out myn indignacioun on it in blood, that Y do awei fro it man and beeste, and 20 Noe, and Danyel, and Joob, ben in the myddis therof, Y lyue, seith the Lord God, for thei schulen not delyuere a sone and a dou3ter, but thei bi her ri3tfulnesse schulen delyuere her soulis. For the Lord God 21 seith these thingis, That thou3 Y sende in my foure worste domes, swerd, and hungur, and yuele beestis, and pestilence, in to Jerusalem, that Y sle of it man and beeste, netheles saluacioun of hem that 22 leden out sonnes and dou3tris, schal be left ther ynne. Lo! thei schulen go out to^b 3ou, and 3e schulen se the weie of hem, and the fyndyngis of hem; and 3e schulen be coumfortid on the yuel, which Y brou3te in on Jerusalem, in alle thingis whiche Y bar in on it. And thei schulen coumforte 23 3ou, whanne 3e schulen se the weie of hem and the fyndyngis of hem; and 3e schulen

^k on G pr. m. H. ^l Om. A. ^m on G pr. m. H. ⁿ on G pr. m. H. ^o Om. A. ^p on GH.

^f Om. 1. *ben forseyd* s. ^g Om. N. ^h of N.

23 brouzte in on it. And thei shulen conforte you, whanne ze shulen see the weie of hem, and the fyndyngis of hem; and ze shulen knowe, for not idely Y dide alle thingis, what euere Y dide in it, seith the Lord almiȝti.

CAP. XV.

1 And the word of the Lord is maad to
2 me, seiynge, Sone of man, what shal be
don to tree of the viyn, of alle trees of
the wodis, that ben among the trees of
3 woodis? Whether^q a tree shal be takyn
of it, that werk be maad? or a lital paal
shal be forchid of it, that eny maner ves-
4 sel hange in it? Lo! it is youun to the
fier in to meet; the fier hath waastid eche
either parti^r of it, and the mydil of it is
brouzt in to a^s deed broond; whether it
5 shal be profitable to werk? ȝhe, whanne
it was hool, it was not able to werk; hou
myche more whanne fier hath deuouride
and brende to gidre, no thing of werk
6 shal be maad of it? Therfor thes thingis
seith the Lord God, Hou the tree of viyn
amonge the^t trees of woodis, whom I ȝaue
to fier for to deuoure, so Y shal bitake
7 the dwellers of Jerusalem, and I shal
putte my face in to hem. Thei shulen
gon out of the fier, and the fier shal waaste
hem; and ze shulen wite, for I the Lord,
whanne Y shal putte my face in hem,
8 and shal ȝyue the loond vnwaied and desolat,
for that that thei weren trespassours,
seith the Lord God.

CAP. XVI.

1 And the word of the Lord is maad
2 to me, seiynge, Sone of man, mak thou
knowyn to Jerusalem her abomynaciouns;
3 and thou shalt seie, Thes thingis seith
the Lord God. Jerusalem, thi roote and
thi generacioun, of the loond of Chanaan;
thi fader Amorrei, and thi moder Cethei.
4 And whanne thou art born, in the dai of

knowe, that not in veyn Y dide alle thingis,
what euer thingis Y dide there ynne, seith
the Lord almyȝti.

CAP. XV.

And the word of the Lord was maad to
1 me, and he seide, Sone of man, what schal
2 be don to the tre of a vyne, of alle the
trees of woodis, that ben among the trees
of woodis? Whether tymbre¹ schal be
3 takun therof, that werk be maad? ether
shal a stake be maad therof, that ony
vessel hange ther onne? Lo! it is youun
4 in to mete; fier wastide euer eithir part
therof, and the myddis therof is dryuun
in to deed¹ sparcle; whether it schal be
profitable to werk? ȝhe, whanne it was
5 hool, it was not couenable to werk; hou
myche more whanne fier hath deuourid,
and hath brent it, no thing of werk schal
be maad therof? Therfor the Lord God
6 seith thes thingis, As the tre of a vyne
is among the trees of woodis, which Y ȝaf
to fier to deuoure, so Y ȝaf the dwelleris
of Jerusalem, and Y schal sette my face
7 azens hem. Thei schulen go out of the fier,
and fier schal waaste hem; and ze schulen
wite, that Y *am* the Lord, whanne Y schal
sette my face azens hem, and schal ȝyue
8 the lond with out weie and desolat, for
thei weren trespassours, seith the Lord
God^m.

CAP. XVI.

And the word of the Lord was maad
1 to me, and he seide, Sone of man, make
2 thouⁿ knowun to Jerusalem her abhomy-
naciouns; and thou schalt seie, The Lord
3 God seith these thingis. A! thou Jerusa-
lem, thi rote and thi generacioun *is* of the
lond of Canaan; thi fadir *is* Amorrei, and
thi moder *is* Cetei. And whanne thou were
4

^q Where GH. ^r part GH. ^s Om. H. ^t Om. GH.

¹ tree, ether [or EBY] tymbre CEF GHIKMN PQRSUXY.
ⁿ Om. IN.

¹ a deed A sec. m. IKS sec. m. ^m Om. N.

thi birth thi nawle is not before kit, and in water thou art not wasshen in to helth, nether bi salt saltid, nether wlapid in clothis. Myn eye sparide not vpon^u thee, that I shulde doo to thee oon of thes thingis, Y hauynge mercie of thee; but thou art cast forth vpon the face of ertlie, in the^v castynge awei of thi soule, in the dai in which thou art born. Forsothe Y passinge bi thee, saw^z thee for to be defoulid in thi blood; and I seide to thee, whanne thou were in thi blood, Lyue thou; sotheli Y seide to thee in thi blood, Lyue thou. And I ^zauē thee multipliede as buriounynge, *or seed*, of the^w feeld, and thou art multiplied, and maad greet; and thou wentist in, and thou parfietli camest to wommanus aparaille; thi breestis, *or teetis*, waxeden greete, and thin heer buriounede; and thou was nakid, and ful of confusioun. And I passide bi thee, and Y see^z thee, and loo! thi tyme, the tyme^x of louers; and Y stretchide forth my clotheinge vpon thee, and Y hilide thi shame. And Y swore to thee, and Y^y entride in couenaunt with thee, seith the Lord God, and thou art maad boundyn to me. And I wasshide thee in water, and Y clenside thi blood of thee, and anoyntide thee with oyle. And I clothide thee with clothis of dyuerse colours, and shodde thee with iasynct; and I girde thee with bijs, *or whijt silk*; and I clothide thee with sotil thingis, and Y ournede thee with ournementis. And I ^zaf ryngis in thin hoondis, and a bee about thi necke; and I ^zauē a reng vpon thi mouth, and ceerclis to thin eeris, and a coroun of fayrnes in thi heed. And thou art ourned with gold and siluer, and thou art^z clothid with bijs and with clooth many foold steyned with rounde ymagis, and with manye colours. Thou hast etyn flour, and hony, and oyle, and myche thou art maad fayr; and thou profitidist in to a rewme, and thi name is gon out in to hethen men for thi fair-

borun, thi nawle was not kit awei in the dai of thi birthe, and thou were not waischun in watir in to helthe, nethir saltid with salt, nether wlapid in clothis. An i^ze sparide not on thee, that it^o hauynge mercie on thee, dide to thee oon of these thingis; but thou were cast forth on the face of erthe, in the castynge out of thi soule, in the dai in which thou were borun. Forsothe Y passide bi thee, and Y si^z thee defoulid in thi blood; and Y seide to thee, whanne thou were in thi blood, Lyue thou; sotheli Y seide to thee in thi blood, Lyue thou. Y ^zaf thee multiplied as the seed of a feeld, and thou were multiplied, and maad greet; and thou entridist, and camest fulli to wymmens ournyng; thi tetis wexiden greet, and thin heer wexide; and thou were nakid, and ful of schenschipe. And Y passide bi thee, and Y si^z thee, and lo! thi tyme, the tyme of louyeris; and Y sprede abroad my clothing on thee, and Y hilide thi schenschipe. And Y swear to thee, and Y made a^p couenaunt with thee, seith the Lord God, and thou were maad *a wijf* to me. And Y waischide thee in water, and Y^q clenside awei thi blood fro thee, and Y^q anoyntide thee with oile. And Y clothide thee with clothis of dyuerse colours, and Y schodde thee in iacynct, and Y girde thee with bijs; and Y clothide thee with sotil thingis, and Y ournede thee with ournement. And Y ^zaf bies in thin hoondis, and a wrethe aboute thi necke; and Y ^zaf a ryng on thi mouth, and cerclis to thin eeris, and a coroun of fairnesse in thin heed. And thou were ourned with gold and siluer, and thou were clothid with bijs and ray cloth with rounde ymagis, and many colours. Thou etist^r cleene^s flour of wheete, and hony, and oile, and thou were maad fair ful greetli; and thou encreessidist in to a rewme, and thi name ^zede out in to hethene men for thi fairnesse; for thou were perfit in my fair-

^u on G pr. m. H. ^v Om. GH. ^w Om. GH. ^x Om. A. ^y Om. G pr. m. H. ^z Om. A.

^o I I sec. m. sup. ras. ^p Om. IN. ^q Om. N. ^r etidist K. ^s of clene I pr. m. N.

nes; and thou wast perfit in my fairnes, which Y hadde putte vpon^a thee, seith the Lord. And thou hauynge trust in thi fairnes, hast don fornyacioun in thi name; and thou hast putte thi fornyacioun to eche man passynge, that thou were maad his. And thou takynge of my clothingis, madist to thee heiz thingis, on eche side sewide togidre; and thou hast don fornicacoun vpon^b hem, as it was not don *before*, nether is to beynge^c.
 17 And thou tokist^d the vessels of thi fairnes, of my gold and of my siluer, whiche Y 3aue to thee; and thou madist to thee ymagis of men, and didist^e fornyacioun in hem. And thou tokist thi clothingis of manye colours, and thou was^f clothid in hem; and thou puttidist myn oyle and my tymyame, *or encense*, in the sizt of hem. And my breed, which I 3aue to thee, flour, and oyle, and honye, with whiche Y nurshide thee, thou puttidist in the sizte of hem, in to odour of swetnes; and it is don, seith the Lord God.
 20 And thou tokist thi sones and dou3tris, whom thou gendredist to me, and offredist to hem, for to be deuourid. Whether thi fornyacioun is lital? Thou offredist my sones, and 3auest hem, togider halewyng to hem. And after alle thin abomynaciouns and fornyaciouns, thou hast not mynde of the dais of thi 3ongth, whanne thou was^g nakid, and ful of confusioun, 23 thou was^g defoulid in thi blood. And woo, woo bifelle to thee, after al thi malice, seith the Lord God. And thou hast bildid to thee a bordel hous, and madist to thee hordom in alle stretis. At eche heed of^b weie thou bildidistⁱ a tokne of thi hordom, and madist thi fayrnes abomynable; and departidist thi feet to eche man passynge, and multipliedist alle thi fornyaciouns. And thou didist fornyacioun with sones of Egipt, thi nei3boris of grete flesshis, and multipliedist

nesse which Y hadde sett on thee, seith the Lord God. And thou haddist trist in¹⁵ thi fairnesse, and didist fornicacioun in thi name; and thou settidist^t forth thi fornicacioun to ech that passide forth, that thou schuldist be maad his. And thou tokist¹⁶ of my clothis, and madist to thee hiz thingis set aboute on ech side; and thou didist fornyacioun on tho, as it was not don, nether schal be don. And thou tokist¹⁷ the vessels of thi fairnesse, of my gold and of my siluer, which Y 3af to thee; and thou madist to thee ymagis of men, and didist fornyacioun in tho. And thou¹⁸ tokist thi clothis of many colours, and thou were clothid in tho; and thou settidist myn oile and myn encence in the sizt of tho. And thou settidist my breed,¹⁹ which Y 3af to thee, flour of wheete, and oile, and hony, bi whiche Y nurschide thee, in the sizt of tho, in to odour of swetnesse; and it was don, seith the Lord God. And²⁰ thou tokist thi sones and thi dou3tris, whiche thou gendridist to me, and offridist to tho, for to be deuourid. Whether thi fornicacioun is lital? Thou offridist my²¹ sones, and 3auest hem, and halewidist to tho. And aftir alle thin abhomynaciouns²² and fornicaciouns, thou bithou3tist not on the daies of thi 3ong wexynge age, whanne thou were nakid, and ful of schenschipe, and *were* defoulid in thi blood. And after²³ al thi malice, wo, wo bifelle to thee, seith the Lord God. And thou bildidist to thee²⁴ a bordel hous, and madist to thee a place of hordom in alle stretis. At ech heed of²⁵ the weie thou bildidist a signe of thin hordom, and madist thi fairnesse abhomynable; and thou departidist thi feet to ech man passynge forth, and multeplyedist thi fornicaciouns. And thou didist fornicacioun with the sones of Egipt, thi nei3boris of grete fleischis, and thou multeplyedist thi fornicacioun^u, to terre me to wraththe. Lo! Y schal stretch forth myn²⁷

^a on G *pr. m. n.* ^b Om. G *pr. m. n.* ^c bigynne A. ^d toke GU. ^e thou didist n. ^f were n.
^g wast G *pr. m. n.* ^h Om. n. ⁱ bildist n.

^t settist I. ^u fornicaciouns n.

thi fornyacioun, for to terre me to
 27 wraththe. Loo! Y schal hoolde forth
 myn hoond vpon^k thee, and Y schal take
 away thi iustifynge; and Y schal 3yue
 thee in to the hoondis of the hatynge
 thee, of the dou3tris of Palestyn, that
 28 shamen in thi cursid weie. And thou
 hast don fornyacioun in the sones of
 Assiriens, for that thou was not 3it ful-
 fillid; and after that thou didist fornyca-
 29 cioun, nether so thou art swagid. And
 thou multipliedst thi fornyacioun in
 the loond of Canaan with Caldeis, and
 30 nether so thou art fulfillid. In what
 thing shal Y clense thin herte, seith the
 Lord God, whanne thou dost alle thes
 werkis of a^l womman hoore, and bold to
 31 hordom? For thou hast forgid thi bordel
 hous in the heed of eche weie, and thou
 madist thin heize thingis^m in eche strete;
 nether thou art maad as an hoore anoyed,
 32 *or ful of werynes*, encresynge prijs, but
 as a womman auowtresse, the whiche
 33 ledith in aliens vpon hir husboond^o. To
 alle hooris hijris ben 3ouen, forsothe thou
 hast 3ouun hijre, *or mede*, to alle thi
 loueris; and thou 3auist to hem, that thei
 shulden entre to thee on eche side, for to
 34 doo fornyacioun with thee. And it is
 don in thee a3en the custom of wymmen
 in thi fornyaciouns, and after thee shal
 not be fornyacioun; forsothe in that
 thing that thou 3auest hijris, and resseyu-
 edist not hijris, the^p contrarie is don in
 35 thee. Therfor, thou hoore, here the word
 36 of the Lord. Thes thingis seith the Lord
 God, For thi monee is shed out, and thin
 enyl fame is shewid in thi fornyaciouns
 vpon^q thi loueris and vpon^q thin idolis of
 thin abomynaciouns, in the blood of thi
 sones, whom thou hast 3ouen to hem;
 37 loo! Y schal gedre alle thi loueris, with
 whom thou art meynd, and alle men whom
 thou louedist, with alle men whom thou
 hatidist; and Y schal gadre hem vpon thee
 on eche side, and Y schal make nakid thin

hond on thee, and Y schal take awei thi
 iustifynge; and Y schal 3yue thee in to the
 soulis of hem that haten thee, of the dou3-
 tris of Palestyns, that ben aschamed in thi
 weie ful of greet trespas. And thou didist 28
 fornicacioun with the sones of Assiriens,
 for thou were not fillid 3it; and after that
 thou didist fornicacioun, nether so thou
 were fillid. And thou multipliedst thi 29
 fornyacioun in the lond of Canaan with
 Caldeis, and nether so thou were fillid.
 In what thing schal Y clense thin herte, 30
 seith the Lord God, whanne thou doist
 alle these werkis of a womman an hoore,
 and gredi axere? For thou madist thi 31
 bordel hous in 'the heed of ech^v weie, and
 thou madist thin hij3 place in ech street;
 and thou were not maad as an hoore ful
 of anoiyng^w, encree synge prijs, but as 32
 a womman auowtresse, that bryngith in
 aliens on hir hosebonde. Hiris ben 3ouun 33
 to alle hooris, but thou hast 3oue hire to
 alle thi louyeris; and thou 3auest to hem,
 that thei schulden entre to thee on ech
 side, to do fornyacioun with thee. And 34
 it was don in thee a3ens the custom of
 wymmen in thi fornyaciouns, and forni-
 cacioun schal not be after thee; for in that
 that thou 3auest hiris, and tokist not hiris,
 the contrarie was don in thee. Therfor, 35
 thou hoore, here the word of the Lord.
 The Lord God seith these thingis, For thi 36
 riches is sched out, and thi schenscipe
 is schewid in thi fornicaciouns on thi
 louyeris, and on the idols of thin abho-
 mynaciouns^x, in the blood of thi sones,
 whiche thou 3auest to hem; lo! Y schal 37
 gadere to gidere alle thi^y louyeris, with
 whiche thou were meddlid, and alle men
 whiche thou louedist, with alle men whiche
 thou hatidist; and Y schal gadere hem on
 thee on ech side, and Y schal make nakid
 thi schenscipe bifore hem, and thei schu-
 len se al thi filthe. And Y schal deme thee 38
 bi the domes of auoutressis, and schedinge
 out blood; and Y schal 3yue thee in to 39

^k on G pr. m. II. ^l Om. II. ^m thinge GH. ^o housholde GH. ^p and the A. ^q on G pr. m. II.

^v ech heed of the I. ^w anoyntinge M. noyinge U. ^x abhomynacioun S. ^y the I.

yuel fame before hem, and alle shulen
 38 see thi filth. And I shal deme thee with
 domes of auoutressis, and of shedynge
 39 blood; and Y shal 3yue thee in to blood
 of woodnesse, and enuye. And Y shal 3eue
 thee in to the hoondis of hem, and thei
 shulen distruye thi bordel hous, and thei
 shulen distruye thin hoore hous; and thei
 shulen make thee nakid fro thi clothis,
 and shulen take awei the vesselis of thi
 feirnes, and thei shulen forsake thee
 40 nakid, and ful of yuel fame. And thei
 shulen lede to vpon thee a multitude,
 and thei shulen stooone thee with stoonus,
 and thei shulen slee thee with her
 41 swerdis. And thei shulen togider brenne
 thin housis in fier, and thei shulen doo
 domys in thee, in the eyen of ful mauye
 wymmen; and thou shalt faile, *or ceese*,
 for to do fornyacioun, and thou shalt
 42 namore 3yue hijris. And myn indigna-
 cioun shal reste in thee, and my loue
 shal be takyn awei fro thee; and I shal
 reste, nether Y shal be wrooth more,
 43 for that that thou haddist not mynde
 of the dais of thi 3ongth, and hast terrid
 me to wraththe in alle these^r thingis.
 Wherfor and Y haue 3ouen thi weies in
 thin heed, seith the Lord God, and Y
 dide not after thi greet trespassis, in alle
 44 thin^s abomynaciouns. Loo! eche man
 that seith euery where, *or comounli*, a
 prouerbe in thee, shal take it to, seiynge,
 45 As the modir, so and hir dou3ter. Thou
 art the do3ter of thi modir, which castide
 awei hir husboond and hir sones; and
 the sister of thi sistris, whiche castiden
 away her husbandis and her sones. Thi
 modir Cethei, and thi fader Ammorrei;
 46 and thi more sister Samarie, she and
 hir dou3tris, that dwellen at thi left side.
 Forsothe thi sister lasse than thou, that
 dwellith at thi rizt half, Sodom and hir^t
 47 dou3tris. But nether thou hast gon in
 the weies of hem, nether thou hast don
 after her^u grete trespassis; almost a lital

the^z blood of strong veniaunce, and of fer-
 uour. And Y schal 3yue thee in to the
 hondis of hem, and thei schulen destrie
 thi bordel hous, and thei schulen destrie
 the place of thin hordom; and thei schulen
 make thee nakid of thi clothis, and thei
 schulen take awei the vessels of thi fair-
 nesse, and thei schulen forsake thee nakid,
 and ful of schenscipe. And thei schulen 40
 bringe on thee a multitude, and thei schu-
 len stoon thee with stoonys, and thei
 schulen sle thee with her swerdis. And 41
 thei schulen brenne thin housis with fier,
 and thei schulen make domes in thee, bi-
 for the i3en of ful many wymmen; and
 thou schalt ceese to do fornicacioun, and
 thou schalt no more 3yue hiris. And myn 42
 indignacioun schal reste in thee, and my
 feruent loue schal be takyn awei fro thee;
 and Y schal reste, and Y schal no more
 be wrooth, for thou haddist not mynde 43
 on the daies of thi 3ong wexynge age,
 and thou terridist me to ire in alle these
 thingis. Wherfor and Y 3af thi weies in
 thin heed, seith the Lord God, and Y^a
 dide not aftir thi grete trespassis, in alle
 these thin abhomynaciouns. Lo! ech man 44
 that seith a prouerbe comynli, schal take
 it in thee, and schal seie, As the modir, so 45
 and the dou3tir of hir. Thou art the dou3-
 ter of thi modir, that castide away hir
 hosebonde and hir sones; and thou art the
 sister of thi sistris, that castiden awei
 her hosebondis and her sones. Thi modir
is Cetei, and thi fadir *is* Ammorrei; and 46
 thi gretter sister *is* Samarie, sche^b and hir
 dou3tris, that dwellen at thi left side; but
 thi sistir lesse than thou, that dwellith at
 thi rizt side, *is* Sodom, and hir dou3tris.
 But thou 3edist not in the weies of hem, 47
 nethir thou didist aftir the grete tres-
 passis of hem; hast thou do almost a lital
 lesse cursidere dedis than thei, in alle thi
 weies? Y lyue, seith the Lord God, for 48
 Sodom, thi sister, did not, sche and hir
 dou3tris, as thou didist, and thi dou3tris.

^r Om. A. ^s Om. G pr. m. II. ^t his A. ^u his A.

^z Om. IN. ^a Om. N. ^b and sche IN.

lesse gretter trespassis thou hast don
 48 than thei, in alle thi weies. Y lyue, seith
 the Lord God, for Sodom, thi sister, dide
 not, she and hir dou3tris, as thou didist
 49 and thi dou3tris. Loo! this was the
 wickidnes of Sodom, thi sister, prijde, and
 fulnes of breed, *or glotonye*, and aboun-
 daunce, *or plente*, and idilnes of hir, and
 hir dou3tris; and thei dressiden not the
 50 hoond to the nedi and pore. And thei
 ben lift an hei3, and diden other abomy-
 naciouns before me; and Y dide hem a wei,
 51 as thou hast seen. And Samarie synnede
 not the half of thi synnes, but thou^v hast
 ouercomen hem in grete trespassis, and
 hast iustified thi sistris in alle thin
 abomynaciouns, whiche thou wrou3tist.
 52 Therfor and thou bere thi confusioun,
 which hast ouercomyn thi sistris with
 thi synnes, doynge more cursidli than
 thei; forsothe thei ben iustified of thee.
 Therfor and thou be confoundid, and ber
 thou thin yuel fame, the which hast ius-
 53 tifiede thi sistris. And Y restorynge shal
 conuerte hem with the turnynge togidre
 of Sodom and hir dou3tris; and Y shal
 conuerte thi turnynge a3en in the mydil
 54 of hem, that thou bere thin yuel fame,
 and be confoundid in alle thingis whiche
 55 thou didist, coumfortynge hem. And
 thi sister Sodom and hir dou3tris shulen
 turne a3en to her oldenes; and Samarie
 and hir^w dou3tris shulen turne a3en to
 her oldenes; and thou and thi dou3tris
 56 turne a3en to 3our oldenes. Forsothe
 Sodom, thi sister, was not herde in thi
 57 mouth, in the dai of thi pride, before that
 thi malice was shewid, as in this tyme, in
 to the^x shenship of dou3tris of Sirie, and
 of alle dou3ters of Palestyn in thi cum-
 pas, that gon about thee bi enuyroun.
 58 Thou hast born thi greet trespas, and thin
 59 yuel fame, seith the Lord God. For thes
 thingis seith the Lord God, And I shal
 doo to thee as thou dispisedist the ooth,
 that thou madist the couenaunt voyd;

Lo! this was the wickidnesse of Sodom,⁴⁹
 thi sister, pride, fulnesse of breed, and
 habundaunce, and idilnesse of hir, and of^c
 hir dou3tris; and thei puttiden^d not hond
 to a nedi man and pore. And thei weren⁵⁰
 enhaunsid, and diden other abhomina-
 ciouns bifore me; and Y took hem awei,
 as thou hast seyn. And Samarie synnede⁵¹
 not the half of thi synnes, but thou hast
 ouercome hem in thi grete trespassis^e; and
 thou hast iustified thi sistris in alle thin
 abhomynaciouns, whiche thou wrou3tist.
 Therfor and thou bere thi schenscipe,⁵²
 that hast ouercome thi sistris with thi
 synnes, and didist more cursidli than thei;
 for thei ben iustified of thee. Therfor and
 be thou schent, and bere thi schenscipe,
 which hast iustified thi sistris. And Y⁵³
 schal conuerte and restore hem by the
 conuersioun of Sodom with hir dou3tris,
 and bi the conuersioun of Samarie and of
 hir dou3tris; and Y schal conuerte thi
 turnyng a3en in the myddis of hem, that⁵⁴
 thou bere thi schenscipe, and be aschamed
 in alle thingis whiche thou didist, coum-
 fortynge hem. And thi sister Sodom and⁵⁵
 hir do3tris schulen turne a3en to her eld-
 nesse; and Samarie and hir dou3tris shu-
 len turne a3en to her eeldnesse; and thou
 and thi dou3tris turne a3en to 3oure eld-
 nesse. Forsothe Sodom, thi sister, was⁵⁶
 not herd in thi mouth, in the dai of thi
 pride, bifore that thi malice was schewid,⁵⁷
 as in this tyme, in to schenscipe of the
 dou3tris of Sirie, and of alle dou3tris in
 thi cumpas, of the dou3tris of Palestyn
 that ben aboute thee bi cumpas. Thou⁵⁸
 hast bore thi greet trespas, and thi schen-
 schipe, seith the Lord God. For the Lord⁵⁹
 God seith these thingis, And Y schal do
 to thee as thou dispisedist the ooth, that
 thou schuldist make voide the couenaunt;
 and Y schal haue mynde on my couenaunt⁶⁰
 with thee in the daies of thi 3ongthe, and
 Y schal reise to thee a couenaunt euer-
 lastyunge. And thou schalt haue mynde⁶¹

^v Om. A. ^w his A. ^x Om. GH.

^c Om. N. ^d dressiden CEF GHIKMN PQRSUX. ^e trespasse N.

60 and Y shal haue mynde of my couenaunt
with thee in the dais of thi^v zongth, and
I shal reise to thee couenaunt euerlast-
ynge. And thou shalt haue mynde of thi
61 weies, and thou shalt be confoundid,
whanne thou shalt resseyue thi sistris
more than thou, with thi lesse; and Y shal
zyue hem to thee in to douztris, and not
62 of thi couenaunt. And Y shal reise my
couenaunt with thee, and thou shalt wite,
63 for I the Lord, that thou haue mynde,
and be confoundid; and that it be nanore
to thee for to opyn the^z mouth, for thi
confusioun, whanne Y shal be plesid to
thee in alle thingis whiche thou hast don,
seith the Lord God.

CAP. XVII.

1 And the word of the Lord is maad to
2 me, seyynge, Sone of man, put forth a
derk ensauple, *or hard questioun*, and
telle a parable to the hous of Israel;
3 and thou shalt seye, Thes thingis seith
the Lord God. A greet egle of grete
weengis, with long ledynge of membris,
ful of fetheris and dyuersite, cam to the
Liban, and took the merou^z of cedre.
4 He drow^z of the heiznes of his bouwis,
or braunches, and bare it ouer ⁱⁿ to^a the
loond of Canaan; in the citee of mar-
5 chauntis he puttide it. And he took of
the seed of the erthe, and puttide it in
the erthe for seed, that he shulde make
sad the root vpon^b manye watris; in the
6 ouermest paart he puttide^c it. And
whanne it had burioune^d, it wexede in
to a brodder^d viyn zerd, in lowe stature,
the braunches ^{of} it beholdinge^e to it,
and the rootis therof weren vndir it;
therfor it is maad in to a^f viynzerd, and
made fruyte in to siouns, and sente out
7 braunchis. And another greet egle is
maad, with greet weengis, and manye
fethers; and loo! this viynzerd as send-
ynge his rootis to it, stretchide out^g his

on thi weies, and schalt be aschamed,
whanne thou schalt resseyue thi sistris
grettere than thou, with thi lesse *sistris*;
and Y schal zyue hem in to douztris to
thee, but not of thi couenaunt. And Y⁶²
schal reise my couenaunt with thee, and
thou schalt wite, that Y *am* the Lord,
that thou haue mynde, and be aschamed;⁶³
and that it be no more to thee to opene
the mouth for thi schame, whanne Y schal
be plesid to thee in alle thingis whiche
thou didist, seith the Lord God.

CAP. XVII.

And the word of the Lord was maad¹
to me, and he seide, Sone of man, sette²
forth a derk speche, and telle thou a para-
ble to the hous of Israel; and thou schalt³
seie, The Lord God seith these thingis.
A greet egle of grete wyngis, with long
stretchyng out of membris, ful of fetheris
and of dyuersite, cam to the Liban, and
took awei the merowe of the cedre. He⁴
pullide awei the hiznesse of boowis therof,
and bar it ouer in to the lond of Chanaan,
and settide it in the citee of marchauntis.
And he took of the seed of the lond, and⁵
settide it in the lond for seed, that it
schulde make stidfast roote on many wa-
tris; he^f settide it in^g the hizere part.
And whanne it hadde growe, it encreess-⁶
ide in to a largere vyner, in lowe stature;
for the hoowis therof bihelden to that
egle, and the rootis therof weren vndur
that *egle*; therfor it was maad a vyner,
and it made fruyt in to siouns, and sente
out boowis. And another greet egle was⁷
maad, with grete wyngis, and many fe-
theris; and lo! this vyner as sendynge
hise rootis to that *egle*, stretchide forth
his siouns to that *egle*, that he schulde

^y Om. GH. ^z thi A. ^a to G pr. m. H. ^b on G pr. m. H. ^c putt GH. ^d brod GH. ^e Om. A.
^f Om. H. ^g forth GH.

^f and he v. ^g on IN.

siouns to it, that it moystide it of the
 8 litil placis of his buriounynge. That in
 good erthe vpon^h many waters is plaunt-
 id, that it make bouwis, and bere fruyte,
 9 that it be in to a greet viynzerd. Sey
 thou, Thes thingis seith the Lord God,
 Therfor whetherⁱ it shal haue prosperite?
 Whether he shal not drawe vp the rote
 of it, and shal distruye the fruytis of it?
 And he shal drye alle the syouns of his
 buriounynge, and it shal wexe drye; and
 not in a greet arme, nether in myche^k
 puple, that he schulde drawe it vp bi the
 10 roote. Loo! it is plauntid; therfor whe-
 ther^l it shal haue prosperite? Whether
 whanne a brennyng wynde shal touche
 it, it shal not be dried, and it shal dwyne
 away in the placis of his buriounynge?
 11 And the word of the Lord is maad to
 12 me, seiynge, Sey thou to the hows ter-
 ryng to wraththe, Witen 3e not what^m
 thes thingis bitoknen? Sei thou, Loo! the
 kyng of Babiloyne cometh in to Jerusa-
 lem; and he shal take the kyng and his
 princes, and he shal lede hem to hym
 13 self in to Babiloyne. And he shal take
 of the seed of the rewme, and he shal
 snyte a boond of pees with it, and of it
 he shal resseyue an ooth; but and he shal
 take a wei the stronge men of theⁿ loond,
 14 that the rewme be lowe, and be^o not
 reisid vp, but kepe the couenaunt of hym,
 15 and kepe it, *or saue*. Whiche goynge
 away fro hym, sente messengeris to Egipt,
 that he schulde 3yue to hym horsis and
 myche puple. Whether^p he shal haue
 prosperite, or shal gete helth^q, which
 dide thes thingis? and he that vndoth a
 16 couenaunt, whether he shal askape? Y
 lyue, seith the Lord God, for in the
 place of the kyng that made hym kyng,
 whos ooth he made voyd, and brak the
 couenaunt that he hadde with hym, in
 17 the mydil of Babiloyne he shal die. And
 not in greet oost, nether in myche puple

moiste it of the cornfloris of his seed.
 Which is plauntid in^h a good lond onⁱ 8
 many wattris, that it make boowis, and
 bere fruyt, that it be in to a greet vyner.
 Seie thou, *Ezechiel*, The Lord God seith 9
 these thingis, Therfor whether he schal
 haue prosperite? Whether *Nabugodonosor*
 schal not pulle awei the rootis of hym,
 and schal streyne the fruytis of hym? And
 he schal make drie alle the siouns of bu-
 riowning therof, and it schal be drie; and
 not in greet arm, nether in myche puple,
 that he schulde drawe it out bi the rootis.
 Lo! it is plauntid, therfor whether it schal 10
 haue prosperite? Whether not whanne
 brennyng wynd schal touche it, it schal
 be maad drye, and schal wexe drie in the
 cornfloris of his seed? And the word of 11
 the Lord was maad to me, and he seide,
 Seie thou to the hous terryng to wraththe, 12
 Witen 3e not what these thingis signefien?
 Seie thou, Lo! the king of Babiloyne com-
 eth in to Jerusalem; and he schal take the
 kyng and the princis therof, and he schal
 leede hem to hym silf in to Babiloyne.
 And he schal take of the seed of the 13
 rewme, and schal snyte with it a boond
 of pees, and he schal take of it an ooth;
 but also he schal take awei the stronge
 men of the lond, that it be a meke rewme, 14
 and be not reisid, but that it kepe the
 couenaunt of hym, and holde it. Which 15
 3ede awei fro hym, and sente messengeris
 in to Egipt, that it schulde 3yue to hym
 horsis and miche puple. Whether he that
 dide these thingis, schal haue prosperite,
 ether schal gete helthe? and whether he
 that brekith couenaunt, schal ascape? Y 16
 lyue, seith the Lord God, for in the place
 of the king that made hym kyng, whos
 ooth he made voide, and brak the coue-
 naunt, which he hadde with hym, in the
 myddis of Babiloyne he schal die. And 17
 not in greet oost, nether in myche puple
 Farao schal make batel azens hym, in the

^h on G pr. m. H. ⁱ wher GH. ^k a myche GH. ^l where GH. ^m what that GH. ⁿ that GH. ^o Om.
 G pr. m. H. ^p Where G et H fere passim. ^q helpe GH.

^h on EFPX. in to 1 sec. m. NRS sec. m. ⁱ of 1.

Pharao shal make batayle azens hym, in castyng of^r an heep of erthe, and in bildyng of paalis, that he slee many
 18 soulis. Forsothe he dispiside the ooth, that he schulde breke the boond of pees, and loo! he gaf his hoond; and whanne he hath do alle thes thingis, he shal not
 19 skape. Therfor thes thingis seith the Lord God, I lyue, for I shal putte in to his^s heed the ooth that he dispiside, and
 20 the boond of pees that he brak. And I shal holde forth vpon^t hym my nette, and he shal be cacchid in my nette^u, and Y shal lede hym in to Babiloyne; and Y shal deme hym in the trespassyng, in
 21 which he dispiside me. And alle the fleers of hym with al his company shulen falle togidre in swerd, forsothe the residues shulen be scatered in to eche wynd; and 3e shulen wite, for I the Lord haue
 22 spoken. Thes thingis seith the Lord God, And Y shal take of the merew³ of the hee³ cedre, and I^v shal putte^w of the cop^x of his braunchis; the tendre I shal distreyne, and Y shal plaunte vpon^y an
 23 heiz hil, and fer aperyng. And in the heiz hil of Israel Y shal plaunte it; and it shal brest vp in to buriownyng, and shal make fruyte, and shal be in to a greet cedre, and alle briddis shulen dwelle vndir it; al volatile shal make nestis^z
 24 vndir the shadewe of his bouwis. And alle the trees of the cuntre shulen wite, for Y the Lord haue mekid the heiz tree, and reyside the meke tree, and Y driede the grene tree, and Y made the drye tree for to florisshe; Y the Lord spak, and Y dide.

CAP. XVIII.

1 And the word of the Lord is maad to me, seiynge, What is it, that amonge 3ou
 2 3e turnen a parable in to this prouerbe, in the loond of Israel, seyynge, The fadris eeten a soure grape, and the teeth
 3 of sones^a wexen on egge? Y lyue, seith

castyng of erthe, and in bildyng of palis, that he sle many persones. For he dis-
 18 pisode the ooth, that he schulde breke the boond of pees, and lo! he gaf his hoond; and whanne he hath do alle these thingis, he schal not ascape. Therfor the Lord
 19 God^k seith these thingis, Y lyue, for Y schal sette on his heed the ooth which he dispiside, and the boond of pees which he brak. And Y schal spredde abroad my²⁰
 net on hym, and he schal be takun in my net, and Y schal bryngge hym in to Babiloyne; and there Y schal deme hym in the trespassyng, bi which he dispiside
 me. And alle hise flieris awei with al his²¹ cumpenye schulen falle doun bi swerd, forsothe the remenauntis schulen be schaterid in to ech wynd; and 3e schulen wite, that Y the Lord spak. The Lord God²²
 seith these thingis, And Y schal take of the merowe of an hiz cedre, and Y schal sette a tendir thing of the cop of hise braunchis; Y schal streyne, and Y schal plaunte on an hiz hil, and apperyng fer. In the hiz hil of Israel Y schal plaunte it;²³
 and it schal breke out in to buriownyng, and it schal make fruyt, and it schal be in to a greet cedre, and alle briddis schulen dwelle vndur it; ech volatil schal make nest vndur the schadewe of hise boowis. And alle trees of the cuntrei²⁴
 schulen wite, that Y *am* the Lord; Y made low the hiz tre, and Y enhaunside the low tre, and Y made drie the grene tree, and Y made the drie tree to bryngge forth boowis; Y the Lord haue spoke, and Y haue do.

CAP. XVIII.

And the word of the Lord was maad to me, and he seide, What is it, that 3e²
 turnen a parable among 3ou in to this prouerbe, in the lond of Israel, and seien, Fadris eeten a bittir grape, and the teeth of sones ben an¹ egge, *ether astonyed*? Y³

^r in H. ^s Om. G pr. m. H. ^t on G pr. m. H. ^u Om. A. ^v Om. G pr. m. H. ^w kutte H. ^x top GH.
^y on GH. ^z neste GH. ^a the sonys GH.

^k Om. N. ^l on K.

the Lord God, if this parable shal be more to 3ou in to a prouerbe in Israel. 4 Loo! alle soulis ben myne; as the soule of the fadir, so and^b the soule of the sone is myne. The soule that shal synne, 5 the ilk shal die. And if a man shal be iust, and shal doo doom and riztwisnes, 6 he shal not ete in the hillis, and shal not reyse his eyen to the ydolis of the hows of Israel; and he shal not defoule the wijf of his nei3bour, and shal not go to a menstruat womman, *or in vnclene blood 7 flowing*; and he shal not make a man sorewful, he shal 3eelde the wed to the dettour, and he shal rauysshe no thing bi strength, he shal 3yue his breed to the hungrynge, and he shal hille the nakid 8 with clothing; he shal not leene to vsure, and shal not take more; he shal turne away his hoond fro wickidnes, and he shal doo verre dom bitwix man and 9 man; and shal walke in my comaundementis, and shal kepe my domys, that he doo trenth; he this is iust, in lijf he 10 shal lyue, seith the Lord God. That if he shal gendre a sone, thief, shedyunge 11 out blood, and shal doo oon of thes, and sotheli not doynge alle thes, but etynge in mouteyns, and defoulynge the wijf 12 of his nei3bour; makynge the nedy and pore sorewful, rauyshynge raueyns, not 3eeldynge wed, reisyng his eyen to 13 ydolis, doynge abomynacioun; 3yuyng to vsure, and takynge more; whether he shal lyue? he shal not lyue; whanne he shal doo alle thes cursyd thingis, he shal die bi deeth, the blood of hym shal be in 14 hym. That if he shal gendre a sone, whiche seyng alle thes synnes of his fader, which he hath don, shal drede, 15 and not doo liche thing to hem; shal not eete in hillis, and shal not reyse his eyen to the^c ydolis of the hows of Israel; and shal not defoule the wijf of his nei3- 16 bour, and shal not make a man sorewful, shal not withholde a wed, and shal not

lyue, seith the Lord God, this parable schal no more be in to a prouerbe to 3ou in Israel. Lo! alle soulis ben myne; as^d the soule of the fadir, so and the soule of the sone is myn. Thilke soule that doith synne, schal die. And if a man is iust,^e and doith doom and riztfulnesse, etith not^f in hillis, and reisith not hise 3en to the idols of the hous of Israel; and defoulith not the wijf of his nei3bore, and nei3eth not to a womman defoulid with vnclene blood; and makith not a man sori, 3eldith^g 7 the wed to the dettour, rauyschith no thing bi violence, 3yueth his breed to the hungri, and hilith a nakid man with a cloth; leeneth not to vsure, and takith^h 8 not more; turneth awei his hond fro wickidnesse, and makith trewe dom bitwix man and man; and goith in my co-ⁱ 9 maundementis, and kepith my domes, that he do^m treuthe; this is a iust man, he schal lyue in lijf, seith the Lord God. That if he gendrieth a sone, a thief, shed-^j 10 inge out blood, and doith oon of thes 11 thingis, and sotheli not doing alle these thingis, but etinge in hillis, and defoulynge the wijf of his nei3bore; makynge^k 12 sorewful a nedy man and pore, rauyschynge raueyns, not 3eldinge a wed, reisyng hise 3en to idols, doynge abhomynacioun; 3iuyng to vsure, and takynge more; whe-^l 13 ther he schal lyue? he schal not lyue; whanne he hath do alle these abhomynable thingis, he schal die bi deeth, his bloodⁿ schal be in hym. That if he gen-^o 14 drieth a sone, which seeth alle the synnes of his fadir, whiche he dide, and dredith, and doith noon lijk tho; etith not on hillis,^p 15 and reisith not hise 3en to the idols of the hous of Israel; and defoulith not the wijf of his nei3bore, and makith not sori a^q 16 man, withholdith not a wed, and rauyschith not raueyn, 3yueth his breed to the hungri, and hilith the nakid with a cloth; turneth a wei his hond fro the wrong of^r 17 a pore man, takith not vsure and ouer-

^b Om. A. ^c Om. GH.

^m doith N. ⁿ blood, *ether synne* I. ^o getith I.

raushe raueyne, shal 3yue his breed to the hungrynge, and shal hille the nakid
 17 with clothing; shal turne awei his hoond fro wroong of the pore man, shal not take vsure and ouere-aboundance, and shal doo my domys, shal walke in my preceptis; this man shal not die in the wickydnes of his fadir, but in lijf he shal
 18 lyue. The fadir of hym, for he dide fals challenge^d, and dide strengthe, *or violence*, to his brother, and wrou3te yuel thing in the mydil of his puple, loo! he is deed
 19 in his wickidnes. And 3e seyn, Whi berith not the sone the wickidnes of his fader? That is for to wite, for the sone wrou3te doom and riztwisnes, he kepte alle my preceptis, and dide hem, in lijf
 20 he shal lyue, seith the Lord God. The soule that shal synne, the ilke shal die; the sone shal not bere the wickidnes of the fader, and the fadir shal not bere the wickidnes of the sone; the riztwisnes of the iust man shal be vpon^e hym, and the vnпитыousnes of the vnпитыous man shal be
 21 vpon^e hym. Forsothe if the vnпитыous man shal doo penaunce of alle his synnes whiche he hath wrou3te, and shal kepe alle myn heestis, and shal doo doom and riztwisnes, in lijf he shal lyue, and he
 22 shal not die. I shal not haue mynde of alle the wyckidnessis whiche he wrou3te; 'in his riztwisnesse whiche he wrou3t^f, he
 23 shal lyue. Whether the deeth of the vnпитыous man is of^g my wil, seith the Lord God, and not that he be conuertid
 24 fro his weies, and lyue? Forsothe if a iust man shal turne hym awei fro his riztwisnes, and shal doo wickidnes, after alle the abomynaciouns whiche the vnпитыous man is wont for to worche, whether he shal lyue? Alle his riztwisnessis whiche he dide, shulen not be recordid; in the trespassyng in which he trespasside, and in the synne in^h which he
 25 synnede, in hem he shal dye. And 3e seiden, The weie of the Lord is not euen.

habundaunce, *that is, no thing more than he lente^p*, and doith my domes, and goith in my comaumentis; this *sone* shal not die in the wickidnesse of his fadir, but he schal lyue in lijf. For his fadir
 18 made fals caleng, and dide violence to his brother, and wrou3te yuel in the myddis of his puple, lo! he is deed in his wickidnesse. And 3e seien, Whi berith not the
 19 sone the wickidnesse of the fadir? That is to seie, for the sone wrou3te doom and riztfulnesse, he kepte alle my comaumentis, and dide tho, he schal lyue in lijf. Thilke soule that doith synne, schal die;
 20 the sone schal not bere the wickidnesse of the fadir, and the fadir schal not bere the wickednesse of the sone; the riztfulnesse of a iust man schal be on hym, and the wickidnesse of a wickid man schal be on hym. Forsothe if a wickid man doith
 21 penaunce of alle hise synnes whiche he wrou3te, and kepith alle myn heestis, and doith dom and riztfulnesse, he schal lyue bi lijf, and schal not die. Y schal
 22 not haue mynde of alle his wickidnessis whiche he wrou3te; he schal lyue in his riztfulnesse which he wrou3te. Whether
 23 the deeth of the^q wickid man is of my wille, seith the Lord God, and not that he be conuertid fro his weies, and lyue? Forsothe if a iust man turneth away hym
 24 silf fro his riztfulnesse, and doith wickidnesse bi alle hise abomynaciouns, which a wickid man is wont to worche, whether he schal lyue? Alle hise riztfulnessis whiche he dide, schulen not be had in mynde; in his trespassyng bi which he trespasside, and in his synne which he synnede, he schal die in tho. And 3e seiden, The weie
 25 of the Lord is not euene. Therfor, the hous of Israel, here 3e, whether my weie is not euene, and not more 3oure weies ben schrewid? For whanne a riztful man
 26 turneth awei hym silf fro his riztfulnesse, and doith wickidnesse, he schal die in it, he schal die in the vnritztwisnesse^r which

^d challengyng *GH.* ^e on *GH.* ^f *Om. A.* ^g *Om. G pr. m. H.* ^h *Om. A.*

^p *Om. IN.* ^q *a i.* ^r *vnritztwisnesse C E F G H I K M N P Q R S U X.*

Therfor here 3e, hous of Israel, whether my weye is not euen, and not more 3oure
 26 weies ben shrewid? Forsothe whanne a iust man shal turne awei him fro his ri3twisnes, and shal do wickidnes, he shal die in hem, inⁱ the vnri3twisnes which
 27 he wrou3te, he shal die. And whanne the vnpitous man shal turne hym away fro his vnpite which he wrou3te, and shal doo doom and ri3twisnes, he shal quykne
 28 his soule. Forsothe biholdyng and turnyng awei hym fro alle his wickidnessis whiche he wrou3te, he shal lyue in lijf, and shal not die. And the sones of Israel
 29 seyn, The weie of the Lord is not euen. Whether my weies ben not euen, 3e hous of Israel, and not more 3oure weies ben
 30 shrewid? Therfor I shal deme eche man after his weies, 3e hous of Israel, seith the Lord God. Be 3e conuertid, and doo 3e penaunce fro alle 3our^k wyckidnessis, and wickidnes^l shal not be to 3ou in to
 31 falling down. Caste 3e awei fro 3ou alle 3our trespassyngis, in whiche 3e han trespasside, and make 3e to 3ou a newe herte and a newe spirite, and whi shulen 3e
 32 die, hous of Israel? For I wole not the death of the diyng, but that he be conuertid and lyue, seith the Lord God; turne 3e a3en, and lyue.

CAP. XIX.

1 And thou, sone of man, take to thee weilyng vpon^m the princis of Israel; and thou shalt seie, Whi thi modir, a liounesse, laie amonge lyouns? In the myddil of smale liouns she nurshide hir
 2 whelpis, and ledde out oon of her lital liouns; he is maad a lioun, and lerned forⁿ to take^o pray, and for to ete man.
 3 And heithen men herden of hym, and not with outen his woundis thei tokyn hym; and ladden hym in cheynes in to
 4 the loond of Egipt. Which whanne she see3, for she is maad sijk, and abidyng of hym perishide, took oon of hir lital

he wrou3te. And whanne a wickid man 27 turneth awei him silf fro his wickidnesse which he wrou3te, and doith dom and ri3tfulnesse, he schal quykene his soule. For he biholdinge and turnyng awei hym 28 silf fro alle hise wickidnessis which he wrou3te, schal lyue in lijf, and schal not die. And the sones of Israel seien, The 29 weie of the Lord is not euene. Whether my weies ben not euene, 3e hous of Israel, and not more 3oure weies ben schrewid? Therfor, thou hous of Israel, Y schal deme 30 ech man bi hise weies, seith the Lord God. Turne 3e togidere, and do 3e penaunce for alle 3oure wickidnessis, and wickidnesse schal not be to 3ou in to falling. Caste 31 awei fro 3ou alle 3oure trespassingis, bi^s whiche 3e trespassiden, and make 3e a newe herte and a newe spirit to 3ou, and whi^t shulen 3e^u die, the hous of Israel? For Y nyle^v the death of hym that dieth, 32 seith the Lord God; turne 3e a3en, and lyue 3e.

CAP. XIX.

And thou, sone of man, take weiling¹ on^w the princes of Israel; and thou schalt 2 seie, Whi thi modir, a lionesse, lai among liouns? In the myddis of litle liouns sche nurschide hir whelpis, and ledde out oon³ of hir litle liouns; he was maad a lioun, and he lernyde to take prei, and to ete men. And hethene men herden of hym, 4 and token hym not withouten her woundis; and thei brou3ten hym in chaynes in to^x the lond of Egipt. Which *modir* whanne 5 sche hadde seyn, that sche was sijk, and the abiding of hym perishide, took oon of her litle liouns, and made hym a lioun.

ⁱ and in GH. ^k Om. G pr. m. H. ^l wickidnessis GH. ^m on G pr. m. H. ⁿ Om. A. ^o Om. A.

^s Om. I. ^t thanne whi I. ^u we N. ^v wille not I. ^w of I. ^x Om. N.

6lyouns^p, ordeynde hym a lyoun. And he lernede for to take pray, and for to deuoure men. He lernede for to make wydewis, and for to^q brynge citees in to deseert; and the loond is desolat and^r the plente of it, of the vois of his rorynge. 8And heithen men camen togidre azens hym on eche syde fro prouyncis, and stretchiden out her net vpon hym; in the 9woundis of hem he is takyn. And thei senten hym in to a caue in cheynes, and thei ledden hym forth to the kyng of Babiloyne; and thei senten hym in to prisoun, lest his vois were herd more 10vpon^s the hillis of Israel. Thi modir as a vyn^zerd in thi blood vpon^t water is plauntid; the fruytis of it and bouwis of 11it wexeden of many watris. And sad 3eerdis ben maad to it in to septris of men hauynge lordship, and the stature of it is enhaunsid among bouwis; and it see³ his heiznes in the multitude of his 12siouns. And it is drawyn vp in wraththe, and caste in to the^u erthe; and a brennyng wynd driede the fruyte of it, the 3erdes of his strength welewiden, and ben 13maad drie, fier ete it. And now it is plauntid ouere in deseert, in loond not 14wayed, *or not hauntid*, and thristie. And fier wente out of the 3erde of his braunchis, which ete the fruyte of it. And a stronge 3erde, a ceptre, *or kyngis 3erde*, of men hauynge lordship, was not in it. Weilynge is, and shal be in to weilynge.

CAP. XX.

1 And it is maad in the seuenthe 3eer, in the fifthe moneth, in the tenthe dai of the moneth, men of the eldris of Israel camen for to axe the Lord, and saten before me. And the word of the Lord is 3 maad to me, seiyng, Sone of man, speke thou to the eldre men of Israel; and thou shalt seie to hem, Thes thingis seith the

Which 3ede among liouns, and was maad 6 a lioun; and lernede to take prey, and to 7 deuoure men. He lernede to make widewis, and to brynge the citees of men in to desert; and the lond and the fulnesse therof was maad desolat, of the vois of his roryng. And hethene men camen togidere azens 8 hym on ech side fro prouynces, and spred- den on hym her net; he was takun in the woundis of tho^v *hethene men*. And thei 9 senten hym in to a^z caue in chaines, and brouzten hym to the kyng of Babiloyne; and thei senten hym in to prisoun, that his vois were no more herd on the hillis of Israel. Thi modir as a vynes in thi 10 blood was plauntid on watre; the fruitis therof and the boowis therof encreessiden of many watris. And sadde 3erdis weren 11 maad to it in to septris of lordis, and the stature therof was enhaunsid among boowis; and it si³ his hiznesse in the multitude of hise siouns. And it was drawun 12 out in wraththe, and was cast forth in to erthe; and a brennyng wynd dryede the fruyt therof, and the 3erdis of strengthe therof welewiden, and weren maad drie, and fier^a eet it. And now it is plauntid 13 ouer in desert, in a lond with out weie, and thristi. And fier 3ede out of the^b 14 3erde of the braunchis therof, that eet the fruyt therof. And a stronge 3erde, the ceptre of lordis, was not in it. It is weilyng, and it schal be in to weilyng.

CAP. XX.

And it was doon in the seuenthe 3eer, 1 in the fyuethe monethe, in the tenthe dai of the monethe, men of the eldris of Israel camen to axe the Lord; and thei saten bifor me. And the word of the Lord was 2 maad to me, and he seide, Sone of man, 3 speke thou to the eldere men of Israel; and thou schalt seie to hem, The Lord

^p lyoun *A.* ^q Om. *A.* ^r in *A.* ^s on *G pr. m.* in *H.* ^t ou *G pr. m. H.* ^u Om. *GH.*

^v thilke *I.* ^z the *N.* ^a the fier *FQU.* ^b a *CFGHIKMNQRSUX.*

Lord God, Whether 3e camen for to axe me? Y lyue, for Y shal not answeere to 3ou, seith the Lord God. Sone of man 4 if thou demest hem, if thou demist, shew thou to hem the abomynaciouns of her 5 fadris. And thou shalt seie to hem, Thes thingis seith the Lord, In the dai in which Y cheese Israel, and reiseide myn hoond for the kynrede, *or generaciouns*^v, of Jacobs hows, and aperide to hem in the loond of Egipt, and reiseide myn hoond for hem, seiynge, Y the Lord 3oure 6 God, in that dai Y reiseide myn hoond for hem, that Y schulde lede hem out of the loond of Egipt, in to the loond which Y hadde purueiede to hem, flowynge with mylk and hony, whiche is noble amonge 7 alle loondis. And Y seide to hem, Eche man caste away the offensiouns of his eyen, and in the ydols of Egipt nyl^w 3e 8 be defoulid; I the Lord 3our God. And thei wraththiden me, and thei wolden not here me; eche man castide not away the abomynaciouns of his eyen, nether forsoke the ydols of Egipt. And Y seide, that Y schulde sheede^x out myn indignacioun vpon^y hem, and schulde fulfille my wraththe in hem, in the mydil of the 9 loond of Egipt. And Y dide for my name, that it were not defoulid before heithen men, in whos mydil thei weren, and among whom I aperide to hem, that I schulde lede out^z hem fro the loond of 10 Egipt. Therfor Y castide out hem fro the loond of Egipt, and Y ledde out in to 11 desert, and 3af to hem myn heestis, and Y shewide to hem my domys, whiche a 12 man schulde^a doo, and lyue in hem. More ouere and I 3aue to hem my sabotis, that it were a signe bitwixe^b me and hem, and thei schulden wite, for I the Lord 13 halewyngge hem. And the hous of Israel wraththide me in deseert; in my preceptis thei walkiden not, and thei castiden away my domys, whom a man do-

God seith these thingis, Whether 3e camen to axe me? Y lyue, for Y schal not answeere to 3ou, seith the Lord God. Sone of man, if thou demest hem, if thou demest^g, 4 schewe thou to hem the abhomynaciouns of her fadris. And thou schalt seie to hem, 5 The Lord God seith these thingis, In the dai in which Y chees Israel, and reiseide myn hond for the generacioun of the hous of Jacob, and Y apperide to hem in the lond of Egipt, and Y reiseide myn hond for hem, and Y seide, Y *am* 3oure Lord God, in that dai Y reiseide myn hond for 6 hem, that Y schulde leede hem out of the lond of Egipt, in to the lond which Y hadde purueiede to^h hem, *the*^l *lond* flowynge with mylk and hony, which is noble among alle londis. And Y seide to hem, 7 Ech man caste awei the offenciouns of hise izeen, and nyle 3e be defoulid in the idols of Egipt; Y *am* 3oure Lord God. And thei terriden me to wraththe, and 8 nolden here me; ech man castide not awei the abhomynaciouns of hise izeen; nether thei forsoken the idols of Egipt. And Y 9 seide, that Y wold schede out myn indignacioun on hem, and fille my wraththe in hem, in the myddis of the lond of Egipt. And Y dide for my name, that it schulde not be defoulid bifore hethene men, in the myddis of whiche^k thei weren, and among whiche^l Y apperide to hem, that Y schulde lede hem out of the lond of Egipt. Ther- 10 for Y castide hem out of the lond of Egipt, and Y ledde hem out in to desert; and Y 11 3af to hem my comaundementis, and Y schewide to hem my doomes, which a man schal do, and lyue in tho. Ferthermore 12 and Y 3af to hem my sabotis, that it schulde be a sygne bitwixe me and hem, and that thei schulden wite, that Y *am* the Lord halewyngge hem. And the hous 13 of Israel terriden me to wraththe in deseert; thei 3eden not in my comaundementis, and thei castiden awei my domes,

^v generacioun GH. ^w yuel GH. ^x caste G pr. m. H. ^y on GH. ^z Om. A. ^a shal GH. ^b bytwene H.

^g demest hem I pr. m. NS sec. m. ^h for N. ^l a I. ^k whom I. ^l whom I.

ynge shal lyue in hem; and thei defouliden greetli my sabotis. Therfor I seide, that I shulde shede out my woodnes vpon^c hem in deseert, and destruye hem; 14 and Y dide for my name, lest I were defoulid before heithen men, of whom Y castide hem out in the sijte of hem. 15 Therfor Y reise myn hoond vpon^c hem in deseert, that Y ledde hem not in to the loond which Y 3aue to hem, flowynge with mylk and hony, the best of alle 16 loondis. For thei castiden awei my domys, and thei walkiden not in myn heestis, and thei defouleden my sabotis; forsothe the herte^d of hem wente after 17 idolis. And myn eye^e sparide vpon^f hem, that I shulde not slee hem, nether Y 18 waastide hem in deseert. Forsothe Y seide to the sones of hem in wildirnes, In the preceptis of 3oure fadris nyle 3e goo, nether kepe 3e the domys of hem, nether be 3e defoulid in the idolis of hem. 19 Y the Lord 3our God, in my preceptis walke 3e, and kepe 3e my domys, and 20 doo 3e hem. And halewe 3e my sabothis, that it be a tokne betwixe me and 3ou, and it be wist, for Y the Lord 3our God. 21 And the sones of Israel wraththiden me, and thei walkiden not in my preceptis, and thei kepten not my domys, that thei shulden do hem, whiche whanne a man shal doo, he shal lyue in hem, and thei defouliden my sabotis. And I thretenede, that I shulde sheede out my woodnes vpon^g hem, and shulde fulfille my wraththe 22 in hem in deseert. Y turnede awei^h myn hoond, and Y dide this thing for my name, that it were not defoulid before heithen men, of whom I castide out hem 23 in the eyen of hem. Eftsoone Y reise myn hoond in to hem in wildirnes, that Y shulde scatere hem in to naciouns, and 24 shulde wyndow hem in to loondis; for that that thei diden not my domys, and repreueden my preceptis, and defouleden

whiche a man that doith, schal lyue in tho; and thei defouliden greetli my sabotis. Therfor Y seide, that Y wolde schede out my strong veniaunce on hem in desert, and waste hem; and Y dide for my 14 name, lest it were defoulid bifor hethene men, fro whiche^m Y castide hem out in the sijt of tho. Therfor Y reise myn 15 hond on hem in theⁿ desert, that Y brou3te not hem in to the lond which Y 3af to hem, *the lond* flowynge with mylk and hony, the beste of alle londis. For thei castiden 16 awei my domes, and 3eden not in my comaundementis, and thei defouliden my sabotis; for the herte of hem 3ede after idols. And myn ize sparide on hem, that 17 Y killide not hem, nether Y wastide hem in the^o desert. Forsothe Y seide to the 18 sones of hem in wildirnesse, Nyle 3e go in the comaundementis of 3oure fadris, nether kepe 3e the domes of hem, nethir be 3e defoulid in the idolis of hem. Y *am* 3oure 19 Lord God, go 3e in my comaundementis, and kepe 3e my domes, and do 3e tho. And halowe 3e my sabatis, that it be a 20 signe bitwixe me and 3ou, and that it be knowun, that Y *am* 3oure Lord God. And 21 the sones terriden me to wraththe, and 3eden not in my comaundementis, and kepten not my domes, that thei diden tho, whiche whanne a man hath do, he schal lyue in tho, and thei defouliden my sabotis. And Y manaasside to hem, that Y wolde schede out my stronge veniaunce on hem, and fille my wraththe in hem in the^p desert. But Y turnede awei myn 22 hond, and Y dide this for my name, that it were not defoulid bifore hethene men, fro whiche Y castide hem out bifore the 23 3en of tho. Eft Y reise myn hond a3ens 23 hem in wildirnesse, that Y schulde scatere hem in to naciouns, and wyndewe hem in to londis; for that that thei hadden not 24 do my domes, and hadden repreuyd my comaundementis, and hadden defoulid my

^c on GH. ^d hertis G pr. m. H. ^e eezen GH. ^f on G pr. m. H. ^g on GH. ^h Om. G pr. m. H.

^m whom I. ⁿ Om. I. ^o Om. 1KMSU. ^p Om. IV.

my sabotis, and the eyen of hem weren
 25 after the idolis of her fadris. Therfor
 and Y 3aue to hem preceptis not goode,
 and domys in whiche thei shulen not
 26 lyue. And Y defouled hem in her
 ziftis, whanne thei offriden al thing that
 opneth the wombe for her giltis; and thei
 27 shulden wite, for Y the Lord. Wherfor,
 some of man, spek thou to the hous of
 Israel, and thou shalt seie to hem, The
 thingis seith the Lord God, 3it and in
 thes thingis 3oure faders blasfemened me,
 whanne thei despisyng hadden forsake
 28 me, and Y hadde ledde hem in to the
 loond vpon which Y reyside myn hoond,
 that Y shulde 3yue it to hem, thei sawen
 eche hee3 litil hil, *or reisyng of greet
 hil*, and eche tree ful of wode, and thei
 offreden there her slayn sacrifices for vic-
 torie, and 3auen there her offryngis in to
 wraththinge; and thei puttiden there the
 odour of her swetnes, and sacrefiden her
 libaciouns, *that ben of stetyng thingis,*
 29 *as wiyng, oyle, and siche.* And Y seide
 to hem, What is the heiz thing, to whom
 3e entren inⁱ? And the name of it is
 30 clepid Hee3 Thing til in to this dai. Ther-
 for sey thou to the hous of Israel, The
 thingis seith the Lord God, Certis in the
 weie of 3oure fadris 3e ben polut, *or de-
 foulid*, and after her offensiouns 3e don
 31 fornyacioun, and in offryng of 3our
 ziftis, whanne 3e leden ouer 3oure sonis
 bi fier, 3e ben defoulid in alle 3our ydols
 til to dai, and Y schal answeere to 3ou, the
 hous of Israel? Y lyue, seith the Lord
 32 God, for I schal not answeere to 3ou; ne-
 ther the thenkyng of 3our soule, *or
 vnderstondynge*, shal be maad, of men
 seiynge, We shulen be as heithen men,
 as the kynredis of erthe, that we wor-
 33 shipe trees and stoonus. Y lyue, seith
 the Lord God, for in strong hoond, and
 in^k arm strau3t out^l, and in woodnes shed
 34 out, Y schal regne vpon^m 3ou. And I shal

sabatis, and her izen hadden be after the
 idols of her fadris. Therfor and Y 3af to 25
 hem comaundementis not good, and domes
 in whiche thei schulen not lyue. And Y 26
 defoulide hem in her ziftis, whanne thei
 offriden to me for her trespassis al thing
 that openeth the wombe; and thei schulen
 wite, that Y *am* the Lord. Wherfor speke 27
 thou, some of man, to the hous of Israel,
 and thou schalt seie to hem, The Lord
 God seith these thingis, 3it and in this
 3oure fadris blasfemyden me, whanne thei
 dispisyng hadden forsake me, and Y 28
 hadde brou3te hem in to the lond on
 which Y reyside myn hond, that Y schulde
 3iue to hem, thei sizzen ech hi3^q litil hil,
 and ech tree ful of boowis, and thei of-
 friden there her sacrifices, and thei 3auen
 there her offryngis, in to terring to
 wraththe; and thei settiden^r there the
 odour of her swetnesse, and thei offriden
 her moiste sacrifices. And Y seide to hem, 29
 What is the hi3 thing, to whiche 3e entren?
 And the name therof is clepid Hi3 Thing
 til to this dai. Therfor seie thou to the 30
 hous of Israel, The Lord God seith these
 thingis, Certis 3e ben defoulid in the weie
 of 3oure fadris, and 3e don fornyacioun
 aftir the offendingis of hem, and in the 31
 offryng of 3oure ziftis, whanne 3e leden
 ouer^s 3oure sonis bi fier, 3e ben defoulid
 in alle 3oure idols til to dai, and schal Y
 answeere to 3ou^t, the hous of Israel? Y lyue,
 seith the Lord God, for Y schal not an-
 swere to 3ou; nether the thou3te of 3oure 32
 soul schal be don, that seien, We schulen
 be as hethene men, and as naciouns of
 erthe, that we worschipe trees and stoonys.
 Y lyue, seith the Lord God, for in strong 33
 hond, and in arm stretchid forth, and in
 strong veniaunce sched out, I schal regne
 on 3ou. And Y schal lede out 3ou fro 34
 puplis, and Y schal gadere 3ou fro londis,
 in whiche 3e ben scaterid; in strong hond,
 and in arm stretchid forth, and in strong

ⁱ Om. G *pr. m. h.* ^k Om. A. ^l forth GH. ^m on GH.

^q Om. NS *sec. m.* ^r setten I. ^s Om. N. ^t Om. I.

lede out 3ou of pupilis, and Y shal gadre
 3ou of loondis, in whiche 3e ben scaterid;
 in strong hoond and arm strau3t forth,
 and in woodnes shed out I shal regne
 35 vpon 3ou. And Y shal lede 3ou in to
 deseert of pupilis, and I shal be demed
 36 there with 3ou face to face. As bi doom
 Y stroof azens 3our fadris in deseert of
 the loond of Egipt, so Y shal deme 3ou,
 37 seith the Lord; and I shal make you
 suget to my ceptre, and Yⁿ shal lede in
 38 3ou in boondis of pees. And Y shal cheese
 of 3ou trespasseris, and vnpitouse men; I
 shal lede out hem fro the loond of her
 cumlyngnes^o, and thei shulen not entre
 in to the loond of Israel; and 3e shulen
 39 wite, for Y the Lord. And 3e, the hous
 of Israel, thes thingis seith the Lord God,
 3e eche walke after 3our idolis, and serue
 3e to hem. That and if in this thing 3e
 shulen not here me, and 3e shulen de-
 foule ouer myn hooli name in 3our ziftis,
 40 and in 3our ydolis, in myn hooli hil, in
 the he3 hil of Israel, seith the Lord God,
 there al the hous of Israel shal serue to
 me; forsothe eche in the loond, in which
 thei shulen plese to me; and there I shal
 seche 3our prymysies, or *first fruytis*,
 and^p the bigynnyng of 3our tithis in alle
 41 3our halewyngis. In to odour of swet-
 nes Y shal resseyue 3ou, whanne Y shal
 lede 3ou out of pupilis, and shal gedre
 3ou of loondis, in to whiche 3e ben sca-
 tered; and I shal be halewid in 3ou in
 42 eyen, or *sizt*, of naciouns. And 3e shulen
 wite, for I the Lord, whanne I shal lede
 3ou in to the loond of Israel, in to the
 loond for which Y reyside myn hoond,
 43 that I shulde 3yue it to 3our fadris. And
 there 3e shulen bithenke in hem of 3our
 weies, and of alle 3our grete trespassis,
 bi whiche 3e ben defoulid in hem; and
 3e shulen displese to 3ou in 3our sizt, in
 44 alle 3our malices whiche 3e diden. And
 3e shulen wite, for Y the Lord, whanne I

veniaunce sched out Y schal regne on 3ou.
 And Y schal bringe 3ou in to desert of 35
 pupilis, and Y schal be demed there with
 3ou face to face. As Y stryuede in doom 36
 azens 3oure fadris in the desert of the lond
 of Egipt, so Y schal deme 3ou, seith the
 Lord; and Y schal make 3ou suget to my 37
 septre, and Y schal bringe in 3ou in the
 boondis of pees. And Y schal chese of 38
 3ou trespassouris, and wickid men; and Y
 schal leede hem out of the lond of her
 dwelling, and thei schulen not entre in to
 the lond of Israel; and 3e schulen wite,
 that Y *am* the Lord. And 3e, the hous of 39
 Israel, the Lord God seith these thingis,
 Go 3e ech man aftir 3oure idols, and serue
 3e tho. That and if 3e heren not me in
 this, and defoulen more myn hooli name
 in 3oure ziftis, and in 3oure idols, in myn 40
 hooli hil, in the hi3 hil of Israel, seith the
 Lord God, 3e *schulen be punyschid greu-*
ousliere. There al the hous of Israel schal
 serue me, sotheli alle men in the lond, in
 which thei schulen plese me; and there
 Y schal sekē 3oure firste fruytis, and the
 bigynnyng of 3oure tithis in alle 3oure
 halewyngis. Y^v schal resseiue 3ou in to 41
 odour of swetnesse, whanne Y schal leede
 3ou out of pupilis, and schal gadere 3ou
 fro londis, in whiche 3e weren scaterid;
 and Y schal be halewid in 3ou bifor the
 izen of naciouns^w. And 3e schulen wite, 42
 that Y *am* the Lord, whanne Y schal bringe
 3ou in to the lond of Israel, in to the lond
 for which Y reyside myn hond, that Y
 schulde 3yue it to 3oure fadris. And 3e 43
 schulen haue mynde there on 3oure weies,
 and on alle 3oure grete trespassis, bi whiche
 3e ben defoulid in tho; and 3e schulen dis-
 plese 3ou in^x 3oure sizt, in alle 3oure ma-
 lices whiche 3e diden. And 3e schulen wite, 44
 that Y *am* the Lord, whanne Y schal do
 wel to 3ou for my name; not bi 3oure yuel
 weies, nether bi 3oure worste trespassis,
 3e hous of Israel, seith the Lord God.

ⁿ Om. G *pr. m. H.* ^o comlynge G *pr. m. H.* P in A.

^v and F *pr. m. GIKMNPS sec. m. XY* ^w the naciouns I *pr. m.* ^x Om. I.

shal wel doo to 3ou for my name; not
 after 3our yuel weies, nether after 3our
 werst huge trespassis, 3e hous of Israel,
 45 seith the Lord God. And the word of
 46 the Lord is maad to me, seiynge, Sone
 of man, put thou thi face azens the weie
 of the south, and drop to the south wynd,
 and prophecy thou to the^a wodi place, *or*
wildernes, of the myddai, *or south*, feeld.
 47 And thou shalt seie to the myddai, *or*
south, wodi place, Here thou the word of
 the Lord. Thes thingis seith the Lord,
 Loo! I shal kyndle in thee fier, and I
 shal togider brenne in thee eche grene
 tree, and eche drye tree; the flaume of
 brennynge shal not be quenched, and eche
 face in it shal be brent togidre, fro the
 48 south vnto the north. And eche flesh
 shal see, for I the Lord brende it, and it
 49 shal not be quenched. And Y seide, A!
 A! A! Lord God, thei seyn of^r me,
 What this spekith bi parablis?

CAP. XXI.

1 And the word of the Lord is maad to
 2 me, seiynge, Sone of man, put thou thi
 face to Jerusalem, and drop to the seyn-
 tuaries, and prophecy thou azens the erthe
 3 of Israel. And thou shalt seie to the
 loond of Israel, Thes thingis seith the
 Lord God, Loo! I to thee, and I shal
 caste out my swerd of his sheethe, and
 I shal slee in thee the iust and the vnpit-
 4 tous. Forsothe for that that Y slew in
 thee the iust man and vnpitous, therfor
 my swerd shal goo out of his sheethe to
 eche flesh, *or man*, fro the south vn to
 5 the north; that eche flesh wite, for I
 the Lord ledde out my swerd of his
 sheethe irreuocable, *or that may not be*
 6 *clepid azen*. And thou, sone of man,
 sorew withinforth in the contricioun of
 leendis, and thou shalt inwardli sorewe
 7 in bitterness bfore hem. And whanne
 thei shulen seie to thee, Whi sorewist

And the word of the Lord was maad to⁴⁵
 me, and he seide, Thou, sone of man, sette⁴⁶
 thi face azens the weie of the south, and
 droppe thou to the south, and profesie
 thou to the forest of the myddai feeld.
 And thou schalt seie to the myddai forest,⁴⁷
 Here thou the word of the Lord^y. The
 Lord God seith these thingis, Lo! Y schal
 kyndle a fier in thee, and Y schal brenne
 in thee ech green tre, and ech drie tre; the
 flawme of brennyng schal not be quenched,
 and ech face schal be brent ther ynne, fro
 the south til to the north. And ech man⁴⁸
 schal se, that Y the Lord haue kyndlid it,
 and it schal not be quenched. And Y⁴⁹
 seide, A! A! A! Lord God, thei seien
 of me, Whethir this man spekith not bi
 parablis?

CAP. XXI.

And the word of the Lord was maad¹
 to me, and he seide, Thou, sone of man,²
 sette thi face to Jerusalem, and droppe
 thou to the seyntuaries, and profesie thou
 azens the erthe of Israel. And thou schalt³
 seie to the lond of Israel, The Lord God
 seith these thingis, Lo! Y to thee, and Y
 schal caste^z my swerd out^a of his schethe,
 and Y schal sle in thee a iust man and a
 wickid man. Forsothe for that that Y haue⁴
 slayn in thee a iust man and a wickid
 man, therfor my swerd schal go out of
 his schethe to ech man, fro the south til
 to the north; that ech man wite, that Y⁵
 the Lord haue drawe^b out my^c swerd fro
 his schethe, that schal not be clepid azen.
 And thou, sone of man, weile in sorewe⁶
 of leendis, and in bitterness thou schalt
 weile bfore hem. And whanne thei schu-⁷
 len seie to thee, Whi weilist thou? thou
 schalt seie, For hering, for it cometh; and

^a Om. G pr. m. H. ^r to H.

^y Lord God I pr. m. N. ^z caste out is. ^a Om. I. ^b led CEF GHIKMN PQRSU. ^c the N.

thou? thou shalt seie, For the herynge, for it cummeth; and eche herte shal faile, and alle hoondis shulen be vndon, and eche spirit shal be sijk, and bi alle knezes watris shulen fleete; loo! it cummeth, and it shal be maad, seith the Lord God. And the word of the Lord is maad to me, seiyng, Sone of man, prophecy thou; and thou shalt seie, Thes thingis seith the Lord God, Spek thou, The swerd, the swerd is whettid, and furbushid; that it kitte, *or slee*, slayn sacrifices, it is whettid; that it shyne, it is furbushid. The which mouynge the ceptre of my sone, hast kitte doun eche tree. And Y 3aue hym for to be maad pleyn, that it be hold with hoond; this swerd is whettid, and this is furbushid, that it be in the hoond of the sleyng. Sone of man, cry thou, and goul, for this is maad in my puple, this in alle the duykis of Israel; thei that han fledde fro swerd ben bitakyn with my puple. Therfor bete togidre hoondis vpon^s the hipe, for it is proued; and this thing whanne it^t shal distruye the ceptre, and it shal not be, seith the Lord God. Therfor thou, sone of man, prophecy, and smytit hoond to hoond, and the swerd be doublid, and the swerd of sleers be treblid; this is the swerd of greet sleyng, which shal make hem greetli abaist, *or mad*, and for to faile in herte, and it multiplieth fallyngis. In alle the 3atis of hem Y 3aue togidre sturblyng of swerd, sharp and furbushid for to shyne, clothid to sleyng. Be thou whettid, go thou to the ri3t, or to the left, whidir euere^u is the appetit, *or desier*, of thi face. For and Y shal smyte with hoond to hoond, and Y shal fulfille myn indignacioun; Y the Lord haue spokyn. And the word of the Lord is maad to me, seiyng, And thou, sone of man, put to thee two weies, that the swerd of the king of Babiloyne come; bothe shulen

ech herte shal faile, and alle hondis schulen be aclumsid, and ech spirit schal be sike, and watris schulen flete doun bi alle knees; lo! it cometh, and it shal be don, seith the Lord God. And the word of the Lord was maad to me, and he seide, Sone of man, profesie thou; and thou schalt seie, The Lord God seith these thingis, Speke thou, The swerd, the swerd is maad scharp, and is maad bri3t; it is maad scharp to sle sacrifices; it is maad bri3t, that it schyne. Thou that mouest the ceptre of my sone, hast kit doun ech tree. And Y 3af it to be forbischid, that it be holdun with hond; this swerd is maad scharp, and this is maad bri3t, that it be in the hond of the sleere. Sone of man, crie thou, and zelle, for this *swerd* is maad in my puple, this in alle the duykis of Israel; thei that fledden ben 3ouun to swerd with^d my puple. Therfor smite thou on thin hipe, for it is preuyd; and this whanne it hath distried the ceptre, and it schal not be, seith the Lord God. Therfor, sone of man, profesie thou, and smyte thou hond to hond, and the swerd be doublid, and the swerd of sleeris^e be treblid^f; this is the swerd of greet sleyng, that schal make hem^g astonyed, and to faile in herte, and multiplieth fallingis. In alle the 3atis of hem Y 3af disturbing of a^h swerd, scharp and maad bri3t to schyne, gird to sleyng. Be thou maad scharp, go thou to the ri3t side, ether to the left side, whidur euer the desir of thi face is. Certis and Y schal smyte with hondⁱ to hond, and Y schal fille myn indignacioun; Y the Lord spak. And the word of the Lord was maad to me, and he seide, And thou, sone of man, sette to thee twei weies, that the swerd of the king of Babiloyne come; bothe schulen go out of o^k loud, and bi the^l hond he^m schal take coniecting; he schal coniecte in the heed of theⁿ weie of the^o citee, settinge a weye, that the swerd

^s in GH. ^t I A. ^u where euer GH.

^d in N. ^e the sleers I. ^f troublid F. ^g hym A. ^h Om. I. ⁱ the hond I. ^k the I. ^l Om. CEFGRHK
MNPQRSUX. ^m Y A. ⁿ Om. K. ^o Om. CFGHKMNPQSUX.

goo out of o loond, and in hoond he shal take coniectyng^v, or *suspicioun*; in heed of the waie of the citee he shal gesse, or
 20 *thenke*, puttyng a weie, that the swerd come to Rabath of the sones of Amon, and to Juda 'in to^w Jerusalem moost
 21 waardid, or *strengthid*. Forsothe the kyng of Babiloyne stode in the metyng of two weies, sechyng dyuynacioun, meng-
 yng arowis; he axede ydolis, he coun-
 22 seilide entrailis. At the riȝt half of hym dyuynacioun is maad vpon Jerusalem, that he putte engynes, that he opyn the
 mouth in sleynge, that he reyse the vois in goulyng, that he putte engynes azens
 ȝatis^x, that he bere togidre an heepe of
 23 erthe, that he bilde waardyng^y. And he shal be as veynly counseilyng an-
 swere of God in the eyen of hem, and chaungyng the idilnes, or *rest*, of sa-
 botis; forsothe he shal haue mynde of
 24 wickidnes, for to take. Therfor thes thingis seith the Lord God, For that that ȝe han mynde of ȝour wickidnes,
 and han^z shewide ȝour trespassingis, and ȝour synnes apereden in alle ȝour thouȝtis,
 for that sotheli that ȝe hadden mynde, ȝe
 25 shulen be takyn bi the hoond. Thou sotheli, cursid vnpiȝous duyck of Israel, whos day determyned cometh in tyme of wick-
 26 idnes, thes thingis seith the Lord God, Do a wey the mytre, tak awei the coroun; whether this is not which enhaunside the
 27 meke, and mekide the heiȝ? Y shal putte it wickidnes, wickidnes, wickidnes; and this thing is not don til he cam, whos
 the doom of God is, and shal be take to
 28 hym. And thou, sone of man, prophecy, and sey, Thes thingis seith the Lord God to the sones of Amon, and to the
 shenship of hem; and thou shalt seye, Swerd, swerd, vnshethe thee for to slee, furbishe thee, that thou slee and shyne,
 29 whanne veyne thingis weren seen to thee, and leesyingis weren dyuynyd, that thou

come to Rabath of the sones of Amon, and to Juda in to Jerusalem moost strong. For the king of Babiloyne stood in the 21 meeting of twey weies, in the heed of twei weies, and souȝte dyuynyng, and medlide arowis; he axide idols, and took counsel at entrails. Dyuynyng was maad to^p his 22 riȝt side on Jerusalem, that he sette engyns, that he opene mouth in sleynge, that he reise vois in ȝelling, that he sette engyns azens the ȝatis, that he bere togidre erthe, that he bilde strengthinges. And 23 he shal be as counceling in veyn goddis answer bifer the iȝen of hem, and seruyng the^q reste of sabatis; but he schal haue mynde on wickidnesse, to take. Ther- 24 for the Lord God seith these thingis, For that that ȝe hadden mynde on ȝoure wickidnesse^r, and schewiden ȝoure trespassyngis, and ȝoure synnes apperiden in alle ȝoure thouȝtis, forsothe for that that ȝe hadden mynde, ȝe schulen be takun bi hond^s. But thou, cursid wickid duyck of Is- 25 rael, whos dai bifer determyned^t is comun in the tyme of wickidnesse, the Lord God 26 seith these thingis, Do awei the mitre, take awei the coroun; whether it is not this^u that reise the meke man, and made low the hiȝ man? Wickidnesse, wickidnesse, 27 wickidnesse Y schal putte it; and this schal not be doon til he come, whos the doom is, and Y schal bitake to hym. And 28 thou, sone of man, profesie, and seie, The Lord God seith these thingis to the sones of Amon, and to the^v schenscipe of hem; and thou schalt seie, A! thou swerd, A! thou swerd, drawun out to sle, maad brizte, that thou sle and schyne, whanne veyn 29 thingis weren seien to thee, and leesyingis weren dyuynyd, that thou schuldist be ȝouun on the neckis of wickid men woundid, the dai of whiche bifer determyned schal come in the tyme of wickidnesse, turne thou azen in to thi schethe, in to 30 the place in which thou were maad. Y

^v iecturing G *pr. m. H.* coniecturing G *sec. m.* ^w in GH. ^x the ȝatis H. ^y wardingis GH. ^z Om. G *pr. m. H.*

^p on N. ^q to I. ^r wickidnessis IN. ^s the hond I. ^t termed I *pr. m.* determyned *sec. m.* ^u he this I. ^v Om. N.

shuldist be 3ouen vpon the neckis of vn-
pitouse men woundid, of whom the dai
determynded shal come in tyme of wickid-
30 nes. Turn a3en in to thi sheethe, 'in to^z
the place in which thou art maad. In the
31 loond of thi birth Y shal deme thee, and
Y shal shede out vpon thee myn indig-
nacioun; in fier of my woodnes Y shal
blowe in thee, and Y shal 3eue thee in to
the hoondis of vnwijs men, and forgyng
32 perishyng, *or deeth*. Thou shalt be
meet to fier, thi blood shal be in the
mydil of erthe; thou shalt be bitakyn to
for3etyng, for I the Lord haue spokyn.

CAP. XXII.

1 And the word of the Lord is maad to
2 me, seiynge, And thou, sone of man,
whether thou demest not the citee of
3 bloodis? And thou shalt shewe to it alle
her abomynaciouns, and thou shalt seie,
Thes thingis seith the Lord God, The
citee shedyng out blood in the mydil of
it, that the tyme of it cumme; and which
made ydols a3ens it silf, that it were po-
4 lutid, *or defoulid*. In thi blood that is
shed out of thee, thou trespassidist, and
in thin ydolis whiche thou madist thou
art defoulid; and thou madist thi daies
for to nei3, and leddist to the tyme of thi
3eeris. Therfor I 3aue thee shenship to
heithen men, and scornynge to alle loondis
5 that ben besidis; and thei that ben fer
fro thee shulen haue victorie of thee, thou
6 foule, noble, greet in perishing. Loo!
the princes of Israel, eche in her arm,
weren in thee, for to shede out blood.
7 Thei punyshiden with wroongis the fadir
and moder in thee, thei falsly challeng-
iden a cumlyng in the mydil of thee,
thei maden sorewful fadirles and moder-
8 les and widewe anentis thee. 3e han dis-
pyside my seyntuaries, and 3e han defoulide
9 my sabotis. Men bacbiters weren in thee,
for to shede out blood, and vpon moun-
teyns thei eten in thee; thei wrou3ten
10 greet trespas in the mydil of thee. Fa-

shal deme thee in the lond of thi birthe,
and Y shal schede out myn indignacioun 31
on thee; in the fier of my strong ven-
iaunce Y shal blowe in thee, and Y shal
3yue thee in to the^w hondis of vnwise men,
and makinge deth. Thou schalt be mete 32
to fier, thi blood shal be in the middis of
erthe; thou schalt be 3ouun to for3etyng,
for Y the Lord spak.

CAP. XXII.

And the word of the Lord was maad 1
to me, and he seide, And thou, sone of 2
man, whether thou demest not the citee
of bloodis? And thou schalt schewe to it 3
alle hise abhomynaciouns, and thou schalt
seie, The Lord God seith these thingis,
This is a citee schedinge out blood in the
myddis of it silf, that the tyme therof
come; and which made idols a3ens it silf,
that it shulde be defoulid. In thi blood 4
which is shed out of thee, thou trespass-
idist, and thou art defoulid in thin idols
whiche thou madist; and thou madist thi
daies to nei3e, and thou brou3tist the time
of thi 3eeris. Therfor Y 3af thee^x schen-
schipe to hethene men, and scornynge to
alle londis that ben ni3 thee, and that 5
ben fer fro thee; thou foul *citee*, noble,
greet in perishing, thei schulen haue vic-
torie of thee. Lo! princes of Israel, alle 6
in her arm, weren in thee, to schede out
blood. Thei punyschiden with wrongis 7
fadir and modir in thee, thei calengiden
falsli a comelyng in the myddis of thee,
thei maden sori a fadirles child and a
widewe at thee. 3e dispysiden my seyn- 8
tuaries, and 3e defouliden my sabotis. Men 9
hacbiteris weren in thee, to schede out
blood, and eten on hillis in thee; thei
wrou3ten greet trespas in the myddis of
thee. Thei vnhiliden the schamefulere 10

^z in G *pr. m. r.*^w Om. N. ^x thee to be I.

driſ vnhilliden in thee more shameful thingis, thei meekeden in thee the vnclennes of the menstruatē womman. Eche man wrouz̄te abomynacioun in to the wijf of his neiȝbour, and the husbondis fader defoulide his sonys wijf; vnleuefuli the brother oppresside in thee^a his sistyr, the douȝter of his fader. Thei token ziftis, for to sheede out blood at thee; thou tokist vsure and oueraboundaunce, and gredili, or *coueytously*, thou falsly chalengidist^b thi neiȝbours, and hast forȝete me, seith the Lord God. Loo! I haue smytin togider myn hondis vpon thin aueryce, or *gredynes*, which thou didist, and vpon the blood that^c is shed out in the mydil of thee. Whether thin herte shal susteyne^d, or thin hoondis shulen haue power in the daies whiche I shal make to thee? Forsothe Y the Lord spak, and Y shal doo. And I shal scater thee in to naciouns, and I shal wyndewe, or *blowe*^e, thee in to loondis; and I shal make thi vnclennes to fayle fro thee, and I shal weelde thee in the sijt of heithen men; and thou shalt wyte, for I the Lord. And the word of the Lord is maad to me, seiynge, Sone of man, the hous of Israel is turnyd in to drosse, or *syndre*; alle thes bras, and tyn, and yren, and leed, in the mydil of fourneys, ben maad drosse of siluer. Therfor thes thingis seith the Lord God, For that that ȝe alle ben turned in to drosse, therfor loo! I shal gedre ȝou in the mydil of Jerusalem, a gedrynge of siluer, and bras, and yren, and tyn, and leed, in the mydil of the fourneys; and I shal teende a fier in it, to welle togidre; so Y shal gedre ȝou in my woodnes, and in my wraththe, and I shal reste aȝen. And I shal welle ȝou togidir, and I shal gadre ȝou, and I shal kyndil ȝou in fier of my woodnes, and ȝe shulen be wellid togidre in the mydil of it. As siluer is wellid togidre in mydil of the fourneis, so shulen ȝe be

thingis of the fadir in thee, thei maden low in thee the vnclennesse of a womman in vnclene blood. And ech man wrouz̄te¹¹ abhomynacioun aȝens the wijf of his neiȝbore, and the fadir of the hosebonde defoulide his sones wijf vnleuefuli; a brother oppresside in thee his sister; the douȝtir of his fadir. Thei token ziftis at¹² thee, to schede out blood; thou tokist vsure and oueraboundaunce, and thou calengidist greedili thi neiȝboris, and thou hast forȝete me, seith the Lord God. Lo!¹³ Y haue smyte togidere myn hondis on thin aueryce, which thou didist, and on the blood which is sched out in the myddis of thee. Whether thin herte schal¹⁴ susteyne, ether thin hondis schulen haue power in the daies whiche Y schal make to thee? For Y^z the Lord spak, and Y schal do. And Y schal scaterē thee in to¹⁵ naciouns, and Y schal wyndewe thee in to londis; and Y schal make thin vnclennesse to faile fro thee, and Y schal welde¹⁶ thee in the sijt of hethene men; and thou schalt wite, that Y *am* the Lord. And¹⁷ the word of the Lord was maad to me, and he seide, Thou, sone of man, the hous¹⁸ of Israel is turned to me in to dros, *ether filthe of irun*; alle^a these *ben* bras, and tyn, and irun, and leed, in the myddis of furneis^b, thei ben maad the dros of siluer. Therfor the Lord God seith these thingis,¹⁹ For that alle ȝe ben turned in to dros, lo! Y schal gadere ȝou togidere in the myddis of Jerusalem, bi gadering^c togidre of siluer, and of latoun, and of irun, and of tyn, and of leed, in the myddis of furneis^d; and Y schal kindle ther ynne a fier, to welle togidere; so Y schal gadere ȝou togidere in my strong veniaunce, and in my wraththe, and Y schal reste. And Y schal welle ȝou togidere, and Y schal²¹ gadere ȝou togidere, and Y schal sette ȝou a fier in the fier of my strong veniaunce, and ȝe schulen be wellid togidere in the myddis therof. As siluer is wellid togi-²²

^a Om. A. ^b chalengist H. ^c which H. ^d suffre GH. ^e Om. GH.

^y of N. ^z Om. I. ^a and N. ^b a furneis IN. ^c the gaderyng I. ^d a furneis EFKIKMQRSU.

in the myddil of it; and 3e shulen wite, for
 Y the Lord, whanne Y haue shedde out
 23 myn indignacioun vpon 3ou. And the
 word of the Lord is maad to me, seiynge,
 24 Sone of man, sey to it, Thou art the vn-
 cleene loond, not reynyd togidir in the
 25 dai of woodnes. Coniurisoun of proph-
 etis in the myddil of it; as a lioun ror-
 ynge and takynge pray, thei deuoureden
 soule, *or lijf*, of the nedi man, and thei
 token priys; thei multiplieden widewis
 26 of it in the myddil of it. The preestis of
 it dispiseden my lawe, and defouleden
 my seyntuaries; thei hadden no difference
 bitwix hooli and vnholi, thei vndirstoden
 not bitwixe vnclene and clene thing; and
 thei turneden away her eyen fro my sabo-
 27 tis, and Y was defoulid in the myddil
 of it as wulues rauyshynge pray, for to
 shede out blood, and for to lese soulis,
 28 and gredili suyng wyngis. Forsothe
 the prophetis of it dawbiden hem with
 outen temperure, seyng veyn thingis,
 and dyuynge lesynges to hem, seiynge,
 Thes thingis seith the Lord God, whanne
 29 the Lord spak not. Puplis of the loond
 falsli chalengiden fals chalenge, and vio-
 lentli rauysheden the nedi man, and tour-
 nentiden the pore man; and thei oppress-
 iden the cumlyng with fals chalenge,
 30 with outen doom. And Y souzte ^o of
 hem a man, that shulde bitwene putte
 an hegge, and stonde sette euen azens
 me fro the loond, leste Y shulde distruye
 31 it, and Y foond not. And Y shedde out
 myn indignacioun vpon hem, and in the
 fier of my wraththe Y waastide hem; Y
 3eelde the weye of hem in to the heed of
 hem, seith the Lord God.

CAP. XXIII.

1 And the word of the Lord^h is maad to
 2 me, seiynge, Sone of man, two wymmen
 3 weren dou3tris of o modir, and thei diden

dere in the myddis of a furneis, so 3e
 schulen be in the myddis therof; and 3e
 schulen wite, that Y *am* the Lord, whanne
 Y haue sched out myn indignacioun on
 3ou. And the word of the Lord was maad 23
 to me, and he seide, Sone of man, seie 24
 thou to it, Thou art a lond vnclene, and
 not bireyned in the dai of strong ven-
 iauce. Sweringe togidere, *ether conspir-*
inge^e of profetis *is* in the myddis therof;
 as a lioun roringe and takinge prei, thei
 deuouriden men, thei token richessis and
 prijs; thei multiplieden widewis therof in
 the myddis therof. Preestis therof dispis- 26
 iden my lawe, and defouliden my seyntu-
 aries; thei hadden no difference bi-
 twix hooli thing and vnholi, thei vndur-
 stoden not bitwixe defoulid thing and
 cleene thing; and thei turneden awei her
 27 izen fro my sabatis, and Y was defoulid
 in the myddis of hem. The princes therof 27
 in the myddis therof *weren* as wolues
 rauyschinge prey, to schede out blood, and
 to leese men, and in suynge lucrif gredili.
 Forsothe the profetis therof pargetiden 28
 hem with out temperure, and se3en veyn
 thingis, and dyuyneden leesingis to hem,
 and seiden, The Lord God seith these
 thingis, whanne the Lord spak not. The 29
 puples of the lond calengiden fals caleng,
 and rauyschiden bi violence; thei turment-
 iden a nedi man and pore, and oppressiden
 a comeling bi fals caleng, with out doom.
 And^f Y souzte of hem a man, that schulde 30
 sette an hegge bitwixe, and stonde set
 azens me for the lond, that Y schulde
 not distrie it, and Y foond not. And Y 31
 schedde out on hem myn indignacioun,
 and Y wastide hem in the fier of my
 wraththe; Y^g zeldide the weie of hem on
 the heed of hem, seith the Lord God.

CAP. XXIII.

And the word of the Lord was maad to 1
 me, and he seide, Thou, sone of man, twei 2
 wymmen weren the dou3tris of o modir,

^f Om. *G pr. m. n.* ^g Om. *A.* ^h Lord God *n.*

^e *coniuracioun i.* ^f Om. *n.* ^g and Y *x.*

fornycacioun in Egipt, in her 3ongth thei diden fornyacioun; there the breestis, *or tetis*, of hem ben vndirled, and the tetis of her puberte, *that is, tyme of mariage*, ben broken. Forsothe the names of hem, Oolla the more, and Ooliba the lesse sister of hir. And Y hadde hem, and thei baren child, sones and dou3tris; sotheli the names of hem, Samarie Oolla, and Jerusalem Ooliba. Therfor Oolla dide fornyacioun vpon me, and wexe woode in to her loueres, in to Assiriens nei3ynge, clothid with iacynct, princis, and magistratis, 3onge men of coueiting, alle kny3tis, *or rydynge men*, stiers vp of horsis. And she 3af her fornyaciouns vpon hem, the chosyn sonys of alle Assiriens, alle and in alle in to whom she wexe woode, in the vnclennes of hem she is defoulid. More ouere and she lefte not hir fornyaciouns, whiche she hadde in Egipt; for whi and thei slepten with hir in the 3ongth of hir, and thei togidre braken the brestis of hir puberte, and shedden out her fornyacioun vpon hir. Therfor Y bitook hir in to the hoondis of hir louers, in to the hoondis of the sonys of Assur, vpon whos letchery she was woode. Thei vnhilliden the yuel fame of hir; thei token the sonys and dou3tris of hir, and slenen hir in swerd; and thei ben maad famous, *or sclaudrid*, wymmen, and thei diden domys in to hir. Which thing whanne hir sistir Ooliba hadde seen, she wexe woode in lecherie more than she, and she 3af vnchastili, *or with outen shame*, hir fornyacioun, ouer the fornyacioun of hir sister, to the sonys of Assiriens, to duykyss and magistratis comynge to hir, clothide with dyuerse cloth, to kny3tis that weren born in horsis, and 3onge men in noble fourme, *or shappli*, to alle men. And Y saw3 that o weye of bothe was defoulid, and she enceside hir fornyaciouns. And whanne she see3 men peyntid in a wal,

and diden fornyacioun in Egipt; in her 3onge wexynge age thei diden fornyacioun; there the brestis of hem weren maad low, and the tetis of the tyme of mariage of hem weren brokun. Forsothe the names of hem *ben*, Oolla, the more *sistir*, and Ooliba the lesse sistir of hir. And Y hadde hem, and thei childiden sones and dou3tris; certis the names of hem *ben* Samarie Oolla, and Jerusalem Ooliba. Therfor Oolla dide fornyacioun on me, and was wood on hir louyeris, on Assiriens nei3ynge, clothid with iacinct, princes, and magistratis, 3onge men of coueytise, alle kny3tis, and^h stieris of horsis. And sche 3af hir fornyaciouns on hem, on alle the chosun sones of Assiriens; and in alle on whiche sche was wood, sche was defoulid in the vnclennes of hem. Ferthermore and sche lefte not hir fornyaciouns, whiche sche hadde in Egipt; for whi and thei slepten with hir in the 3ongthe of hir, and thei braken the tetis of the tyme of mariage of hir, and thei scheden out her fornyacioun on hir. Therfor Y 3af hir in to the hondis of hir louyeris, in to the hondis of the sones of Assur, on whos letcherie sche was wood. Thei diskuyeriden the schenscipe of hir; thei token awei the sones and the dou3tris of hir, and killidenⁱ hir with swerd; and the wymmen weren maad famous, *that is, sclaudrid*, and thei diden domes in hir. And whanne hir sistir Ooliba hadde seyn this, sche was wood in lecherie more than that *sistre*, and 3af vnschamefastli hir fornyacioun on the fornyacioun of hir sistre, to the sones of Assiriens, to duykyss and magistratis comynge to hir, that weren clothid with dyuerse cloth, to kny3tis that weren borun on horsis, and to 3onge men with noble schap, to alle men. And Y si3 that o weie of both *sistris* was defoulid, and sche encreesside hir fornyaciouns. And whanne sche hadde seyn men peyntid in the wal, the ymagis

ⁱ *schap* GH.

^h Om. N. ¹ thei killiden I.

the ymagis of Caldeis expressid, *or* ¹⁵*opayd*, in colours, and gird the reyns with knyztis girdlis, and cappis died, *or* *steyned*, in the heedis of hem, the fourmes of alle duykis, liknes of the sonesk of Babiloyne, and of the loond of ¹⁶Caldeis, in whiche thei ben born; and she wexe woode azens hem in coueitise of hir eijen, and sente messageris to hem ¹⁷in to Caldee. And whanne sonys of Babiloyne cam to hir, to the couche of hir tetis, thei defouleden hir in her lecheries of defoulynge of maydynhod; and she is defoulid of¹ hem, and the soule of hir is ¹⁸fulfillid of hem. And she made nakid hir fornyaciouns, and discouerede hir euyl fame; and my soule wente away fro hir, as my soule hadde gon away fro hir ¹⁹sister. Forsothe she multipliede hir fornyaciouns, bithenkynge the dais of hir zongth, in whiche she dide fornyacioun ²⁰in the loond of Egipt. And she wexe woode bi letcherie vpon the liggyng bi of hem, whos flesschis ben as the flesschis of assis, and as fluxis, *or* *rennyngis*, of ²¹horsis the fluxis of hem. And thou hast visitide the grete trespassis^m of thi zongth, for thi brestis ben vndirled in Egipt, and the tēetis of thi pubertee ben ²²togidre brokyn. Therfor, thou Ooliba, thes thingis seith the Lord God, Loo! Y shal reyse alle thi louseris azens thee, of whiche thi soule is fulfid, and Y shal ²³gadere hem azens thee in cumpas; the sonys of Babiloyne, and alle the noble Caldeis, and tyrauntis, and princis, alleⁿ the sonys of Assyriens, and zonge men in noble fourme, duykis, and magistratis, alle princis of princis, and the named ²⁴stiers of horsis. And thei shulen come vpon thee, maad redy with chaare and wheel, the multitude of puplis shulen be armed azens thee on eche syde with hauberioun, and sheeld, and helme; and I shal zyue before hem doom, and thei ²⁵shulen deme thee in her domys. And Y

of Caldeis expressid with colouris, and ¹⁵gird on the reynes with kniztis girdlis, and cappis peyntid in^k the heedis of hem, the foormes of alle duykis, the licsesse of the sones of Babiloyne, and of the lond of Caldeis, in which thei weren borun; sche was wood on hem bi coucitise of hir ¹⁶ijen, and sche sente messangeris to hem in to Caldee. And whanne the sones of ¹⁷Babiloyne weren comun to hir, to the bed of tetis, thei defouliden hir in her letcheries of virgyns; and sche was defoulid of hem, and the soule of hir was fillid of hem. Also sche made nakid hir ¹⁸forniaciouns, and diskyuered hir schenschiipe; and my soule zede awei fro hir, as my soule hadde go awei fro hir sistir. For sche multiplied hir forniaciouns, and ¹⁹hadde mynde on the daies of hir zongthe, in whiche sche dide forniacioun in the lond of Egipt. And sche was wood in ²⁰letcherie on the liggyng bi of hem, whos fleischis ben as the fleischis of assis, and as the membris of horsis *ben* the membris of hem. And thou visitidist the grete ²¹trespas of thi zongthe, whanne thi brestis weren maad low in Egipt, and the tetis of the tyme of thi mariage weren brokun. Therfor, thou Ooliba, the Lord God seith ²²these thingis, Lo! Y schal reise alle thi louseris azens thee, of whiche thi soule was fillid, and Y schal gadere hem azens thee in cumpas; the sones of Babiloyne, ²³and alle Caldeis, noble and mizti men, and princes, alle the sones of Assiriens, and zonge men of noble foorme, duykis, and magistratis, alle princes of princes, and named stieris of horsis. And thei araid ²⁴with chare and wheel schulen come on thee, the multitude of puplis schulen be armed with haburioun, and scheeld, and basynet, azens thee on ech side; and Y schal zyue doom bifor hem, and thei schulen deme thee bi her domes. And Y schal ²⁵sette my feruour in thee, which thei schulen vse with thee in woodnesse; thei

^k Om. GH. ^l in A. ^m trespasse GH. ⁿ and alle H.

^k on INS.

shal putte myn enuye^o, or *wraththe*, in thee, which thei haunten with thee in woodnes; thei shulen kitte of thi noose and thin eeris, and whiche thingis shulen dwelle, thei shulen kytte of with swerd; thei shulen take thi sonys and thi dou3tris, and thi last shal be deuoured in fier.

26 And thei shulen vnclouthe thee thi clothis, and shulen take awei the vessels of thi 27 glorie. And Y shal make thi grete trespassis^p for to reste of thee, and thi fornyacioun of the loond of Egipt; nether thou shalt reyse thin eyen to hem, and thou shalt no more haue mynde of Egipt.

28 For thes thingis seith the Lord God, Loo! Y shal bitake thee in to the hoondis of hem whom thou hatidist, in to the hoondis of whyche thi soule is fulfillid.

29 And thei shulen doo with thee in haate, and thei shulen take alle thi traueilis, and shulen leeu thee nakid, and ful of euyf fame; and the euyf fame of thi fornyaciouns, shal be shewid. Thi greet 30 trespas and thi fornyaciouns han don thes thingis to thee; for thou didist fornyacioun after heithen men, amonge whom thou art defoulid in ydolis of hem.

31 Thou wandridist^q in the weye of thi sistir, and Y shal 3yue the cuppe of hir 32 in thin hoond. Thes thingis seith the Lord God, Thou shalt drynke the cuppe of thi sister, deep and brood; and thou shalt be in to scornynge, and vndirmowynge, whiche thou art moost able to take.

33 Thou shalt be fulfillid with drunkenes and sorewe, the cuppe of mournynge and heynes, the cuppe of thi sister Samarie.

34 And thou shalt drynke it, and drynke of vn to the drestis, and thou shalt deuoure the relyues of it, and thou shalt to-teere thi breestis, for I spak, seith the Lord 35 God. Therfor thes thingis seith the Lord God, For thou hast for3ete me, and caste me fer after thi bak, and thou beere thi grete trespassis^r and thi fornyaciouns.

36 And the Lord seith to me, seiynge, Sone

schulen kitte awei thi nose and thin eeris, and thei schulen sle with swerd tho thingis that weren left; thei schulen take thi sones and thi dou3tris, and thi laste thing schal be deuourid bi fier. And thei schulen 26 make thee nakid of thi clothis, and thei schulen take awei the vessels of thi glorie. And Y schal make thi greet trespasse to 27 reste fro thee, and thi fornyacioun fro the lond of Egipt; and thou schalt not reise thin 3zen to hem, and thou schalt no more haue mynde on Egipt. For the 28 Lord God seith these thingis, Lo! Y schal 3yue thee in to the hondis of hem whiche thou hatist, 'in to^l the hondis of hem of whiche thi soule was fillid, and thei schu- 29 len do with thee in hatrede. And thei schulen take awei alle thi trauels, and thei schulen leeu thee nakid, and ful of schenschiipe; and the schenschiipe of thi fornyaciouns schal be schewid. Thi greet trespas and thi fornyaciouns han do these 30 thingis to thee; for thou didist fornyacioun aftir hethene men, among whiche thou were defoulid in the idols of hem. Thou 3edist in the weie of thi sister, and 31 Y schal 3yue the cuppe of hir in thin hond. The Lord God seith these thingis, 32 Thou schalt drinke the cuppe of thi sistir, the depthe, and the broodnesse; thou that art most able to take, schalt be in to scornynge, and in to mouwyng. Thou 33 schalt be fillid with drunkenesse and sorewe, with the cuppe of mourenyng and of heynesse, with the cuppe of thi sister Samarie. And thou schalt drynke it, and 34 thou schalt drinke of til to the drastis, and thou schalt deuoure the relifs therof, and thou schalt to-reende thi brestis, for Y the Lord spak, seith the Lord God. Therfor the Lord God seith these thingis, 35 For thou hast for3ete me, and hast cast forth me bihynde thi bodi, bere thou also thi greet trespas and thi fornyaciouns. And the Lord God seide to me, and spak, 36 Sone of man, whether thou demest Ooliba

^o haat GH. ^p trespasse GH. ^q wandrist GH. ^r trespasse GH.

^l and into A *pr. m.*

of man, whether thou demyst Ooliba and Oolla, and shewist to hem the grete trespassis of hem? For thei han don auowtrie, and blood in the hoondis of hem, and thei diden fornyacioun with her ydolis; more ouere thei offren to hem her sonys for to be deuourid, whiche thei gendriden to me. But and this thing thei diden to me, thei defouleden my seyntuaries in that dai, and thei prophaneden, *or maden vnhoodi*, my sabotis. And whanne thei offreden her sonys to her ydolis, and entriden my seyntuarie in that day, for to defoule it, and also thei diden thes thingis in the mydil of myn hous. Thei senten to men comyng fro fer, to whom thei senten messengeris. And so loo! thei camen, to whom thou washidist thee, and al about anoyntidist thin eyen with oynement of wymmen, and art ourned with wommans atyre. Thou hast setyn in a bed moost fayr, and a bord is ourned before thee; thou puttidist my tymyame, *or encense*, and myn oynement vpon it. And a voys^s of multitude ioiynge^t without forth was in it; and in the men that weren led to of the multitude of men, and camen fro deseert, puttiden rengis in the hoondis of hem, and faire coronyns in the heedis of hem. And Y seide to hir, that is defoulid in auowtries, Now also this shal doo fornyacioun in hir fornyacioun. And thei wenten to hir as to a womman hoore, so thei entriden to Oolla and to Ooliba, cursid wymmen. Therfor thes men ben iust, thes shulen deme hem in doom of auowtres^u, and in dome of sheding out blood; for thei ben auowtraris, and blood in the hoondis of hem, and with her ydolis thei doon fornyacioun. Forsothe the Lord God seith thes thingis, 3it brynge the multitudis, and bitak hem in to noys and raueyn; and be thei stonyd with stoonys of puplis, and be thei doluen with swerdis of hem. Thei shulen sle the sones and

and Oolla, and tellist to hem the grete trespassis of hem? For thei diden auowtrie, and blood *was* in the hondis of hem, and thei diden fornyacioun with her idols; ferthermore and thei offriden to tho the sones whiche thei gendriden to me, for to be deuourid. But also thei diden this to me, thei defouleden my seyntuarie in that dai, and maden vnhoodi my sabotis. And whanne thei sacrifisiden her sones to her idols, and entriden in to my seyntuarie in that dai, that thei schulden defoule it, thei diden also these thingis in the myddis of myn hous. Thei senten to men comyng fro fer, to whiche thei hadden sent messengeris. Therfor lo! thei camen, to whiche thou waischidist thee, and anoyntidist thin izen with^m oynement of wymmen, and thou were ourned with wymmens atier. Thou satist in a ful fair bed, and a boord was ourned bifor thee; thou settidist myn encense and myn oynement on it. And a vois of multitude makynge ful out ioye was ther ynne; and in men that weren brouzt of the multitude of men, and camen fro desert, thei settiden vies in the hondis of hem, and faire coronns ou the heedis of hem. And Y seide to hir, that was defoulid in auoutries, Now also thisⁿ schal do fornyacioun in hir fornyacioun. And thei entriden to hir; as to a womman, an hoore, so thei entriden to Oolla and to Ooliba, cursid wymmen. Therfor these men ben iust, these schulden deme thilke *wymmen* bi the doom of auoutressis, and bi the doom of hem that scheden out blood; for thei ben auoutressis, and blood *is* in the hondis of hem, and thei diden fornyacioun with her idols. For the Lord God seith these thingis, Bringe thou multitudis to hem, and 3yue thou hem in to noise, and in to raueyn; and be thei stonyd with the stoonys of puplis, and be thei stikid togidere with the swerdis of hem. Thei schulden sle the sones and the douztris of hem, and thei

^s hoys AG sec. m. ^t goyng G pr. m. H. ^u anoutressis GH.

^m bi C E F G H I K M N P Q R S U X. ⁿ sche this l. ^o of l.

dou3tris of hem, and thei shulen brenne
 48 with fier the housis of hem. And Y shal
 doo awei greet trespas fro erthe; and alle
 wymmen shulen lerne, lest thei doon
 49 after the greet trespas of hem. And thei
 shulen 3yue 3our greet trespas vpon 3ou;
 and 3e shulen bere the synmys of 3our
 idolis, and 3e shulen wite, for I the Lord
 God.

CAP. XXIV.

1 And the word of the Lord is maad to
 me, in the nynthe 3eer, and in the tenthe
 moneth, the tenthe day of the moneth,
 2 seiyng, Sone of man, wrijt thou to thee
 the name of this dai, in whom the kyng
 of Babiloyne is confermyd a3ens Jerusa-
 3 lem to day. And thou shalt seye bi
 prouerbe a parable to the hous, terror to
 wraththe, and thou shalt speke to hem,
 Thes thingis seith the Lord, Put thou a
 brasen pot, sotheli put thou, and send in
 4 to it water; tak to a beest moost fat. Put
 togidre the gobetis of it in to it, eche
 good part, and the thi3, and the shuldre,
 5 chosyn and ful of boonus. And mak to
 gidre heepis of boonus vndir it; and the
 sethinge of it buylide vp, and the boonus
 6 ben ful sothen in the mydil therof. Ther-
 for thes thingis seith the Lord God, Woo
 to the citee of blodis, to the pot whos
 rust is in it, and the rust therof wente
 not out of it; caste it out bi partis, and
 bi his partis; soort, *or lot*, felle not vpon
 7 it. Forsothe the blood therof is in the
 mydil therof; he shedde it out vpon the
 moost cleer stoon, he shedde it not out
 vpon erthe, that it may be keuered with
 8 dust, that Y schulde lede in aboue myn in-
 dignacioun, and in veniaunce be^v vengid;
 Y 3aue the blood therof vpon the moost
 9 cleer stoon, lest it were keuered. Ther-
 for thes thingis seith the Lord God, Woo
 to the citee of bloodis, of whom I shal
 10 make greet hepe of stickis in fier; gadir
 the boonus, whom Y shal brenne with
 fier; fleshis shulen be waastid^w, and al

schulen brenne with fier the housis of
 hem. And Y schal do awei greet trespas 48
 fro the lond; and alle wymmen schulen
 lerne, that thei do not aftir the greet
 trespas of hem. And thei schulen 3yue 49
 3oure grete trespas on 3ou; and 3e schulen
 bere the synnes of 3oure idols, and 3e
 schulen wite, that Y *am* the Lord God^p.

CAP. XXIV.

And the word of the Lord was maad 1
 to me, in the nynthe 3eer, and in the
 tenthe monethe, in the tenthe dai of the
 monethe, and he seide, Thou, sone of man, 2
 write to thee the name of this dai, in
 which the king of Babiloyne is confermed
 a3ens Jerusalem to dai. And thou schalt 3
 seie bi a prouerbe a parable to the hous,
 terrere^q to wraththe, and thou schalt speke
 to hem, The Lord God seith these thingis,
 Sette thou a brasun pot, sette thou so-
 theli, and putte^r thou watir in to it. Take
 thou a beeste ful fat; gadere thou togi- 4
 dere the^s gobetis therof in^t it, ech good
 part, and the hi3, and the schuldre,
 chosun thingis and ful of boonys. Also 5
 dresse thou heepis of boonys vndur it; and
 the sething therof buylide out, and the
 boonys therof weren sodun in the myddis
 therof. Therfor the Lord God seith these 6
 thingis, Wo to the citee of bloodis, to the
 pot whos rust is ther ynne, and the rust
 therof 3ede not out of it; caste thou out
 it^u bi partis, and bi hise partis; lot felle
 not on it. For whi the blood therof is in 7
 the myddis therof; he schedde it out on a
 ful cleer stoon, he schedde not it out on
 erthe, that it mai be hilid with dust, that 8
 Y schulde bringe in myn indignacioun,
 and 'a venge^v bi veniaunce^w; Y 3af the
 blood therof on a ful cleer stoon, that it
 schulde not be hilid. Therfor the Lord 9
 God seith these thingis, Wo to the citee
 of bloodis, whos brennyng Y schal make
 greet; gadere thou togidre boonys, whiche 10
 Y schal kyndle with fier; fleischis schulen

^v Om. *g pr. m. h.* ^w waast *H.*

^p Om. *N.* ^q terror *me K.* ^r sende *CEFGHIKMNQRSUX.* ^s thi *N.* ^t in to *s.* ^u Om. *I.* ^v venge *I.*
^w my veniaunce *I.*

the making togidre shal be sothen, and
 11 boonus shulen faile. And put thou it
 void vpon coolis, that it wexe hoot, and
 the brasse therof melte, and the foulynge
 therof^x be wellid to gidre in the mydil
 therof, and the rust of it be waastid.
 12 With myche traueile it is^y maad in sweet,
 and the myche rust of it wente not out
 13 therof, nether bi fier. Thin vncleennes
 cursid; for I wolde clense thee, and
 thou art not clensid fro thi filthis; but
 nether thou shal be clensid eer, til Y shal
 make myn indignacioun for to reste in
 14 thee. I^z the Lord spak; it shal come,
 and Y shal doo, Y shal not passe, nether
 spare, nether Y shal be plesid; after thi
 weies and after thi fyndyngis to Y dem-
 15 ede thee, seith the Lord. And the word
 16 of the Lord is maad to me, seiynge, Sone
 of man, loo! Y take fro thee the desyrable
 thing of thin eyen in plage, *or wounde*,
 and thou shalt not mourne, nether weepe,
 17 nether thi teeris shulen flowe. Thou
 stillynge sorewe inward, thou shalt not
 make mournynge of^a deede men; be thi
 coroun about boundyn to thee, and thi
 schoon shulen be in thi feet, nether with
 clooth thou shalt veile, *or hijde*, mouthis,
 nether thou shalt ete meet^b of mourn-
 18 ynge men. Therfor Y spak to the puple
 in the mornynge, and my wijf is deed in
 the euenynge; and I dide, as he comaund-
 19 ide to me. And the puple seide to me,
 Whi shewist thou not to vs what thes
 20 thingis bitokenen, that thou dost? And
 Y seide to hem, The word of the Lord
 21 is maad to me, seiynge, Spek thou to the
 hows of Israel, Thes thingis seith the
 Lord God, Loo! Y shal defoule my seyn-
 tuarie, the pryde of 3our empyre, and
 desyrable thing of 3our eyen, and vpon
 which 3our soule dredith; and 3our sonys
 and 3our dou3ters, whom 3e laften, shulen
 22 falle in swerd. And 3e shulen doo, as Y
 dide; 3e shulen not hide mouthis with
 clooth, and 3e shulen not ete metis of

be wastid, and al the setting togidere
 schal be sodun, and boonys schulen faile.
 Also sette thou it voide on coolis, that the 11
 metal therof wexe hoot, and be meltid,
 and that the filthe therof be wellid togi-
 dere in the myddis therof, and the rust
 therof be wastid. It was swat bi myche 12
 trauel, and the ouer greet rust therof 3ede
 not out therof, nether bi fier. Thin vn- 13
 clenness is abhomynable, for Y wolde
 clense thee, and thou art not clensid fro
 thi filthis; but nether thou schalt be clensid
 bifore, til Y make myn indignacioun to
 reste in thee. Y the Lord spak; it schal 14
 come, and Y schal make, Y schal not
 passe, nethir Y schal spare, nether Y schal
 be plesid; bi thi weies and bi thi fynd-
 yngis Y schal deme thee, seith the Lord.
 And the word of the Lord was maad to 15
 me, and he seide, Thou, sone of man, lo! 16
 Y take awei fro thee the desirable thing of
 thin 3en in veniaunce, and thou schalt not
 weile, nether wepe, nether thi teeris schu-
 len flete doun. Weile thou beynge stille, 17
 thou schalt not make mourenyng of deed
 men; thi coroun be boundun aboute thin
 heed, and thi schoon schulen be in the
 feet, nether thou schalt hile the mouth
 with a cloth, nether thou schalt ete the
 metis of mourneris. Therfor Y spak to 18
 the puple in the morewtid, and my wijf
 was deed in the euentid; and Y dide in
 the morewtid, as he hadde comaundid to
 me. And the puple seide to me, Whi 19
 schewist thou not to vs what these thingis
 signefien, whiche thou doist? And Y 20
 seide to hem, The word of the Lord was
 maad to me, and he seide, Speke thou to 21
 the hous of Israel, The Lord God seith
 these thingis, Lo! Y schal defoule my
 seyntuarie, the pride of 3oure empire, and
 the desirable^x thing of 3oure 3en, and on
 which 3oure soule dredith; and 3oure sones
 and 3oure dou3tris, whiche 3e leften, schu-
 len falle bi swerd. And 3e schulen do, as 22
 Y dide; 3e schulen not hile mouthis with

^x of it GH. ^y Om. G pr. m. H. ^z Om. A. ^a in H. ^b metis GH.

^x desirable I.

23 men mournynge. 3e shulen haue corouns
in 3our heedis, and shoon in feet; 3e shu-
len not weile, ne wepe, but faile for leenes
in 3our wickidnessis; and eche man shal
24 sorewe to his brother. And Ezechiel
shal be to 3ou in to a wonder *bitoknyng*
thing to come; after alle thingis that he
dide, 3e shulen doo; whanne^c this thing
shal come, 3e shulen wite, for Y the Lord
25 God. And thou, sone of man, loo! in the
dai in which Y shal take fro hem the
strength of hem, and ioie of dignytee,
and desyre of her eyen, vpon which the
soulis of hem resten, the sones and the
26 dou3tris of hem; in that dai whanne a
man fleyng shal come to thee, that he
27 telle to thee; sotheli in that dai thi mouth
shal be openyd with hym that fleeth^d;
and thou shalt speke, and thou shalt not
be stille more; and thou shalt be to hem
in to a wonder, and 3e shulen wite, for I
the Lord.

cloth, and 3e schulen not ete the mete of
weileris. 3e schulen haue corouns in 3oure²³
heedis, and schoon in the feet; 3e schulen
not weile, nether 3e schulen wepe, but 3e
schulen faile in wretchidnesse, for 3oure
wickidnessis; and ech man schal weile to
his brother. And Ezechiel schal be to²⁴
3ou in to a signe of thing to comynge; bi
alle thingis whiche he dide, 3e schulen do,
whanne this thing schal come; and 3e
schulen wite, that Y *am* the Lord God.
And thou, sone of man, lo! in the dai in²⁵
which Y schal take awei fro hem the
strengthe of hem, and the ioie of dignyte,
and the desire of her 3en, on whiche the
soulis of hem resten, *caste awei* the sones
and dou3tris^y of hem; in that dai whanne²⁶
a man fleyng shal come to thee, to telle
to thee; in that dai sotheli thou schalt²⁷
opene thi mouth with hym that fledde;
and thou schalt speke, and schalt no more
be stille; and thou schalt be to hem in to
a signe of thing to comynge, and 3e schu-
len witen, that Y *am* the Lord.

CAP. XXV.

1 And the word of the Lord is maad to
2 me, seiynge, Sone of man, put thou thi
face azens the sonys of Amon, and thou
3 shalt prophecie of hem. And thou shalt
seie to the sonys of Amon, Here 3e the
word of the Lord God; thes thingis seith
the Lord God, For that that 3e seiden,
Wew! wew! *or scorn, or repref*, vpon my
seyntuarie, for it is polutid, and vpon
the loond of Israel, for it is desolatid,
and vpon the hous of Juda, for it is led
4 in to caitifdoom; therfor loo! Y shal
bitake thee to sones of the eeste in
to eritage, and thei shulen togidir sette
her fooldis in thee, and shulen putte her
tentis in thee; thei shulen ete thi fruytis,
5 and thei shulen drynke thi mylk. And
I shal 3yue Ramath in to dwellynge of
camelis, and the sonys of Amon in to
couche of beestis; and 3e shulen wite, for

CAP. XXV.

And the word of the Lord was maad 1
to me, and he seide, Thou, sone of man, 2
sette thi face azens the sones of Amon,
and thou schalt profesie of hem. And 3
thou schalt seie to the sones of Amon,
Here 3e the word of the Lord God; the
Lord God seith these thingis, For that
that 3e seiden, Wel! wel! on my seynt-
tuarie, for it is defoulid, and on the lond^z
of Israel, for it is maad desolat, and on
the hous of Juda, for thei ben led^a in to
to caitifte; lo! therfor Y schal 3yue thee 4
the sones of the^b eest in to eritage, and
thei schulen sette her foldis in thee, and
thei shulen sette her tentis in thee; thei
schulen ete thi fruytis, and thei schulen
drynke thi mylk. And Y schal 3yue Ra- 5
bath in to a dwellyng place of camels, and
the sones of Amon in to a bed of beestis;
and 3e schulen wite, that Y *am* the Lord.

^c and whan H. ^d flee H.

^y the dou3tris I. ^z hond A *pr. m.* ^a left A *pr. m.* ^b Om. N.

6 Y the Lord. For thes thingis seith the Lord God, For that that thou ioiedist with hoond, and smytidist with foot, and ioiedist of al thi wil vpon the loond 7 of Israel; therfor loo! Y shal stretche forth myn hoond vpon thee, and Y shal bitake thee in to rauyshinge of heithen men, and Y shal slee thee of puplis, and Y shal leese fro loondis, and togidre defoule; and 3e shulen wite, for Y the Lord. 8 Thes thingis seith the Lord God, For that that Moab and Seyr seyden, Loo! as alle heithen men the hous of Juda; 9 therfor loo! Y shal opyn the shulder of Moab of cytees, sotheli of his cytees and of his coostis, the noble of erthe, Bechiesmoth, and Beelmoth, and Cariathaym, to the sones of the este, with the sones of Amon. And Y shal 3eue it in to eritage, that the mynde of the sones of Amon be 11 namore in folkis, and in Moab Y shal make domes; and thei shulen wite, for I 12 the Lord. Thes thingis seith the Lord God, For that that Ydume dide veniaunce, that she shulde venge hir of the sones of Juda, and synnede trespasyng, 13 and axede veniaunce of hem; therfor thes thingys seith the Lord God, Y shal stretche out myn hoond vpon Ydume, and shal take away fro it man and beest, and Y shal make it deseert fro the south; and thei that ben in Dedan shulen falle 14 in swerd. And Y shal 3yue my veniaunce vpon Ydume, bi the hoond of my puple Israel; and thei shulen doo in Edom after my wraththe, and my woodnes; and thei shulen wite my veniaunce, 15 seith the Lord God. Thes thingis seith the Lord God, For that that Palestyns diden veniaunce, and vengiden hem silf with al inwit, sleyng and fulfillynge 16 oolde enemytees; therfor thes thingis seith the Lord, Loo! Y shal stretche out myn hoond vpon Palestyns, and Y shal slee the sleers, and Y shal lese the re- 17 lyues of the see cuntree; and Y shal doo in hem grete veniaunces, repreuyng in

For the Lord God seith these thingis, For 6 that that thou flappidist with hond, and smytidist with the foot, and ioiedist of al desijr on^e the lond of Israel; therfor 7 lo! Y schal stretche forth myn hond on thee, and Y schal 3yue thee in to rauyshyng of hethene men, and Y schal sle thee fro puplis, and Y schal leese thee, and al to-breke thee fro londis; and 3e schulen wite, that Y *am* the Lord. The Lord God 8 seith these thingis, For that that Moab and Seir seiden, Lo! the hous of Juda is as^d alle folkis; therfor lo! Y schal opene 9 the schuldre of Moab of citees, sotheli of citees therof and of the endis therof, the noble *citees* of the lond, Bethiesmoth, and^e Beelmoth, and Cariathaym, to the sones 10 of the eest, with the sones of Amon. And Y schal 3yue it in to eritage, that mynde of the sones of Amon be no more among hethene men, and in Moab Y schal make 11 domes; and thei schulen wite, that Y *am* the Lord. The Lord God^f seith these 12 thingis, For that that Ydumee dide veniaunce, that it avengide it silf of the sones of Juda, and synnede doynge trespas, and axide greetli veniaunce of hem; therfor 13 the Lord God seith these thingis, Y schal stretche forth myn hond on Idumee, and Y schal take awei fro it man and beeste, and Y schal make it desert of the south; and thei that ben in Dedan schulen falle bi swerd. And Y schal 3yue my ven- 14 iance on Idumee, bi the hond of my puple Israel; and thei schulen doo in Edom bi my wraththe, and bi my strong veniaunce; and thei schulen knowe my veniaunce, seith the Lord God. The^g Lord 15 God seith these thingis, For that that Palestyns diden veniaunce, and auengiden hem silf, with al wille sleyng, and fillyngelde enemytees; therfor the Lord God 16 seith these thingis, Lo! Y schal stretche forth myn hond on Palestyns, and Y schal sle sleeris, and Y schal leese the reme- nautis of the se coost; and Y schal make 17 grete veniaunces in hem, and Y schal re-

^e of s *sec. m.* ^d of FGIMNPQSUX. ^e Om. IN. ^f Om. N. ^g And the I.

woodnes; and thei shulen wite, for Y the Lord, whanne Y shal 3yue my veniaunce vpon hem.

CAP. XXVI.

1 And it is doon in the elleuenthe 3eer, in the first^e of the moneth, the word of
2 the Lord is maad to me, seiynge, Sone of man, for that that Tyrus seide of Jeru-
salem, Wew! *or ioye*, the 3atis of puplis
ben togidre broken, it is conuertid to
me; Y shal be fulfillid, it is deseert;
3 therfor thes thingis seith the Lord God,
Loo! Y vpon thee, Tyre; and Y shal
make many folkis for to stie vp to thee,
4 as the see flowynge stieth vp. And thei
shulen scatere the wallis of Tyre, and
thei shulen destruye the touris therof;
and I shal shaue the dust of it fro it,
and Y shal 3yue it in to a moost cleer
5 stoon. Driyng of nettis it shal be in the
mydil of the see, for Y spak, seith the
Lord God. And it shal be in to rauysh-
6 ynge to folkis. And the dou3ters therof
that ben in the feeld, shulen be slayn
with swerd; and thei shulen wite, for Y
7 the Lord. For thes thingis seith the
Lord God, Lo! I shal brynge to Tyre
Nabugodonosor, kyng of Babiloyne, fro
the north, kyng of kyngis, with horsis,
and charis, and horsmen, and cumpanye,
8 and greet puple. He shal slee bi swerd
thi dou3tris that ben in the feeld; and
he shal enuyroune thee with waardyngis,
and he shal brynge togider the heepe of
erthe in cumpas, and he shal reise vp
9 azens thee a sheld. And he shal tempre
engynes in maner of vynes, and engynes
in maner of wetheres in to thi wallis; and
he shal destruye thi touris in his aarmer.
10 With ynne flowynge of his^f horsis, the
dust of hem shal keuere thee; of the
sowne of horsmen, and wheelis, and charis
thi wallis shulen be moued; whanne he
shal goo in the 3atis, as bi entryngis of

preue in strong veniaunce; and thei schulen wite, that Y *am* the Lord, whanne Y schal 3yue my veniaunce on hem.

CAP. XXVI.

And it was doon in the enleuenthe 3eer, 1
in the firste *dai* of the monethe, the word
of the Lord was maad to me, and he
seide, Thou, sone of man, for that that 2
Tire seide of Jerusalem, Wel! the 3atis of
puplis ben brokun, it^b is turned to me;
Y schal be fillid, it is forsakun; therfor 3
the Lord God seith these thingis, Lo! Tire,
Y on thee; and Y schal make many folkis
to stieⁱ to thee, as the see flowynge stieth.
And thei schulen distrie the wallis of Tire, 4
and thei schulen distrie the touris therof;
and Y schal rase the dust therof fro it,
and Y schal 3yue it^k in to a 'moost clere^l
ston. Driyng of nettis schal be in the 5
myddis of the see, for Y spak, seith the
Lord God. And *Tire* schal be in to ra-
uysching to hethene men. And the dou3- 6
tris therof that ben in the feeld, schulen
be slayn bi swerd; and thei schulen wite,
that Y *am* the Lord. For whi the Lord 7
God seith these thingis, Lo! Y schal
brynge^m to Tire Nabugodonosor, theⁿ
kyng of Babiloyne, fro the north, the kyng
of kyngis, with horsis, and charis, and
knyztis, and with a cumpany, and greet
puple. He schal sle bi swerd thi dou3tris 8
that ben in the feeld, and he schal cum-
passe thee with strengthingis, and he schal
here togidere erthe in cumpas. And he
schal reise a scheeld azens thee, and he 9
schal tempre engynes lije vineres, and en-
gines *'that ben^o clepid* wetheris azens thi
wallis; and he schal distrie thi touris bi
his armure. Bi flowynge of his horsis, 10
the dust of tho schal hile thee; thi wallis
schulen be mouyd of the soun of knyztis,
and of wheelis, and of charis; whanne he
schal entre bi the 3atis, as bi entryngis of
a citee distried, with the clees of hise 11

^e firste day II. ^f Om. A.

^h and N. ⁱ stize vp I. ^k Om. A. ^l tiil I pr. m. ^m sende R sec. m. ⁿ Om. N. ^o Om. CEFCHI
KMNPQRSUX.

11 the citee destruyed, *or scatered*, with the feet of his horsis he schal defoule alle thi stretis. He schal sle bi swerd thi puple, and thi noble ymagis shulen falle in to
 12 erthe. Thei shulen waaste thi riȝtchessis, and thei shulen rauysche thi marchaundis; and thei shulen destruye thi wallis, and thei shulen vndir-turne thi ful clere housis, and thei shulen putte thi stoonus, and thi trees, and thi poudre in the mydil
 13 of watris. And Y schal make the multitude of thi songsters for to reste, and the sown of thin harpis shal namore be herd; and Y schal ȝyue thee in to a moost cleer
 14 stoon. Thou shalt be drynge of^g nettis in the mydil see^h, nether thou shalt more be bildid, for Y the Lord spak, seith the Lord
 15 God. Thes thingis seith the Lord God to Tire, Whether not of the soun of thi fall-ynge, and of the sorewyng of thi slayn men, whanne thei shulen be slayn in the mydil of thee, ylys shulen be moued to
 16 gider? And alle princis of the see shulen cum down froⁱ her seetis, and thei shulen doo awei her spuylis, and thei shulen caste awei her dyuerse clothingis, and thei shulen be clothid with greet dreed. In the erthe thei shulen sitte, and thei astonyed vpon thi sodeyn fal shulen
 17 wondre. And thei takynge to vpon thee^k lamentacioun, shulen seie to thee, How pershidist thou, noble citee, that dwellist in the see, which was stroong in the see with thi dwellers, whom alle men dred-
 18 den? Now shippis shulen wondre in the day of thi dreed, and ylis in the see shulen be sturblied, for that that no man
 19 goth out of thee. For thes thingis seith the Lord God, Whanne Y schal ȝyue thee a citee desolat, as cytees that ben not enhabitid, and Y schal leede to vpon thee the depnes, *or the see*, and manye watris
 20 shulen hille thee. And Y schal drawe thee down with hem that gon down in to the lake, to puple euerlastynge; and Y

horsis he schal defoule alle thi stretis. He schal sle bi swerd thi puple, and thi noble ymagis shulen falle down in to erthe. Thei schulen waste thi richessis,¹² thei schulen rauysche thi marchaundies; and thei schulen distrie thi wallis, and thei schulen distrie thin housis ful clere, and thi stoonys, and thi^p trees, and thei schulen putte thi dust in the myddis of watris. And Y schal make to reste the¹³ multitude of thi syngeris, and the sown of thin harpis schal no more be herd; and Y schal ȝyue thee in to a moost cleer¹⁴ stoon. Thou schalt be dryng of nettis, and thou schalt no more be bildid, for Y the Lord spak, seith the Lord God^q. The Lord God seith^r these thingis of¹⁵ Tire, Whether ilis schulen not be moued of the sown of thi fal, and of weiling^s of thi slayn men, whanne thei ben slayn in the myddis of thee? And alle the princis¹⁶ of the see schulen go down of her seetis, and thei schulen do awei her mentils, *ether spuylis^t of slayn enemyes*, and thei schulen caste awei her dyuerse clothis, and shulen be clothid with wondring^u. Thei shulen sitte in the erthe, and thei shulen be astonyed, and thei^v shulen wondre of^w thi sodeyn fal. And thei shulen¹⁷ take weilyng on thee, and schule seie to thee, Hou perschidist thou, noble citee, that dwellist in the see, that were strong in the see with thi dwelleris, whiche *dwelleris* alle men dreden? Now schippis¹⁸ schulen wondre in the dai of thi drede, and ilis in the see schulen be disturblid, for noon goith out of thee. For the Lord¹⁹ God seith these thingis, Whanne Y schal ȝyue thee^x a citee desolat, as the citees that ben not enhabitid, and Y schal bringe on thee the depthe of watris, and many watris schulen hille thee. And Y schal²⁰ drawe thee down with hem that goon down in to a lake, to the puple euerlastynge; and Y schal sette thee in the laste

^g Om. A. ^h of the see H. ⁱ of GH. ^k the G pr. m. K.

^p Om. A. ^q Om. N. ^r spak F. ^s the weiling CEFHIKMQRSU. ^t her spuylis CEFHIKMNQRSUX.
^u wondringis A. ^v Om. CEGIKMNPQRSUX. ^w on CEFHIKS. ^x thee to be I.

shal togidre sette thee in the last^k loond, as old wildirnes, with thes that ben lad forth in to the lake, that thou be not enhabited. Sotheli whanne I shal 3yue
 21 glorye in the loond of men lyuyng, I shal dryue thee in to nouzt, and thou shalt not be; thou sowzt azen shalt na-more be foundyn in to with outen ende, seith the Lord God.

CAP. XXVII.

1 And the word of the Lord is maad to
 2 me, seiynge, Therfor thou, sone of man,
 3 tak to vpon Tyre lamentacioun. And
 thou shalt seye to Tyre, that dwellith in
 the entre of the see, the marchaundisyng
 of puplis to many ylis, Thes thingis seith
 the Lord God, O! Tyre, thou seidist, Y
 4 am of perfijt fayrnes, and set in the herte
 of the see. Men of thi coostis that bild-
 5 iden thee, fulfilliden thi fayrnes; thei bild-
 iden thee with bechis of Sanyr, with alle
 makyngis of boord of the see; thei token
 cedre of Liban, for to make to thee a
 6 mast. Thei heweden okis of Baasan in
 to thin ooris, and thei maden to thee thi
 seetis of rowers of yuer of Ynde, and thi
 7 litil cabans of the ylis of Ytalie. Dyuerse
 bijs of Egipt is wouun to thee in to veyl,
 that it schulde be put in the mast; iasynt
 and purpur of the ylis Helysa ben maad
 8 thin hillynge. Dwellers of Sidon and
 Aradie weren thi rowers; thou Tyre, thi
 wijse men ben maad thi gouernours.
 9 Olde men of Bibly, and prudent men
 therof, hadden shipmen to the seruyce of
 thi diuerse purtenaunce to houshold; alle
 the shippis of the see, and the maryuers
 of hem, weren in the puple of thi mar-
 10 chaundise. Men of Pers, and Lidiense,
 and Libiense weren in thi cumpanye,
 or oost; men thi fizters hangiden sheld
 and helm in thee, for thin ournyng.
 11 Sonys of Aradi with thin oost weren
 vpon thi wallis in thi cumpas; but and
 Pigmeis, that weren in thi touris, hang-

loond, as elde wildirnessis, with hem that
 ben led down in to a lake, that thou be
 not enhabited. Certis whanne Y schal
 3yue glorye in the loond of lyueris, Y 21
 schal dryue thee in to nouzt, and thou
 schalt not be; and thou schalt be souzt,
 and thou schalt no more be foundun with
 outen ende, seith the Lord God.

CAP. XXVII.

And the word of the Lord was maad 1
 to me, and he seide, Therfor thou, sone 2
 of man, take weilyng on Tere. And thou 3
 schalt seie to Tere, that dwellith in the
 entryng of the see, to the marchaundie of
 puplis to many ilis, The Lord God seith
 these thingis, O! Tere, thou seidist, Y am
 of perfijt fairnesse, and Y am set in the 4
 herte of the see. Thei that ben in thi
 coostis that bildiden thee, filliden thi fair-
 nesse; thei bildiden thee with fir trees of 5
 Sanyr, with alle werkis of boordis of the
 see; thei token a cedre of the Liban, to
 make a mast to thee. Thei hewiden ookis 6
 of Bala in to thin ooris, thei maden to
 thee thi seetis of rowers of yuer of Ynde,
 and cabans of the ilis of Italie. Dyuerse 7
 bijs, *ether whijt silk*^z, of Egipt, was wouun
 to thee in to a veil, that it schulde be set
 in the mast; iacynt and purpur of the
 ilis of Elisa weren maad thin hiling. The 8
 dwelleris of Sidon and^a Aradians weren
 thi rowers; Tere, thi wise men weren
 maad thi gouernouris. The elde men of 9
 Biblos, and the prudent men therof, had-
 den schipmen to the seruyse of thi dy-
 uerse araye of houshold; alle the schippis
 of the see, and the schip men of tho, weren
 in the puple of thi marchaundie. Perseis, 10
 and Lidians, and Libians weren in thin
 oost; thi men werriours hangiden in thee
 a scheeld and helm, for thin ournyng.
 11 Sones Aradians with thin oost weren on
 thi wallis in thi cumpas; but also Pigmeis,
 that weren in thi touris, hangiden her

^k laft GH.^y A! CEFGLIMNPQRSUX. ^z Om. CHNQY. ^a and of is sec. m.

iden her arewgirdlis in thi wallis bi cum-
 12 pas; thei fulfilliden thi fayrnes. Cartagy-
 nensis, thi marchauntis, of multitude of
 alle ritchessis, with siluer, and yren, tyn,
 13 and leed thei fulfilliden thi fayris. Grece,
 and Tubal, *or Spayn*, and Mosoch, *or*
Capadocye, thei, thi biers, brouzten ser-
 uauntis and brasen vessels to thi puple.
 14 Of the hous Togorma thei brouzten to
 thi chepynge horsis, and horsmen, and
 15 mulis. Sonys of Dedan thi marchauntis;
 manye ilis the marchaundisyng of thin
 hoond, chaungiden togidre in thi prijs
 teeth of yuer, and of hebenyf, *that is, a*
tre that, after that it is kit, waxith hard
 16 *as stoon*. Syrus thi marchaunt, for the
 multitude of thi werkis thei puttiden
 forth in thi market, *or marchaundise*,
 gemme, and purpur, and clooth with dy-
 uerse colours, and bijs, and silk, and
 chodchod, *that is, precious marchaun-*
 17 *dise*. Juda and the loond of Israel, thei
 thi biers in the first whete, puttiden forth
 in thi fayris bawm, and hony, and oyle,
 18 and rosyn, *or gumme*. Damascene thi
 marchaunt, in multitude of thi werkis,
 and multitude of dyuerse ritchessis, in
 19 fat wiyn, in wullis of best colour. Dan,
 and Grece, and Mousel, settiden forth¹ in
 thi fayris yren wrouzt bi craft, myrre,
or precieuse gumme, and swete sauer-
 20 ynge spice, in thi marchaundise. Dedan
 21 thi biers, in tapetis for to sitte. Arabie
 and^m alle princis of Cedar, thei mar-
 chauntis of thin boond; with lambren,
 and wetheres, and kidis thi marchauntis
 22 camen to thee. The sellers of Saba and
 Reema, thei thi marchauntis, with alle
 the first swete sauryngge spicis, and pre-
 cious stoon, and gold, which thei put-
 23 tiden forth in thi market. Aram, and
 Chemye, and Eden, thi marchauntis;
 Saba, and Assur, and Thelnath, thi sell-
 24 ers. Thei thi marchauntis of manyfold
 wlappyngge thing, of iacynct and steyned
 clothis, with ymagis and precious rytch-

arowe casis in^b thi wallis bi^c cumpas;
 thei filliden thi fairnesse. Cartagynensis,¹²
 thi marchauntis, of the multitude of alle
 ritchessis filliden thi feiris, with siluer, and
 irun, with tyn, and leed. Greece, and¹³
 Tubal, and Mosoch, thei *wereu* thi mar-
 chauntis, and brouzten booude men and
 brasun vessels to thi puple. Fro the hous¹⁴
 of Thogorma thei brouzten horsis, and
 horse men, and mulis, to thi chepyng. The¹⁵
 sones of Dedan *wereu* thi marchauntis;
 many ilis the marchaundie of thin hond,
 chaungiden teeth of yuer, and of heben-
 nus, in thi prijs. Sirie *was* thi marchaunt,¹⁶
 for the multitude of thi werkis thei set-
 tiden forth in thi marcat gemme, and pur-
 pur, and clothis wouun dyuersli at the
 maner of scheeldis, and bijs, and seelk,
 and cochod, *ether auer de peis*. Juda and¹⁷
 the lond of Israel *wereu* thi marchauntis
 in the beste wheete, and settiden forth in
 thi feiris bawme, and hony, and oile, and
 resyn. Damassen *was* thi marchaunt, in¹⁸
 the multitude of thi werkis, in the mul-
 titude of dyuerse ritchessis, in fat wyne, in^d
 wollis of best colour. Dan, and Greece,¹⁹
 and Mosel, settiden forth in thi fairis irun
 maad suteli, gumme of^e myrre, and cala-
 mus, *that is, a spice swete smellyngge*, in
 thi marchaundie. Dedan *wereu* thi mar-²⁰
 chauntis, in tapitis to sitte. Arabie and²¹
 alle the princes of Cedar, thei *wereu* the
 marchauntis of thin hond; with lambren,
 and wetheris, and kidis thi marchauntis
 camen to thee. The silleris of Saba and²²
 of Rema, thei *wereu* thi marchauntis, with
 alle the beste swete smellyngge spices, and
 precieuse stoon, and gold, which thei set-
 tiden forth in thi marcat. Aran, and²³
 Chenne, and Eden, *wereu* thi marchauntis;
 Sabba, and Assur, and Chelnath, *wereu* thi
 silleris. Thei *wereu* thi marchaundis in²⁴
 many maneres, in fardels of iacinct and
 of clothis of many colours, and of pre-
 cious ritchessis, that wereu wlapid and
 boundun with coordis. Also schippis of²⁵

¹ forsothe *G pr. m. H.* ^m in *A.*

^b ON INS *sec. m.* ^c in *N.* ^d and *I.* ^e and *AL.* and of *S.*

25 essis, whiche weren wlapid and streyned
 togidre with coordis. And shippis of
 the see hadden cedris in her marchaun-
 disis; thi princis in thi marchaundise;
 and thou art fulfillid, and art glorified
 26 fulnyche in the herte of the see. In
 manye watris thi rowers, *or mareners*,
 ledden thee to; the south wynde defoul-
 27 ide thee in the herte of the see. Thi
 ritchessis, and thi tresours, and thi many
 fold instrument, thi mareneres, and thi
 gouvernours that helden thi purtenaunce
 of houshold, and weren bifore to thi pu-
 ple, *or souerayns*, and men thi fizters
 that weren in thee, with al thi multitude
 that is in the mydil of thee, shulen falle
 in toⁿ the herte of the see. In the dai of
 28 thi fallynge of the soun of crye of thi
 gouvernours multitude of shippis shulen
 29 be disturbid^o togidre; and alle men
 that helden oor, shulen cum doun of her
 shippis. Mareners and alle gouvernours
 of the see shulen stoonde vpon the loond;
 30 and thei shulen weile vpon thee with
 greet vois, and shulen crye bitterli, and
 shulen caste powdre, *or dust*, in her
 heedis, and shulen be spreyned togidre
 31 with asshen^p. And thei shulen shaue
 vpon thee ballidness, and shulen be gyrd
 with hairis, and shulen wepe thee in bit-
 ternes of soule, in moost bitter wepynge.
 32 And thei shulen take to vpon thee a
 weping soong, and shulen weile thee, Who
 is as Tyre, that wax doumb in the mydil
 33 of the see? Which in the outgoynge of
 thi marchaundises of the see fulfillidist
 manye puplis; in the multitude of thi
 ritchessis, and thi puplis thou madist
 34 riche kyngis of erthe. Now thou art de-
 foulid of the see, in depnessis of watris;
 thi ritchessis and al thi multitude that
 35 was in mydil of the see fellen doun. Alle
 dwellers of ylis wondreden greetli vpon
 thee, and^q the rowers, *or the kyngis*, of
 hem. Alle smytyn with tempest chaung-
 36 iden cheris; marchauntis of puplis hiss-

the see hadden cedris in her marchaun-
 dies; thi princes *weren* in thi marchaundie;
 and thou were fillid, and were glorified
 greetli in the herte of the see. Thi rowers 26
 brouzten thee in many watris, the south
 wynd al to-brak thee; in the herte of the
 see *weren* thi ritchessis, and thi tresours, 27
 and thi many fold instrument. Thi schip
 men, and thi gouvernours that helden thi
 purtenaunce of houshold, and weren soue-
 reyns of thi puple, and thi men werriours
 that weren in thee, with al thi multitude
 which is in the myddis of thee, schulen
 falle doun in the herte of the see, in the
 dai of thi fallynge. Schippis schulen be 28
 disturblid of the soun of the cry of thi
 gouvernours; and alle men that helden oore, 29
 schulen go doun of her shippis. Ship-
 men and alle gouvernours of the see shulen
 stonde in the lond; and schulen zelle on 30
 thee with greet vois. And thei shulen cry
 bitterli, and thei schulen caste poudur on
 her heedis, and schulen be spreynt with
 aische. And thei schulen shaue ballid- 31
 nesse on thee, and schulen be gird with
 hairis, and thei schulen biwepe thee in
 bitternesse of soule, with most bittir wep-
 yng. And thei schulen take on thee a 32
 song of mourenyng, and thei schulen bi-
 weile thee, Who is as Tire, that was
 doumb in the myddis of the see? And 33
 thou, *Tire*, fillidist many puplis in the
 goyng out of thi marchaundies of the
 see; in the multitude of thi ritchessis, and
 of thi puplis, thou madist riche the kingis
 of erthe. Now thou art al to-brokun of 34
 the see, in the depthis of watris. Thi rich-
 essis and al thi multitude that was in
 the myddis of thee fellen doun; alle the 35
 dwelleris of ilis and the kyngis of tho
 weren astonyed on thee. Alle thei weren
 smytyn with tempest, and chaungiden
 cheris; the marchauntis of puplis hiss- 36
 iden on thee. Thou art brouzt to nouzt,
 and thou schalt not be til 'in to^s with
 outen ende.

ⁿ Om. *G pr. m. H.* ^o sturblid *GH.* ^p asche *G.* askys *H.* ^q in *A.*

iden, *or scorniden*, vpon thee. Thou art led forth to nouzt, and thou shalt not be til in to with outen eende.

CAP. XXVIII.

1 And the word of the Lord is maad to
2 me, seiynge, Sone of man, sey thou to
the prince of Tyre, Thes thingis seith
the Lord God, For that that thin herte
is lift vp, and thou seidist, Y am God,
and Y satte in the chaier of God, in the
herte of the see, whanne thou art man
and not God, and hast zouen thin herte
3 as the herte of God; loo! thou art
wyser than Danyel, eche priue thing is
4 not hid fro thee; in thi wisdam and
prudence thou madist to thee strength,
and hast wonne to thee gold and siluer
5 in thi tresours; in multitude of thi wis-
dam, and in thi marchaundise thou mul-
tipliedist to thee strength, and thin herte
6 is lift vp in thi strength; therfor thes
thingis seith the Lord God, For that thin
herte is reisid vp as the herte of God,
7 therfor loo! Y shal lede to thee^s aliens,
moost stronge of folkis. And thei shulen
make nakid her swerdis on the^{ss} fairnes
of thi wisdam, and shulen defoule thi
8 feyrnes. Thei shulen slee, and drawe
doun thee; and thou shalt die in the
perishynge of slayn men, in the herte
9 of the^t se. Whether thou seiynge shalt
speke, Y am God^u, before men^v sleyng
thee, whanne thou art man, and not God?
10 In the hoond of men sleyng thee, in
death of vncircumcydid men, thou shalt
die in the hoond of aliens; for Y spak,
11 seith the Lord God. And the word of
the Lord is maad to me, seiynge, Sone
of man, reys weilynge vpon the kyng of
12 Tyre; and thou shalt sey to him, Thes
thingis seith the Lord God, Thou a sig-
net of liknes, ful of wisdam, perfijt in
13 fayrnes, was^w in delicis of paradise^x of
God. Eche precious stoon thi keuerynge,

CAP. XXVIII.

And the word of the Lord was maad¹
to me, and he seide, Sone of man, seie²
thou to the prince of Tire, The Lord God
seith these thingis, For thin herte was
reisid, and thou seidist, Y am God, and
Y sat in the chaier of God, in the herte
of the see, sithen^h thou art man and not
God, and thou zauest thin herte as the
herte of God; lo! thou art wisere than³
Danyel, ech priuete is not hid fro thee;
in thi wisdom and prudence thou madist⁴
to thee strengthe, and thou gatist to thee
gold and siluer in thi tresouris; in the⁵
multitude of thi wisdom, andⁱ in thi
marchaundie thou multipliedist to thee
strengthe, and thin herte was reisid in
thi strengthe; therfor the Lord God seith⁶
these thingis, For thin herte was reisid
as the herte of God, therfor lo! Y schal⁷
brynge on thee aliens, the strongeste of
hethene. And thei schulen make nakid
her swerdis on the fairnesse of thi wis-
dom, and thei schulen defoule thi fair-
nesse. Thei schulen sle, and drawe doun⁸
thee; and thou schalt die bi the^k deth of
vncircumcidid men, in the herte of the
see. Whether thou schalt seie, and speke,⁹
Y am God, bifore hem that sleen thee;
sithen^l thou art a man, and not God? In¹⁰
the hond of hem that sleen thee, bi deth
of vncircumcidid men, thou schalt die in
the hond of aliens; for Y the Lord spak,
seith the Lord God. And the word of¹¹
the Lord was maad to me, and he seide,
Thou^m, sone of man, reise thou weilyng
on the kyng of Tire; and thou schalt seie¹²
to hym, The Lord God seith these thingis,
Thou a preenteⁿ of licnesse, ful of wis-
dom, perfijt in fairnesse, were in delicis^o
of paradijis of God. Ech precieuse stoon

^s on thee G. oon of the H. ^{ss} thi A. ^t Om. AG pr. m. ^u Om. A. ^v me A. ^w waast GH. ^x a para-
dise K.

^b sith I. ⁱ Om. A. ^k Om. I. ^l sith I. ^m Om. CEF GHIKMN PQRSUX. ⁿ preentere NS sec. m. ^o the
delicis C F G H I K M N P Q R S U X.

sardius, topacius, and iaspis, crisolitus, and onix, and berillus, saphirus, and carbuncle, and smaragd; and gold the werk of thi fairnes, and thin hoolis ben maad redy, in the day in which thou art maad.

14 Thou cherub streijt forth, and keuerynge; and I putte^y thee in the hooli hil of God. In the mydil of fijry stoonus thou walk-

15 idist, perfijt in thi weies fro the dai of thi makynge, til wickidnes is foundyn in

16 thee. In the multitude of thi marchaundise `thin entrailis ben fulfillid with wickidnesse^z, and thou synnedist; and Y keste thee out of the hil of God, and I lost thee, thou cherub keuerynge, of the mydil

17 of fryr stoonus. And thin herte is reysid vp in thi fairnes, thou lostist thi wisdam in thi fayrenes. Y keste thee down in to erthe, Y 3aue thee before the face of

18 kyngis, that thei shulden see thee. In multitude of thi wickidnessis, and in wickidnes of thi marchaundise thou defouledist thin halewyng; therfor Y shal brynge forth fier fro the mydil of thee, which shal ete thee; and Y shal 3yue thee in to asshe on the erthe, in sizte of alle

19 men seyng thee. Alle men that shulen see thee in folkis, shulen wondre greetli vpon thee; thou art maad nou3t, and thou shalt not be in to with outen ende.

20 And the word of the Lord is maad to

21 me, seiynge, Sone of man, put thi face azens Sidon, and thou shalt prophecie of

22 it; and thou shalt seie, Thes thingis seith the Lord God, Loo! Y to thee, Sydon, and Y shal be glorified in the mydyl of thee; and thei shulen wite, for Y the Lord, whanne I shal doo in it domys,

23 and Y shal be halewid in it. And Y shal sende to it pestilence and blood in the stretis therof, and men slayn shulen falle in the mydil therof bi swerd bi cumpas; and thei shulen wite, for Y the Lord God.

24 And it^a shal no more be to^b the hows of Israel hirtyng of bitternes, and a thorn brengynge in sorewe on eche side bi

was thin hilyng, sardius, topacius, and iaspis, crisolitus, and onix, and birille, safire, and carbuncle, and smaragde; also gold was the werk of thi fairnesse, and thin hoolis weren maad redi, in the dai in which thou were maad. Thou were che- 14

rub holdun forth, and hilyng; and Y settide thee in the hooli^p hil of God. In the myddis of stoonus set a fier thou 3edist, perfit in thi weies fro the dai of thi¹⁵ makynge, til wickidnesse was foundun in thee. In the multitude of thi marchaundie¹⁶ thin ynnere thingis weren fillid of wickidnesse, and thou didist synne; and Y castide thee out of the hil of God, and, thou cherub hilyng fer, Y loste thee fro the myddis of stoonys set a fier. And thin¹⁷ herte was reisid in thi fairnesse, thou lostist thi wisdom in thi fairnesse. Y castide thee down in to erthe, Y 3af thee bifore the face of kingis, that thei schulden se thee. In the multitude of thi wickid-¹⁸nessis^q, and in wickidnesse^r of thi marchaundie thou defoulidist thin halewyng; therfor Y schal brynge forth fier of the myddis of thee, that schal ete thee; and Y schal 3yue thee in to aische on erthe, in the sizt of alle men seyng thee. Alle men¹⁹ that schulen se thee among hethene men, schulen be astonyed on thee; thou art maad nou3t, and thou schalt not be with outen ende. And the word of the Lord²⁰ was maad to me, and he seide, Thou, sone²¹ of man, sette thi face azens Sidon, and thou schalt profesie of it; and schalt seie,²² The Lord God seith these thingis, Lo! Y to thee, Sidon, and Y schal be glorified in the myddis of thee; and thei schulen wite, that Y am the Lord, whanne Y schal do domes in it, and Y schal be halewid ther ynne. And Y schal sende pestilence²³ in to it, and blood in the stretis therof, and slayn men bi swerd schulen falle down in the myddis therof bi cumpas; and thei schulen wite, that Y am the Lord God. And there schal no more be an hirtyng²⁴

^y putted GH. ^z Om. A. ^a ther G sec. m. ^b Om. A. into H.

^p Om. N. ^q wickidnesse 1 pr. m. ^r the wickidnesse CEFHGKMPQRSUX. thi wickidnessis IN.

cumpas of hem that ben aduersaries to hem; and thei shulen wite, for Y the Lord
 25 God. Thes thingis seith the Lord God, Whanne I shal gadre the hows of Israel of puplis, in whiche thei ben scaterid, Y shal be halewid in hem before folkis.
 26 And thei shulen dwelle in her loond, which Y 3aue to my seruaunt Jacob. And thei shulen dwelle sikir in it, and shulen bilde housis, and shulen plaunte vijn 3erdis, and thei shulen dwelle tristili, whanne Y shal doo domys in alle men that ben aduersaries to hem bi cumpas; and thei shulen wite, for Y the Lord God of hem.

CAP. XXIX.

1 In the tenthe 3eer, in the twelueth moneth, in o day of the moneth, the word of the Lord is maad to me, seiynge,
 2 Sone of man, put thi face azens Pharao, kyng of Egipt; and thou shalt prophecie
 3 of hym, and of al Egipt. Spek thou, and thou shalt seie, Thes thingis seith the Lord God, Loo! Y to thee, Pharao, kyng of Egipt, greet dragoun, that liggist in the mydil of thi flodis, and thou seist, The flood is myn, and Y made mysilf.
 4 And Y shal putte a bridil in thi cheekis, and Y shal glewe to gidre the fisshis of thi floodis to thi scalis; and I shal drawe thee out of the mydil of thi flodis, and alle thi fisshis shulen cleue to
 5 thi scalis. And Y shal caste thee fer in to deseert, and alle fisshis of thi flood; vpon the face of erthe thou shalt falle, thou shalt not be gadrid vp, nether gadrid to gidre; to beestis of erthe, and to volatils of heuene Y 3aue thee for to be
 6 deuourid. And alle the dwellers of Egipt shulen wite, for I the Lord. For that that thou was^c a staf of reed to the hows of
 7 Israel, whanne thei token thee to^d hoond, and thou art broken to gidre, and hast drawe al the shuldre of hem, and hem

of bitternesse to the hous of Israel, and a thorn bryngynge in sorewe on ech side bi the cumpas of hem that ben aduersaries to hem; and thei schulen wite, that Y *am* the Lord God. The Lord God seith these
 25 thingis, Whanne Y schal gadere togidere the hous of Israel fro puplis, among whiche thei ben scaterid, Y schal be halewid in hem bifor hethene men. And thei schulen dwelle in her lond, which Y 3af to my seruaunt Jacob. And thei schulen dwelle
 26 sikir ther ynne, and thei schulen bilde housis, and thei schulen plaunte vynes, and thei schulen dwelle tristili, whanne Y schal make domes in alle men that ben aduersaries to hem bi cumpas; and thei schulen wite, that Y *am* the Lord God of hem.

CAP. XXIX.

In the tenthe 3eer, in the twelueth moneth, in the firste dai of the moneth, the word of the Lord was maad to me, and he seide, Thou, sone of man, sette
 2 thi face azens Farao, king of Egipt; and thou schalt profesie of hym, and of al Egipt. Speke thou, and thou schalt seie,
 3 The Lord God seith these thingis, Lo! Y to thee, thou Farao, kyng of Egipt, thou grete dragoun, that liggist in the myddis of thi floodis, and seist, The flood is myn, and Y made mysilf. And Y schal
 4 sette a bridil in thi chekis, and Y schal glue the fisshis of thi floodis to thi scalis; and Y schal drawe thee out of the myddis of thi floodis, and alle thi fisshis schulen cleue to thi scalis. And Y schal caste thee
 5 forth in to desert, and alle the fisshis of thi flood; on the face of erthe thou schalt falle down, thou schalt not be gaderid, nethir schalt be gaderid togidere; to the beestis of erthe, and to the volatils of the eir Y 3af thee to be deuourid. And alle
 6 the dwellers of Egipt schulen knowe, that Y *am* the Lord. For that that thou were a staf of rehed to the hous of Israel, whanne thei token thee with hond, and
 7 thou were brokun, and to-rentist ech

^c wast *G pr. m.* were *H.* ^d to bi *G pr. m. H.* to thee bi the *G sec. m.*

lenynge, *or trustinge*, vpon thee, thou art maad lital, and hast dissoluyd, *or vndon*, alle the reynes of hem; therfor thes thingis seith the Lord God, Loo! Y shal leede to on^e thee swerd, and I shal slee of thee man and beest; and the loond of Egipt shal be in to deseert and wildirnes, and thei shulen wite, for Y the Lord. For that that thou seidist, The flood is myn, and I made it, therfor loo! Y to thee, and to^f thi floodis. And Y shal 3yue the loond of Egipt in to wildernessis^g distried bi swerd, fro the 'tour Syens til to^h the termys of Ethiope. The foot of man shal not passe bi it, nether foot of beest shal goo in it, and it shal not be enabitid fourti 3eeris. And Y shal 3eue the loond of Egipt deseert, *or forsakyn*, in the mydil of deseert loondisⁱ, and the cytees therof in the mydil of citees vndir turned shulen be desolat fourty 3eris. And Y shal scaterre Egipcians in to naciouns, and Y shal wyndewe hem in to loondis. For thes thingis seith the Lord God, After the ende of fourti 3eeris Y shal gedre Egipt fro puplis, in whiche thei were scatered; and Y shal lede a3en the caitifte of Egipt. And Y shal sette hem 'to gydre^k in the loond of Phatures, in to the loond of her natiuyte; and thei shulen be there in to a meke, *or lowe*, kyngdan, and among other rewmes it shal be the mekest, and it shal namore be reysid on naciouns. And Y shal make hem lital, lest thei be lordis to folkis; nether thei shulen be more to the hous of Israel in trist, techynge wickidnes, that thei flee, and sue hem; and thei shulen wite, for Y the Lord God. And it is maad in the seuenthe and twenty^l 3eer, in the first, in oon of the moneth, the word of the Lord is maad to me, seiynge, Sone of man, Nabugodonor, kyng of Babiloyne, made his oost for to serue in greet seruyce a3ens Tyre;

schuldre of hem, and whanne thei restiden on thee, thou were maad lesse, and thou hast discourfortid^s alle the reynes of hem; therfor the Lord God seith these thingis, Lo! Y schal bringe a swerd on thee, and Y schal sle of thee man and beeste; and the lond of Egipt schal be in to desert, and in to wildirnesse, and thei schulen wite, that Y *am* the Lord. For that that thou seidist, The flood is myn, and Y made it, therfor lo! Y to thee, and to thi floodis. And Y^t schal 3yue 'in to^u wildirnesses^v the lond of Egipt distried bi swerd, fro the tour of Siens til to the termes of Ethiopie. The foot of man schal not passe bi it, nether the foot of beeste schal go in it, and it schal not be enabitid in fourti 3eer. And Y schal 3yue the lond of Egipt forsakun, in the myddis of londis forsakun, and the citees therof in the myddis of a citee distried, and the schulen be desolat bi fourti 3eer. And Y schal scaterre Egipcians in to naciouns, and Y schal wyndewe hem in to londis. For the Lord God seith these thingis, After the ende of fourti 3eer Y schal gaderre togidere Egipt fro puplis, among whiche thei weren scaterid; and Y schal bringe a3en the caitifte of Egipte. And Y schal sette hem in the lond of Phatures, in the lond of her birthe; and thei schulen be there in to a meke rewme, and among othere rewmes it schal be most low, and it schal no more be reysid ouer naciouns. And Y schal make hem lesse, that thei regne not on hethene men; and thei schulen no more be to the hous of Israel in trist, techinge wickidnesse, that thei fle, and sue hem; and thei schulen knowe, that Y *am* the Lord God. And it was don in the seuene and twentithe 3eer, in the firste *monethe*, in the firste *dai* of the monethe, the word of the Lord was maad to me, and he seide, Thou, sone of man, Nabugodonor, kyng of Babiloyne, made

^e vpon GH. ^f Om. G pr. m. H. ^g wilderness H. ^h comelyngis in to H. ⁱ his loondis H. is loondis G pr. m. ^k Om. A. ^l twentithe H.

^s loosid, ether discourfortid CEF GHIKMN PQRSUX.

^t Om. s.

^u to thee s.

^v wildirnesse A.

eche heed maad ballid, and eche shuldre is vnheerid, and hijre is not zoldyn to hym, nether to his oost of Tyre, for the seruyce in which he seruede to me azens
 19 it. Therfor thes thingis seith the Lord God, Loo! Y shal zyue Nabugodonosor, kyng of Babiloyne, in the loond of Egipt, and he shal take the multitude of it; and he shal take by pray the raueynes therof, and he^l schal^m rauysshe the spuylis of it,
 20 and it shal be hijre to the oost of hym, and to the werk for which he seruede azens it; Y zaue to hym the loond of Egipt, for that that he traueilde to me, seith the
 21 Lord God. In that dai an horn shal sprynge to the hous of Israel, and to thee Y shal zeue a mouthe opened in the mydil of hem; and thei shulen wite, for Y the Lord.

CAP. XXX.

1 And the word of the Lord is maad to me, seiynge, Sone of man, prophecy thou, and sey, Thes thingis seith the Lord God,
 3 Gowle ze, Woo! woo! to the dai, for the dai is ny³; and the dai of the Lord nei³-eth, a dai of cloude. The tyme of hethen
 4 men shal be; and swerd shal come in to Egipt, and dreed shal be in Ethiopie, whanne men woundid shulen falle down in Egipt, and the multitude therof shal be taken awei, and the fundamentis
 5 therof destroyed. Ethiopie, and Libie, and Lidij, and al other comoun puple, and Chubⁿ, or *Arabie*, and the sones of boond of pees with hem bi swerd shulen falle.
 6 Thes thingis seith the Lord God, And men vndir settinge Egipt shulen togidre falle down, and pryde of lordship therof shal be destroyed^o; fro the tour of Syenes by swerd thei shulen falle down ther yn,
 7 the Lord of oostis seith. And thei shulen be scatered in mydil of loondis desolatid, and the cytees therof shulen be in
 8 the mydil of deseert cytees. And thei

his oost to serue bi greet seruyce azens Tire; ech heed *was* maad ballid, and ech schuldir was maad bare of heer, and meede was not zoldun of Tire to hym, nether to his oost, for the seruyce bi which he seruede to me azens it. Therfor the Lord
 19 God seith these thingis, Lo! Y schal zyue Nabugodonosor, kyng of Babiloyne, in the lond of Egipt, and he schal take the multitude therof; and he schal take in preye the clothis therof, and he schal rauysche the spuylis therof, and ineede schal be to his oost, and to the werk for which he
 20 seruyde to me azens it; and Y zaf the lond of Egipt to hym, for that that he traueilde to me, seith the Lord God. In that dai
 21 an horn of the hous of Israel schal come forth, and Y schal zyue to thee an open mouth in the myddis of hem; and thei schulen wite, that Y *am* the Lord.

CAP. XXX.

And the word of the Lord was maad¹ to me, and he seide, Sone of man, profesie² thou, and seie, The Lord God seith these thingis, Zele ze, Wo! wo! to the dai, for³ the dai is ni³; and the dai of the Lord nei³ith, the dai of a cloude. The tyme of hethene men schal be; and a swerd schal⁴ come in to Egipt, and drede schal be^w in Ethiopie, whanne woundid men schulen falle down in Egipt, and the multitude therof schal be takun awei, and the fundamentis therof schulen be distried. Ethi-⁵ opie, and Libie, and Lidiens, and al the residue comyn puple, and Chub, and the sones of the lond of boond of pees schulen falle down bi swerd with hem. The Lord
 6 God seith these thingis, And thei that vndursetten Egipt schulen falle down, and the pride of the lordschipe therof schal be distried; fro the tour of Sienes thei schulen falle bi swerd ther ynne, seith the
 Lord^y of oostis. And thei schulen be di-⁷ stried in the myddis of londis maad desolat, and the^x citees therof schulen be in

¹ Om. H. ^m Om. AH. ⁿ Cherub G pr. m. H. ^o Om. A.

^w not be A pr. m. CEFH pr. m. K pr. m. MQU. ^x Om. IN. ^y Lord God A pr. m.

shulen wite, for Y the Lord God, whanne
 Y shal 3yue fier in Egipt, and alle the
 9 helpers therof shulen be defoulid. In
 that dai messengeris shulen go out fro my
 face in greet shippis, for to defoule, or
destruye, the trust of Ethiopie; and dreed
 shal be in hem in the dai of Egipt, for
 10 with outen doute it shal come. Thes
 thingis seith the Lord God, And Y shal
 make the multitude of Egipt for to ceesse
 in the hoond of Nabugonosor, kyng of
 11 Babiloyne. He and his puple with hym,
 the strongest of folkis, shulen be led to,
 for to leese the loond; and thei shulen
 drawe out her swerdis on Egipt, and thei
 12 shulen fulfille thee with slayn men. And
 Y shal make the botmes of floodis drye,
 and Y shal bitake the loond in the hoond
 of werste men; and Y shal leese the loond,
 and the plente therof in the hoond of
 13 alienys; Y the Lord spak. Thes thingis
 seith the Lord God, And Y shal destrye
 simulacris, and Y shal make the ydols
 of Memphis to^p ceesse, and duyk of the
 loond of Egipt shal namore be. And Y
 shal 3yue dreed in the loond of Egipt,
 14 and Y shal scatere, or *destrie*, the loond
 of Phatures. And Y shal 3yue fier in Thap-
 nys, and Y shal make my domys in Ali-
 15 saundre. And Y shal helde out myn in-
 dignacioun on^q Pelusium, the strength of
 Egipt; and I schal slea the multitude of
 16 Alisaundre, and I schal 3eue fijr in E-
 gipt^r. As a womman beringe child, Pelusie
 shal sorewe, and Alisaundre shal be de-
 stroyed, and in Memphis eche dais an-
 17 guyshis. The 3onge men of Heliopoleos
 and Bubasti shulen falle bi swerd, and
 18 thei shulen be lad caytifis. And in Taph-
 nys the dai shal wexe blac, whanne Y
 shal debrisse there the ceptris of Egipt,
 and the pride of power therof shal faile
 in it. A clowde shal hile it; forsothe the
 dou3ters therof shulen be led in to cai-
 19 tiftee, and Y shal make domes in Egipt;
 and thei shulen wite, for Y the Lord.

the myddis of citees forsakun. And thei
 schulen wite, that Y *am* the Lord God,
 whanne Y schal 3yue fier in Egipt, and
 alle the helperis therof schulen be al to-
 brokun. In that dai messengeris schulen
 9 go out fro my face in schippis with thre
 ordris of ooris, to al to-breke the trist of
 Ethiopie; and drede schal be in hem in
 the dai of Egipt, for with out doute it
 schal come. The Lord God seith these
 10 thingis, And I schal make to ceesse the
 multitude of Egipt in the hond of Nabu-
 godonosor, king of Babiloyne. He and his
 11 puple with hym, the strongeste men of
 hethene men, schulen be brou3t, to leese
 the loond; and thei schulen drawe out her
 swerdis on Egipt, and thei schulen fille
 the loond with slayn men. And Y schal
 12 make drie the botmes of floodis, and Y
 schal 3yue the loond in the hond of the
 worste men; and I schal distrie the loond,
 and the fulnesse therof in the hond of
 aliens; Y the Lord spak. The Lord God
 13 seith these thingis, And Y schal leese
 simylacris, and Y shal make idols to ceesse
 fro Memphis, and a duyk of the loond of
 Egipt schal no more be. And Y schal 3yue
 drede in the loond of Egipt, and Y schal
 14 leese the loond of Phatures. And Y schal
 3yue fier in Tafnys, and Y schal make
 my^y domes in Alisaundre. And Y schal
 15 schede out myn indignacioun on Pelusium,
 the strengthe of Egipt; and Y schal sle
 the multitude of Alisaundre, and Y schal
 16 3yue fier in Egipt. Pelusium, as a wom-
 man trauelynge of child, schal haue so-
 rewewe, and Alisaundre schal be destried,
 and in Memphis *schulen be* ech daies an-
 gwischis^z. The 3onge men of Heliopoleos
 17 and of Bubasti schulen falle down bi swerd,
 and tho *citees* schulen be led caitifs. And
 18 in Thafnys the dai schal wexe blak,
 whanne Y schal al to-breke there the
 ceptris of Egipt, and the pride of the
 power therof schal faile there ynne. A
 cloude schal hile it; forsothe the dou3-

^p Om. GH. ^q vpon GH. ^r Om. A.

^y Om. A sec. m. ^z anguish N.

20 And it is don in the elleuenthe 3eer, in the first moneth, in the seuenthe dai of the moneth, the word of the Lord is
 21 maad to me, seiynge, Sone of man, Y brak togidre the arm of Pharao, kyng of Egipt; and loo! it is not wlappid about, that helthe schulde be restorid to it, that it were boundyn in clothis, and fastid, *or boundyn*, with smale lynnenn clothis, and, strength taken a3en, he mijte holde swerd.
 22 Therfor thes thingis seith the Lord God, Loo! Y to Pharao, kyng of Egipt; and Y shal make litil his stronge arm but broken togidre, and Y shal caste down the
 23 swerd of his hoond. And Y shal scaterre Egipt in folkis, and Y shal wyndewe
 24 hem in loondis. And Y shal coumforte the armys of the kyng of Babiloyne, and Y shal 3yue my swerd in his hoond; and Y shal breke togidre the armes of Pharao, and thei shulen weile with weilyngis of a slayn man before the face of
 25 hym. And Y shal coumforte the armes of the kyng of Babiloyne, and the armes of Pharao shulen falle down togidre. And thei shulen wite, for Y the Lord, whanne I shal 3yue my swerd in the hoond of the kyng of Babiloyne; and he shal stretche
 26 it out vpon the loond of Egipt. And I shal scaterre Egipt in to naciouns, and I shal wyndewe hem in to loondis; and thei shulen wite, for Y the Lord.

CAP. XXXI.

1 And it is maad in the elleuenthe 3eer, in the thridde moneth, in oon of the moneth, the word of the Lord is maad
 2 to me, seiynge, Sone of man, sey thou to Pharao, kyng of Egipt, and to his puple, To whom art thou maad lijk in thi
 3 greetnes? Loo! Assur as a cedre in Liban, fayr in braunches, and bouwis ful of wode, and heiz in heizthe; and the top therof is reysid vp amonge thicke bouwis.

tris therof schulen be led in to caitifte, and Y schal make domes in Egipt; and
 19 thei schulen wite, that Y *am* the Lord^a. And it was doon in the enleuenthe 3eer,
 20 in the firste monethe, in the seuenthe *dai* of the moneth, the word of the Lord was maad to me, and he seide, Thou sone of
 21 man, Y haue broke the arm of Farao, kyng of Egipt; and lo! it is not wlappid, that helthe schulde be restorid therto, that it schulde be boundun with clothis, and woundun with lynnun clothis, and that he^b my3te holde swerd, whanne he hadde resseyued strengthe. Therfor the Lord
 22 God seith these thingis, Lo! Y to Farao, king of Egipt; and^c Y schal make lesse his strong arm but brokun, and Y schal caste down the swerd fro his hond. And
 23 Y schal scaterre Egipt among hethene men, and Y schal wyndewe hem in londis. And
 24 Y schal coumforte the armes of the kyng of Babiloyne, and Y schal 3yue my swerd in the hond of hym; and Y schal breke the armes of Farao, and men slayn bifore his face schulen weile bi weilyngis. And
 25 Y schal coumforte the armes of the kyng of Babiloyne, and the armes of Farao schulen falle down. And thei schulen wite, that Y *am* the Lord, whanne Y schal 3yue my swerd in the hond of the kyng of Babiloyne; and he schal stretche forth it on the lond of Egipt. And Y schal scaterre
 26 Egipt in to naciouns, and Y schal wyndewe hem in to londis; and thei schulen wite, that Y *am* the Lord.

CAP. XXXI.

And it was don in the enleuenthe 3eer,
 1 in the thridde moneth, in the firste *dai* of the monethe, the word of the Lord was maad to me, and he seide, Thou, sone of
 2 man, seie to Farao, kyng of Egipt, and to his puple, To whom art thou maad lijk in thi greetnesse? Lo! Assur as a cedre³ in Liban, fair in braunchis, and ful of boowis, and hij bi hijnesse; and his heizte was reysid among thicke bowis. Watris⁴

^a Lord God NS *sec. m.* ^b it 1. ^c Om. IN.

4 Watris nurshiden hym, depnes areyside
 hym; the flodis floweden in cumpas of his
 rootis, and he sente out his strondis to
 5 alle the trees of the cuntree. Therfor
 his heiznes is reysid vpon alle the trees
 of the cuntre; and his tendre trees ben
 multiplied, and his braunchis ben reysid
 6 vp, for manye watris. And whanne he
 strauzte forth his shadewe, alle the vo-
 latils of heuen maden nestis in his
 braunchis; and alle beestis of wijlde
 wodis gedreden vnder his bouwis, and
 the cumpanye of ful many folkis dwell-
 ide vndre the shadewynge place of hym.
 7 And he was moost fayr in his greetnes,
 and in spredynge of tendre trees; forsothe
 8 his root was bisyde many watris. Cedris
 weren not heizer than he in paradise of
 God; bechis weren not euen to his heiz-
 nes, and platan trees weren not euen to
 his bouwis. Eche tree of paradise of God
 is not maad lijce to hym, and to his fayr-
 9 nes. For Y made hym fayre, and with
 manye and thicke bouwis; and alle the
 trees of voluptee, that weren in paradise
 10 of God, sieden hym. Therfor thes thingis
 seith the Lord God, For that that he is
 reysid in hiznes, and Y 3aue his heiznes
 waxynge grene and thicke, and his herte
 11 is lift vp in his hiznes; now Y haue
 bitake hym in to the hoondis of the
 strengest of folkis. He doynge shal doo to
 hym; after the vnpite of hym Y castide
 12 hym out. And aliens shulen kitte hym
 doun, and the mooste cruel men of na-
 ciouns shulen caste hym fer vpon moun-
 teynes. And his braunchis shulen falle
 doun togidre in alle valeys, and his ten-
 dre trees shulen be brokyn togider in alle
 the rooches of erthe. And alle puplis of
 erthe shulen goo away fro his shadew-
 ynge place, and shulen forsake hym.
 13 Alle volatilis of heuene dwelliden in his
 fallynge, and alle beestis of the regioun
 14 weren in his braunchis. Wherfor alle
 trees of watris shulen not be lift vp in
 her heiznes, nether shulen putte her heiz-

nurschiden hym, the depthe of watris en-
 haunsid him; his floodis fletiden out in
 the cumpas of his rootis, and he sente
 out his strondis to alle the trees of the
 cuntrei. Therfor his hiznesse was en-
 5 haunsid ouer alle trees of the cuntrei, and
 his trees weren multiplied, and his
 braunchis weren reysid, for many watris.
 And whanne he hadde stretchid forth his
 schadewe, alle the volatils of the eir
 maden nestis in his braunchis; and alle
 the beestis of forestis gendriden vndur
 his boowis, and the cumpanye of ful many
 folkis dwellide vndur the schadewynge
 place of hym. And he was ful fair in his
 7 greetnesse, and in alargyng of his trees;
 for the roote of hym was bisidis many
 watris. Cedris in the paradys of God
 weren not hizere than he; fir trees at-
 teyneden not euenli to the hiznesse of
 hym, and plane trees weren not euene
 with the boowis of hym. Ech tree of para-
 dijs of God was not maad lic hym and^d his
 fairnesse. For Y made hym fair, and with⁹
 many and thicke boowis; and alle the trees
 of lust, that weren in the paradys of God,
 hadden enuye to hym. Therfor the Lord¹⁰
 God seith these thingis, For that that he
 was reysid in hiznesse, and he 3af his hyz-
 nesse grene and thicke, and his herte was
 reysid in his hiznesse; now Y haue 3oue¹¹
 hym in to the hondis of the strongeste
 man of hethene men. And he doynge schal
 do to that *Assur*; aftir the vnfeithfulnesse
 of hym Y castide hym out. And aliens,¹²
 and the mooste cruel men of naciouns,
 schulen kitte hym doun, and schulen caste
 hym forth on hillis. And his braunchis
 schulen falle doun in alle grete^e valeis,
 and his trees schulen be brokun in alle
 roochis of stoon of erthe. And alle the
 puplis of erthe schulen go awei fro his
 schadewing place, and schulen forsake
 hym. Alle^f volatils of the eir dwelliden in¹³
 the fallyng of hym, and alle beestis of the
 cuntrei weren in the braunchis of hym.
 Wherfor alle the trees of watris schulen¹⁴

^d in A. ^e the grete i. ^f Alle the i.

nes amonge wody thingis, and ful of bouwis^g, nether alle thingis that ben moystid with watris shulen stonde in the hei3nes of hem. For alle men ben bi-taken in to deeth, to the vtmoost^t loond in the mydil of sones of men, to hem that
 15 goon down in to the lake. Thes thingis seith the Lord God, In the day that^u Y ladde in mournynge 'in hellis', Y hillide hym with depnes, and forbedde the floodis of hym, and constreinede many watris. Liban is debroken^w on hym, and alle trees
 16 of the feeld ben smyten togidre. Of the soun of his fallynge Y mouede togidre folkis, whanne Y ledde forth hym to helle, with hem that wenten down in to the lake. And alle lowest trees of voluptee, noble and ful cleer in Liban, ben coumfortid in erthe, and alle that weren
 17 moystid in watres. For whi and thei with hym shulen gon down 'in to^x helle, to the slayn men in swerd; and the arme of eche man shal sitte vndre the shadewynge place of hym, in the mydil of na-
 18 ciouns. To whom art thou maad lijce, A! thou noble and hei3e amonge trees of voluptee? Loo! thou art led forth with trees of voluptee to the last loond, *or vtmost^y*. In the mydil of vncircumcidid men thou shalt slepe, with hem that ben slayn with swerd. He is Pharao, and al the multitude of him, seith the Lord God.

CAP. XXXII.

1 And it is maad in the twelueth 3eer, in the twelueth moneth, in oon of the moneth, the word of the Lord is maad
 2 to me, seiynge, Sone of man, tak to a lamentacioun vpon Pharao, kyng of Egipt, and thou shalt seye to hym, To a lioun of folkis thou art lickened, and^z to a dragoun that is in the see. And thou wyndewist^a with horn in thi flodis, and trublist to gidre watris with thi feet, and

not be reisid in hir hi3nesse, nether schulen sette hir hi3nesse among places ful of woode, and ful of boowis, and alle *trees* that ben moistid of watris schulen not stonde in the hi3nesse of tho. For alle thei ben 3ouun in to deth, to the ferthest loond in the myddis of the sones of men, to hem that goon down in to the lake. The Lord
 15 God seith these thingis, In the dai whanne he 3ede down to hellis, Y^g brou3te yn mourenyng; Y hilide hym with depthe of watris, and I forbede his flodis, and Y refreynede many watris. The Liban was sori on him, and alle the trees of the feeld weren shakun of the soun of his falling.
 16 I mouide togidere hethene men, whanne Y ledde hym down to helle, with hem that 3eden down in to the lake. And alle trees^h of likyng, noble trees, and ful cleere in the Liban, alle that weren moistid with watris, weren coumfortid in the loweste loond. For whi also thei schulen go down with
 17 hym to helle, to slayn men with swerd; and the arm of ech man schal sitte vndur the schadewyng place of hym, in the myddis of naciouns. To whom art thou lickened,
 18 thou noble and hi3 among the trees of likyng? Lo! thou art led down with the trees of likyng to the fertheeste loond. In the myddis of vncircumcidid men thou schalt slepe, with hem that ben slayn bi swerd. Thilke is Farao, and alⁱ the multitude of hym, seith the Lord God.

CAP. XXXII.

And it was don in the twelueth 3eer, in the twelueth monethe, in the firste *dai* of the monethe, the word of the Lord was maad to me, and he seide, Thou, sone of
 2 man, take weilyng on Farao, kyng of Egipt, and thou schalt seie to hym, Thou were maad lijk to a lioun of hethene men, and to a dragoun whiche is in the see. And thou wyndewist^k with horn in thi floodis, and thou disturblidist^l watris with

^g bowis nether alle thingis and ful of bowis *G pr. m. H.* ^t vtmost *GH.* ^u whanne *GH.* ^v to hillis *GH.*
^w broken *G sec. m.* ^x to *GH.* ^y uttmost *H.* ^z Om. *G pr. m. H.* ^a wyndowedist *GH.*

^g he *N.* ^h tree *N.* ⁱ Om. *N.* ^k wyndowidist *K sec. m.* ^l disturblast *FN.*

3 thou defoulidist the flodis of hem. Therfor thes thingis seith the Lord God, Y shal sprede out upon thee my nette in multitude of many puplis, and Y shal
4 drawe out thee in my nette; and Y shal caste thee fer in the loond. Vpon the face of the feeld Y shal caste thee a wey, and I shal make vpon thee for to dwelle alle volatilis of heuene, and Y shal fulfille
5 of thee the^b beestis of al erthe. . And Y shal 3yue thi fleshis vpon hillis, and Y shal fulfille thi smale hillis with thi
6 roote; and Y shal moyste the erthe with stynke of thi blood, more ouere moun- teyns and valeis shulen be fulfillid of
7 thee. And Y shal keuere heuens, whanne thou shalt be quenched, and Y shal make the sterris of it for to waxe blac; Y shal keuere the sunne with cloude, and the
8 mone shal not 3yue his lizt. Y shal make alle liztmakers of heuen for to mourne vpon thee, and Y shal 3yue derknessis vpon thi loond, seith the Lord God; whanne thi woundid men shulen falle
9 down in the mydil of erthe, seith the Lord God. And Y shal stire to wraththe the herte of many puplis, whanne Y shal in leede thi contricioun in folkis, vpon
10 loondis whiche thou knowist not. And Y shal make many puplis for to wondre greetli vpon thee, and the kyngis of hem with ful myche orroure shulen be agast vpon thee, for alle thi wickidnessis whiche thou wrouztist, whanne my swerd shal bigynne for to flee vpon the facis of hem. And thei shulen wondre sodeynli, eche for
11 his soule, in the day of his fallyng. For thes thingis seith the Lord God, The swerd of the kyng of Babiloyne shal
12 come to thee; in swerdis of stronge men Y shal cast doun thi multitude, alle thes folkis ben vnexpugnable, *or mowen not be ouercomen*. And thei shulen destruye the pryde of Egipt, and the multitude of
13 it shal be scatrid. And I shal leese alle beestis therof, that weren vpon many

thi feet, and^m defoulidist the floodis of tho. Therfor the Lord God seith these 3 thingis, Y schal sprede abroad my net on thee in the multitude of many puples, and Y schal drawe thee out in my net; and
4 Y schal caste forth thee in to erthe. On the face of the feeld Y schal caste thee awei, and Y schal make alle the volatilis of heuene to dwelle on thee, and Y schal fille of thee the beestis of al erthe. And
5 Y schal 3yue thi fleischis on hillis, and Y schal fille thi litle hillis with thi root; and
6 Y schal moiste the erthe with the stynk of thi blood on mounteyns, and valeis schulen be fillid of thee. And whanne
7 thou schalt be quenched, Y schal hile heuenes, and Y schal make blak the sterris therof; Y schal kyuere the sunne with a clowde, and the moone schal not 3yue hir lizt. Yⁿ schal make alle the lizt 3yueris
8 of heuene to mourne on thee, and Y schal 3yue derknessis on thi lond, seith the^o Lord God; whanne thi woundid men schulen falle doun in the myddis of erthe, seith the Lord God. And Y schal terre
9 to wraththe the herte of many puplis, whanne Y schal bringe in thi sorewe among folkis, on londis whiche thou knowist not. And Y schal make many puplis
10 to wondre on thee, and the kyngis of hem schulen drede with ful greet hidousnesse^p on thee, for alle thi wickidnessis whiche thou wrouztist, whanne my swerd schal bigynne to flee on the faces^q of^r hem. And alle men schulen be astonyed sudenli, for her lijf, in the dai of her fallyng. For
11 the Lord God seith these thingis, The swerd of the king of Babiloyne schal come to thee; in swerdis of stronge men Y
12 schal caste doun thi multitude, alle these folkis ben not able to be ouercomun. And thei schulen waste the pride of Egipt, and the multitude therof schal be distried. And Y schal leese alle the beestis therof,
13 that weren on ful many watris; and the foot of a man schal no more trouble tho

^b Om. GH.

^m and thou I. ⁿ And Y I. ^o thi A. ^p orroure, or [ether FIKS] hidousnesse CEF GHIKMN PQRSUXY.
^q face IN. ^r on K.

watris; and the foot of man shal namore
truble hem togider, nether the clawe of
14 beestis shal trouble hem. Thanne I shal
3elde the watris of hem clennest, and Y
shal leede to the floodis of hem as oyle,
15 seith the Lord God, whanne Y shal
3yue the loond of Egipt desolat. Forsothe
the loond shal be forsakyn of his plentee,
whanne I shal smyte alle the dwellers
therof; and thei schulen wite, for I the
16 Lord. There is mournynge, and the
dou3ters of folkis shulen weile hym; vpon
Egipt, and vpon the multitude therof
thei shulen weile hym, seith the Lord
17 God. And it is don in the twelueth 3eer,
in the fiftenthe of the moneth, the word
of the Lord is maad to me, seyynge,
18 Sone of man, syng thou a mournynge
song vpon the multitude of Egipt, and
draw down the ilke same, and dou3tris
of stronge folkis to the vttermost loond,
with thes that wenten down in to the
19 lake. Hou myche thou art fayrer, go
down, and sleep with vncircumcidid men.
20 In the mydil of slayn men thei shulen
falle down by swerd; a swerd is 3ouun,
and thei drowen it to^c, and alle the pu-
21 plis therof. The moost my3ti of stronge
shulen speke to it, fro the mydil of helle,
whiche with helpers^d therof wenten down,
and slepten vncircumcidid, and slayn bi
22 swerd. There Assur, and al his multi-
tude; in the^e cumpas of hym the sepul-
cris of hym, alle the slayn, and whiche
23 fellen down bi swerd, whos sepulcris
ben 3euen in the last thingis of the lake.
And the multitude^{ee} of hym is maad by
cumpas of his sepulcre, alle slayn, and
fallynge by swerd, whiche 3auen sum-
tyme her^f strengthe in the lond of lyu-
24 ynge men. There Helam, and al his
multitude bi cumpas of his sepulcre; alle
these slayn, and fallynge by swerd,
whiche wenten down vncircumcidid to
the vttermost lond; the whiche puttiden
her drede in the lond of lyuyng men,
and thei baren her yuel fame with these

watris, nether the clew of beestis schal
trouble tho. Thanne Y schal 3elde the¹⁴
watris of hem clenneste, and Y schal
brynge the floodis of hem as oyle, seith
the Lord God, whanne Y schal 3yue de-¹⁵
solat the lond of Egipt. Forsothe the lond
shal be forsakun of his fulnesse, whanne
Y schal smyte alle the dwellers therof;
and thei schulen wite, that Y *am* the
Lord. It is a weiling, and the dou3tris¹⁶
of hethene men schulen biweile hym; thei
schulen biweile hym on Egipt, and *thei*
schulen biweile hym on the multitude
therof, seith the Lord God. And it was¹⁷
don in the twelueth 3eer, in the fiftenthe
dai of the monethe, the word of the Lord
was inaad^s to me, and he seide, Sone of¹⁸
man, syng thou a song of weilyng on the
multitude of Egipt, and drawe thou down
it the same, and the dou3tris of stronge
hethene men to the laste lond, with hem
that 3eden down in to the lake. In as¹⁹
myche as thou art fairere, go down, and
slepe with vncircumcidid men. In the²⁰
myddis of slayn men thei schulen falle
down bi swerd; a swerd is 3ouun, and thei
drowen it to, and alle the pupilis therof.
The my3tieste of stronge men schulen²¹
speke to hym, fro the myddis of helle,
whiche with her helperis 3eden down, and
slepten vncircumcidid, and slayn bi swerd.
There *is* Assur, and al his multitude; the²²
sepulcris of hem *ben* in the cumpas of
hym^t, alle slayn men, and^u that fellen
down bi swerd, whose sepulcris *ben*²³
3ouun in the laste thingis of the lake.
And the multitude of hym is maad bi the
cumpas of his sepulcre, alle slayn men, and
fallynge down bi swerd, whiche 3auen sum-
tyme her ferdfulnesse in the lond of lyu-
yng men. There *is* Helam, and al the²⁴
multitude therof bi the cumpas of his se-
pulcre; alle these *weren* slayn, and fall-
yng down bi swerd, that 3eden down
vncircumcidid to the laste lond; whiche
settiden her drede in the lond of lyuyng
men, and baren her schenschipe with hem

^c Om. GH. ^d the helpers GH. ^e Om. G pr. m. H. from K. ^f Om. A.

^s Om. FNX pr. m. ^t hem IN. ^u Om. I.

^{ee} Subsequently to this place the text is taken again

25 that gon doun into the lake. In the mydil of slayn men thei puttiden the couche of hym in alle his peplis; in the cumpas of hym the sepulcre^g of hym. Alle these vncircumcidid and slayn with swerd, forsothe thei 3auen dreed in the lond of lyuyng men, and baren her yuel fame with these that gon don into the lake; in the mydil of slayn men thei ben
26 putt. There Mosoch and Tubal, and al his multitude; in the cumpas of hym the sepulcris of hym. Alle these vncircumcidid slayn, and fallynge by swerd, for thei 3auen her ferdfuuesse in the lond
27 of lyuyng men. And nowe thei shuln sleep with the stronge, and fallynge, and vncircumcidid, whiche wenten doun into helle with her armers, and han putt her swerdis vndir her hedis. And her wickidnessis weren in the boons of hem, for thei ben maad the dreed of hem in the
28 lond of lyuyng men. And therefore in the mydil of vncircumcidid thou shalt be defoulid, and shalt sleepe with slayn men by swerd, and whiche slepten with vncircumcidid.
29 There Ydume, and kyngis therof, and alle duykis therof, whiche ben 3ouen with her oost, with the slayn bi swerd, and whiche slepten with vncircumcidid, and with these that wenten
30 doun in to the lake. There alle princis of the north, and alle hunters, that ben led forth with the slayn, dreedyng and in her strengthe confoundid, whiche slepten vncircumcidid with the slayn by swerd, and baren her confusioun with these that
31 gon doun in to the laake. Pharao saw hem^h, and was counfortid vpon his multitude whiche is slayn by swerd. And thei baren her confusioun, with these that wenten down into the laake, Pharao
32 and al his oost, the Lord God saith; for he 3aue his dreed in the lond of lyuyng men, and he slepte in the mydil of vncircumcidid men, with the slayn in swerd, Pharao, and al his multitude, saith the Lord God.

that goon doun in to the lake. In the 25 myddis of slayn men thei puttiden his bed in alle the^v puplis of hym; his sepulcre is in the cumpas of hym. Alle these *weren* vncircumcidid and slayn bi swerd, for thei 3auen drede in the lond of lyuyng men, and baren her schenscipe with hem that gon doun in to the lake; thei ben set in the myddis of slayn men. There *ben* 26 Mosoch and Tubal, and al the multitude therof; the sepulcris therof *ben* in the cumpasse therof. Alle these men vncircumcidid *weren* slayn, and fallynge doun bi swerd, for thei 3auen her drede in the lond of lyuyng men. And thei schulen 27 not slepe with stronge men, and fallynge doun, and vncircumcidid, that 3eden doun in to helle with her armuris, and puttiden her swerdis vndur her heedis. And the wickidnessis of hem weren in the boonys of hem, for thei weren maad the drede of stronge men in the lond of lyuyng men. And thou therfor schalt be al to-foulid^w 28 in the myddis of vncircumcidid men, and schalt slepe with hem that ben slayn bi^x swerd. There *is* Idumee, and the kingis 29 therof, and alle duykis therof, that ben 3ouun with her oost, with men slayn bi swerd, and which slepten with vncircumcidid men, and with hem that 3eden doun in to the lake. There *ben* alle princes of 30 the north, and alle hunteris, that weren led forth with slayn men, that ben dredinge and schent in her strengthe, which slepten vncircumcidid with men slayn bi swerd, and baren her schenscipe with hem that 3eden doun in to the lake. Fa- 31 rao si3 hem, and was counfortid on al his multitude that was slayn bi swerd. And Farao and al his oost, seith the Lord God, baren her schenscipe with hem that 3eden doun in to the lake; for he 3af his drede 32 in the lond of lyuyng men. And Farao and al his multitude slepte in the myddis of vncircumcidid men, with men slayn bi swerd, seith the Lord God.

^g sepulcris A. ^h him A.

^v Om. 1N. ^w defoulid 1N. ^x with 1.

CAP. XXXIII.

1 And the word of the Lord is maad to
 2 me, sayinge, Sone of man, speke thou to
 the sones of thi peple, and thou shalt
 saye to hem, The erthe, whann I shal
 brynge yn vp on it a swerd, and the
 peple of the lond shal take oon man of
 his last, and shal ordeyn hym a biholder
 3 vpon it, and he shal see a swerd cum-
 mynge vpon the lond, and shal synge
 with an horn, and shal shewe to the pe-
 4 ple, forsothe a man heerynge, who euer
 he is, the soun of the horn, andⁱ shal not
 kepe hym self, and the swerd shal cum,
 and shal take hym, the blood of hym shal
 5 be vpon his hed. He herd the soun of
 the horn, and kepte not him silf, the
 blood of hym shal be in hym; forsothe
 3if he shal kepe hym, he shal saue his
 6 soule. That 3if the biholder, *or aspier*,
 shal see the swerd cummynge, and shal
 not soun in the horn, and the peple shal
 not keepe it self, and the swerd shal cum,
 and take a soule of hem, sothely he is
 taken in his wickidnesse; forsothe I shal
 a3ein seeke the blood of hym of the
 hond of the biholder, not the peple of
 7 the lond, bot Y. And thou, sone of man,
 Y 3aue thee a biholder to the hous of
 Yrael; therefore thou heerynge a word of
 my mouth shalt shewe to hem of me.
 8 3if me sayinge to the vnpytous man, Vn-
 pitous man, by deeth thou shalt deye,
 thou shalt not speke, that the vnpytous
 man kepe him silf fro his waye, the ilke
 vnpytous man shal deye in his wickid-
 nesse; forsothe I shal a3en seeke the
 9 bloode of hym of thin hond. Forsothe
 3if thee tellynge to the vnpytous man,
 that he be conuertid, he shal not be con-
 uertid fro his waye, he shal dye in his
 wickidnes; sothely thou hast delyuered thi
 10 soule. Therefore thou, sone of man, saye to
 the hous of Yrael, Thus 3e spaken, say-

CAP. XXXIII.

And the word of the Lord was maad¹
 to me, and he seide, Thou, sone of man,²
 speke to the sones of thi puple, and thou
 schalt seie to hem, A lond whanne Y
 bringe in a swerd on it, and the puple of
 the lond takith^y o man of hise laste men,
 and makith hym aspiere^z on hym, and³
 he seeth a swerd comyng on the lond,
 and sowneth with a clarioun, and tellith
 to the puple, forsothe a man that herith,⁴
 who euer he is, the sowne of the clarioun,
 and kepith not him silf, and the swerd
 cometh, and takith hym awei, the blood
 of hym schal be on the heed of hym. He⁵
 herde the sown of the^a clarioun, and kepte
 not hym silf, his blood schal be in hym;
 forsothe if he kepith hym silf, he schal
 saue his lijf. That if the^b aspiere^c seeth⁶
 a swerd comyng, and sowneth not with
 a clarioun, and the puple kepith not hym
 silf, and the swerd cometh, and takith
 awei a man of hem, sotheli he is takun
 in his wickidnesse; but Y schal seke the
 blood of hym of the hond of the^d aspiere.
 And, thou, sone of man, Y 3af thee aspiere^e⁷
 to the hous of Israel; therfor thou schalt
 here of my mouth a word, and schalt telle
 to hem of me. If whanne Y seie to the⁸
 wickid man, Thou, wickid man, schalt die
 bi deth, thou spekist not, that the wickid
 man kepe hym silf fro his weie, thilke
 wickid man schal die in his wickidnesse,
 but Y schal seke his blood of thin hond.
 Forsothe if whanne thou tellist to the⁹
 wickid man, that he be conuertid fro his
 weies, he is not conuertid fro his weie, he
 schal die in his wickidnesse; certis thou
 hast delyuered thi soule. Therefore thou,¹⁰
 sone of man, seie to the hous of Israel,
 Thus 3e spaken, seiynge, Oure wickid-
 nesis and oure synnes ben on vs, and we
 failen in tho; hou therfor moun we lyue?
 seie thou to hem, Y lyue, seith the Lord¹¹

ⁱ Om. *AG pr. m. H.*

^y take N. ^z a biholdere, *ether aspiere* CEF GHIKMN PQRSUXY. ^a Om. i. ^b he F. ^c biholdere CEF GHIK
 MN PQRSUX. ^d Om. ENRU. ^e a lookere *c pr. m.* ar ouerseer *c sec. m. marg.* a lookere, *ether aspiere*
 EFGIKMN PQRSUXY.

inge, Oure wickidnessis and our synnys
 ben vpon vs, and in hem we failen not;
 11 hou therfore shuln we mown lyue? saye
 thou to hem, Y lyue, saith the Lord God,
 Y wole not the deth of the vnpitous man,
 bot that the vnpitous man be conuertid
 fro his way, and lyue; be 3e conuertid
 fro 3our warst wayes, and whi shuln 3e
 12 dye, 3e hous of Yrael? And so thou,
 sone of man, saye to the sones of thi
 peple, The riztwijsnesse of a iust man
 shal not delyuere hym, in whateuer day
 he shal synne; and the vnpitee of the
 vnpitous man shal not anoye to hym, in
 whateuer day he shal be conuertid fro
 his vnpitee; and a iust man shal not
 mowe lyue in his riztwisnesse, in what-
 13 euer day he shal synne. 3he^k, if I shal
 saye to the iust man, that in lijf he shal
 lyue, and he tristying in his riztwisnesse
 shal do wickidnesse, alle his riztwisnesse
 shuln be bitaken to for3etyng, and in his
 wickidnesse whiche he wrou3te, in the
 14 ylk he shal dye. Forsothe 3if I shal
 saye to the vnpitous man, Bi deth thou
 shalt die, and he shal do penaunce of his
 synne, and shal do dome and riztwis-
 15 nesse, and the ylk vnpitous shal restore
 the wed, and 3eeld the rauyn, shall go in
 the maundementis of lijf, nether shal do
 any thing vniust, in lijf he shal lyue,
 16 and he shal not dye. Alle the synnes
 whiche he synnyde, shuln not be rettid, *or*
acountid, to hym; he dide dome and rizt-
 17 wysnesse, and in lijf he shal lyue. And
 the sones of thi peple saiden, The waye
 of the Lord is not of euen weizte^l; and
 18 the waye of hem is vniust. Forsothe
 whan a iust man shal go away fro his
 riztwijsnesse, and shal do wickidnesse,
 19 he shal dye in hem; and whann the
 vnpitous man shal go away fro his wick-
 idnesse, and shal do dome and riztwis-
 20 nesse, he shal lyue in hem. And 3e
 sayn, The way of the Lord is not rizt.
 3e hous of Yrael, I shal deeme eche of

God, Y nyle^f the deth of the wickid man,
 but that the wickid man be conuertid fro
 his weie, and lyue; be 3e conuertid fro
 3oure worste weies, and whi schulen 3e
 die, the hous of Israel? Therfor thou,¹²
 sone of man, seie to the sones of thi pu-
 ple, The riztfulnesse of a riztful man schal
 not delyuere hym, in whateuer dai he do-
 ith synne; and the wickidnesse of a wickid
 man schal not anoye him, in what euere dai
 he is conuertid fro his wickidnesse; and
 a iust man schal not mowe lyue in his
 riztfulnesse, in what euer dai he doith
 synne. Also if Y seie to a iust man,¹³
 that he schal lyue bi lijf, and he tristith
 in his riztfulnesse, and doith wickidnesse,
 alle his riztfulnesse schulen be 3ouun to
 for3etyng, and in his wickidnesse which
 he wrou3te, in that he schal die. For-¹⁴
 sothe if Y seie to the wickid man, Thou
 schalt die bi deth, and he doith penaunce
 for his synne, and doith dom and riztful-
 nesse, and if thilke wickid man restorith¹⁵
 a wed, and 3eldith rauelyn, and goith in^g
 comaundementis of lijf, and doith not ony
 vniust thing, he schal lyue bi lijf, and
 schal not die. Alle hise synnes which¹⁶
 he synnede, schulen not be arettid to
 hym; he dide doom and riztfulnesse, he
 schal lyue bi lijf. And the sones of thi¹⁷
 puple seiden, The weie of the Lord is not
 euene^h weizte; and the weie of hem is
 vniust. For whanne a iust man goith¹⁸
 awei fro his riztfulnesse, and doith wick-
 idnessis, he schal die in tho; and whanne¹⁹
 a wickid man goith awei fro his wickid-
 nesse, and doith dom and riztfulnes, he
 schal lyue in tho. And 3e seien, The weie²⁰
 of the Lord is not riztful. Y schal deme
 ech man bi hise weies of 3ou, the hous of
 Israel. And it was doon in the tweluethe²¹
 3eer, in the tenthe monethe, in the fyuethe
 dai of the monethe of our passyng ouer,
 he that fledde fro Jerusalem cam to me,
 and seide, The citee is distried. Forsothe²²
 the hond of the Lord was maad to me in

^k Om. AGH. ^l weizte, or euen charge AGH.

^f wile not r. ^g in the r. ^h of euene FHIKMNQSUX.

21 you after his waies. And it is don in
the twelfthē 3eer, in the tenthē monethe,
in the fifthē of the monethe of oure trans-
migracioun, he cam to me that flei3; fro
Jerusalem, sayinge, The cytee is distruy-
22 ed. Forsothe the hond of the Lord was
maad to me in the euen, byfore he came
that flei3, and he opnyde my mouthe, til
he came to me in the morewning; and,
my mouth opnyd, Y was na more stille.
23 And the word of the Lord is maad to
24 me, sayinge, Sone of man, thei that
dwellen in these ruynouse thinges vpon
the erthe of Yrael, sayinge, sayn, Abra-
ham was oon, and by eritage he weeldide
the lond; forsothe we ben manye, the
lond is 3ouen to vs in to possessioun.
25 Therefore thou shalt saye to hem, These
thingus saith the Lord God, Where 3e
shuln weelde the lond by eritage, whiche
eten blood, and reysen 3our ee3en to 3our
26 vnclennesis, and sheden out blood? 3e
stoden in 3our swerdis, 3e diden 3our
abominaciouns, and eche man defoulide
the wijf of his nei3bore; and shul 3e
27 weelde the lond by eritage? These
thingus thou shalt saye to hem, Thus
saith the Lord God, Y lyue, for thei that
dwellen in ruynouse thingis, shuln falle
by swerd, and he that is in the feeld, shal
be taken to beestis for to be deuoured;
forsothe thei that in strengthis and deu-
28 nys ben, by pestilence shuln dye. And I
shal 3eue the lond in to wildernesse, and
into desert, and the pride and strengthe^m
therof shall faile; and the hillis of Yrael
shuln be desolat, for that that ther is
29 no man that passith by hem. And thei
shuln wite, for I the Lord, whanne I
shal 3eue the lond of hem desolate and
desert, for alle her abomynaciouns whiche
30 thei wrou3ten. And thou, sone of man,
the sones of thi people that speken of thee
bisiddis wallis, and in doris of housis,
and sayn, oon to an other, a man to his

the euentid, bifore that he cam that fledde,
and he openyde my mouth, til he cam to
me eerli; and whanne my mouth was
openyd, Y was no more stille. And the 23
word of the Lord was maad to me, and
he seide, Thou, sone of man, thei that 24
dwellen in 'thingis in poynt to falle doun'ⁱ
on the erthe of Israel, seien, spekyngē,
Abraham was oon, and bi eritage he hadde
the lond in possessioun; forsothe we ben
manye, the lond is 3ouun to vs in to pos-
sessioun. Therfor thou schalt seie to hem, 25
The Lord God seith these thingis, Whe-
ther 3e that eten in blood, and reisen 3oure
i3en to 3oure vnclennesis, and scheden
blood, schulen haue in possessioun the
lond bi eritage? 3e stoden in 3oure 26
swerdis, 3e diden 3oure abhomynaciouns,
and ech man defoulide the wijf of his
nei3bore; and schulen 3e welde the lond
bi eritage? Thou schalt seie these thingis 27
to hem, Thus seith the Lord God, Y lyue,
for thei that dwellen in 'thingis redi to
falle doun'^k, schulen falle doun bi swerd,
and he that is in the feeld, schal be 3ouun
to beestis to be deuourid; but thei that
ben in stronge holdis and in dennes, schu-
len die bi pestilence. And Y schal 3yue 28
the lond in to wildirnesse, and in to de-
sert, and the pryde and strengthe^l therof
schal faile; and the hillis of Israel schulen
be maad desolat, for noon is that schal
passe bi tho. And thei schulen wite, that 29
Y am the Lord, whanne Y schal 3yue her
lond desolat and desert, for alle her abho-
mynaciouns whiche thei wrou3ten. And 30
thou, sone of man, the sones of thi puple
that speken of thee bisiddis wallis, and in
the doris of housis, and seien, oon to an
other, a man to his nei3bore, and speken,
Come 3e, and here we, what is the word
goynge out fro the Lord; and thei comen 31
to thee, as if my puple entrith, and my
puple sitten bifore thee, and thei heren
thi wordis, and doon not tho; for thei

^m the strengthe 4.

^l these ruynouse thingis C E F G H I K M N P Q R S sec. m. U X. ether redi to falle doun K marg. these gryuouse thingis s pr. m. ^k ruinouse thingis, ether redi to falle doun C E F G H I K M N P Q S U X Y. ruynouse thingis, ether redi to falle i. ruinouse thinges R. ^l the strengthe i.

nei³bore, spekyng, Cumme ^{3e}, and heere wee, whiche is the word goynge out of
 31 the Lord; and thei camen to thee, as jif my peple go yn, and my peple sitten bfore thee, and heeren thi wordis, and don not hem; for thei turnen hem in to a songe of her mouthe, and the herte of
 32 hem sueth her auerise; and it is to hem as a songe of musyke, whiche is sungen by soft and sweet soun; and thei heren
 33 thi wordis, and don hem not; and whanne that thing that is byfore saide shal' come, forsothe loo! it cummeth, thanne thei shuln wite, for a prophete was among hem.

CAP. XXXIV.

1 And the word of the Lord is maad to
 2 me, sayinge, Sone of man, prophecie thou of the shepperdis of Yrael, prophecie thou; and thou shalt saye to the sheperdis, These thingis saith the Lord God, Woo to the sheperdis of Yrael, that fedden
 3 hemself; wher flockis ben fedd of shep-
 4 erdis? ^{3e} eeten the mylk, and ^{3e} weren keuered with the wollis, and ^{3e} slewed that thing that was fat; forsothe ^{3e} fed-
 5 den not my flockⁿ. ^{3e} maden not sad to-
 6 gidre that that was seek, *or vntstedfast*, and ^{3e} heeliden not that that was seek, *or soor*; ^{3e} bounden not to that that was broken, and ^{3e} ledden not a^{3e}in that that is^o cast away, and ^{3e} souzten not that that perishide; bot with steernesse ^{3e} co-
 7 maundide to hem, and with power. And my sheep ben scatrid, for that that ther was no^p sheperd; and thei ben maad in to deuouryng of alle beestis of the feeld,
 8 and thei ben scatrid. My flockis erreden in alle hillis, and in eche hee³ litil hill, and vpon al the face of erthe my flockis ben scatrid, and there was not that a^{3e}in
 9 souzte. Therefore, ^{3e} sheperdis, heer^q the word of the Lord; Y lyue, saith the Lord God, for that that my flockis ben maad

turnen tho in to the song of her mouth, and her herte sueth her auerice; and it³² is to hem as a song of musik, which is songun bi soft and swete sown; and thei heren thi wordis, and thei doon not tho; and whanne that that is^m bfore seide³³ comethⁿ, for lo! it cometh, thanne thei schulen wite, that 'profetis weren^o among hem.

CAP. XXXIV.

And the word of the Lord was maad 1 to me, and he seide, Sone of man, profesie 2 thou of the schepherdis of Israel, profesie thou; and thou schalt seie to the schep- herdis, The Lord God seith these thingis, Wo to the schepherdis of Israel, that fed- den hym silf; whether flockis ben not fed of schepherdis? ^{3e} eeten mylk, and weren 3 hilid with wollis, and ^{3e} killiden that that was fat; but ^{3e} fedden not my floe. ^{3e} 4 maden not sad that that was vntidfast, and ^{3e} maden not hool that that^p was sijk^q; ^{3e} bounden not that that was brokun, and ^{3e} brouzten not a^{3e}n that that was cast awei, and ^{3e} souzten not that that perischide; but ^{3e} comaundiden to hem with sturnenesse, and with power. And my scheep weren scaterid, for no^s sheepherde was; and thei weren maad in to deuouryng of alle beestis of the feeld, and thei weren scaterid. My flockis err- iden in alle mounteyns, and in ech hi³ hil, and my flockis weren scaterid on al the face of erthe, and noon was that souzte. Therfor, scheepherdis, here ^{3e} the word of 7 the Lord; Y lyue, seith the Lord God^r, for 8 whi for that that my flockis ben maad in to raueyn, and my scheep in to deuouryng

ⁿ folk κ. ^o was A. ^p not A. ^q here ^{3e} A.

^m was N. ⁿ come A. ^o a profete was A *pr. m.* EFGHIKMNPRQSUX. Y a profete c. ^p Om. 1.
^q not syik F *pr. m.* s. ^r Om. A *pr. m.* CEF GHIKMNPRQS U *pr. m.* X.

in to rauyne, and my sheep in to deuour-
yng of alle beestis of the feld, for that
that ther was no sheperd, forsothe nether
sheperdis souzten my floc, bot the shep-
erdis fedden hemself, and fedden not my
9 flockis; therefore, ze sheperdis, heer zee
10 the word of the Lord, These thingis saith
the Lord God, Loo! I my self vpon the
sheperdis; I shal azein seeke my floc of
the hond of hem, and I shal make hem
for to ceese, that thei na more feede my
floc, ne the sheperdis^q shuln more feede
hemself. And I shal deliuer my floc of
the mouthe of hem, and it shal na more
11 be to hem in to mete. For these thingus
saith the Lord God, Loo! I myself shal
azein seeke my sheep, and I shal visite
12 hem. As a shepherd visitith his floc, in
the dai whan he shal be in the mydil of
his scatered sheep, so I shal visite my
sheep, and shal delyuere hem of alle
places in whiche thei weren scatered, in
13 day of cloude, and derknesse. And I shal
leede hem out of peplis, and I shal gadre
hem of londis, and I shal leede hem into
her lond, and I shal feede hem in the
hillis of Yrael, in strondis, and in alle
14 seetis of erthe. In pasturis most plen-
teuouse Y shal feede hem, and in the
hee3 mounteyns of Yrael the lesewis of
hem shuln be; there thei shuln azein reste
in erbis wexyngre greene, and in fat
lesewis thei shuln be fed vpon the moun-
15 teyns of Yrael. Y shal feede my sheep,
and I shal make hem for to reste, saith
16 the Lord God. Y^r shal azein seeke that
that perishide, and I shal azein leede that
that was cast away; and I shal bynd to
that that was to gidre broken, and I shal
coumforte that that was seek; and I shal
keepe that that is fat and strong, and I
17 shal feede hem in dome; forsothe ze
ben my flockis. These thingus saith the
Lord God, Loo! I deeme bitwixe beest
and beest, and wether and buc of geet.
18 Wher it was not new3 to zou for to de-

of alle beestis of the feeld, for that that
no scheepherde was, for the scheepherdis
souzten not my floc, but the scheepherdis
fedden hem silf, and fedden not my flockis;
therfor, scheepherdis, here ze the word of⁹
the Lord, The Lord God seith these thingis, 10
Lo! Y my silf^s am ouer scheepherdis; Y
schal seke my floc of the hond of hem,
and Y schal make hem to ceesse, that thei
fede no more my floc, and that the^t scheep-
herdis feede no more hem silf. And Y schal
delyuere my floc fro the mouth of hem,
and it schal no more be in to mete to hem.
For the Lord God seith these thingis, Lo! 11
Y my silf schal seke my scheep, and Y
schal visite hem. As a scheepherde visitith 12
his floc, in the dai whanne he is in the
myddis of hise scheep *that ben^u* scaterid,
so Y schal visite my scheep; and Y schal
delyuere hem fro alle places in whiche
thei weren scaterid, in the dai of cloude,
and of derknesse. And Y schal leede hem 13
out of puplis, and Y schal gadere hem fro
londis, and Y schal bryngre hem in to her
lond, and Y schal feede hem in the hillis
of Israel, in ryueris, and in alle seetis of
erthe. Y schal feede hem in moost plen- 14
teuouse pasturis, and the lesewis of hem
schulen be in the hij^v hillis of Israel; there
thei schulen reste in greene eerbis, and in
fatte lesewis thei schulen be fed on the
hillis of Israel. Y schal fede my scheep, 15
and Y schal make hem to ligge, seith the
Lord God. I schal seke that that pe- 16
rischide, and Y schal bryngre azen that
that was cast awei; and Y schal bynde
that that was brokun, and Y schal make
sad that that was sijk; and Y^w schal kepe
that that was^x fat and strong; and Y
schal feede hem in doom; forsothe ze ben 17
my flockis. The Lord God seith these
thingis, Lo! Y deme bitwixe beeste and
beeste, and a wethir and a buc of geet.
Whether it was not enow3 to zou to de- 18
uoure good pasturis? Ferthermore and ze
defouliden with zoure feet the remenauntis

^q sheperd κ. ^r And Y 4.

^s Om. CEFHGKMNQRSUX. ^t Om. I. ^u Om. CEFHGKMNQRSUX. ^v Om. N. ^w Om. N. ^x is CEF
HIKMQRSU.

uoure good lesewes? More ouer and 3e defouliden with 3our feet the relifis of 3our lesewis, and whan 3e dronken most cleer water, and 3e trubliden the tother
 19 with 3our feet. And my sheep weren fed with these thingus that weren defoulid with 3our feet; and whiche thingus 3our
 20 feet trubliden, these thei druncken^s. Therefore these thingis saith the Lord God to hem, Loo! I myself deeme bitwixe fat
 21 beeste and lene. For that that 3e punchiden with sydis, and shuldris, and with 3our hornis wynewiden alle seek beestis, til thei weren scatered withouten forth,
 22 I shal saue my floc, and it shal na more be into raueyn. And I shal deeme bitwix
 23 beest and beest; and I shal reyse vpon hem oo sheperd, whiche shal feed hem, my seruaunt Dauyd; he shal feede hem, and he shal be to hem in to a sheperd.
 24 Forsothe I the Lord shal be to hem in to God, and my seruaunt Dauith prince in the myddil of hem; forsothe I the
 25 Lord spake. And I shal make with hem a couenaunt of pees, and I shal make for to ceese the verst beestis fro the erthe; and thei that dwellen in desert, sikir
 26 shuln sleep in wilde wodes. And I shal putte hem in cumpas of my litil hill a blessing, and I shal lede out rayn in his
 27 tyme. Raynes of blissyng shuln be, and the tree of the feeld shal 3eue his fruyt, and the erthe shal 3eue his buriownyng. And thei shuln be in her lond without
 28 hond of men comaundyng to hem. And thei shuln na more be in to raueyn in heithen men, nether beestis of the feeld shuln deuoure hem, bot thei shuln dwelle
 29 tristili without ony dreed. And I shal reyse to hem a iust buriownyng, *or seed*, named; and thei shuln na more be maad litil by hungre in erthe, nether thei shuln heere more ouer the shendshipis of folkis,

of 3oure lesewis, and whanne 3e drunken clereste watir, 3e disturbliden the residue with 3oure feet. And my scheep weren
 19 fed with tho^r thingis that weren defoulid with 3oure feet; and thei drunken these thingis, that 3oure feet hadden troblid. Therfor the Lord God seith these thingis
 20 to 3ou, Lo! Y my silf deme bitwixe a fat beeste and a leene beeste. For that that
 21 3e hurliden with sidis, and schuldris, and wyndewiden with 3oure hornes alle sike beestis, til tho weren scaterid without-
 22 forth, I schal saue my floc, and it schal
 23 no more be in to raueyn. And Y schal deme bitwixe beeste and beeste; and Y
 24 schal reise on tho^r o^a shepherde, my seruaunt Daud, that schal fede tho; he schal fede tho^b, and he schal be 'in to^c a sheep-
 25 herde to hem. Forsothe Y the Lord schal
 26 be in to God to hem, and my seruaunt Daud *shal be* prince in the myddis of hem; Y the Lord spak. And Y schal
 27 make with hem a couenaunt of pees, and Y schal make worste beestis to ceesse fro erthe; and thei that dwellen in desert, schulen slepe sikur in forestis. And Y
 28 schal sette hem^d blessing in the cumpas of my litil hil, and Y schal lede doun reyn in his tyme. And reynes of blessing schulen be, and the tre of the feeld schal
 29 3yue his fruyt, and the erthe schal 3yue his seed. And thei schulen be in her lond with out drede; and thei schulen wite, that Y *am* the Lord, whanne Y schal al to-breke the chaynes of her 3ok, and schal^e delyuere hem fro the hond of hem that comaunden to hem. And thei schulen
 30 no more be in to raueyn in to hethene men, nether the beestis of erthe schulen deuoure hem, but thei schulen dwelle tristili with outen ony drede. And Y schal
 reise to hem a iust buriownyng named; and thei schulen no more be maad lesse for hunger in erthe, and thei schulen no more bere the schenschipis^f of hethene men. And thei schulen wite, that Y *am*

^s drynken A.

^y these CEFHGIKMNPQRSUX. ^z thee N. the s *sec, m.* ^a a s. ^b them t. ^c Om. t. ^d hem to be t.
^e Y schal FIN. ^f schenschip N.

30 And thei shuln wite, for I the Lord God
of hem with hem, and thei my peple, the
31 hous of Yrael, saith the Lord God. For-
sothe 3e men ben my flockis, the flockis
of my lesewe; and I the Lord 3our God,
saith the Lord God.

CAP. XXXV.

1 And the word of the Lord is maad to
2 me, sayinge, Sone of man, putte thou thi
face a3eins the mount of Seir; and thou
shalt prophecie to it, and shalt saye to
3 it, These thingis saith the Lord God,
Loo! I to thee, mount of Seir; I shal
strecche out myn hond vpon thee, and
4 I schal 3iue thee desolat and desert. I
schal distrye thi citees, and thou schalt
be desert; and thou schalt wite, for I the
5 Lord. For that that thou was an enemy
euer lastyng, and closidist to gydre the
sones of Yrael in to hondis^u of swerd, in
the tyme of her affliccioun, in the tyme
6 of the last wickidnesse; therfore Y lyue,
saith the Lord God, for I shal bitake
thee to blood, and blood shal pursue thee;
and whann thou hatist bloode, blood shal
7 pursue thee. And I shal 3eue the hil of
Seir desolat and desert, and I shal take
away fro it a man goynge and turnynge
8 a3ein; and I shal fulfille the hillis of it
with careyns of slayn men. In thi lital
hillis, and in thi valeis, and in rennyng
brokis of reyn, men slayn in swerd shuln
9 falle down. I shal bytake thee into wil-
dernessis euerlastyng, and thi citees
shuln not be enabitid; and 3e shuln wite,
10 for I the Lord God. For that that thou
saidist, Two folkis and two londis shuln
be myn, and bi eritage I shal weelde
11 hem, whan the Lord was there; ther-
fore I lyue, saith the Lord God, for I
shal do after thi wrath, and after thin
enuye, whiche thou didist, hauynge hem
in hate, and I shal be maad knowen by
12 hem, when I shal deeme thee; and thou
shalt wite, for I the Lord. Y herde alle

her Lord God with hem, and thei *ben* my
puple, the hous of Israel, seith the Lord
God. Forsothe 3e my flockis ben men,³¹
the flockis of my lesewe; and Y *am* 3oure
Lord God, seith the Lord God.

CAP. XXXV.

And the word of the Lord was maad to 1
me, and he seide, Thou, sone of man, sette 2
thi face a3ens the hil of Seir; and thou
schalt profesie to it, and thou schalt seie
to it, The Lord God seith these thingis,³
Thou hil of Seir, lo! Y to thee; Y schal
strecche forth myn hond on thee, and Y
schal 3yue thee desolat and forsakun. Y 4
schal distrie thi citees, and thou schalt be
forsakun; and thou schalt wite, that Y *am*
the Lord. For thou were an enemye euer- 5
lastyng, and closidist togidere the sonis
of Israel in to the hondis of swerd, in the
tyme of her turment, in the tyme of the
laste wickidnesse; therfor Y lyue, seith the 6
Lord God, for Y schal 3yue thee to blood,
and blood schal pursue thee; and sithen
thou hatidist blood, blood schal pursue
thee. And Y schal 3yue the hil of Seir 7
desolat and forsakun, and Y schal take
awei fro it a goere and a comere a3en;
and Y schal fille the hillis therof with 8
the careyns of her slayn men. Men slayn
by swerd schulen falle down in thi lital
hillis, and in thi valeys, and in thi 9
strondis. Y schal 3yue thee in to euer- 9
lastyng wildirnessis, and thi citees schu-
len not be enhabitid; and 3e schulen wite,
that Y *am* the Lord God. For thou seid- 10
ist, Twei folkis and twei londis schulen
be myne, and Y schal welde tho bi eri-
tage, whanne the Lord was there; ther- 11
for Y lyue, seith the Lord God, for Y schal
do bi thi wraththe, and bi thin enuye,
whiche thou didist, hatinge hem, and Y
schal be made knowun bi hem, whanne
Y schal deme thee; and thou schalt wite, 12
that Y *am* the Lord. Y herde alle thi

^u the hoondis A.^g Om. CEF GHIKMN PQRSUX.

thi shendshipis, whiche thou hast spoken of the mounteyns of Yrael, sayinge, Thei desert ben 3ouen to vs, for to deuoure.
 13 And 3e han rise vpon me with 3our mouth, and han dymynued, *or spoken yuel*, a3eins me; I herd 3our wordis.
 14 These thingis saith the Lord God, All erthe gladyng, I shal dryue thee in to
 15 wildrenesse. As thou ioyedist vpon the eritage of the hous of Yrael, for that it was scatered, so I shal do to thee; the hill of Seir shal be scatered, and al Ydume; and thei shuln wite, for I the Lord.

CAP. XXXVI.

1 Forsothe thou, sone of man, prophecie vpon the mounteyns of Yrael; and thou shalt saye, Hillis of Yrael, heere 3e the
 2 word of the Lord. These thingis saith the Lord God, For that that the enmye saide of 3ou, Wele! *or scorne*, hee3nessis^o euerlastyng ben 3ouen to vs in to eritage;
 3 therefore prophecie thou, and saye, These thingus saith the Lord God, For that that 3e ben desolat and defoulid by cumpas, and maad in to eritage to other folkis, and 3ee stei3iden vp vpon the lipp of
 4 tunge, and shendship of peple; therefore, 3e hillis of Yrael, heere^v the word of the Lord God. These thingis saith the Lord God to mounteyns, and smale hillis, to rennyng stremys of reyn, and valeys, and to desert wallingus, and to forsaken citees, that ben robbid, and scornyd of
 5 other heithen men bi cumpas; therefore these thingus saith the Lord God, For in the fjr of my wrath I spake of other heithen men, and of al Ydume, that 3auen my lond to hem in to eritage in swerd, and al the herte, and of inwit, and castiden out it, that thei shulden waaste;
 6 therefore prophecie thou vpon the erth of Yrael, and thou shalt saye to mounteyns, and smale hillis, to hei3this of hillis, and valeys, These thingis saith the Lord God, For that that 3e ben desolat, loo! I in my wrath and in my woodnesse haue spoken. For that that 3e susteyned

schenschipis, whiche thou spakist of the hillis of Israel, and seidist, *The hillis of Israel* ben forsakun, and ben 3ouun to vs, for to deuoure. And 3e han rise on me 13 with 3oure mouth, and 3e han deprauyd a3ens me; Y herde 3oure wordis. The 14 Lord God seith these thingis, While al the lond is glad, Y schal turne thee in to wilderness. As thou haddist ioie on the 15 eritage of the hous of Israel, for it was distried, so Y schal do to thee; the hil of Seir schal be distried, and al Ydumee; and thei schulen wite, that Y *am* the Lord.

CAP. XXXVI.

Forsothe thou, sone of man, profesie 1 on the hillis of Israel; and thou schalt seie, Hillis of Israel, here 3e the word of the Lord. The Lord God seith these 2 thingis, For that that the enemy seide of 3ou, Wel! euerlastyng hi3nessis ben 3ouun to vs in to eritage; therefore profesie 3 thou, and seie, The Lord God seith these thingis, For that that 3e ben maad desolat, and defoulid bi cumpas, and ben maad in to eritage to othere folkis, and 3e stieden on the lippe of tunge, and on the schenschipe of puple; therfor, hillis of Israel, 4 here 3e the word of the Lord God. The Lord God seith these thingis to the mounteyns, and litle hillis, to strondis, and to valeis, and to peecis of wallis left, and to citees forsakun, that ben maad bare of puplis, and ben scorned of othere folkis bi cumpas; therefore the Lord God seith 5 these thingis, For in the fier of my feruour Y spak of othere folkis, and of al Idumee, that 3auen my lond in to eritage to hem silf with ioie and al herte, and of entent, and castiden out it, to distrie it; therfor profesie thou on the erthe of Is- 6 rael, and thou schalt seie to mounteyns, and litle hillis, to the hi3nesse of hillis, and to valeis, The Lord God seith these thingis, For that that 3e ben desolat, loo! Y spak in my feruour and in my strong veniaunce. For that that 3e suffriden schenschipe of hethene men; therfor the Lord 7

^v here 3e A.

7 the confusioun of heithen men. Therefore these thingis saith the Lord God, I reyside myn hond azeins heithen men, that ben in 3our cumpas, that thei bere her
8 confusioun. Forsothe, 3e hillis of Yrael, buriown 3our braunchis, and bring 3our fruyt to my peple of Yrael; forsothe it is
9 ni3 that it cum. For loo! I to you, and I shal be conuertid to 3ou, and 3e shuln
10 be erid, and shuln take seed. And I shal multiplie in 3ou men, and al the hous of Yrael; and citees shuln be enhabitid, and ruynouse thingis shuln be in-
11 storid, *or maad a3ein*. And I shal fulfil 3ou with men and beestis, and thei shuln be multiplied, and shuln waxe; and I shal make 3ou for to dwelle as fro the bygynnyng, and I shal 3eue with gretter goodis than 3e hadden fro the bygyunynge; and
12 3e shuln wite, for I the Lord. And I shal brenge vpon 3ou men, my peple of Yrael, and by eritage thei shuln welde thee, and thou shalt be to hem in to eritage; and thou shalt na more putte to,
13 that thou be without hem. These thingus saith the Lord God, For that that thei sayn of 3ou, Thou art a deuouresse of
14 men, and stranglinge thi folc; therefore thou shalt na more ete men, and thou shalt na more slea thi folk, the Lord God
15 saith. Nether I shal make the confusioun of heithen men herd more in thee, and thou shalt not bere the shendshipe of peplis, and thou shalt na more leese
16 thi peple, saith the Lord God. And the word of the Lord is maad to me, sayinge,
17 Sone of man, the hous of Yrael dwelliden in her lond, and thei defouliden it in her wayes, and in her studies; after the vnclennesse of the menstruat womman the
18 way of hem is maad before me. And I shedde out myn indignacioun vpon hem, for the blood whiche they shedden vpon the lond, and in her ydolis thei defoul-
19 iden it. And I scatride hem among heithen men, and thei ben wyndowid in to londis. After the waies of hem and fynd-

God seith these thingis, Lo! Y reise myn hond azens hethene men, that ben in 3oure cumpas, that thei bere her schenschi-
pe. Forsothe, 3e hillis of Israel, brynge forth
3oure braunchis, and bringe 3e fruit to my puple Israel; for it is ni3 that it come. For
lo! Y to 3ou, and Y schal turne to 3ou, and 3e schulen be erid, and schulen take seed. And in 3ou I schal multiplie men, and al
the hous of Israel; and citees schulen be enhabitid, and ruynouse thingis schulen be reparelid. And Y schal fille 3ou with
men and beestis, and thei schulen be multiplied, and schulen encrease; and Y schal make 3ou to dwelle as^b at the bigynnyng, and Y schal rewarde with more goodis than 3e hadden at the bigyunnyng; and 3e schulen wite, that Y *am* the Lord. And
Y schal brynge men on 3ou, my puple Israel, and bi eritage thei schulen welde thee, and thou shalt be to hem in to eritage; and thou shalt no more leie to, that thou be with out hem. The Lord God
seith these thingis, For that that thei seien of 3ou, Thou art aⁱ deuouresse of men, and stranglist thi folk; therfor thou
schalt no more ete men, and thou shalt no more sle^k thi folk, seith the^l Lord God. And Y schal no more make herd in thee
the schenschi-
pe of hethene men, and thou shalt no more bere the schenschi-^mpe of puplis, and thou shalt no more leese thi folk, seith the Lord God. And the word
of the Lord was maad to me, and he seide, Thou, sone of man, the hous of Israel dwelliden in her lond, and thei defouliden it in her weies, and in her studies; bi the vnclennesse of a womman in rotun blood the weie of hem is maad bifor me. And
Y schedde out myn indignacioun on hem, for blood whiche thei shedden on the lond, and in her idols thei defouliden it. And
Y scateride hem among hethene men, and thei weren wyndewid toⁿ londis; Y demede hem bi the weies and fyndyngis of hem. And thei entriden to hethene men, to^o whiche thei entriden, and defouliden myn

^b Om. N. ⁱ Om. N. ^k lese q. ^l the v. ^m schenschipis N. ⁿ in to CEF GHIKMN PQRSUX.

20 yngis Y deemyde hem. And thei en-
 triden to heithen men, to whom thei
 entriden, and defouliden myn holy name,
 whann it was said of hem, This is the
 peple of the Lord, thei wenten out of the
 21 lond of hym. And I sparid to myn hooli
 name, whom the hous of Yrael defoulide
 in heithen men, to whom thei entriden.
 22 Therefore thou shalt saie to the hous of
 Yrael, These thingis saith the Lord God,
 Not for 3ou I shal do, 3e hous of Yrael,
 but for myn holy name, whom 3e defoul-
 23 triden. And I shal halewe my greet
 name, whiche is defoulid among heithen
 men, whom 3e defouliden in the mydil of
 hem; that heithen men witen, for I the
 Lord, saith the Lord of hoostus, whanne
 24 I shal be halewid in 3ou bifore hem. So-
 thely Y shal take 3ou away fro heithen
 men, and I shal gadre 3ou of alle londis,
 and I shal brenge 3ou into 3our lond.
 25 And I shal shede out vpon 3ou clene
 watir, and 3e shuln be clensid of alle
 3our defoulyngis; and I shal clense 3ou
 26 fro alle 3our ydolis. And I shal 3eue to
 3ou a newe herte, and I shal putte a
 newe^w spirit in the mydil of 3ou; and
 I shal take away a stonen herte of 3our
 fleshe, and I shal 3eue to 3ou an herte of
 27 fleshe. and I shal putte my spirit in the
 mydil of 3ou. And I shal make that 3e
 walke in myn heestis, and that 3ee kepe
 28 and wirche my domys. And 3e shuln
 dwelle in the lond, whiche I 3aue to 3our
 fadris; and 3e shuln be to me in to peple,
 29 and I shal be to 3ou in to God. And I
 shal saue 3ou of alle 3our filthis; and I
 shal clepe whete, and shal multiplie it,
 and I shal not putte hungre in to 3ou.
 30 And I shal multiplie the fruyte of tree,
 and buriownyngus, or *seedis*, of the feeld,
 that 3e bere na more shenship of hungre
 31 in heithen men. And 3e shuln haue
 mynde of 3our warst waies, and studies
 not goode; and 3our wickidnessis^x, and

hooli name, whanne it was seid of^o hem,
 This is the puple of the Lord, and thei
 3eden out of the lond of hym. And Y²¹
 sparide myn hooli name, which the hous
 of Israel hadde defoulid among hethene
 men, to whiche thei entriden. Therfor²²
 thou schalt seie to the hous of Israel, The
 Lord God seith these thingis, O^p! 3e hous
 of Israel, not for 3ou Y schal do, but for
 myn hooli name, which 3e defouliden
 among hethene men, to whiche 3e en-
 triden. And Y schal halewe my greet²³
 name, which is defoulid among hethene
 men, whiche 3e defouliden in the myddis
 of hem; that hethene men wite, that Y
am the Lord, seith the Lord of oostis,
 whanne Y schal be halewid in 3ou before
 hem. For Y schal take awei 3ou fro he-²⁴
 thene men, and Y schal gadere 3ou fro alle
 londis, and Y schal brynge 3ou in to 3oure
 lond. And Y schal schede^q out clene wa-²⁵
 tir on 3ou, and 3e schulen be clensid fro
 alle 3oure filthis; and Y schal clense 3ou
 fro alle 3oure idols. And Y schal 3yue²⁶
 to 3ou a newe herte, and Y schal sette a
 newe spirit in the myddis of 3ou; and Y
 schal do awei an herte of stoon fro 3oure
 fleisch, and Y schal 3yue to 3ou an herte of
 fleisch, and Y schal sette my spirit in the²⁷
 myddis of 3ou. And Y schal make that 3e
 go in my comaundementis, and kepe and
 worche my domes. And 3e schulen dwelle²⁸
 in the lond, whiche Y 3af to 3oure fadris;
 and 3e schulen be in to a puple to me, and
 Y schal be in to a^r God to 3ou. And Y²⁹
 schal saue 3ou fro alle 3oure filthis; and
 Y schal clepe wheete, and Y schal multi-
 plie it, and Y schal not put hungur on
 3ou. And Y schal multiplie the fruyt of³⁰
 tree, and the seedis of the feeld, that 3e
 bere no more the schenschipe of hungur
 among hethene men. And 3e schulen haue³¹
 mynde on 3oure worste weies, and on stu-
 dies not goode; and 3oure wickidnessis,
 and 3oure grete trespassis schulen displese
 3ou. Not for 3ou Y schal do, seith the³²

^w my A. ^x wickidnes A.

^o to I. P A! C E F G H I K M N P Q R S U X. ^q heelde I. ^r Om. C E F G H I K M N sec. m. P Q R S U X.

32 your grete trespassis shuln displese to
 33 you. Not for you I shal do, saith the
 Lord God, be it knowen to you; be ye
 counfoundid, and shame ye vpon your
 waies, ye hous of Yrael. These thingis
 saith the Lord God; In the day in whiche
 Y shal clense you of alle your wickid-
 nessis, and shal make citees for to be
 enhabitid, and shal repareyle ruynouse
 34 thingis, and the desert lond shal be tiled,
 whiche sum tyme was desolat, in the
 35 eezen of eche way goar, thei shuln saye,
 The ylk lond vntilid is maad as a zerd
 of volupte, and citees desert and desti-
 tute and vndirdiggid, waardid, *or made*
 36 *stronge*, han setun; and heithen men
 shuln wite, whiche euer shuln be left, *or*
forsaken, in your cumpas, for I the Lord
 haue bildide the scatered thingus, and
 37 haue plantid vntilid thingus; Y the Lord
 haue spoke, and haue don. These thingis
 saith the Lord God, 3it the hous of Yrael
 in this thing shuln fynde me, that Y do
 38 to hem; Y shal multiplie hem as flockis
 of men, as an holy floc, as the floc of
 Jerusalem in the solempnitees therof, so
 desert citees shuln be ful of flockis of
 men; and thei shuln wite, for Y the Lord.

CAP. XXXVII.

1 The hond of the Lord is maad vpon
 me, and he ledde me out in the^y spirit
 of the Lord, and lefte me in the mydil
 2 of a feeld that was ful of boones; and
 he ledde me aboute bi hem in cumpas.
 Forsothe there were ful manye vpon the
 3 face of the erthe, and gretely drye. And
 he saide to me, Sone of man, gessist thou,
 wher these boones shuln lyue? And I
 4 saide, Lord God, thou hast knowe. And
 he saide to me, Prophecie thou of these
 boonys; and thou shalt saye to hem, Drie
 boones, heer ye the word of the Lord.
 5 These thingus saith the Lord God to
 these bonys, Loo! I shal with ynne send

Lord God, be it knowun to you; O! the
 hous of Israel, be ye schent, and be ye^t
 aschamed on youre weies. The Lord God 33
 seith these thingis, In the dai in which
 Y schal clense you fro alle youre wickid-
 nessis, and Y schal make citees to be en-
 habitid, and Y schal reparele ruynouse
 thingis, and the desert lond schal be tiled, 34
 that was sum tyme desolat, bifor the 3zen
 of ech weiegoere, thei schulen seie, Thilke 35
 lond vntilid is maad as a gardyn of lik-
 yng, and citees forsakun and destitute
 and vndur myned saten maad strong;
 and hethene men, whiche euer ben left in 36
 your cumpas, schulen wite, that Y the
 Lord haue bildid distried thingis, and Y
 haue plauntid vntilid thingis; Y the Lord
 spak, and Y dide. The Lord God seith 37
 these thingis, 3it in this thing the hous of
 Israel schulen fynde me, that Y do to hem;
 Y schal multiplie hem as the flocⁿ of men,
 as an hooli floc, as the floc of Jerusalem 38
 in the solempnitees therof, so the citees
that ben^v forsakun, schulen^w be fulle of
 the flockis of men; and thei schulen wite,
 that Y *am* the Lord.

CAP. XXXVII.

The hond of the Lord was maad on me, 1
 and ledde me out in the^x spirit of the
 Lord; and he lefte me in the myddis of
 a feeld that was ful of boonys; and he 2
 ledde me aboute bi tho in cumpas. For-
 sothe tho weren ful manye on the face of
 the feeld, and drie greetli. And he seide 3
 to me, Gessist thou, sone of man, whether
 these boonys schulen lyue? And Y seide,
 Lord God, thou wost. And he seide to me, 4
 Profesie thou of these boonys; and thou
 schalt seie to tho^y, Ye drie boonys, here^z
 the word of the Lord. The Lord God 5
 seith these thingis to these boonys, Lo!
 Y schal sende in to you a spirit, and ye

^y Om. AK sec. m.

^a A! CEFCHKMNPQRSUX. ^t Om. SX. ^u folk A pr. m. EFGHMNPQSU. ^v Om. CEFCHKMNPQRSUX.
 Om. K pr. m. shulen be K sec. m. ^w and schulen CEFCHKMNPQRSU. ^x Om. I. ^y hem I. ^z heerith IN.
 here ye U.

6 in to 3ou a spirit, and 3e shuln lyue. And I shal 3eue synewys vpon 3ou, and I shal make fleshis for to wexe vpon 3ou, and I shal aboute strecche skyn in 3ou, and I shal 3eue to 3ou a spirit, and 3e shuln lyue; and 3e shuln wite, for I the Lord.
 7 And I prophecied, as he comaundide to me; forsothe me prophecyinge a soun is maad, and loo! a styryng to gydre, and bones wenten to boones, eche to his ioyn-
 8 ture. And I sawe, and loo! vpon hem synewis and fleshis steiziden vp to^z hem, and skyn is stretchid forth aboute, and
 9 thei hadden no spirit. And he saide to me, Prophecie thou to the spirit, sone of man, prophecie thou; and thou shalt saye to the spirit, These thingus saith the Lord God, Fro four wyndys cum, thou spirit, and blowe yn vpon these slayn men, and
 10 lyue thei a3ein. And I prophecied, as he comaundide to me; and the spirit wente in to hem, and thei lyuyden, and stoden
 11 vpon her feet, a^a ful greet oost. And the Lord saide to me, Sone of man, alle these boones is the hous of Yrael; thei sayen^a, Oure boons dryeden, and our hoope peryshide, and we ben kit away. Therefore prophecie thou, and thou shalt saye to hem, These thingus saith the Lord God, Loo! I shal open 3our biriels, and shal leede 3ou out of 3our sepulcris, my puple, and I shal leed 3ou in to 3our lond of Yrael.
 13 And 3e shuln wite, for I the Lord, whan I shall opyn 3our sepulcris, and shal leede
 14 3ou out of 3our biriels, my puple; and shal 3eue my spirit in 3ou, and 3e shuln lyue. And I shal make 3ou for to rest vpon 3our lond; and 3e shuln wite, for I the Lord spake, and haue don, saith the
 15 Lord God. And the word of the Lord
 16 is maad to me, sayinge, And thou, sone of man, take to thee oo tree, and wryte vpon it, Of Juda, and the sonys of Yrael, with his felawis. And take thou an other tree, and write vpon it, Of Joseph, and the tree of Effraym, and of al the hous

schulen lyue. And Y schal 3yue synewis⁶ on 3ou, and Y schal make fleischis to wexe on 3ou, and Y schal stretche forth aboute^a a^b skyn in 3ou, and Y schal 3yue a spirit to 3ou, and 3e schuln lyue; and 3e schuln wite, that Y *am* the Lord. And Y profesiede, as he comaundide to me; forsothe a soun was maad, while Y profesiede, and lo! a styryng togidere, and boonys camen^c to boonys, ech to his ioynture. And Y siz,⁸ and lo! synewis^d and fleischis wexeden vpon^e tho, and skyn was stretchid forth aboute in hem, and tho hadden no spirit. And he seide to me, Profesie thou to the⁹ spirit, profesie thou, sone of man; and thou schalt seie to the spirit, The Lord God^f seith these thingis, Come, thou spirit, fro foure wyndis, and blowe thou on these slayn men, and lyue thei a3en. And Y¹⁰ profesiede, as he comaundide to me; and the spirit entride in to tho^g boonys, and thei lyueden, and stoden^h on her feet, a ful greet oost. And the Lord seide to me,¹¹ Thou sone of man, alle these boonys is the hous of Israel; thei seien, Oure boonys drieden, and oure hope perischide, and we ben kit awei. Therfor profesie thou, and¹² thou schalt seie to hem, The Lord God seith these thingis, Lo! Y schal opene 3oure graues, and Y schal lede 3ou out of 3oure sepulcris, my puple, and Y schal lede 3ou in to 3oure lond Israel. And 3e schuln¹³ wite, that Y *am* the Lord, whanne Y schal opene 3oure sepulcris, and schal lede 3ou out of 3oure biriels, my puple; and Y schal¹⁴ 3yue my spirit in 3ou, and 3e schuln lyue. And Y schal make 3ou for to reste on 3oure lond; and 3e schuln wite, that Y the Lord spak, and dide, seith the Lord God. And the word of the Lord was maad to¹⁵ me, and he seide, And thou, sone of man,¹⁶ take to thee o tree, and write thou on it, To Juda, and to the sones of Israel, and to hise felowis. And take thou an other tree, and write on it, Joseph, the tree of Effraym, and of al the hous of Israel, and

^z in AGH. ^a and a K sec. m. ^b seiden A.

^a Om. E. ^b Om. CEF GHIKMN PQRSUX. ^c neiziden CEF GHIKMN PQRSUX. ^d sinewis CR. nervis, ether sinwes EFGHKMN PQRSUX. ^e stieden OR CEF GHIKMN PQRSUX. ^f Om. N. ^g the IV. ^h stiede N.

17 of Yrael, and his felawis. And ioynne hem the^c toon^d to the tother^e to thee into oo tree; and thei shuln be in to oonyng
18 in thin hond. Forsoth whan the sonys of thi peplis^f shuln saye to thee, spekyng, Wher thou shewist not to vs, what
19 thou wolt in these thingis to thee? thou shalt speke to hem, These thingus saith the Lord, Loo! I shal take to the tree of Joseph, that is in the hond of Effraym; and the kynredis of Yrael, that ben ioyned to hym, and I shal 3eue hem to gydre with the tree of Juda; and I shal make hem in to oo tree, and thei shuln be oon
20 in his hond. Forsothe the trees, vpon whom thou hast writen, shuln be in thin
21 hond in the eezen of hem. And thou shalt saye to hem, These thingus saith the Lord God, Loo! I shall take to the sones of Yrael of the mydil of^{ff} naciouns, to whom thei wenten away; and I shal gadere hem on eche syde. And I shal bringe
22 hem to her erthe, and I shal make hem oo folk in the lond, in hillis of Yrael, and oo kyng shal be comaundyng to alle; and thei shuln na more be two folkis, neyther thei shuln more be departid in to^g
23 two rewines. Nether thei shuln be defoulid more ouer in her ydols, and her abomynaciouns, and in alle her wickidnessis. And I shal make hem saaf of alle her setis, in whiche thei synned, and I shal clense hem; and thei shuln be to me a peple, and I shal be God to hem.
24 And my seruauant kyng Dauyd vpon hem, and oo sheperd shal be of^h hem alle; thei shuln walke in my domys, and thei shuln kepe my comaundementis, and shuln do
25 hem. And thei shuln dwelle vpon the lond, whiche Y 3aue to my seruauant Jacob, in whiche 3our faderis dwelliden; and thei shuln dwelle vpon it, thei, and the sones of hem, and the sonys of her sones, til in to with outen eende; and Dauyth, my seruauant, prince of hem in
26 to with oute eende. And I shal smyte

of hise felowis. And ioynne thou tho *trees* 17 oon to the tother in to o tree to thee; and tho schulen be in to onement in thin hond. Sotheli whanne the sones of thi puple that 18 speken, schulen seie to thee, Whether thou schewist not to vs, what thou wolt to thee in these thingis? thou schalt speke to 19 hem, The Lord God seith these thingis, Lo! Y schal take the tree of Joseph, which is in the hond of Effraym, and the lynagis of Israel, that ben ioyned to hymⁱ, and Y schal 3yue hem togidere with the tree of Juda; and Y schal make hem in to o^k tree, and thei schulen be oon in the hond of hym. Sotheli the trees, on whiche thou 20 hast write, schulen be in thin hond bifore the izen of hem. And thou schalt seie to 21 hem, The Lord God seith these thingis, Lo! Y schal take the sones of Israel fro the myddis of naciouns, to whiche thei 3eden forth; and Y schal gadere hem togidere on ech side. And Y schal bryng hem to her lond, and Y schal make hem 22 o folc^l in the lond, in the hillis of Israel, and o kyng schal be comaundyng to alle; and thei schulen no more be twei folkis, and thei schulen no more be departid in to twey rewmes. And thei schulen no 23 more be defoulid in her idols, and her abhomynaciouns, and in alle her wickidnessis. And Y schal make hem saaf fro alle her seetis, in which thei synned, and Y schal clense hem; and thei schulen be a puple to me, and Y schal be God to hem. And my seruauant David *shal be* 24 kyng on hem, and o scheepherde schal be of alle hem; thei schulen go in my domes, and thei schulen kepe my comaundementis, and schulen do tho. And thei schulen 25 dwelle on the lond, which Y 3af to my seruauant Jacob, in which 3oure fadris dwelliden; and thei schulen dwelle on that *lond*, thei, and the sones of hem, and the sones of her sones, til in to with outen ende; and David, my seruauant, *shal be* the^m prince of hem with outen

^c to the *K* sec. m. ^d oon *K* sec. m. ^e other *K* sec. m. ^f puple *A*. ^{ff} Om. *K*. ^g in *AH*. ^h vpon *A*.

ⁱ hem *V*. ^k Om. *N*. ^l flock *N*. ^m Om. *N*.

to hem a couenaunt of pees; a couenaunte euerlastyng shal be to hem, and I shal
27 founde hem, and shalⁱ multiplie^k. And I shal be to hem God^l, and thei shuln be
28 to me peple. And heithen men shuln wite, for I the Lord, halewer of Yrael, whan my halewyng shal be in the myddil of hem in to with oute eende.

CAP. XXXVIII.

1 And the word of the Lord is made to
2 me, sayinge, Sone of man, putte thi face
3 azeins Gog, and the lond of Magog, prince
of the hed of^m Mosoch and Tubal; and
3 prophecie thou of hym. And thou shalt
saye to hym, These thingus saith the
Lord God, Loo! I to thee Gog, prince of
4 the hed of Mosoch and Tubal; and I shal
leede thee aboute, and I shal putte a
brydil in thi cheekis, and shal leede thee
out, and al thin oost, horsis, and horsmen,
alle clothed with hauberious, a greet
multitude of men, takyng shaft, and
5 sheeld, and swerd. Men of Persis, Ethi-
opiens, and Libiens with hem, alle sheeld-
6 id and helmyd. Gomer, and alle his cum-
panyes, the hous of Togorma, sydis of the
north, and al the strengthe of hym, and
7 many peplis with thee. Diȝte, and make
thee redy, and alle thi multitude that is
gadred to thee, be thou to hem in to
8 comaundement. After many dayes thou
shalt be visitid, in the last of ȝeeris thou
shalt cum to erthe, whiche is turnyd aȝein
fro swerd, and is gadrid of many peplis,
to the hillis of Yrael that weren desert
lastyngly; this is led out of peplis, and
9 alle dwelten in it tristili. Forsothe thou
steiȝinge vp as a tempest shalt cum, and
as a cloude, that thou hill the erthe, thou
and alle thi campaignyes, and many pe-
10 plis with thee. These thingus saith the

ende. And Y schal snyte to hem a boond²⁶
of pees; it schal be a couenaunt euerlast-
yng to hem, and Y schal founde hem,
and Y schal multiplie, and Y schal ȝyue
myn halewing in the myddis of hem with
outen ende. And my tabernacle schal be²⁷
among hem, and Y schal be God to hem,
and thei schulen be a puple to me. And²⁸
hethene men schulen wite, that Y *am* the
Lord, halewere of Israel, whanne myn
halewyng schal be in the myddis of hem
with outen ende.

CAP. XXXVIII.

And the word of the Lord was maad¹
to me, and he seide, Thou, sone of man,²
Sette thi face aȝens Gog, and aȝens the
lond of Magog, the prince of the heed of
Mosoch and of Tubal; and profesie thou
of hym. And thou schalt seie to hym,³
The Lord God seith these thingis, A!
Gog, lo! Y to thee, prince of the heed of
Mosoch and of Tubal; and Y schal lede⁴
thee aboute, and Y schal sette a bridil in
thi chekis, and Y schal leede out thee, and
al thi^u oost, horsis, and horsmen, alle
clothid with haburiouns, a greet multitude
of men, takyng spere, and scheeld, and
swerd. Perseis, Ethiopiens, and Libiens⁵
with hem, alle *ben* araied with scheeldis
and helmes. Gomer, and alle the cum-⁶
penyes of hym, the hous of Togorma, the
sidis of the north, and al the strengthe
therof, and many puplis *ben* with thee.
Make redi, and araye thee, and al thi⁷
multitude which is gaderid to thee, and
be thou in to comaundement to hem.
Aftir many daies thou schalt be visitid, in⁸
the laste of ȝeeris thou schalt come to the
lond, that turnede aȝein fro swerd, and was
gaderid of many puplis, to the hillis of
Israel that weren desert ful ofte; this was
led out of puplis, and alle men dwellide
tristili ther ynne. Forsothe thou schalt⁹
stieⁿ, and schalt come as a tempest, and
as a cloude, for to hile the lond, thou,

ⁱ I schal GH. ^k multiplie hem A. multiplie it K sec. m. ^l a God A. ^m Om. K.

ⁿ stie vp r.

Lord God, In that day wordis shuln stye vp vpon thin herte, and thou shalt thenke
 11 the warst thougt; and shalt saye, I shal stize vp^m to the lond with oute wall, I shal cum to men restyng and dwellynge sykirly; alle these dwellen with outen wall, barris, *or lockis*, and zatis ben not
 12 to hem; that thou rauyshe spuilis, and assaile pray; that thou zeue thin hond vpon hem that weren desert, and afterward restoryd, and vpon the peple whiche is gadrid of folkis, whiche bygan for to weelde, and for to be dweller of the naule,
 13 *or mydil*, of the erthe. Saba, and Dedan, and marchauntis of Tharsis, and alle lyouns therof shuln saye to thee, Wherⁿ thou cummest for to take spuylis? Loo! for to rauyshe pray thou gaderest thi multitude, that thou take gold and syluer, and take away, and take portenance of houshold and substaunce, and rauyshe
 14 spuylis with outen noumbre. Therefore, sone of man, prophecie thou; and thou shalt saye to Gog, These thingus saith the Lord God, Wherⁿ not in that day, whan my peple of Yrael shal dwelle tristili, thou shalt wite; and shalt cum of thi place, fro sydis of the northe, thou, and many peplis with thee, alle styers of horsis, a greet cumpignye, and greet^o
 16 oost; and styeinge vp on^p my peple Yrael, as a cloude, that thou hille the erthe? In the last dayes thou shalt be, and I shal leede thee to vp on my lond, that my folkis wite, whan I shal be halewid in thee, in the eezen of hem, thou Gog.
 17 These thingus saith the Lord God, Therefore thou art he of whom I spak in olde dayes, in the hond of my seruauntis, prophetis of Yrael, that prophecied in the days of tymes, that I shulde leede thee
 18 to vpon hem. And it shal be, in that day, in the day of the cummyng of Gog vpon the lond of Yrael, saith the Lord God, myn indignacioun shal stye vp in
 19 my wodenesse, and in my wrath; in

and alle thi cumpanyes, and many puplis with thee. The Lord God seith these 10 thingis, In that dai wordis schulen stie on thin herte, and thou schalt thenke the worste thougt; and schalt seie, Y schal 11 stie^o to the lond with out wal, and^p Y schal come to hem that resten and dwellen sikirli; alle these dwellen with out wal, barris and zatis ben not to hem; that 12 thou rauysche spuylis, and asaile prei; that thou brynge in thin hond on hem that weren forsakun, and afterward restorid, and on the puple which is gaderid of hethene men, that bigan to welde, and to be enhabitere of the nawle of erthe. Saba, and Dedan, and the marchauntis of 13 Tharsis, and alle the liouns therof schulen seie to thee, Whether thou comest to take spuylis? Lo! to rauysche prey thou hast gaderid thi multitude, that thou take awei gold and siluer, and do awei purtenaunce of houshold and catel, and that thou rauysche preyes with out noumbre. Ther- 14 for profesie thou, sone of man; and thou schalt seie to Gog, The Lord God seith these thingis, Whether not in that dai, whanne my puple Israel schal dwelle tristili, thou schalt wite; and schalt 15 come fro thi place, fro the sidis of the north, thou, and many puplis with thee, alle stieris of horsis, a greet cumpany, and an huge oost; and thou as a cloude schalt 16 stie on my puple Israel, that thou hille the erthe? Thou schalt be in^q the laste daies, and Y schal brynge thee on my lond, that my folkis wite, whanne Y schal be halewid in thee, thou Gog, bifor the izen of them. The Lord God seith these thingis, 17 Therfor thou art he of whom Y spak in elde daies, in the hond of my seruauntis, profetis of Israel, that profesieden in the daies of tho tymes, that Y schulde bringe thee on hem. And it schal be, in that 18 dai, in the dai of the comyng of Gog on the lond of Israel, seith the Lord God, myn indignacioun schal stie in my strong

^m Om. *K sec. m.* ⁿ Whether *A passim.* ^o a greet *A.* ^p Om. *A.*

^o stie vp *l.* ^p Om. *l.* ^q on *N.*

20 the fije of my wrath I spac. For in that day shal be greet mouyng to gydre vpon the lond of Yrael; and fishis of the se shuln be moued to gydre fro my face, and beestis of the feeld^q, and briddis of heuen, and eche crepyng thing that is moued vpon erthe, and alle men that ben vpon the face of the erthe; and hillis shuln be vndirtournyd, and heggis shuln falle, and eche wall shal falle to gidre to^r 21 erthe. And I shal clepe to gydre azeins hym a swerd in alle my mounteyns, saith the Lord; the swerd of eche man shal be 22 dressid in to his brother. And than I shal deeme hym by pestilence, and blood, and reyn ful greet, and greete stoons; Y shal reyne vpon hym fyre and bronston, and vpon his oost, and vpon many peplis 23 that ben with hym. And I shal be magnyfyed and halewid, and I shal be knowen in the eezen of many folkis; and thei shuln wite, for I the Lord.

CAP. XXXIX.

1 Forsothe thou, sone of man, prophecie azeins Gog; and thou shalt saye, These thingis saith the Lord God, Loo! I vpon thee, Gog, prince of the hed of Mosoch 2 and Tubal. And I shal leede thee aboute, and I shal disceyue thee, and make thee for to stey vp of sydis of the north, and I shal bryng thee on the hillis of Yrael. 3 And I shal smyte thi bouwe in thi left half, and I shal^s cast down thin arowis of 4 thi rjzt hond. Vpon^t the mounteyns of Yrael thou shalt falle, thou, and alle thi cumpanyes, and peplis that ben with thee; to wylde beestis, briddis and eche volatile, and beestis of erthe I 3aue thee 5 for to be deuoured. Vpon the face of feeld thou shalt falle; for I the Lord spac, 6 saith the Lord God. And I shal sende out fjr in to Magog, and in hem that dwellen in ijlis tristily; and thei shuln 7 wite, for^u I the Lord God of Yrael. And

veniaunce, and in my feruour; Y spac in 19 the fier of my wraththe. For in that dai 20 schal be grete mouyng on the lond of Israel; and fischis of the see, and beestis of erthe, and briddis of the eir, and ech crepyng beeste which is mouyd on erthe, and alle men that ben on the face of erthe, schulen be mouyd fro my face; and hillis schulen be vndurturned, and heggis schulen falle down, and ech wal schal falle down in to erthe^r.

CAP. XXXIX.

And Y schal clepe togidere a swerd 21 azens hym in alle myn hillis, seith the Lord God; the swerd of ech man schal be dressid azens his brother. And thanne Y 22 schal deme hym bi pestilence, and blood, and greet reyn, and bi greet stoonys; Y schal reyn fier and brymstoon on hym, and on his oost, and on many puplis that ben with hym. And Y schal be magne- 23 fied, and Y^s shal be halewid, and Y shal be knowun bifore the izen of many folkis; and thei schulen wite, that Y *am* the Lord. But profesie thou, sone of man, 1 azens Gog; and thou schalt seie, The Lord God seith these thingis, Lo! Y on thee, thou Gog, prince of the heed of Mosoch and of Tubal. And Y schal lede 2 thee aboute, and Y schal disseyue thee, and Y schal make thee to stie^l fro the sidis of the north, and Y schal brynge thee on the hillis of Israel. And Y schal 3 smyte thi bouwe in thi left hond, and Y schal caste down thin arowis fro thi rjzt hond. Thou schalt falle down on the hillis 4 of Israel, thou, and alle thi cumpanyes, and puplis that ben with thee; Y 3af thee for to be deuourid to wielde beestis, to briddis, and to ech volatil, and to the beestis of erthe^u. Thou schalt falle down 5 on the face of the feeld; for Y the Lord haue spoke, seith the Lord God. And Y 6 schal sende fier in Magog, and in hem that dwellen tristili in ilis; and thei

^q feeldis k. ^r in to AGH. ^s Om. G pr. m. k. ^t On A. ^u Om. k.

^r the erthe is. ^s Om. A. ^t stie vp i. ^u the erthe is.

I shal make myn holy name^u knowen in the mydil of my peple of Yrael, and I shal na more defoule myn holy name; and folkis shuln wite, for I the Lord, holy
 8 God of Yrael. Loo! it cummeth, and it is maad, saith the Lord God. This is the
 9 day of whiche I spac. And dwellers of the cytees of Yrael shuln go out, and kyndlen and brenne to gydre armeris, sheeld and shaft, bowe and arowis, and stafs of hond, and dartis; and thei shuln priuely brenne hem by fijr seuen 3eeris.
 10 And thei shuln not bere trees of cuntrees, nether thei shuln priuely breune of wijld^v wodis, for thei shuln priuely brenne armers in fijr; and thei shuln robbe hem, to whom prayes weren, and thei shuln rauyshe her waasters, *or destruyers*, saith
 11 the Lord God. And it shal be in that day, Y shal 3eue Gog a place named, sepulcre in Yrael, the valey of way goers to the eest of the se, that makith men passynge for to be agast; and ther thei shuln byryen Gog^w, and al the multitude of hym, and it shal be clepid the valey
 12 of the multitude of Gog. And the hous of Yrael shuln birye hem, that thei clense
 13 the erthe seuen monethis. Forsothe al the peple of erthe shal byrien hem, and it shal be to hem a named day, in whom Y am glorified, saith the Lord God.
 14 And thei shuln ordeyne bysili men seekynge, *or compasyngge*, the erthe, the whiche shuln birien and a3ein seeke hem that dwelten vpon the face of erthe, that thei clense it. Forsothe after seuen monethis thei shuln bygynne for to seeke,
 15 and shuln cumpas walkynge the lond; and when thei shuln see a boon of man, thei shuln sette a tittle, *or signe*, bisidis it, til that byriers byrye it in the valey
 16 of multitude of Gog. Forsothe name of the citee Amona; and thei shuln clense
 17 the lond. Forsothe thou, sone of man, these thingis saith the Lord God, Saye thou to eche bryd, and to alle foulis, and

schulen wite, that Y *am* the Lord God of Israel. And Y schal make myn hooli⁷ name knowun in the myddis of my puple Israel, and Y schal no more defoule myn hooli name; and hethene men schuln wite, that Y *am* the Lord God, the hooli of Israel. Lo! it cometh, and it is don,
 8 seith the Lord God. This is the day of⁹ which Y spac. And dwelleris schuln go out of the citees of Israel, and thei schuln set a fier, and schuln brenne armuris, scheeld and spere, bouwe and arowis, and stauys of hond, and schaftis with out irun; and thei schuln brenne tho in fier bi seune 3eer. And thei schuln not bere
 10 trees of cuntrees, nether schuln kitte doun of forestis, for thei schuln brenne armuris bi fier; and thei schuln take preies of hem, to whiche^v thei weren preies, and thei schuln rauysche her wasteris, seith the Lord God. And it schal be in that
 11 dai, Y schal 3yue to Gog a named place, a sepulcre in Israel, the valei of weigoeris at the eest of the see, that schal make hem that passen forth for to wondre; and thei schuln birie there Gog, and al the multitude of hym, and it schal be clepid the valei of the multitude of Gog. And
 12 the hous of Israel schuln birie hem, that thei clense the lond in seune monethis. Forsothe al the puple of the lond schal
 13 byrie hym, and it schal be a named dai to hem, in which Y am glorified, seith the Lord God. And thei schuln ordeyne bi-
 14 sili men cumpassyngge the lond, that schuln birie and seke hem that weren left on the face of the lond, that thei clense it. Forsothe aftir seune monethis thei schuln bigynne to seke, and thei schuln cum-
 15 pas goynge aboute the lond; and whanne thei schuln se the boon of a man, thei schuln sette a 'notable signe^w bisidis it, til the birieris of careyns birie it in the valei of the multitude of Gog. Sotheli
 16 the name of the cite *is* Amona; and thei schuln clense the lond. Forsothe, thou,
 17

^u Om. κ. ^v the wijlde AG. ^w her Gog G pr. m. II. the Gog κ.

^v whom I. ^w tittle, ether [or I] a notable signe CEF GHIKMN PQRSUXY.

to alle beestis of the feeld, Cum 3e to gydre, and haste 3ee, renne to gydre on eche sijde to my slayn sacrifice, whiche I offre to 3ou, a greet slayn sacrifice vpon the hillis of Yrael, that 3ee ete fleshis, 18 and drynke blood. 3e shuln ete the fleshis of strong men, and 3e shuln drynke the blood of princis of erthe, of wethers, of lambren, and of^y kiddis, and of hoolis, and of thingus fed for to be fatt, 19 and of alle fatt thingus. And 3e shuln ete the fatnesse in to fulfillynge, and shuln drynke blood in to drunkennesse, of the slayn sacrifice whiche I shal offre to 3ou. 20 And 3e shuln be fulfillid vpon my bord, of hors, and of strong horsman, or *knysz*, and of alle men of batail, saith the Lord 21 God. And I shal putte my glorie in folkis, and alle folkis shuln see my dome, that I dide, and myn hond, that I haue 22 putte on hem. And the hous of Yrael shuln wite, for I the Lord God of hem, fro that day and afterward, or *fro* 23 *thennus forth*. And heithen men shuln wite, for the hous of Yrael is taken in his wickidnesse, for that that thei leften me; and Y hidde my face fro hem, and bytoke hem in to hondis of enmys, and 24 alle fellen in swerd. After the vnclennesse of hem and greet trespas Y dide to hem, and I hidde my face fro hem. 25 Therefore these thingis saith the Lord God, Now I shal leede a3ein the caitifte of Jacob, and I shal haue mercy on al the hous of Yrael; and I shal take to 26 loue for myn holy name. And thei shuln bere her confusioun, and eche trespassynge whiche thei trespassiden in me, whan thei dwelliden in her lond tristili, 27 dredynge no man; and I shal leede a3ein hem of peplis, and shal gadre hem fro londis of her enemyes, and shal be halewid in hem, in the eezen of ful manye 28 folkis. And thei shuln wite, for I the Lord God of hem, for that that I translade hem into naciouns, and haue

some of man, the Lord God seith these thingis, Seie thou to ech brid, and to alle foulis, and to alle beestis of the feeld, Come 3e to gidere, and haste 3e, renne 3e togidere on ech side to my sacrifice, which Y sle to 3ou, a greet sacrifice on the hillis of Israel, that 3e ete fleischis and drynke blood. 3e schulen ete the fleischis of 18 stronge men, and 3e schulen drynke the blood of prynces of erthe, of wetheris, of lambren, and of buckis of geet, and of bolis, and of beestis maad fat, and of alle fat thingis. And 3e schulen ete the yn- 19 nere fatnesse in to fulnesse, and 3e schulen drynke the blood in to drunkenesse, of the sacrifice which Y schal sle to 3ou. And 20 3e schulen be fillid on my boord, of hors, and of strong horse man, and of alle men werriours, seith the Lord God. And Y 21 schal sette my glorie among hethene men, and alle hethene men schulen se my doom, which Y haue do, and myn hond, which Y haue set on hem. And the hous of 22 Israel schulen wite, that Y *am* her Lord God, fro that dai and afterward. And he- 23 then men schulen wite, that the hous of Israel is takun in her wickidnesse, for that that thei forsoken me; and Y hidde my face fro hem, and Y bitook hem into the hondis of enemyes, and alle thei fellen^x 24 doun bi swerd. Bi the unclennes and 25 greet trespasse of hem Y dide to hem, and Y hidde my face fro hem. Therfor the 26 Lord God seith these thingis, Now Y schal leede a3en the caitiftee of Jacob, and Y schal haue merci on al the hous of Israel; and Y schal take feruoure for myn hooli name. And thei schulen bere here schen- 26 schipe, and al the^y trespassing bi which thei trespassiden a3ens me, whanne thei dwelliden in her lond tristili, and dredden no man; and *whanne* Y schal bringe hem 27 a3en fro puplis, and schal gadere fro the londis of her enemyes, and schal be halewid in hem, bifor the i3en of ful many folkis. And thei schulen wite, that Y *am* 28

y Om. AGK.

x felden c et alii. y her i.

gadrede hem vpon her lond, and I haue not forsaken, *or left*, eny man of hem there. And I shal namore hide my face fro hem, for that I shedde out my spirit vpon eche hous of Yrael, saith the Lord God.

CAP. XL.

1 In the fyue and twentithe 3ere of oure transmygracioun, in the bygynnyng of the 3eer, in the tenthe of the moneth, in the fourtenthe 3eer aftir that the citee is smytyn, in the same day the hond of the Lord is maad on^z me, and ledde me thider in visiouns of God. And he brouzt me in to the lond of Yrael, and he^a left me on a ful hee3 hill, vpon whom was as a beeldyng of a citee goynge to the southe; 3 and he ledde me yn thider. And loo! a man, whos fourme was as the fourme of brasse, and a lytil lynnyn bond in his hond, and a 3erd of mesure in his hond; 4 forsothe he stood in the 3ate. And the same man spac to me, Sone of man, see with thin ee3en, and heere with thin eeris, and putte thin herte in to alle thingis, whiche I shal shewe to thee, for that it be shewid to thee, thou art brouzt to hither; telle thou alle thingus that thou 5 seest to the hous of Yrael. And loo! a wal with outforth, in cumpas of the hous in eche sijd, and in hond^b of the man a 3erd of mesure of sixe cubitis and a palme; and he metid the breede of the beeldyng with oo 3erd, and the hee3nesse 6 with oo 3erd. And he came to the 3ate that biheelde to^c the eest waye, and he stiede vp by the greese therof; and he metid the thrisfold of the 3ate with oo 3erd, that is for to saye, the breede of 7 the thrisfold, with oo 3erd in breede; and the chaumbre with oo 3erd in to long, and with oo 3erd in to breede, and bitwix chaumbris fyue cubitis; and the thresfold of the 3ate bisydis the vestiarie,

the Lord God of hem, for that Y translade hem in to naciouns, and haue gaderid hem on her lond, and Y lefte not ony of hem there. And Y schal no more 29 hide my face fro hem, for Y haue schede out my spirit on al the hous of Israel, seith the Lord God.

CAP. XL.

In the fyue and twentithe 3eer of oure 1 passyng ouer, in the bigynnyng of the 3eer, in the tenthe *dai* of the monethe, in the fourtenthe 3eer after that the citee was smytun, in this same dai the hond of the Lord was maad on me, and he brouzte me thidur in the reuelaciouns of God. And 2 he brouzte me in to the lond of Israel, and he leet^z me down on a ful hi3 hil, on which was as the bildyng of a citee goynge to the south; and he ledde me in thidur. 3 And lo! a man, whos licnesse was as the licnesse of bras, and a coorde of flex *was* in his hond, and a reed of mesure in his hond; forsothe he stood in the 3ate. And 4 the same man spac to me, Thou sone of man, se with thin i3en, and here with thin eeris, and sette thin herte on alle thingis, whiche Y schal schewe to thee, for thou art brouzt hidur, that tho be schewid to thee; telle thou alle thingis whiche thou seest to the hous of Israel. And lo! a wal withouteforth, in the cum- 5 pas of the hous on ech side; and in the hond of the man *was* a rehed of mesure of sixe cubitis and a spanue, *that is, an handibreede*; and he mat the breede of the bildyng with o rehed, and the hi3nesse bi o rehed. And he cam to the 3ate that 6 bihelde the weie of the eest, and he stiede bi degrees of it; and he mat the lyntil of the 3ate bi o rehed the breede, that is, o lyntil bi o rehed in breede; and *he mat* 07 chaumbre bi o rehed in lengthe, and bi o rehed in breed, and fyue cubitis bitwix chaumbris; and *he mat* the lyntil of the 8 3ate bisidis the porche of the 3ate with

^z vpon A. ^a Om. A. ^b the hoond A. ^c Om. AGH.

^z ledde N.

or porche, of the 3ate with ynforth, oo
 9 3erd. And he metide the porche of the
 3ate of eijt cubitis, and the frount therof
 in two cubitis; forsothe the vestiarie, *or*
porche, of the 3ate was with inneforth.
 10 Forsothe chaumbris of the 3ate to the
 est waye, three on this sijd, and three on
 that sijd; oo mesure of three, and oo me-
 11 sure of the frountis of eche syde. And
 he metid the breede of the thresfold of
 the 3ate of ten cubitis, and the lengthe
 12 of the 3ate of thrittene cubitis; and the
 margyne, *or vttemest*^d *part*, bifore the
 chaumbris of oo cubit, and oo cubit the
 eende of eche sijde; sothely the chaum-
 bres weren of sixe cubitis on this syde
 13 and on that syde. And he metide the
 3ate fro the roof of the chaumbre til the
 roof therof, the breede of fyue and twenty
 14 cubitis, dore a3eins dore. And he maad
 frountis bi sixti cubitis, and at a frount
 porche of the 3ate on eche syde bi cum-
 15 pas; and bifore the face of the 3ate that
 lastid til to^e the face of the porche of the
 16 ynner 3ate, fifti cubitis; and wyndowis
 ouerthwert, in chaumbris and in frountis
 of hem, that weren with ynne the 3ate
 on eche syde by cumpas. Also forsothe
 and wyndowis weren in the porchis bi
 cumpas with ynne forth, and bifore the
 17 frountis peyntyng of palmes grauen. And
 he ledde me out to^f the vtmer^g porche,
 'or large hous^h, and loo! tresories, and
 pament paued with stoon in the porche
 by enuyrounn; thritti tresories in the
 18 cumpas of pament; and a pament in
 the frount of 3atis, after the lengthe of
 19 the 3atis wasⁱ with ynneforth. And he
 metide the breede fro face of the ynner
 3ate vnto the frount of the ynner porche
 with outeforth, an hundrid cubitis to the
 20 eest, and to the north. And he metide
 the 3ate that biheelde the waye of the
 north, of the vtmore^k porche, as wele in
 21 lengthe as in breede; and three chaum-
 bres therof, three on this syde, and three

ynne, bi o rehed. And he mat the porch⁹
 of the 3ate of eijt cubitis, and the frount
 therof bi twei cubitis; sotheli the porche
 of the 3ate was with ynne. Certis the¹⁰
 chaumbris of the 3ate at the weie of the
 eest *weren* thre on this side, and thre on
 that side; o mesure of thre, and o mesure
 of the frountis on euer ethir side. And¹¹
 he mat the breede of the lyntel of the 3ate
 of ten cubitis, and the lengthe of the 3ate
 of threttene cubitis. And *he mat* a mar-¹²
 gyn of a^a cubit bifor the chaumbris, and o
 cubit *was* the ende on ech side; forsothe
 the chaumbris weren of^{aa} sixe cubitis on
 this side and on that side. And he mat¹³
 the 3ate fro the roof of the chaumbre til
 to the roof therof, the breede of fyue and
 twenti cubitis, a dore a3ens a dore. And¹⁴
 he made frountes bi sixti cubitis, and at
 the frount an halle^b of the 3ate on ech
 side bi cumpas; and bifor the face of the¹⁵
 3ate that stretchith forth til to the face of
 the porche of the ynner 3ate, *he mat* fifti
 cubitis. And *he mat* wyndows naraw¹⁶
 with out and large with ynne, in the
 chaumbris and frountis of tho, that weren
 with ynne the 3ate on ech side bi cumpas.
 Sotheli in lijk maner also wyndows weren
 in the porchis bi cumpas with ynne; and
 the peynture of palm trees *was* graun
 bifor the frountis. And he ledde me out¹⁷
 to the outermere halle^c, and lo! tresories,
 and pawment arayed with stoon in the
 halle^d bi cumpas; thretti tresories in the
 cumpas of the pawment; and the paw-¹⁸
 ment was bynethe in the frount of the 3atis,
 bi the lengthe of the 3atis. And he mat¹⁹
 the breede fro the face of the lowere 3ate
 til to the frount of the ynnere halle with
 outforth, an hundrid cubitis at the eest,
 and at the north. And he mat bothe in²⁰
 lengthe and in breede the 3ate that bihelde
 the weie of the north, of the outermore
 halle. And *he mat* the chaumbris therof,²¹
 thre on this side, and thre on that side,
 and the frount therof, and the porche

^d vttermost H. ^e Om. A. ^f of H. ^g vttermer H. ^h Om. A. ⁱ Om. A. ^k vttermor H.

^a o c et alii. ^{aa} on N. ^b for3erd CEF GHIKMN PQRSUX. ^c for3erd CEF GHIKMN PQRSUX. ^d for3erd ceteri passim.

on that syde, and the frount therof, and the porche therof, after the mesure of the first zate; the lengthe therof of fyfty cubitis, and the breede of fyue and twenti
 22 cubitis. Forsothe the wyndowis therof, and porche, and grauyngis, after the mesure of the zate that byheelde to the eest; and of seuen grees was the styeyng vp
 23 therof, and a porche bifore it. And the zate of the ynnere porche^l azeinus the zate of the north, and the eest zate; and he metide fro zate vnto zate an hundrid
 24 cubitis. And he ledde me out to the southe waye, and loo! a zate that bihelde to the southe; and he metide the frount therof, and the porche therof, after the
 25 ouermore mesures; and the wyndowis therof, and porchis in cumpas, as the tother wyndows; of fyfty cubitis the lengthe, and the breede of fyue and
 26 twenti cubitis. And in seuen greesis 'men stieden^m therto, and a porche bifore the zatis therof; and grauen palmes weren, oon on this syde, and an other in
 27 the frount therof. And the zate of the ynnere hous, in the south waye; and he metide fro zate vnto zate in the south
 28 waye, an hundrid cubitis. And he ledde me yn, in to the ynnerner hous at the south zate; and he metide the zate af-
 29 ter the ouermer mesuris; the chaumbris therof, and frount therof, and porche therof, bi the same mesuris; and the wyndowis therof, and the porche therof in
 30 cumpas; fyfty cubitis in lengthe, and of breed fyue and twenti cubitis; and the porche by cumpas, the lengthe of fyue and twenti cubitis, and the breed of fyue
 31 cubitis. And the porche therof to the vtmer^o hous, and palmes therof in the frount; and eizte greces weren, bi whiche
 32 me steyede vp therby. And he ledde me in to the ynnerner hous, by the eest waye; and he metide the zate after the

therof, bi the mesure of the formere zate; the lengthe therof of fyfty cubitis, and the breede therof of^e fyue and twenti cubitis. Sotheli the wyndows therof, and the
 22 porche, and the grauyngis, *weren* bi the mesure of the zate that bihelde to the eest; and the styeyng therof was of seuen degrees, and a porche *was* bifore it. And
 23 the zate of the ynnere halle *was* azens the zate of the north, and azens the eest zate; and he mat fro the zate til to the zate an hundrid cubitis. And he ledde me out
 24 to the weie of the south, and lo! the zate that bihelde to the south; and he mat the frount therof, and the porche therof, bi the formere mesuris; and the wyndows
 25 therof, and the porchis^f in cumpas, as othere wyndows; the lengthe of fyfty cubitis, and the breede of fyue and twenti cubitis. And bi seuen degrees me stiede
 26 to it, and 'an halle^g *was* bifore the zatis therof; and palme trees weren grauu, oon in this side, and another in that side in the frount therof. And the zate
 27 of the ynnere halle *was* in the weie of the south; and he mat fro the zate til to the zate in the weie of the south, an hundrid cubitis. And he ledde me in to the yn-
 28 nere halle^h, to the south zate; and he mat the zate bi the formere mesuris; the
 29 chaumbre therof, and the frount therof, and the porche therof bi the same mesuris; and *he mat* the wyndows therof, and the porche therof in cumpas; fyfty cubitis
 30 of lengthe, and fyue and twenti cubitis of breede. And *he mat* the halle bi cum-
 31 pas, the lengthe of fyue and twenti cubitis, and the breede therof ofⁱ fyue cubitis. And the porche therof *was* to the outer-
 32 mere halle, and the palm trees therof in the frount; and eizte degrees weren, bi whiche me stiede thorou³ it. And he
 ledde me in to the ynnere halle^k, bi the eest weie; and he mat the zate by the

^l porche, or hous GHK pr. m. ^m me styed GH. ^o vttermor H.

^e Om. N sec. m. ^f porche A. ^g a for3erd CEF GHIKMN PQRSUX. ^h for3erd ceteri passim. ⁱ Om. E.
^k for3erdis s. for3erd ceteri.

33 ouermer mesuris; the chaumbre therof,
 and frount therof, and porchis therof, as
 aboue; and wyndowis therof, and porchis
 therof in cumpas; the lengthe of fifty cu-
 34 bitis; and the breede of fyue and twenty
 to saye, of the vtmer^p hous; and palme
 graued in the frount therof, on this syde
 and on that syde; and in eizte greese the
 35 steizjng vp therof. And he ledde me
 ynne, at the zate that biheelde to the
 north, and matte after the ouermore me-
 36 suris; the chaumbris therof, and frount
 therof, and the porche therof, and wyn-
 dowis therof bi cumpas; of^q lengthe of
 fifty cubitis, and the breed of fyue and
 37 twenti cubitis. The porche therof bi-
 heelde to the vtmer^r hous; and grauyngs
 of palmys in frount therof on bothe
 sydis; and in eizte greese the steizjng vp
 38 therof. And bi alle tresories a dore in
 frountis of the zatis; and there thei wash-
 39 iden brend sacrifice. And in the porche
 of the zate two bordis on this syde, and
 two bordis on that syde, that vpon hem
 hen offrid brend sacrifice, for synne of^s
 doynge and for trespas of leeuynge vndon.
 40 And at the vtmer^t syde, that goth vp to
 the dore of the zate that goth to the
 north, two bordis; and at the tother syde,
 bifore the porche of the zate, two bordis.
 41 Foure bordis on this syde, and four
 bordis on that syde; by the sydis of the
 zate weren eizte bordis, vpon whom men
 42 offriden. Forsothe foure bordis to brend
 sacrifice beeldid of sqware stoons, in
 lengthe of oo cubit and an half, and in
 breede of oo cubite and an half, and in
 heizthe oo cubit; vpon whiche thei putten
 vessels, in whiche brend sacrifice is offrid,
 43 and slayn sacrifice. And the lippis, or
 brynkis, of hem of oo palme, bowid azein
 with ynneforth bi cumpas; vpon the
 44 bordis forsothe offringis^u of fleshe. And
 with oute the yunner zate, treseries of

formere mesures; the chaumbre therof,³³
 and the frount therof, and the porchis
 therof, as aboue; and *he mat* the wyn-
 dows therof, and the porchis therof in
 cumpas; the lengthe of fifti cubitis, and
 the breede of fyue and twenti cubitis;
 and the porche therof, that is, of the³⁴
 outermore halle; and palme trees graun
 in the frount therof, on this side^p and on
 that side; and in eizte degrees *was* the
 styng therof. And he ledde me in to³⁵
 the zate that bihelde to the north; and
 he mat bi the formere mesuris^q; the³⁶
 chaumbre therof, and the frount therof,
 and the porche therof, and the wyndows
 therof bi cumpas; the lengthe of fifti cu-
 bitis, and the breede of fyue and twenti
 cubitis. The porche therof bihelde to the³⁷
 outermore halle; and the grauyng of palm
 trees *was* in the frount therof, on this side
 and on that side; and in eizte degrees *was*
 the styng therof. And bi alle tresories³⁸
 a dore *was* in the frountis of zatis; and
 there thei waischiden brent sacrifice. And³⁹
 in the porche of the zate *weren* twei
 boordis on this side, and twei boordis on
 that side, that brent sacrifice be offrid on
 tho, 'bothe for^r synne and for trespasse.
 And at the outermore side, which stieth⁴⁰
 to the dore of the zate that goith to the
 north, *weren* twei boordis; and at 'the
 tother^s side, bifor the porche of the zate,
weren twei boordis. Foure boordis on⁴¹
 this side, and foure boordis on that side;
 bi the sidis of the zate weren eizte boordis,
 on whiche thei offriden. Forsothe foure⁴²
 boordis to brent sacrifice *weren* bildid of
 square stoonys, in the lengthe of o cubit
 and an half, and in the breed of o cubit
 and an half, and in the hizthe of o cubit;
 on whiche *boordis* thei schulen sette ves-
 sels, in whiche brent sacrifice and slayn
 sacrifice is offrid. And the brenkis of⁴³
 tho^t *boordis* ben of oon^u handibreede, and
 ben bowid azen with ynne bi cumpas;

P vttermore H. q of the AGH. r vttermore H. s Om. H. t vttermore H. u of offringis K.

P Om. N. q mesure A. r Om. CEF GHIKQXS. and for M pr. m. N P R U. s that oother I. t the I.
 u an I.

chaunters, in the ynner hous that was in the side of the zate biholdynge to the north; and the face of them azeinus the southe waye; oon on the syde of the eest zate, that biheelde to the waye of the
 45 north. And he saide to me, This is the tresorie, that biholdith the south waye, of preestis that waken in kepyngis^v of the
 46 temple. Sothli the tresorie that biholdith to the waye of the north, schal ben of prestis that waken to the seruyse of the auter; thes ben the sones of Sadoch, that comen to of the sonys of Leuy to the Lord, that thei ministre to hym.
 47 And he matte the hous, the lengthe of an hundrid cubitis, and the breede by an hundrid cubitis, by sware, and the auter
 48 bifore the face of the temple. And he ledde me yn, in to the porche of the temple; and he matte the porche by fyue cubitis on this syde, and fyue cubitis on that syde; and the breed of the zate, of three cubitis on this syde, and three cu-
 49 bitis on that syde; forsothe the lengthe of the porche^w of twenti cubitis, and the breed of elleuen cubitis, and bi eizte greese me stieden therto; and pilers weren in the frountus, oon on this syde, and an other on that syde.

CAP. XLI.

1 And he ledde me yn^x, into the temple; and he meet^y the frountis, sixe cubitis of breede on this syde, and sixe cubitis of breede on that syde, the breede of the
 2 tabernacle. And the breede of the zate was of ten cubitis; and the sydis of the zate, by fyue cubitis on this syde, and by fyue cubitis on that syde; and he matte the lengthe therof of fourty cubitis, and
 3 the breede of twenti cubitis. And he gon yn with ynneforth, matte in^z frount of the zate two cubitis, and the zate of sixe cubitis, and the breede of the zate

forsothe on the boordis *weren* fleischis of offryng. And with out the ynnere zate⁴⁴ *weren* tresories of chauntours, in the ynnere halle, that was in the side of the zate biholdynge to the north; and the faces of tho *weren* azens the south weie; oon of the side of the eest zate, that bihelde to the weie of the north. And he seide to me,⁴⁵ This treserie, that biholdith the south weie, is of the prestis that waken in the kepyngis of the temple, Sotheli the tre-⁴⁶ sorye that biholdith to the weie of the north, schal be of the preestis that waken to the seruice of the auter; these ben the sones of Sadoch, whiche of the sones of Leuy neizen to the Lord, for to mynystre to hym. And he mat the halle, the lengthe⁴⁷ of an hundrid cubitis, and the breede of an hundrid cubitis, bi square, and the auter bifore the face of the temple. And he⁴⁸ ledde me in to the porche of the temple; and he mat the porche bi fyue cubitis on this side, and bi^v fyue cubitis on that side; and *he mat* the breede of the zate, of thre cubitis on this side, and of thre cubitis on that side. But *he mat* the⁴⁹ lengthe of the porche of twenti cubitis, and the breede of eleuene cubitis, and bi eizte degrees me stiede to it; and pileris weren in the frountis, oon^w on this side, and 'another on that^x side.

CAP. XLI.

And he ledde me in to the temple, and he mat the frountis, sixe cubitis of breede on this side, and sixe cubitis of breede on that side, the breede of the tabernacle. And the breede of the zate was of ten² cubitis; and *he mat* the sidis of the zate bi fyue cubitis on this side, and bi fyue cubitis on that side; and he mat the lengthe therof of^y fourty cubitis, and the breede of twenti cubitis. And he entride³ with ynne, and he mat in the frount of the zate twei cubitis; and *he mat* the zate of sixe cubitis, and the breede of the zate

^v kepynge A. ^w porche, or large hous GHK pr. m. ^x Om. A. ^y matte AGH. ^z the A.

^v Om. I. ^w Om. EFNP. ^x on that other N. oon other on that s. ^y bi I.

4 of seuen cubitis. And he matte the
 lengthe therof of twenti cubitis, and the
 breede of twenti cubitis, byfore the face
 of the temple. And he sayde to me, This
 5 is the holy of halewis. And he matte the
 wall of the hous of sixe cubitis, and the
 breede of the syde of foure cubitis, on
 6 eche syde bi cumpas of the hous. The
 sydis forsothe, syde to syde, twyse three
 and thritti; and thei weren shewynge,
 'or *aboute semynge*^a, that entriden bi the
 wall of the hous, in the sydis bi cumpas,
 that thei shulden holde^b to gydre, and
 7 not touche the wall of the temple. And
 the street was in to round, styngge vp-
 ward bi the hee; toure, and in to soup-
 yng place of the temple it bare forth bi
 cumpas; therefore the temple was brod-
 der in the ouermore thingis; and so fro
 the lower parties me stied to the heezer,
 8 and the mydil. And I see; in the hous
 heeznesse bi cumpas, the sydis foundid at
 the mesure of a 3er^d in space of sixe cu-
 9 bitis; and the breede by the wall of the
 syde with outforth, of fyue cubitis; and
 the ynnere hous was in the sydis of the
 10 hous. And bytwix tresories the breede
 of twentye cubitis in cumpas of the hous
 11 on eche syde, and the dore of the syde
 to preyer; oo dore to the waye of the
 north, and oo dore to the south waye;
 and the breede of place to preyer, of fyue
 12 cubitis in cumpas. And the beeldyng that
 was departid, and turnyd to the waye
 biholdynge to the see, of the breede of
 seenty cubitis; forsothe the wall of
 beeldyng of fyue cubitis of breed in cum-
 pas, and the lengthe therof of nyutye
 13 cubitis. And he matte the lengthe of
 the hous, of an hundrid cubitis; and the
 byldyng that was departid, and the wallis
 therof, of lengthe of an hundrid cubitis.
 14 Forsothe the breede byfore the face of
 the hous, and of it that was departid
 azeinus the eest, of an hundrid cubitis.
 15 And he matte the lengthe of the beeld-

of seene cubits. And he mat the lengthe⁴
 therof of twenti cubitis, and the breede of
 twenti cubitis, bifor the face of the^y tem-
 ple. And he seide to me, This is the⁵
 hooli thing of hooli thingis. And he mat
 the wal of the hous of sixe cubitis, and
 the breede of the side of foure cubitis, on
 6 ech side bi cumpas of the hous. For-
 sothe the sidis *weren* tweies thre and
 thretti, the side to the side; and tho weren
 stondynge an hi; that entriden bi the wal
 of the hous, in the² sidis bi cumpas, that
 tho helden togidere, and touchiden not the
 wal of the temple. And a street was in⁷
 round, and stiede vpward bi a vijs, and
 bar in to the soler of the temple bi cum-
 pas; therfor the temple was braddere in
 the hizere thingis; and so fro the lowere
 thingis me stiede to the hizere thingis,
 and in to the myddis. And Y si; in the⁸
 hous an hiznesse bi cumpas, the sidis
 foundid at the mesure of a rehed in the
 space of sixe cubitis; and the breede by⁹
 the wal of the side with outforth, of fyue
 cubitis; and the ynnere hous was in the
 sidis of the hous. And bitwixe treseries¹⁰
 Y si; the breede of twenti cubitis in the
 cumpas of the hous on^b ech side; and¹¹
 Y si; the dore of the side to preier; o
 dore to the weie of the north, and o dore
 to the weie of the south; and Y si; the
 breede of place to preier, of fyue cubitis
 in cumpas. And the bildyng that was¹²
 ioyned to the place departid, and turned
 to the weie biholdynge to the see, of the
 breede of seenty cubitis; sotheli the wal
 of the bildyng of fyue cubitis of breede
 bi cumpas, and the lengthe therof of^c
 nyuti cubitis. And he mat the lengthe¹³
 of the hous, of an hundrid cubitis; and
 that that was departid, the bildyng and
 the wallis therof, of lengthe^d of an hundrid
 cubitis. Forsothe the breede *of the street*¹⁴
 bifor the face of the hous, and of that that
 was departid a;zens the eest, *was* of an^e
 hundrid cubitis. And he mat the lengthe¹⁵

^a Om. H. ^b folde A.

^y Om. N. ^z tho I. ^a of A pr. m. I. ^b of EFHIMQU. ^c is I. ^d the lengthe CEFGHKMN PQRSUX. ^e Om. U.

yng azeinus the face therof, that was de-
 partid at the bac; solers on eche syde of
 an hundrid cubitis, and the temple with
 16 ynforth, and porchis of the hous, thres-
 foldis, and wyndowis ouerthwert; solers
 in cumpas by three parties, azeinus the
 threshfold of eche, and dihte with tree by
 cumpas in enuyroune; forsothe erthe til
 to the wyndowis, and wyndowis closiden
 17 the doris, vnto the ynnere hous, and with
 out forth, by eche wall in cumpas, with
 ynneforth and with outforth at mesure.
 18 And cherubyns forged, and palmes, and
 a palme bitwix cherub and cherub; and
 19 cherub hadde two faces, a face of man
 bysijdis the palme of this syde, and a
 face of lyoun bysydis a palme expressid
 on the tother syde. By all the hous in
 20 cumpas, fro the erthe vnto the^c ouermer
 part, cherubyns and palmes weren graued
 21 in the wall of the temple. The threshfold
 foure cornerd; and the face of the byhold-
 yng of the sayntuarye azenus the bihold-
 22 yng of the treenen auter; the heiht of it
 of three cubitis, and the lengthe therof
 two cubitis; and the corners therof, and
 lengthe therof, and wallis therof, treenen.
 And he spac to me, This is the bord by-
 23 fore the Lord. And two doris weren in
 24 the temple, and in the sayntuarie. And
 in the two doris on eche sijde weren two
 smale doris, that weren folden in hem self
 to gydre; forsothe two doris weren on
 25 eche syde of the doris. And grauen
 weren in the ylk doris of the temple
 cherubyns and grauyng of palmes, as and
 in the wallis thei weren expressid. Wher-
 fore and gretter trees weren in the frount
 26 of the porche with outforth, on whiche
 the ouerthwert wyndowis, and lickenesse
 of palmes, on this syde and that syde; in^d
 the litil shuldris of the porche, after the
 sydis of the hous, and breede of wallis.

of the bildyng azens the face of that, that
 was departid^f at the bak; *he mat* the
 boteraces on euer either side of an hun-
 drid cubitis. And *he mat* the ynnere tem-
 ple, and the porchis of the halle, lyntels,¹⁶
 and wyndows narowe withoutforth and
 broode with ynne; boteraces in cumpas bi
 thre partis, azenst the lintel of ech, and
 araied with tree bi cumpas al aboute; so-
 theli fro the erthe til to the wyndows,
 and the wyndows *weren* closid on the
 doris, and til to the ynnere hous, and¹⁷
 withoutforth bi al the wal in cumpas,
 with ynne and with outforth at mesure.
 And cherubyns and palm trees *weren*¹⁸
 maad craftili, and a palm tree bitwix
 cherub and cherub; and cherub hadde
 twei faces, the face of a man bisidis¹⁹
 the palm tree on this side, and the face
 of a lioun expressid bisidis the palm tree
 on the tother^g side. Bi al the hous in cum-
 pas, fro the erthe til to the hizere part,²⁰
 cherubyns and palm trees weren grauun
 in the wal of the temple. A threisfold²¹
 foure^h cornerid; and the face of the bi-
 holdyng of the seyntuarie *was* azens the
 biholding of the auter of tree; the heiht²²
 therof *was* of thre cubitis, and the lengthe
 therof ofⁱ twei cubitis; and the corneris
 therof, and the lengthe therof, and the
 wallis therof, *weren* of tree. And he spac
 to me, This is the boord bifor the Lord.
 And twei doris weren in the temple, and²³
 in the seyntuarie. And in the^k twei doris²⁴
 on euer either side weren twei litle doris,
 that weren foldun togidere in hem silf;
 for whi twei doris weren on^l euer either
 side of the doris. And cherubyns^m and²⁵
 the grauyng of palm trees weren grauun
 in thoⁿ doris of the temple, as also tho
 weren expressid in the^o wallis. Wherfor
 and grettere trees weren in the frount of
 the porche with outforth, on whiche the²⁶
 wyndows narowe with out and large with
 ynne, and the licnesse of palm trees *weren*

^c Om. *G pr. m. κ.* ^d and *A.*

^f partid *I.* ^g that oother *16.* ^h *was* foure *I.* ⁱ Om. *I.* ^k Om. *I.* ^l oon on *N.* ^m the cherubyns *I.*
ⁿ the *I.* ^o tho *N.*

on this side and on that syde; in the litle vndursettyngis^p of the porche, bi the sidis of the hous, and bi the breede of the^q wallis.

CAP. XLII.

1 And he ledde me out in to the vtmer^f hous, by the waye leedyng to the north; and he ledde me yn, in to the tresorie, that was azeinus the departid beeldyng, and azeinus the hous goyng to the north; 2 in the face of lengthe an hundred cubitis of the north dore, and of breede fifti cubitis, azeinus twenti cubitis of the ynner hous, and azeinus the pament payyd with stoon of the vtmer^g hous, wher was a 4 porche ioynyd to treble porche. And bifore the tresories a walkyng of ten cubitis of breede, and biholdyng to the ynner thingus of a^h waye of oo cubit. And the 5 doris of hem to the north, wher weren tresories lower in the ouermore partis; for thei baren vp the porchis that of hem apperiden of the lower partis, and of the 6 mydlis of beeldyng. Sothely housis of three stagis weren, and hadde not pilers, as pilers weren of the greet housis; therfore thei appeeriden out fro the lower parties, and fro the mydlis fro the erthe, 7 in fifty cubitis. And the vtmer aley after the tresories, that weren in the waye of the vtmer greet hous, byfore the tresories; 8 the lengthe therof of fyfty cubitis. For the lengthe was of the tresories of the vtmer hous of fyfty cubitis, and the lengthe byfore the face of the temple 9 of an hundrid cubitis. And vndir these tresories was an eentre fro the eest, of men entryng in toⁱ it, of the vtmer hous, 10 in the breede of the aley of the hous, that was azeinus the eest waye, in to the face of the departid beeldyng. And by- 11 fore the beeldyng weren tresories, and a waye bifore the face of hem, after the licknesse of tresories that weren in the^k

CAP. XLII.

And he ledde me out in to the^r outer- mere halle^s, bi the weie ledyng to the north; and he ledde me in to the treserie, that was azens the bilydyng departid, and azens the hous goyng to the north; in 2 the face an hundrid cubitis of lengthe of the dore of the north, and fifti cubitis of breede, azens twenti cubitis of the ynnere³ halle, and azens the pawment araied with stoon of the outermere halle, where a porche was ioyned to thre fold porche. And bifor the tresories *was* a walkyng of 4 ten cubitis of breede, biholdyng to the ynnere thingis of the weie of o cubit. And the doris of tho to the north, where tre- 5 sories weren lowere in the hizere thingis; for tho baren vp the porchis that apperiden an hiz of tho fro the lowere thingis, and fro the myddil thingis of the bilydyng. For tho weren of thre stagis, and hadden 6 not pilers, as weren the^t pilers of hallis^u; therfor tho stoden an hiz fro the lowere thingis, and fro the myddil thingis fro erthe, bi fifti cubitis. And the outermore 7 halle closyng the walkyng place *was* bi the treseries, that weren in the weie of the outermore halle, bifor the treseries; the lengthe therof *was* of fifti cubitis. For 8 the lengthe of the tresories of the outermore halle was of fifti cubitis, and the lengthe bifor the face of the temple *was* of an hundrid cubitis. And vndur these^v 9 tresories was an entring fro the eest, of 10 men entringe in to^x tho, fro the outermere halle, in the breede of the wal of the 11 halle, that was azens the eest weie in the face of the bilding departid. And treseries weren bifore the bilding, and a weie 11 *was* bifor the face of tho, bi the licknesse

^f vttermore H. ^g vttermore H *passim*. ^h the A. ⁱ Om. AGH. ^k Om. AGH.

^p schuldris, ether vndursettingis CDEFGHIKNPQRSUXY. ^q Om. CDEFGHIKNPQRSUX. ^r Om. CEGHNPSX *pr. m.* ^s for3erd *ceteri passim*. ^t Om. I. ^u for3erdis *ceteri passim*. ^v the I. ^w and N. ^x Om. N.

waye of the north ; after the lengthe of hem, so and the breede of hem. And al the entryng of hem, and likenessis and
 12 doris of hem, after the doris of tresories that weren in the waye biholdynge to the south dore in the heed of the waye, whiche waye was byfore the porche departid to
 13 men entrynge by the eest waye. And he saide to me, The tresories of the north, and the tresories of the south, that ben byfore the beeldyng departid, these ben holy tresories, in whiche the prestis ben clothid, whiche neizen to the Lord in to the holy of halewis ; there thei shuln putte the holy thingus of the holy, and offryngus for synne *of doying*, and trespas *of leewyng* ; forsothe the place is holy.
 14 Forsothe whan prestis shuln entre, thei shuln not go out of holy thingis in to the vtmer hous ; and there thei shuln putte azein her clothis, in whiche thei ministren, for thei ben holy ; and thei shuln be clothid with other clothingus, and so thei shuln go forth to the puple.
 15 And whenn he hadde ful eendid the mesuris of the ynnere hous, he ledde me out by the waye of the zate that byhelde to the eest waye ; and he matte it on eche
 16 syde by cumpas. Forsothe he matte azeinus the eest wynd with a 3erd of mesure by cumpas fyue hundreth 3erdis, in
 17 a 3erd of mesure by cumpas. And he matte azeinus the wynd of the north fyue hundred 3erdis, in a 3erd of mesure by
 18 cumpas. And in to the south wynd he matte fyue hundreth 3erdis, in a 3erd of
 19 mesure by cumpas. And to the west wynd he matte fyue hundreth 3erdis, in
 20 a 3erd of mesure. By foure wyndus he matte the wall therof on eche syde by cumpas, the lengthe of fyue hundred cubitis, and the breed of fyue hundred cubitis, departinge bitwix the sayntuarie and place of commoun puple.

CAP. XLIII.

1 And he ladde me out at the zate, that
 2 byhelde to the eest waye. And loo ! the

of treseries that weren in the weie of the north ; bi the lengthe of tho, so *was* also the breede of tho. And al the entryng of tho, and the licnessis and doris^y of tho, *weren* lijk the doris of treseries that weren
 12 in the weye biholdynge to the south ; a dore *was* in the heed of the weye, which weie was bifor the porche departid to men entringe bi the eest weie. And he seide
 13 to me, The treseries of the north, and the treseries of the south, that ben bifor the bilyng departid, these ben hooli treseries, in whiche the preestis ben clothid, that neizen to the Lord in to the hooli of hooli thingis ; there thei schulen putte the hooli of hooli thingis, and offryngis for synne, and for trespas ; for it is an hooli place. Sotheli whanne prestis han entrid, thei
 14 schulen go^z out of hooli thingis in to the outermore halle ; and there thei schulen putte vp her clothis, in whiche thei mynystren^a, for tho ben hooli ; and thei schulen be clothid in othere clothis, and so thei schulen go forth to the puple. And whanne
 15 he hadde fillid the mesuris of the ynnere hous, he ledde me out bi the weie of the zate that biheelde to the eest weie ; and he mat it on ech side bi cumpas. For
 16 sothe he mat azens the eest wynd with the rehed of mesure bi cumpas fyue hundrid rehedis, in a rehed of mesure bi cumpas. And he mat azens the wynd of the
 17 north fyue hundred rehedis, in the rehed of mesure bi cumpas. And at the south
 18 wynd he mat fyue hundrid rehedis, with a rehed of mesure bi cumpas. And at the
 19 west wynd he mat fyue hundrid rehedis, with^b the^c rehed of mesure. Bi foure
 20 wyndis he mat the wal therof on ech side bi cumpas, the lengthe of fyue hundrid, and the breede of fyue hundrid, departinge bitwix the seyntuarie and the place of the comyn puple.

CAP. XLIII.

And he ledde me out to the zate, that
 1 bihelde to the eest weie. And lo ! the²

^y the doris ns. ^z not go κ *sec. m. s. sec. m.* ^a mynystriden ns *sec. m.* ^b in ciux. ^c a fh.

glorie of God of Yrael entride by the eest waye; and a voice was to hym, as the voice of many watris, and the erthe shoone of the maieste of hym. And I saw³ a visioun, after the fourme whiche I saw³, whan he came for to distruye the citee; and the fourme after the biholding whom I saw³ bysydis the flood Cobar. And I felle vpon my face, and the maieste of the Lord entride the temple, by the waye of the zate that biheelde^d to the eest. And the Spirit reyside me, and ledde me yn^l, in to the ynnere hous; and loo! the hous was fulfilled with glorie of the Lord. And I herde the spek- yng to me of the hous. And the man that stode bysidis me, saide to me, Some of man, the place of my seete, and the place of steppis of my feet, wher Y dwelle in the mydil of the sones of Yrael in to with outen eende; and the hous of Yrael shuln na more defoule myn holy name, thei, and the kyngus of hem, in her fornicaciouns, and in fallyngus of her kyngus, and in hee³ thingus. Whiche forgiden her thresfold bysydis my thresfold, and her postis bysidis my postis, and a wall was bitwix hem and me; and thei defouliden myn holy name in abominaciouns whiche thei diden; for whiche I wastide hem in my wrath. Now therfore putte thei ferr her fornicaciouns, and fallyngus of her kyngus fro me; and I shal dwelle in the mydil of hem euer-¹⁰ more. Forsothe thou, sone of man, shewe to the hous of Yrael the temple, and be thei confoundid of her wickidnessis; and¹¹ mete thei the making, and shame thei of alle thingus that thei diden. Thou shalt shewe to hem the figure of the hous, and making therof; the outgoyngus^m, and the yngoingus, and al discryuyng therof, and alle maundementus therof, and al the ordre therof, and alle lawis therof, and thou shalt write in the eezen of hem; that thei keepe alle discryuyngus therof,

glorie of God of Israel entride bi the eest weie; and a vois was to it, as the vois of many watris, and the erthe schynede of the mageste of hym. And Y si³ a visioun,³ bi the licnesse whiche Y hadde seyn, whanne he cam to distrie the citee; and the licnesse was lije the biholdyng whiche Y hadde seyn bisidis the flood Chobar. And⁴ Y felle down on my face, and the mageste of the Lord entride in to the temple, bi the weie of the zate that biheelde^d to the eest. And the Spirit reyside me, and ledde⁵ me in to the ynnere halle; and lo! the hous was fillid of the glorie of the Lord. And Y herde *oon* spekyng to me of the⁶ hous. And the man that stood bisidis me, seide to me, Thou, son of man, this⁷ is the place of my seete, and the place of the steppis of my feet, where Y dwelle in the myddis of the sones of Israel withouten ende; and the hous of Israel schulen no more defoule myn hooli name, thei, and the kyngis of hem in her fornicaciouns, and in the fallyngis of her kyngis, and in bi³ places. Whiche maden her⁸ threisfold bisidis my threisfold, and her postis bisidis my postis, and a wal was bitwixe me and hem; and thei defouliden myn hooli name in abhomynaciouns whiche thei diden; wherfor Y wastide hem in my wraththe. Now therfor putte thei awei⁹ fer her fornicacioun, and the fallyng^e of her kyngis fro me; and Y schal dwelle euere in the myddis of hem. But thou,¹⁰ sone of man, schewe the temple to the hous of Israel, and be thei schent of her wickidnessis; and mete thei the bilding, and be thei aschamed of alle thingis¹¹ whiche thei diden. Thou schalt schewe to hem, and thou schalt write bifore the i³zen of hem the figure of the hous, and of the bildyng therof; the outgoyngis, and the^f entryngis, and al the discryuyng^g therof, and alle the^h comaundementis therof, and al the ordre therof, and alle the lawis therofⁱ; that thei keepe alle the discryu-

^l Om. AGH. ^m outgoynge A.

^d biholdith A. ^e fallyngis I. ^f Om. CEFHIKMRU. ^g discryuyngis ENP. ^h the lawis theroff, and alle I. Om. FS. ⁱ Om. I.

12 and preceptis therof, and do hem. This is laweⁿ of the hous, in heeznesse of mountⁿⁿ; alle the eendis therof in cumpas is the holy of halewis; therefore this is the lawe
 13 of the hous. These sothely the mesures of the auter in a cubit most verre, that hadde a cubit and an 'hond; and^o the bosum therof was a cubit in lengthe, and a cubit in breede; and the diffynyng, or *certeyntee*, therof vn to the lippe, or *brynke*, therof in cumpas, o palme, or *hond*; and this was the diche, or *holow-*
 14 *nesse*, of the auter. And fro the bosum of the erthe vn to the last heizt, or *brinke*, two cubitis, and the breede of oo cubit; and fro the lesse heizt, or *auter*, 'to the more heizt, or *auter*^{oo}, foure cubitis, and the breede of oo cubit; forsothe the ylk ariel, or *auter*, of foure cubitis, and fro
 16 ariel vn to aboue, foure corners. And the ariel, or *auter*^p, of twelue cubitis in lengthe, by twelue cubitis of breede, foure corner-
 17 ed with euen sydis. And the heizt, or *brynke*, of fourtene cubitis of lengthe by fourtene cubitis of breede, in four corners therof. And a croune in cumpas therof of half a cubit, and the bosum therof of oo cubit by cumpas; forsothe
 18 the grese therof^{pp} turnyd to the eest. And he saide to me, Sone of man, these thingus saith the Lord God, These ben the rytis, or *obseruaunces*, of the auter, in what euer^q day it shal be forgid^{qq}, that brent sacrifice be offrid thervpon, and bloode
 19 be shed out. And thou shalt zeue to prestis and dekenys, that ben of the seed of Sadoch, that cumen to me, saith the Lord God, that thei offre to me a calf
 20 of the drooue for synne *don*. And thou, takyng to of the bloode therof, shalt putte vpon four corners therof, and vpon four corners of the heizt, and vpon the crown in cumpas; and thou shalt clense
 21 it, and fully make clene. And thou shalt take the calf that was offrid for synne

yngis therof, and comaundementis therof, and do tho. This is the lawe of the hous, 12 in the hiznesse of the hil; alle the coostis therof in cumpas is the hooli of hooli thingis; therfor this is the lawe of the hous. Forsothe these *ben* the mesuris of 13 the auter, in a verieste cubit, that hadde a cubit and a spanne; in the bosum therof was a cubit in lengthe, and a cubit in breede; and the ende therof til to the brenke, and o spanne in cumpas; also this was the diche of the auter. And fro 14 the bosum of the^k erthe til to the laste heizthe *were*n twei cubitis, and the breede of o cubit; and fro the lesse heizthe til to the grettere heizthe *were* foure^l cubitis, and the breede *was* of o cubit; forsothe thilke ariel, *that is, the hizere part of the auter*, was of foure cubitis; and fro the auter 'til to^m aboue *were*n foure hornes. And the auter of twelue cubitis in lengthe 16 *was* foure cornerid with euen sidis, bi twelue cubitis of breede. And the heizthe 17 of fourtene cubitis of lengthe *was* bi fourtene cubitis of breede, in foure corneris therof. And a coroun of half a cubit *was* in the cumpas therof, and the bosum therof *was* of o cubit bi cumpas; forsothe the degrees therof *were*n turned to the eest. And he seide to me, Thou, sone of man, 18 the Lord God seith these thingis, These ben the customs of the auter, in what euer dai it is maad, that me offre on it brent sacrifice, and blood be sched out. And 19 thou schalt zeue to preestis and dekenes, that ben of the seed of Sadoch, that neizen to me, seith the Lord God, that thei offre to me a calf of the drooue for synne. And 20 thou schalt take of the blood therof, and schalt putte on foure hornes therof, and on foure corneris of heizthe, and on the coroun in cumpas; and thou schalt clense it, and make clene. And thou schalt take 21 the calf which is offrid for synne, and thou schalt brenne it in aⁿ departid place

ⁿ the lawe G sec. m. ⁿⁿ the mount G sec. m. ^o palm; in G sec. m. ^{oo} Om. K. ^p Om. A. ^{pp} Om. A.
^q euery GK. ^{qq} forchid K.

^k Om. CEF GH I M N P Q R U X. ^l fourti N. ^m vnto I. ⁿ Om. I.

don, and thou shalt brenne hym in a de-
partid place of the hous, with outen the
22 sayntuarie. And in the secounde day
thou shalt offre a buc of geet vnspottid
for synne *don*; and thei shuln fully clense
the auter, as thei clensiden in the calf.
23 And whann thou hast fulfillid that clens-
yng, thou shalt offre a calf vnspottid of
the droue, and a wether, *or ram*, vnspot-
24 tid of the floe. And thou shalt offre hem
in the sijt of the Lord; and prestis shuln
sende salt vpon hem, and shuln offre hem
25 in to brent sacrifice to the Lord. Seuen
days thou shalt make the geet buc for
synne, day by day; and the calf of the
droue, and the wether of the^s sheep
26 thei shuln offre hem vnspottid. Seuen
days thei shuln fulli make clene the au-
ter, and shuln clense it, and shuln ful-
27 fille the hond therof. Forsothe seuen
days fulfillid, in the eijt day and ouer
prestis shuln do 3our brent sacrifices vpon
the auter, and whiche thei offren for pees;
and I shal be plesid to 3ou, saith the
Lord God.

CAP. XLIV.

1 And he turned me to the waye of the
3ate of the vtmer sayntuarie, that bihold-
2 ith to the eest, and was closid. And the
Lord saide to me, This 3ate shal be closid,
and shal not be opnyd, and a man shal
not passe by it; for the Lord God of
Yrael entride yn by it, and it shal be
3 closid to the prynce. The prince he shal
sitte in it, that he ete breede bifore the
Lord; by the waye of the 3ate of the
porche he shal go yn, and by the waye
4 therof he shal go out. And he ledde me
to by the waye of the north 3ate, in the
sijte of the hous; and I saw³, and loo! the
glorie of the Lord fulfillid the hous of
5 the Lord; and I felle in to my face. And
the Lord sayde to me, Sone of man, putte
thin herte, and see with thin eezen, and
heer with thin eris alle thingus whiche

of the hous, with out the seyntuarie. And²²
in the secounde dai thou schalt offre a
buk of geet, which is with out wem, for
synne; and thei schulen clense the auter,
as thei clensiden in the calf. And whanne²³
thou hast fillid that clensyng, thou schalt
offre a calf of the droue, *which calf* is
without wem, and a wether with out wem
of the floe. And thou schalt offre tho in²⁴
the sijt of the Lord; and prestis schulen
putte^o salt on tho, and schulen offre tho
in to brent sacrifice to the Lord. Bi se-²⁵
uene daies thou schalt make a buk of geet
for synne, ech dai; and thei schulen offre
a calf of the droue, and a wether vn-
wemmed of scheep. Bi seue²⁶ daies thei
schulen clense the auter, and schulen make
it cleene, and thei schulen fille the hond
therof. Forsothe whanne seue²⁷ daies ben
fillid, in the eijthe^p dai and ferther prestis
schulen make on the auter 3oure brent sa-
crifices, and tho thingis whiche thei offren
for pees; and Y schal be plesid to 3ou,
seith the Lord God.

CAP. XLIV.

And he turnede me to the weie of the¹
3ate of the outermore seyntuarie, which
3ate byhelde to the eest, and was closid.
And the Lord seide to me, This 3ate schal²
be closid, and schal not be opened, and a
man schal not passe thorou it; for the
Lord God of Israel entride bi it, and it
schul be closid to the prince. The prince³
hym silf schal sitte ther ynne, that he ete
breed bifor the Lord; he schal go yn bi
the weie of the 3ate of the porche, and he
schul go out bi the weie therof. And he⁴
ledde me bi the weie of the north 3ate, in
the sijt of the hous^q; and Y si3, and lo!
the glorie of the Lord fillide the hous of
the^r Lord; and Y felle down on my face.
And the Lord seide to me, Thou, sone of⁵
man, sette thin herte, and se with thin
izen, and here with thin eeris alle thingis

g Om. AGH.

o sende CEF GHIKMN PQRSUX. p eijte A. q hous of Juda A sec. m. r Om. N.

I speke to thee, of alle cerymonyes of the hous of the Lord, and of alle the lawis therof; and thou shalt putte thin herte in wayes of the temple, by alle the out goyngus of the seyntuarie. And thou shalt saye to the hous of Yrael terryng me to wrath, These thingus saith the Lord God, 3e hous of Yrael, alle 3our grete trespassis suffice 7 thei to 3ou, for that that 3e bryng yn alyen sonys, vncircumcidid in hert, and vncircumcidid in flesh, that thei be in my sayntuarie, and defoule myn hous. And 3e offren my louys, fatnesse, and bloode, and 3e vndo my couenaunt in alle 3our grete trespassis. And 3e kepte not the preceptis of my sayntuarie, and 3e han putte keepers of myn obseruaunces in 9 my sayntuarie to 3our self. These thingus saith the Lord God, Eche alien vncircumcidid in herte, and vncircumcidid in fleshe, shal not entre my sayntuarie; eche alyen sone, that is in the mydil of 10 the sones of Yrael. Bot and the Leuytis, or dekenys, whiche wenten fer away from me in errour of the sonys of Yrael, and erriden fro me after her ydolis, and baren 11 her wickidnes, shuln be in my sayntuarie keepers of the hous, and porters of the 3atis of the hous, and mynistris of the hous; thei shulen slee brent sacrificis^r, and slayn sacrificis^s of the peple; and thei shuln stonde in the sijt of hem, that 12 thei minstre to hem. For that that thei mynstryden to hem in the sijt of the ydols, and ben maad to the hous of Yrael in to offencioun of wickidnesse; therefore Y reyside myn hond vpon hem, saith the Lord God, and thei han born her wickid- 13 nesse. And thei shuln not neize to me, that thei be ordeyned in presthod to me, neither thei shuln cum to al my sayntuarie bysidis the holy of halewis, bot thei shuln bere her confusioun, and her 14 grete trespassis that thei diden. And I shal 3eue hem porters of the hous, in al the mynysterie therof, and in alle thingus

whiche Y speke to thee, of al the cerymonyes of the hous of the Lord, and of alle the lawis therof; and thou schalt sette thin herte in the weies of the temple, bi alle the goyngis out of the seyntuarie. And 6 thou schalt seie to the hous of Israel terryng me to wraththe, The Lord God seith these thingis, 3e hous of Israel, alle 3oure grete trespassis suffice to 3ou, for 3e 7 bryngen in alien sones, vncircumcidid in herte, and vncircumcidid in fleisch, that thei be in my seyntuarie, and defoule myn hous. And 3e offren my looues, ynnere fatnesse, and blood, and breken my couenaunt in alle 3oure grete trespassis. And 8 3e kepten not the comaundementis of my seyntuarie, and 3e settiden keperis of my^s keypyngis in my seyntuarie to 3ou silf. The Lord God seith these thingis, Ech 9 alien *that is*^t vncircumcidid in herte, and vncircumcidid in fleisch, schal not entre in to my seyntuarie; ech alien sone, which is in the myddis of the sones of Israel. But also Leuytis, *ether men of the lynage* 10 *of Leuy*^u, that 3eden fer awei fro me in the^v errour^w of the sones of Israel, and erriden fro me aftir her idols, and baren her wickidnesse, thei schulen be keepers of 11 housis in my seyntuarie, and porteris of 3atis of the hous, and mynistris of the hous; thei schulen sle brent sacrifices, and sacrifices for victorie of the puple; and thei schulen stonde in the sijt of the *prestis*, for to mynystre to hem. For that that 12 thei mynstryden to tho in the sijt of her idols, and weren maad to the hous of Israel in to offenyng^x of wickidnesse; therfor Y reyside myn hond on them, seith the Lord God, and thei baren her wickidnesse. And thei schulen not neize to me, 13 that thei vse presthod to me, nether thei schulen neize to al my seyntuarie bisidis hooly of hooli thingis, but thei schulen bere her schenscipe, and her grete trespassis whiche thei diden. And Y schal 14 make^y hem^z porteris of the hous, in al the

^r sacrifice κ sup. ras.^s sacrifice κ sup. ras.

^s and n. ^t Om. CEFHIKQRSU. ^u Om. N. ^v Om. s. ^w erroris i. ^x offending, ether hirting CEFHIKMNPRQISUXY. ^y 3yue CEFHIKQRSU. ^z hem to be i.

15 that weren in it. Forsothe prestis and dekenys, sonys of Sadoch, whiche kepten the^t cerymonyys of my sayntuarie, whan the sones of Yrael erryden fro me, thei shuln cum to me, that thei mynystre to me; and thei shuln stonde in my sizte, that thei offre to me fatnesse and blood, 16 saith the Lord God. Thei shuln go yn to my sayntuarie, and thei shuln cum to my bord, that thei mynystre to me, and 17 keepe my cerymonyys. And whan thei shuln go yn to the zatis of the yinner 18 hous, thei shuln be clothid with lynnyn clothis, nether eny wollun shal stye vp on hem, whann thei mynystren in the zatis of the yinner hous, and with ynne- 19 forth; lynnyn byndyngus shuln be in the hedis of hem, and wommans lynnyn in the leendus of hem, and thei shuln not 20 be gyrd in swoot. And whan thei shuln go out the vtmer hous to the peple, thei shuln vnclothe hem her clothingus^u, in whiche they mynystriden, and shuln azein putte hem in the tresorie of sayntuarie; and thei shuln clothe them with other clothingus^v, and thei shuln not halewe 21 the peple in her clothis. Sothely thei shuln not shaue her hedis, nether norishe longe her, bot clippingg thei shuln clippe 22 her hedis. And eche prest shal not drynke wijne, whan he entrih the yinner hous. 23 And thei shuln not take wyues a wydue, and forsaken, bot meydens of the seed of the hous of Yrael; bot and thei shuln take a wydue, whiche was wydue of a 24 prest. And thei shuln teche my peple, what is bitwixe holy and polute, *or defoulid*, and bitwixe cleen and vncleen; 25 and thei shuln shewe to hem. And whann debate shal be, thei shuln stonde in my domys, and thei shuln deem my^w lawis; and thei shuln kepe my heestis in alle my solempnyteese, and thei shuln halewe my sabothis. And thei shuln not entree to a dead man, lest thei be defoulid, no bot to fader, and moder, sone,

seruyce therof, and in alle thingis that ben don ther ynne. Forsothe preestis and de- 15 kenes, the sones of Sadoch, that kepten the^a cerymonyys of my seyntuarie, whanne the sones of Israel erriden fro me, thei schulen neize to me, for to mynystre to me; and thei schulen stonde in my sizt, that thei offre to me ynnere fatnesse and blood, seith the Lord God. Thei schulen 16 entre in to my seyntuarie, and thei schulen neize to my boord, that thei mynystre to me, and kepe my cerymonyys. And^b 17 whanne thei schulen entre in to the zatis of the ynnere halle, thei schulen be clothid 18 with lynnyn clothis, nether ony wollun thing schal `be do^c on hem, whanne thei mynystren in the zatis of the ynnere halle, and with ynne; lynnyn cappis, *ether mytris*, schulen be in the heedis of hem, and lynnyn brechis schulen be in the leendis of hem, and thei schulen not be gird in swoot. And whanne thei schulen go out at the 19 outermere halle to the puple, thei schulen dispuyte hem of her clothis, in whiche thei mynystriden, and thei schulen leie tho vp in the treserie of seyntuarie^d; and thei schulen clothe hem silf in othere clothis, and thei schulen not halewe my puple in her clothis. Forsothe thei schulen 20 not schauwe her heed, nether thei schulen nursche long heere, but thei clippingge schulen clippe her heedis. And ech preest 21 schal not drynke wyn, whanne he schal entre in to the ynnere halle. And *preestis* 22 schulen not take wyues a widewe, and a forsakun womman, but virgyns of the seed of the hous of Israel; but also thei schulen take a widewe, which is the widewe of a preest. And thei schulen teche my puple, 23 what is bitwixe hooli thing and defoulid; and thei schulen schewe to hem, *what is* bitwixe cleene thing and vncleene. And 24 whanne^e debate is, thei schulen stonde in my domes, and schulen deme my lawis; and thei schulen kepe my comaundementis in alle my solempnytees, and thei schulen

^t Om. A. ^u clothis A. ^v clothis AGH. ^w in my A.

^a Om. I. ^b Om. A. ^c stie CEF GHIKMN PQRSUX. ^d the seyntuarie 1 sec. m. ^e what N.

and douȝter, and^x brother, and sister
 whiche hadde non^y husbond, in whom
 26 thei shuln be defoulid. And after that
 he shal be clensid, seuen days shuln be
 27 noumbred to hym. And in the day of
 his entryng in to the sayntuarie, at the
 ynner hous, that he mynistre to me in
 my sayntuarie, he shal offre for his synne,
 28 saith the Lord God. Forsothe heritage
 shal not be to hem, Y the heritage of
 hem; and ȝe shuln not ȝeue to hem pos-
 sessioun in Yrael, forsothe I the posses-
 29 sion of hem. Thei shuln ete slayn sacri-
 fice, and for synne *of doying*, and for
 trespas *of leuyng*, and eche vow in Yrael
 30 shal be hern. And the primyssis, *or first*
thingus, of alle beestus first bygoten, and
 alle liquyd sacrifices, *or fleetynge, as oyle,*
and hony, and syche, of alle thingus that
 ben offrid, shuln be the prestis; and ȝe
 shuln ȝeue to the prest the first thingus
 of ȝour metis, that he putte vp a bless-
 31 yng to his hous. Prestis shuln not ete
 eche dead thing by it self, and taken of
 beestis, of briddus, and of etable beestis.

halewe my sabatis. And thei schulen not²⁵
 entre to a deed man, lest thei be defoulid,
 no but to fadir, and modir, and to sone,
 and^f douȝter, and to brother, and sister
 that hadde not an hosebonde, in whiche
 thei schulen be defoulid. And after that he²⁶
 is clensid, seue daies schulen be noum-
 brid to hym. And in the dai of his en-²⁷
 tryng in to the seyntuarie, to the ynnere
 halle^g, that he mynystre to me in the
 seyntuarie, he schal offre for his synne,
 seith the Lord God. Forsothe noon eri-²⁸
 tage schal be to hem, Y *am* the eritage of
 hem; and ȝe schulen not ȝyue to hem pos-
 sessioun in Israel, for Y *am* the possessioun
 of hem. Thei schulen ete sacrifice, bothe^h²⁹
 for synne and for trespasse, and ech avow
 of Israel schal be hern. And the firste³⁰
 thingis of alle firste gendrid thingis, and
 alle moiste sacrifices, of alle thingis that
 ben offrid, schulen be the prestis *part*;
 and ȝe schulen ȝyue the firste thingis of
 ȝoure metis to the prest, that he leie vp
 blessing to his hous. Preestisⁱ schulen³¹
 not ete ony thing deed bi it silf, and takun
 of a beeste, of foulis, and of scheep.

CAP. XLV.

1 Whann ȝe shuln bygynne for to de-
 parte the lond by lot, departe ȝe the first
 fruytis to the Lord, and halewid thinge
 of the lond, the lengthe fyue and twenti
 thousandus, and the breed ten thousandus;
 it shal be halewid in al the terme therof
 2 by cumpas. And on eche part it shal be
 halewid in fyue hundrid by fyue hun-
 drid, four maner by cumpas, and in fifti
 cubitis in to the suburbis therof bi cum-
 3 pas. And of this mesure thou shalt me-
 sure the lengthe of fyue and twenty
 thousandis, and the breed of ten thou-
 sandus; and in that the temple shal be,
 4 and the holy of holy thingus. The ha-
 lewid thing of the lond shal be to prestis,
 mynystris of the sayntuarie, whiche cum-

CAP. XLV.

And whanne ȝe schulen bigynne to de-¹
 parte the lond bi partis, departe ȝe the
 firste thingis to the Lord, an halewid
 thing of the lond, fyue and twenti thou-
 synde *of rehedis* in lengthe, and ten thou-
 synde *of rehedis* in breede; it schal be
 halewid in al the coost therof by cum-
 pas. And it schal be halewid on ech part²
 in fyue hundrid *rehedis* bi fyue hundrid,
 in foure sidis bi cumpas, and in fifti cu-
 bitis in to the subarbis therof bi cumpas.
 And fro this mesure thou schalt mete the³
 lengthe of fyue and twenti thousynde *of*
rehedis, and the breede of ten thousynde;
 and the temple and the hooli of hooli
 thingis schal be in it. An halewid thing⁴
 of the lond schal be to prestis, the^k myn-

^x Om. A. ^y noon other G sec. m.

^f or N.

^g forȝerd *ceteri præter* 1.

^h and C E F G H K M N P Q R S U X.

ⁱ Therefore preestis NS sec. m.

^k Om. X.

men to the seruyce of the Lord; and a place shal be to hem in the hous, in to sayntuarie of halewyng. Sothely fyue and twenti thousandis schulen ben of lengthe, and ten thousandus of breede; forsothe the dekenys that ministren to the hous, thei shuln weelde twenty tresories. And 3e shuln 3eue possessiouns of the citee, fyue thousandus of breed, and of lengthe fyue and twenti thousandis, after the departyng of sayntuarie, to eche hous of Yrael. And to the prince on this half and on that half, and in to the departyng of sayntuarie^z, and in to possessioun of the citee, a3einus the face of departyng of the sayntuarie, and a3einus the face of possessioun of the citee, fro the syde of the see vn to the see, and fro the syde of the eest vn to the eest. Forsothe the lengthe bysydis eche of the parties, fro the west terme vnto the eest terme of the lond, shal be possessioun in Yrael; and princis shuln namore spuyle my peple, but shuln 3eue lond to the hous of Yrael, after the lynagis of hem. These thingus saith the Lord God, 3e princis of Yrael, be it ynew³ to 3ow, leue 3e wickidnesse and raueyns, and do 3e dome and riztwijsnesse; departe 3e 3our ni3 coostus fro my peple, saith the Lord God. A iust balaunce, and iust *measure of drye thingis, that is clepid ephi*, and iust *measure of flectyng thingus, that is clepid bachus*, shal be to 3ou. Ephi and bachus shuln be euen, and of oo mesure, that bachus take the tenthe part of corus, *that is a^{zz} mesure of thritti busshellis*, and ephi the tenthe part of chorus; after the mesure of corus ther shal be euen weizt of hem. Forsothe a sicle shal haue twenti halpenns; forsothe twenti syclis, and fyue and twenti syclis maken a besaunt. And these ben the first thingus whiche 3e shuln take; the sixt part of ephi, of *the mesure corus* of

ystris of seyntuarie^l, that nei3en to the seruyce of the Lord; and a place schal be to hem in to housis, and in to the seyntuarie of hoolynesse. Sotheli fyue and twenti thousynde of lengthe schulen be, and ten thousynde of breede; but the dekenes that mynystren to the hous, thei schulen haue in possessioun twenti treseries. And 3e schulen 3yue the possessioun of the citee, fyue thousynde *rehedis* of breede, and fyue and twenti thousynde of lengthe, bi the departyng of the^m seyntuarie, to al the hous of Israel. And 3e⁷ *schulen 3yue a porcioun* to the prince on this side and on that side, bisidis the departyng of theⁿ seyntuarie, and bisidis the possessioun of the citee, a3ens the face of departyng of seyntuarie^o, and a3ens the face of possessioun of the citee; fro the side of the se til to the see, and fro the side of the eest 'til to^p the eest, *schal be of the possessioun of the prince*. Forsothe the lengthe bi ech of the partis, fro the west ende til to the eest ende of the lond, schal be possessioun to hym in Israel; and the princes schulen no more robbe my puple, but thei schulen 3yue the^q lond to the hous of Israel, bi the lynagis of hem. The Lord God seith these thingis, O^r!⁹ princes of Israel, suffice it to^s 3ou, leue 3e wickidnesse 'and raueyns^t, and do 3e doom and riztfulnesse; departe 3e 3oure ni3 coostis fro my puple, seith the Lord God. A iust balaunce, and a iust *measure clepid ephi*^{*}, and a iust *measure clepid bathus*, schulen be to 3ou. Ephi and bathus¹¹ schulen be euene, and^{tt} of o mesure, that bathus take the tenthe part of *the mesure clepid corus*, and that ephi take the tenthe part of *the^u mesure corus^v*; bi the mesure of corus schal be euene weiyng of tho. Forsothe a sicle schal haue twenti halpenns; certis twenti siclis, and fyue and twenti siclis, and fiftene siclis maken a besaunt. And these ben the firste fruytis whiche 3e¹³ N.

* Ephi is a mesure of drie thingis, as of wheete, and barli, and lijk thingis, and it conteyneth thre buyschelis. Bathus is a mesure of moiste thingis, as of wyn, and oile, and lijk thingis, and conteyneth as miche as ephi. Corus is a mesure bothe in drie thingis and in moiste thingis, and conteyneth thretti buyschelis. ACEG PQVY. xx. siclis and xv. siclis, and xv. siclis maken sixti siclis, and sixti siclis maken a besaunt. Lire here. ACEG PQVY. Ephi is a mesure of drye thingis, and conteyneth thre bushelis. Bathus, a mesure of moiste thingis, and conteyneth thre bushelis also, or foure and twenti galouns. Corus, a mesure both of drie thingis and moiste, and conteyneth thretti bushelis.

^z the seyntuarie A. ^{zz} Om. G.

^l the seyntuarie x sec. m. ^m Om. N. ^o Om. N. ^o the seyntuarie x sec. m. ^p vnto I. ^q Om. N. ^r A! CEF GHK MN PQRSUX. ^s Om. I. ^t of rauein EY. and rauein P. ^{tt} Om. ENPY. ^u Om. PY. ^v of corus s.

whete, and the sixte part of ephi, of *the*
 14 *measure* corus of barley. And *the measure*
 of oyle; bachus of oyle is the tenthe part
 of *the measure* corus, and ten *mesuris* of
 bachus maken *the measure* corus; for ten
 15 *mesuris* of bachus fulfillen *the measure*
 corus. And oo wether of a floc of two
 hundrid, of these whiche the sones of
 Yrael nuryshen, in to sacrifice, and in to
 brend sacrifice, and in to pesible, for to
 fulli clense for hem, saith the Lord God.
 16 Al the peple of the lond shal be holden
 in these prmisses to the prince of Yrael.
 17 And vpon the prince shuln be brend sa-
 crifices, and sacrifice of offryngus of fleet-
 yng thingus, in solempnyteese, and in ka-
 lendus, and in sabothis, and in alle the
 solempnytees of the hous of Yrael; he
 shal make sacrifice for synne, and brend
 sacrifice, and pesible, for to fulli clense
 18 for the hous of Yrael. These thingus
 saith the Lord God, In the first monethe,
 in oon of the moneth, thou shalt take a
 calf vnspottid of the droue, and thou
 19 shalt fully clense the sayntuarie. And
 the prest shal take of the bloode, that
 shal be for synne; and shal putte in
 postis of the hous, and in four corners
 of the heijt of the auter, and in postus
 20 of the zate of the ynnere hous. And so
 thou shalt in the seuenthe of the mo-
 nethe, for eche man that vnknewe, and
 by error is disceyued, and thou shalt
 21 fully clense for the hous. In the first
 moneth, in the fourtenthe day of the
 moneth, the solempnytee of pask shal be
 to 300; in seuen days therf thingus shulu
 22 be eten. And the prince shal do in that
 day, for hym and for al the peple of the
 23 lond, a calf for synne. And in the so-
 lempnyte of seuen days he shal do brend
 sacrifice to the Lord; seuen calues and
 seuen wetheris vnspottid day by day, in
 seuen days, and for synne a geet buc
 24 eche day. And the sacrifice of the^a me-
 sure ephi bi a calf, and ephi by a wether,

schulen take awe; the sixte part of ephi
 of a corus of wheete, and the sixte part
 of ephi of a corus of barley. Also the me-
 14 sure of oyle; a bathus of oyle is the tenthe
 part of corus, and ten bathus maken o
 corus; for ten bathus fillen o corus. And 15
 'a ram^w of the floc of twei hundrid, of
 these whiche the men of Israel nurschen,
 in to sacrifice, and in to brent sacrifice,
 and in to pesible sacrifices, to clense for
 hem, seith the Lord God. Al the puple 16
 of the lond schal be boundun in these
 firste fruytis to the prince of^x Israel. And 17
 on the prince schulen be brent sacrifices,
 and sacrifice, and moiste sacrifices, in so-
 lempnytees, and in kalendis, *ether bigyn-*
nyngis of monethis, and in sabatis, and in
 alle the solempnytees of the hous of Israel;
 he schal make sacrifice for synne, and
 brent sacrifice, and pesible sacrifices, to
 clense for the hous of Israel. The Lord 18
 God seith these thingis, In the firste mo-
 nethe, in the firste *dai* of the monethe,
 thou schalt take a calf with out wem of
 the drooue, and thou schalt clense the
 seyntuarie. And the preest schal take of 19
 the blood *of the beeste*, that schal be for
 synne; and he schal putte in the postis of
 the hous, and in foure corneris of the
 heijthe of the auter, and in the postis of
 the zate of the ynnere halle. And thus 20
 thou schalt do in the seuenthe *dai* of the
 monethe, for ech that knew not, and was
 disseyued bi error, and thou schalt clense
 for the hous. In the firste monethe, in 21
 the fourtenthe dai of the monethe, the
 solempnytee of pask schal be to 300; therf
 looues schulen be eten bi seuen daies.
 And the prince schal make a calf for 22
 synne in that dai, for hym silf and for al
 the puple of the lond. And in the so- 23
 lempnytee of seuen daies he schal make
 brent sacrifice to the Lord; *he schal*
offre seuen caluys and seuen wetheris
 with out wem ech dai, bi seuen daies,
 and ech dai a buc of geet, for synne. And 24

^a Om. A.

^w o ram, *ether wethir* CEFGHIMPQRSUXY. o ram N. ^x iii CEFHKMPQRUY.

he shal do, and *the mesure* hyn of oyle,
 25 by eche ephi. In the senenthe moneth,
 the fiftenthe day of the monethe, in the
 solempnytee, he shal do as thei ben
 aboue sayde, by seuen days, as wele for
 synne as for brent sacrifice, and in sacri-
 fice, and in oyle.

CAP. XLVI.

1 These thingus saith the Lord God, The
 gate of the ynner hous, that byholdith to
 the eest, shal be closid sixe days, in
 whiche werk is don; forsothe in the day
 of saboth it shal be opnyd, bot and in
 the day of kalendis it shal be opnyd.
 2 And the prince shal entre by the way of
 the porche of the gate with outforth,
 and he shal stonde in the thresfold of the
 gate; and prestis shuln do his brent
 sacrifice, and his pesibles^b; and he shal
 worship vpon the thresfold of the gate,
 and he shal go out; forsothe the gate
 3 shal not be closid vn to euyne. And the
 peple of the lond shal worship at the
 dore of that gate, in sabothis, and ka-
 4 lendis, byfore the Lord. Forsothe the
 prince shal offre this brent sacrifice to
 the Lord in the day of saboth, sixe lam-
 bren vnspottid, and a wether vnspottid,
 5 and a sacrifice of ephi by the wether; in
 lambren forsothe the sacrifice that his
 hond shuln zeue, and *the mesure* hyn of
 6 oyle, bi eche of ephi. Sothely in the day
 of kalendis a calf vnspottid of the drooue,
 and sixe lambren, and wetheris vnspottid
 7 shuln be, and *the mesure* ephi by the
 calf. And he shal make the sacrifice of
the mesure ephi by the wether; forsothe
 of the lambren as his hond shal fynde,
 and of oyle *the mesure* hyn, by eche of
 8 *mesure* ephi. And whanne the prince is
 to entringe, by waye of the porche of the
 gate entre he, and by the same waye go
 9 he out. And whan the peple of the lond
 shal entre in the sijt of the Lord, in so-

he schal make the sacrifice of ephi by a
 calf, and of ephi by^y a wether, and of oyle
the mesure hyn, bi ech ephi. In the 25
 seuenthe monethe, in the fiftenthe dai of
 the monethe, in the solempnytee, he schal
 make as tho ben biforseid, bi seueene daies,
 as wel for synne as for brent sacrifice, and
 in sacrifice, and in oyle.

CAP. XLVI.

The Lord God seith these thingis, The
 gate of the ynnere halle, that biholdith to
 the eest, schal be closid bi^z sixe^a daies, in
 whiche werk is doon; for^b it schal be
 openid in the dai of sabat, but also it
 schal be openyd in the dai of kalendis.
 And the prince schal entre bi the weie of²
 the porche of the gate withoutforth, and
 he schal stonde in the threisfold of the
 gate; and preestis schulen make the brent
 sacrifice of hym, and the pesible sacrifices
 of hym; and he schal worschipe on the
 threisfold^c of the gate, and he schal go
 out; forsothe the gate schal not be closid
 til to the^d euentid. And the puple of the³
 lond schal worschipe at the dore of that
 gate, in sabatis, and in calendis, bifor the
 Lord. Forsothe the prince schal offre this⁴
 brent sacrifice to the Lord in the dai of
 sabat, sixe lambren with out wem, and
 a wether with out wem, and the sacrifice⁵
 of ephi bi a wether; but in the lambren
he schal offre the sacrifice which his hond
 schal ziue, and of oyle *the^e mesure* hyn,
 bi ech ephi. But in the dai of calendis⁶
he schal offre a calf with out wem of the
 drooue; and sixe lambren, and wetheris
 schulen be with out wem, and ephi bi a⁷
 calf. Also he schal make the^f sacrifice
 ephi bi a wether; but of lambren as his
 hond fyndith, and of oyle *the mesure* hyn,
 bi ech ephi. And whanne the prince⁸
 schal entre, entre he bi the weie of the
 porche of the gate, and go he out bi the
 same weie. And whanne the puple of⁹
 the lond^g schal entre in the sijt of the

^b pesible A.

^y with I. ^z Om. K. ^a seueene A *pr. m.* EFGHIK *pr. m.* MNPQRSUX. ^b forsothe A *sec. m.* ^c frexfoold K.
^d Om. ^e *et ceteri.* ^e of I. ^f Om. I. ^g same lond N.

lempnytees, whiche goth ynne by the
 north zate, that it wirship, go it out by
 the waye of the^c south zate. Forsothe he
 that entrith by the waye of the south
 zate, go out by waye^d of the north zate.
 He shal not turne azein by waye^e of the
 zate, by whom he goth yn, bot euen
 10 azeinus it he shal go out. Sotheli the
 prince shal be in the mydil of hem; with
 men goynge yn he shal go yn, and with
 11 men goyngeoute he schal gooute^{ee}. Hou^f in
 fairis and in solempnyteese shal be sacri-
 fice of *mesure*^{ff} ephi by a calf, and *mesure*
 ephi by a wether; in lambren shal be
 sacrifice as his hond shal fynde, and of
 oyle *the mesure* hyn, bi eche of *mesure*
 12 ephi. Forsothe whan the prince shal do
 wilful brent sacrifice, or wilful pesibles
 to the Lord, the zate that biholdith to
 the eest, shal be opnyd to hym; and he
 shal do his brent sacrifice, and his pesi-
 blis, as it is wont for to be don in the
 day of saboth; and he shal go out, and
 the zate shal be shette after that he shal
 13 go out. And he shal do a brend sacri-
 fice, a lomb of the same zeer vnspottid,
 eche day to the Lord; euermore in the^g
 14 morewe he shal do it, and he shal do
 sacrifice theron^{gg} bisidis, or *ni*₃, the mo-
 rewe; erly the sixt part of *the^h mesure*
 ephi, and of oyle the thridde part of *theⁱ*
mesure hyn, that it be meynt to floure;
 a lawful sacrifice to the Lord, contynuel
 15 and euerlastynge. And he shal make a
 lombe in to sacrifice, and oyle, *ni*₃ the
 morewe; erly the brend sacrifice euerlast-
 16 ynge. These thingis seith the Lord God,
 3if the prince shal 3yue a hous to eny of
 his sones, the eritage therof schal be of
 his sones; thei schulen weelde it by eri-
 17 tage. Forsoth 3if he shal zeue a bi-
 quethun thing of his eritage to oon of
 his seruauntis, it shal be his vn to the
 zeer of remyssioun, and it shal turne
 azein to the prince; forsothe the eritage
 18 of hym shal be to his sonys. And the

Lord, in^h solempnytees, which *puple* en-
 trith bi the zate of the north, for to wor-
 schipe, go it out bi the wei of the south
 zate. Certis the *puple* that entrith bi the
 weie of the south zate, go out bi the weie
 of the north zate. It schal not turne azen
 bi the weie of the zate, bi which it en-
 tride, but euene azens that *weie* it schal
 go out. Forsothe the prince schal be in
 10 the myddis of hem; heⁱ schal entre with
 hem that entren, and he schal go out with
 hem that goen out. And in feiris and in
 11 solempnytees, the sacrifice of ephi schal be
 bi a calf, and ephi bi a wether; in lambren
 schal be sacrifice as his hond fyndith, and
 of oyle *the^k mesure* hyn, bi ech ephi. For-
 12 sothe whanne the prince makith a wilful
 brent sacrifice, ether wilful pesible sacri-
 fice to the Lord, the zate that biholdith to
 the eest, schal be openyd to hym; and he
 schal make his brent sacrifice, and hise
 pesible sacrifices, as it is wont to be doon
 in the dai of sabat; and he schal go out,
 and the zate schal be closid after that he
 13 zede out. And he schal make brent sa-
 crifice ech day to the Lord, a lomb with
 out wem of the same zeer; euere he schal
 make it in the morewtid, and he schal
 14 make sacrifice on it ful eerli; eerli *he schal*
make the sixte part of ephi, and of oyle
 the thridde part of hyn, that it be meddlid
 with the floure of wheete; *it is* a lawful
 sacrifice, contynuel and euerlastinge, to the
 Lord. He schal make a lomb, and sacri-
 15 fice, and oyle, ful eerli; *he schal make*
 eerli brent sacrifice euerlastynge. The
 16 Lord God seith these thingis, If the prince
 3yueth an hous to ony of hise sones, the
 eritage of hym schal be of hise sones; thei
 schulen welde it bi eritage. Forsothe if
 17 he 3yueth a biquethun thing of his eritage to oon
 of hise seruauntis, it schal be his 'til to
 the zeer of remyssioun, and it schal turne
 azen to the prince; forsothe the eritage of
 hym schal be to hise sones. And the
 18 prince schal not take bi violence of the

^c Om. G *pr. m. HK.* ^d the weye A. ^e the weie AH. ^{ee} Om. AG *pr. m. HK.* ^f Om. G *sec. m.* ^{ff} *the me-
 sure G sec. m.* ^g Om. AGH. ^{gg} there A. therupon G *pr. m. H.* ^h Om. A. ⁱ Om. A.

^h into I. ⁱ and he CFHMQSU. ^k that I. ^l vnto I.

prince shall not take by violence of the eritage of the peple, and of the possessioun of hem; bot of his possessioun he shall zeue eritage to his sonys, that my peple be not disparplid, eche man fro his possessioun. And he ledde me yn bi the entree, that was on the syde of the zate, in to the tresories of the sayntuarie to the prestis, that biheelden to the north; and there was a place goynge to the west. And he sayde to me, This is a place, wher and prestis shuln saye^j and for synne of *doynge*, and for trespas of *leeuynge*; wher thei shuln saye^{ij} sacrifice, that thei bere not out in to the vtmer^k hous, and the peple be halewid. And he ledde me out in to the vtmer hous, and about ledde me by foure corners of the hous; and loo! a litil hous was in the corner of the hous, smale housis, eche by corners of the hous; in to foure corners of the hous litil housis disposid, of fourti cubitis by longe, and thritti by breede; foure weren of oo mesure; and a wal by cumpas enuyrounyng four smale housis; and kitchens weren forgid vndir porchis bi cumpas. And he saide to me, This is the hous of kitchenys, in whom the mynystris of the hous of the Lord seethen slayn sacrifices of the peple.

CAP. XLVII.

1 And he turnede me to the zate of the hous; and loo! waters wenten out vndir the thresfold of the hous to the eest; forsothe the face of the hous byheelde to the eest; sothely the waters wenten down in to the riȝt syde of the temple, to the south of the auter. And he ledde me out by the waye of the north zate, and he turnyde me to the waye with outen the vtmer zate, the waye that byheelde to the eest; and loo! waters tournynge aȝein of the riȝt syde, whan the man wente out to the eest, that hadde a litil coord in his hond, and matte a thousand cubitis, and ledde me ouer by the water

eritage of the puple, and of the possessioun of hem; but of his owne possessioun he schal ȝyue eritage to hise sones, that my puple be not scaterid, ech man fro his possessioun. And he ledde me in bi the entryng, that was on the side of the zate, in to the treseries of the seyntuarie to the^m preestis, whicheⁿ *treseries* biheelden to the north; and there was a place goynge to the west. And he seide to me, This is the place where prestis schulen sethe, bothe for synne and for trespas; where thei schulen sethe sacrifice, that thei bere not out in to the outermere halle, and the puple be halewid. And he ledde me out in to the outermere halle^o, and ledde me aboute bi the foure corneris of the halle; and loo! a litil halle was in the corner of the halle, alle litle hallis^p bi the corneris of the halle; in foure corneris of the halle litle hallis *weren* disposid, of fourti cubitis bi lengthe, and of thretti bi breede; foure weren of o mesure; and a wal bi cumpas ȝede aboute foure litte hallis; and kychenes weren maad vndur the porchis bi cumpas. And he seide to me, This is the hous of kichenes, in which the mynystris of the hous of the Lord schulen sethe the^q sacrifices^r of the puple.

CAP. XLVII.

And he turnede me to the zate of the hous; and loo! watris ȝeden out vndur the threisfold of the hous to^s the eest; for the face of the hous bihelde to the eest; forsothe the watris camen down in to the riȝt side of the temple, to the south part of the auter. And he ledde me out bi the weie of the north zate, and he turnede me to the weie with out the outermere zate, to the weie that biholdith^{ss} to the eest; and loo! watris flowynge fro the riȝt side, whanne the^t man that hadde a coord in his hond, ȝede out to the eest. And he mat a thousynde cubitis, and ledde me ouer thorou the water til to the heelis.

^j seie A. seye G. ^{ij} seie A. sey G. ^k vttermore H *passim*.

^m Om. I. ⁿ the whiche I. ^o forȝerd *ceteri passim*. ^p forȝerdis *ceteri passim*. ^q Om. cx. ^r sacrifice N. of N. ^{ss} biheld C *sec. m.* ^t a A.

4vn to the helis. And aft sone he matte
 a thousand, and ledde me ouer by the
 water vn to the knees. And aft sone he
 matte a thousand, and ledde me by the
 5watre vn to the reynys. And he matte a
 thousand, by the streme of reyn whom Y
 myzte not ouer passe; for deep waters of
 the streme of reyn wexiden grete, whiche
 6may not be ouer wad. And he saide to
 me, Certis, sone of man, thou hast seen.
 And he ledde me, and turnyde me to the
 7ryuer of the streme of rayn. And whan
 I hadde conuertid me, loo! in the ryuer
 of the stream of rayn ful many trees on
 8eche syde. And he saith to me, These
 waters that gon out to the heepis of the
 eest soond, and gon down to the playn
 thingus of desert, shuln go ynne to the
 see, and go^m out; and the waters shuln
 9heele. And eche lyuyng soule that
 creepith, whither euer the stream of rayn
 shal cum, shal lyue; and there shuln be
 fishis many ynow, after that these waters
 shuln cum thidir, and thei shuln be maad
 hoole, and shulu lyue; alle these shuln
 lyue, to whom the streme of rayn shal
 10cum. And fishers shuln stond vpon hem;
 fro Engaddi vnto Engallym shal be dry-
 inge of nettis; ful many spices shuln be
 of fishis therof, as fishes of the grete
 11se, of ful grete mykilnesse; forsothe in
 brynkis therof and in maraisis thei shuln
 not be helid, for thei shuln be zouen in
 12to salt places. And onⁿ the streme of
 rayn, and ryuers therof, and on eche
 part, al tree berynge appul shal be brougt
 forth; a lefe shal not fle away therof, and
 the fruyt of it shal not fayle; by eche
 monethes it shal brynge first fruytis, for
 the waters therof shuln go out of sayn-
 tuarie; and fruytis therof shuln be in to
 mete, and lefis therof to^o medecyne.
 13These thingus saith the Lord God, This
 is the terme, in whiche 3e shuln weelde
 the lond, in twelue kynredis of Yrael;

And eft he mat a thousynde, and ledde^t
 me ouer thorou; the watir 'til to^u the
 knees. And eft he mat a thousynde, and^s
 ledde^v me ouer thorou; the watir 'til to^w
 the reynes. And he mat a thousynde, the^x
 stronde which Y myzte not passe; for the
 depe wattris of the stronde hadden wexe
 greet, that mai not be waad ouer. And⁶
 he seide to me, Certis, sone^y of man, thou
 hast seyn. And he seide to me; and he
 turnede me to the ryuere of the stronde.
 And whanne Y hadde turned me, lo! in⁷
 the ryuer of the stronde ful many trees on
 euer either side. And he seide to me,⁸
 These wattris that goon out to^z the heepis
 of soond of the eest, and^a goen down to^b
 pleyn^c places of desert, schulen entre in to
 the see, and schulen go out; and the wa-
 tris schulen be heelid. And ech lyuyng⁹
 beeste that creepith, schal lyue, whidur
 euere the stronde schal come; and fischis
 many ynow schulen be, aftir that these
 wattris comen thidur, and schulen be hee-
 lid, and schulen lyue; alle thingis to
 whiche the stronde schal come, schulen
 lyue. And fisshers schulen stonde on tho¹⁰
 wattris; fro Engaddi 'til to^d Engallym
 schal be dryyng of nettis; ful many kyndis^e
 of fischis therof schulen be, as the fischis
 of the greet see, of ful greet multitude;
 but in brynkis^f therof and in maraisis¹¹
 wattris shulen not be heelid, for tho^{schu-}
 len be^{ff} zouun in to places of makynge of
 salt. And ech tree berynge fruit schal¹²
 growe on the stronde, in the ryueris ther-
 of on ech side; a leef therof schal not
 falle down, and the fruyt therof schal not
 faile; bi alle monethis it schal bere firste
 fruytis, for the wattris therof schulen go
 out of the seyntuarie; and the fruytis
 therof schulen be in to mete, and the
 leeuys therof to medecyn. The Lord God¹³
 seith these thingis, This is the ende, in
 which 3e schulen welde the lond, in the^s
 twelue lynagis of Israel; for Joseph hath

^m shulen gon A. ⁿ vpon A. ^o in to A. to the GH.

^t he ledde NX sec. m. ^u vnto I. ^v he ledde CEFHIKMNPORSUX. ^w vnto I. ^x bi the I. ^y thou, sone
 NS sec. m. ^z of I. ^a that I. ^b in to S pr. m. ^c the playn I. ^d vnto I. ^e spices, ether kindis CEFHIKMN
 NPORSUXY. ^f the brynkis CEFHIKMNPORSUXY. the brynke M. ^{ff} ben A pr. m. Om. C pr. m. EH. ^g Om. I.

for Joseph hath double coord, *or part*.
 14 Forsoothe 3e shuln weelde it, eche euenly
 as his brother; vpon whom I reyside myn
 hond, that I shulde 3eue to 3our fadris;
 and this lond shal falle to 3ou in to pos-
 15 sessioun. This is the terme of the lond
 at the north coost, fro the grete se, the
 way of Bethalon to men cummynge to
 16 Sedala, Emath, Beroth, Sabarym, whiche
 is bitwix the mydil of Damask and the
 coostis of Emath, the hous Athicon, that
 17 is bysidis the termys of Auran. And
 the terme shal be fro the se vn to the
 hous Ennon, the terme of Damask, and
 fro the north vn to the north, the terme,
or eende, of Emath; forsothe the north
 18 plage, *or coost*. Forsothe the eest coost
 of the mydil of Auran, and of the mydil of
 Damask, and of the^p mydil of Galaad, and
 of the mydil of the lond of Yrael, Jordan,
 departyng at the eest see, 3e shuln mete
 19 eest coost. Sothely the south coost of
 mydday, fro Thamar vn to the waters of
 a3ein sayng of Cades; and the streme
 of rayn vn to the grete see, and the south
 20 cost at mydday. And the coost of the
 see is the grete see, fro the eende coost
 by the streijt, til thou cum to Emath;
 21 this is the coost of the see. And 3e
 shuln departe this lond to 3ou by lynagis
 22 of Yrael; and 3e shuln sende it in to
 eritage to 3ou, and to cumlyngis that
 camen to 3ou, that gendreden sonys in
 the mydil of 3ou; and thei shuln be to
 3ou as in dwellers amonge the sonys of
 Yrael; with 3ou thei shuln departe pos-
 sessioun, in mydil of the lynages of Yrael.
 23 Forsothe in what euer lynage a cumlyng
 shal be, there 3e shuln 3eue possessioun
 to hym, saith the Lord God.

CAP. XLVIII.

1 And the names of lynages, fro the
 eendis of the north, bysidis the waye of^q
 Methalon, to men goyng to Emath, the
 hous of Ennon, terme of Damaske, fro

double part. Forsothe 3e schulen welde¹⁴
 it, ech man euenli as his brother; on
 which Y reyside myn hond, that Y schulde
 3yue to 3oure fadris; and this lond schal
 falle to 3ou in to possessioun. This is the¹⁵
 ende of the lond at the north coost fro
 the grete see, the weie of Bethalon to men
 comyng to Sedala, Emath, Beroth, Sa-¹⁶
 barym, which is in the myddis bitwix
 Damask and ni3 coostis of Emath, the
 hous of Thichon, which is bisidis the
 endis of Auran. And the ende schal be¹⁷
 fro the see 'til to^h the porche of Ennon,
 the ende of Damask, and fro the north til
 to the north, the ende of Emath; for-
 sothe *this is* the north coost. Certis the¹⁸
 eest coost fro the myddis of Auran, and
 fro the myddis of Damask, and fro the
 myddis of Galaad, and fro the myddis of
 the lond of Israel, *is* Jordan departyng at
 the eest see, also 3e schulen mete the eest
 coost. Forsothe the south coost of myd-¹⁹
 dai *is* fro Thamar til to the watris of
 a3enseiyng of Cades; and the stronde til
 to the greet see, and the south coost at
 myddai. And the coost of the see is the²⁰
 greet see, fro the ni3 coost bi streijt, til
 thou come to Emath; this is the coost of
 the see. And 3e schulen departe this lond²¹
 to 3ou bi the lynagis of Israel; and 3e²²
 schulen sende it in to eritage to 3ou, and
 to comelyngis that comen to 3ou, that gen-
 driden sonys in the myddis of 3ou; and
 thei schulen be to 3ou as men borun in
 the lond among the sonys of Israel; with
 3ou thei schulen departe possessioun, in
 the myddis of the lynages of Israel. For-²³
 sothe in what euer lynage a comelyng is,
 there 3e schulen 3yue possessioun to hym,
 seith the Lord Godⁱ.

CAP. XLVIII.

And these *ben* the names of lynagis, fro¹
 the endis of the north, bisidis the weie
 Ethalon, to men goyng to Emath, the
 porche of Ennon, the terme of Damask,

p Om. A. q Om. AGH.

h vnto 1. i Om. FIS.

the north bysidis Emath; and the eest
 2 coast the see shal be, to Dan oon. And
 fro the terme of Dan, fro the eest coast
 3 to the coast of the se, to Aser oon. And
 vpon the terme of Aser, fro the eest coast
 vn to the coast of the see, to Neptalym
 4 oon. And vpon the terme of Neptalym,
 fro the eest coast vn to the coast of the
 5 eest see, to Manasses oon. And vpon the
 terme of Manasses, fro the eest coast vn to
 the coast of the see, to Effraym oon.
 6 And vpon the terme of Effraym, fro the
 eest coast vn to the coast of the see, to
 7 Ruben oon. And vpon the terme of Ru-
 ben, fro the eest coast vn to the coast of
 8 the see, to Juda oon. And vpon the
 terme of Juda, fro the eest plage, *or*
coost, vn to the coast of the see, shuln be
 primissis, whiche 3e shuln departe in
 fyue and twenti thousandus 3erdis of
 breede and lengthe, as eche partis, fro the
 eest coast vnto the coast of the see; and
 the sayntuarie shal be in mydil^r therof.
 9 The primissis whiche 3e shuln departe to
 the Lord, the lengthe in fyue and twenti
 thousandis, and the breede in ten thou-
 10 sandus. Sotheli these shuln be the pri-
 missis of the sayntuarie of prestis; at the
 north of lengthe fyue and twenti thou-
 sandis, and to the see of breede ten thou-
 sandis; bot to the eest of breed ten thou-
 sandis, and to the south of lengthe fyue
 and twenti thousandis; and the sayn-
 tuarie of the Lord shal be in mydil^r
 11 therof. To prestis the sayntuarie shal be,
 of^s the sonys of Sadoch, whiche kepten
 my cerymonyes, and erriden not, whanne
 the sones of Yrael erriden, as and the
 12 dekenys erriden. And to hem shuln be
 primissis of primissis of the lond, the
 holy of holy thingus, bysidis the terme of
 13 dekenes. Bot and to^t dekenys also by-
 sidis the eendis of prestis, fyue and twenti
 thousandis of lengthe, and of breede ten
 thousandis; al the lengthe of fyue and

to the north bisidis Emath; and the eest
 coast schal be to it the see, *o part schal*
be of Dan. And fro the ende of Dan, fro 2
 the eest coast til to the coast of the see,
o part schal be of Aser. And on the 3
 ende of Azer, fro the eest coast til to the
 coast of the see, oon of Neptalym. And 4
 on the terme of Neptalym, fro the eest
 coast til to the coast of the see, oon of
 Manasses. And on the ende of Manasses, 5
 fro the eest coast til to the coast of the
 see, oon of Effraym. And on the ende of 6
 Effraym, fro the eest coast til to the coast
 of the see, oon of Ruben. And on the 7
 ende of Ruben, fro the eest coast til to the
 coast of the see, oon of Juda. And on 8
 the ende of Juda, fro the eest coast til to
 the coast of the see, schulen be the firste
 fruytis, whiche 3e schulen departe bi fyue
 and twenti thousynde reheedis of breede
 and of lengthe, as alle partis *ben*, fro the
 eest coast til to the coast of the see; and
 the seyntuarie schal be in the myddis
 therof. The firste fruytis whiche 3e schu- 9
 len departe to the Lord, the lengthe *shal*
be in fyue and twenty thousynde, and the
 breed in ten thousynde. Forsothe these 10
 schulen be the firste fruytis of the sey-
 tuarie of preestis; to the north fyue and
 twenti thousynde of lengthe, and to the
 see ten thousynde of breede; but to the
 eest ten thousynde of breede, and to the
 south fyue and twenti thousynde of
 lengthe; and the seyntuarie of the Lord
 schal be in the myddis therof. The seyn- 11
 tuarie schal be to prestis of the sones of
 Sadoch, that kepten my cerymonyes, and
 erriden not, whanne the sones of Israél
 erriden, as also dekenes erriden. And 12
 the firste fruytis schulen be to hem of the
 firste fruytis of the lond, the hooli of hooli
 thingis, bi the terme of dekenes¹. But 13
 also to dekenes in lijk maner bi the coostis
 of preestis *schulen be* fyue and twenti
 thousynde of lengthe, and ten thousynde

^r the mydil G. ^r the mydil A. ^s to K. ^t Om. A.

¹ Leuitis, ether dekenes CEF GHIKMN PQRSUXY.

twenti thousandis, and the breede of ten
 14 thousandis. And thei shuln not selle
 therof, nether chaunge; nether the first
 fruytis of the lond shuln be transferrid,
or born ouer, for thei ben halewid to
 15 the Lord. Forsothe fyue thousandis, that
 leuen ouer in breede, by fyue and twenti
 thousandus, shuln be vnholi places of the
 citee, into dwellyng, and in to subarbis;
 and the citee shal be in the mydil therof.
 16 And these the mesuris therof; at the north
 coost, fyue hundrid and foure thousandis,
 and at the southe plage, *or coost*, fyue
 hundred and foure thousandis, and at the
 eest coost, fyue hundred and foure thou-
 sandis, and at the west coost, fyue hun-
 17 drid and foure thousandis. Forsothe the
 subarbis of the citee shuln be at the north
 two hundrid and fifty, and to the south
 two hundrid and fifti, and at the eest
 coost^u two hundrid and fifty, and at the
 18 see two hundrid and fifty. Forsothe that
 that shal be laft, *or ouer*, in lengthe, after
 first fruytis of the sayntuarie, ten thou-
 sandis in to the eest, and ten thousandus
 in to the west, shuln be as premissis of
 the sayntuarie; and the fruytis therof
 shuln be in to looues to these that seruen
 19 to the citee. Forsothe men seruyng to
 the citee shuln worche, of al the lynages
 20 of Yrael. Alle the premisses of fyue and
 twenti thousandis, by fyue and twenti
 thousandis in square, shuln be departid
 in to primisses of the sayntuarie, and pos-
 21 session of the citee. Forsothe that that
 shal be left *ouer*, shal be of the prince,
 ou^v eche part of primissis of the sayn-
 tuarie, and possessioun of the citee, euen
 azeins fyue and twenti thousandis of pri-
 missis, vnto the eest terme; bot and to the
 see euen azeinus of fyue and twenti thou-
 sandus, vn to the terme of the see, also in
 partis^{vv} of the prince shal be; and pre-
 missis of the sayntuarie shuln be, and
 the sayntuarie of temple^w of the citee^x, in

of breede; al the lengthe of fyue and twenti
 thousynde, and the breede of ten thou-
 synde. And thei schulen not sille therof,¹⁴
 nether schulen chaunge; and the firste
 fruytis of the lond schulen not be trans-
 latid, for tho ben halewid to the Lord.
 Sotheli the fyue thousynde, that ben left¹⁵
 ouer in breede, bi fyue and twenti thou-
 synde, schulen be the vnholi thingis,
ether comyu thingis, of the citee, in to
 dwellyng place, and in to subarbis; and
 the citee schal be in the myddis therof.
 And these *schulen be* the mesuris therof;¹⁶
 at the north coost, fyue hundrid and foure
 thousynde *of rehedis*, and at the south
 coost, fyue hundrid and foure thousynde,
 and at the eest coost, fyue hundrid and
 foure thousynde, and at the west coost,
 fyue hundrid and foure thousynde. For-¹⁷
 sothe the subarbis of the citee at the north
 schulen be twei^m hundrid and fifti, and at
 the southe twei^m hundrid and fifti, and at
 the eest twei^m hundrid and fifti, and at the
 see, *that is, the west*, twei hundrid and
 fifti. But that that is residue in lengthe,¹⁸
 bi the firste fruytis of the seyntuarie, ten
 thousynde in to the eest, and ten thou-
 synde in to the west, schulen be as the
 firste fruitis of the seyntuarie; and the
 fruitis schulen be in to looues to hem that
 seruen the citee. Forsothe thei that seruen¹⁹
 the citee schulen worche, of alle the lynagis
 of Israel. Alle the firste fruitis of fyue²⁰
 and twenti thousynde, bi fyue and twenti
 thousynde inⁿ square, schulen be departid
 in to the firste fruytis of seyntuarie, and in
 to possessioun of the citee. Forsothe that²¹
 that is residue, schal be the^o princes *part*,
 on ech side of^p the firste fruitis of seyn-
 tuarie, and of the possessioun of the citee,
 euene azens fyue and twenti thousynde of
 the firste fruytis, til to the eest ende; but
 also to the see euene azens fyue and
 twenti thousynde, til to the ende of the
 see, schal be in lijk maner in the partis of

^u Om. GK *pr. m.* ^v of A. ^{vv} the partis A. ^w the temple AH. ^x citees A.

^m two I. ⁿ Om. A. ^o to the I. ^p on I.

22 mydil therof. Forsothe of the possessioun of dekenys, and of possessioun of the citee, in mydil of partis of the prince, shal be in to terme of Juda, and in to terme of Beniamyn, and shal pertene to the prince.
 23 And to the tother lynagis, fro the eest coost vn to the west coost, to Beniamyn
 24 oon. And azeinus the terme of Beniamyn fro the eest coost vn to the west coost, to
 25 Symyon oon. And vpon the terme of Symyon, fro the eest coost vn to the west
 26 coost, to Ysacar oon. And vpon the terme of Ysacar, fro the eest cost vnto the west
 27 coost, to Sabulon oon. And vpon the terme of Sabulon, fro the eest coost vnto
 28 the cost of the see, to Gad oon. And vpon the terme of Gad, vn to the coost of the south in to mydday, *or southe*; and the eend shal be fro Thamar vn to the waters of azein sayinge of Cades, and the
 29 eritage azein the grete see. This is the lond whiche ze shuln sende in to lot to the lynagis of Yrael, and these the part-
 30 yngis^v of hem, saith the Lord God. And these the goyngus^z out of the cytee; fro the north coost thou shalt mesure fyue
 31 hundrid and foure thousandis. And the zatis of the citee, in alle the lynagis of Yrael, three zatis fro the north; the zate of Ruben oon, the zate of Juda oon, the
 32 zate of Leuy oon. And at the eest coost, fyue hundrid and foure thousandis, and three zatis; the zate of Joseph oon, the zate of Beniamyn oon, the zate of Dan
 33 oon. And at the mydday coost, *or southe*, fyue hundrid and four thousandis thou shalt mete, the zatis of hem three; the zate of Symyon oon, the zate of Ysacar
 34 oon, the zate of Zabulon oon. And at the west coost, fyue hundred and foure thousandis, three zatis of hem; the zate of Gad oon, the zate of Aser oon, the zate
 35 of Neptalym oon. By the cumpas eiztene

the prince; and the firste fruytis of the seyntuarie, and the seyntuarie of the temple schulen be in the myddis of it. For-
 22 sothe fro the possessioun of dekenes, and fro the possessioun of the citee, *which^q is* in the myddis of partis of the prince, schal be in to the porcioun^r of Juda, and in to the porcioun^s of Beniamyn; and it schal perteyne to the prince. And to
 23 other lynagis, fro the eest coost 'til to^t the west coost, oon to Beniamyn. And
 24 azens the porcioun^u of Beniamyn, fro the eest coost til to the west coost, oon to Symeon. And on the terme of Symeon,
 25 fro the eest coost til to the west coost, oon to Isacar. And on the terme of Isa-
 26 car, fro the eest coost til to the west coost, oon to^v Zabulon. And on the terme of
 27 Zabulon, fro the eest coost til^w to the coost^x of the see, oon to Gad. And on
 28 the terme of Gad, to the coost of the south in to^y myddai; and the ende schal be fro Thamar til to the watris of azen-
 seyng of Cades, and the eritage azens the grete see. This is the lond which ze schu-
 29 len sende in to part to the lynagis of Israel, and these *ben* the partyngis^z of tho, seith the Lord God. And these *ben* the
 30 goyngis out of the citee; fro the north coost thou schalt mete fyue hundrid and foure thousynde *rehedis*. And zatis of the
 31 citee *schulen be* in alle the lynagis of Israel, thre zatis at the north; o zate of Ruben, o zate of Juda, o zate of Leuy. And at the eest coost, fyue hundrid and
 32 foure thousynd^{zz} *rehedis*, and thre zatis; o zate of Joseph, o zate of Beniamyn, o zate of Dan. And at the south coost
 33 thou schalt mete fyue hundrid and foure thousynde *rehedis*, and thre zatis *schulen be* of tho; o zate of^a Symeon, o zate of^a Isacar, o zate of Zabulon. And at the
 34 west coost, fyue hundrid and foure thou-

^y partis A. ^z goynge A.

^q that I. ^r terme, ether porcioun C E F G H I K M P Q R S U X Y. ^s terme, ether porcioun E F G H I pr. m. K N P Q R S U X Y. terme I sec. m. ^t vnto I. ^u terme, ether porcioun C E F G H I pr. m. K M N P Q R S U X Y. terme I sec. m. ^v of I. ^w Om. K pr. m. ^x west coost G N S pr. m. X pr. m. ^y the N. ^z departingis K sec. m. ^{zz} thousandis A. ^a to N.

thousandis; and the name of the citee fro that day, The Lord there. Amen^a.

Here endith the book of Ezechiel, and bigynneth the book of Daniel^b.

synde of^b *rehedis*, thre 3atis of tho; o 3ate of Gad, o 3ate of Aser, o 3ate of Neptaly. Bi cumpas eiztene miles; and the³⁵ name^c *schal be* fro that dai, The Lord there. Amen.

Here endith Ezechiel, and here bygynneth Danyel^d.

^a Om. AG. ^b No final rubric in AGH.

^b Om. v. ^c name of the citee 1. ^d From CFIV. *Here endith Ezechiel, and bigynnith Danyel.* GHQS. *Here endeth Ezechiel, the prophete; se now Danyel, the prophete.* K. *Here endith Ezechiel, and here bigynneth the prologe of Danyel.* M. *Here endith the book of Ezechiel, and bigynneth the book of Daniel.* N. *Heere eendith Ezechiel, and bigynneth the prologe vpon Daniel.* R. *Here endith Ezechiel, the profete, and bigynneth Danyel, the profete.* X. No final rubric in AEPY.

DANIEL.

[*Prologue on Daniel*^a.]

THIS profete Danyel was in the transmygracioun of Babiloyne, and he forsook the kingis metis, and eet onli breed and potage, lest he scholde be defoulid aȝens his God thoruȝ delicat metis, and forsake the lawe of God. Wherfor the Lord God ȝaf to him of his Holi Spirit, to interprete dremes and visiouns; and gat grace anentis the king, and fauour to al the peple of Israel; and the Lord schewide to him, bi visioun and expownyng of an aungel, thingis that weren to comynge iu to the ende of the world, and of the dai of doom, and of arisyng aȝen of dede men, and of the blisse that euer schal laste to the chosene of God.

Heere eendith the prologe, and bigynneth the book of Daniel^b.

The book of Daniel^a.

CAP. I.

1 In the thridde ȝeer of the kyngdam of Joachym, kyng of Juda, Nabugodonosor, kyng of Babiloyne, came in to Jerusalem, and byseegide it. And the Lord bitoke Joachym, kyng of Juda, in the hound of hym, and he toke a part of vessels of the hous of God; and bare hem out in to the lond Sennaar, in to the hous of his god, and toke the vessels in
3 to the hous of tresour of his god. And the kyng saith to Aphanet, prepost, *or souereyne*, of his geldingus, that he schulde bryng yn of the sonys of Yrael, and of the kyngus bloode, and the children of

Here bigynneth the book of Daniel^c.

CAP. I.

In the thridde ȝeer of the rewme of Joachym, king of Juda, Nabugodonosor, the kyng of Babiloyne, cam to Jerusalem, and bisegide it. And the Lord bitook in
2 his hond Joachym, the kyng of Juda, and he took a part of the vessels of the hous of God; and he bar out tho in to the lond of Sennaar, in to the hous of his god, and he took the vessels in to the hous of tresour of his god. And the kyng
3 seide to Asphaneth, souereyn of his onest sernauntis and chast, that he schulde bryng yn of the sones of Israel, and of the kyngis seed, and the children of ti-

^a *Here bigynneth the boke of Danyel, the prophete.* A. No initial rubric in GH.

^b This prologue is from MR. ^c From R. No final rubric in M. ^c From APY. *Here biginnith the book and the profecie of the hooli man Daniel, the profete.* E. *Here bigynneth the book of Danyel, the profete.* M. No initial rubric in the other Mss.

4 tyrauntis, or *strong men*, in whom was
no wem, faire in fourme, and lernd^b in al
wisdam, war in science, and tauzt in
disciptyne, and whiche mijten stonde in
paleys of the kyng, that he schulde teche
5 hem lettris and langage of Caldeis. And
the kyng ordeynede to hem fruyte of oo
3eer bi alle days of his metis, and of the
wijne of whiche he dranke; that thei
nurishid out in three 3eers, afterward
shulden stonde in sijt of the kyng.
6 Therefore there weren amonge hem of
the sonys of Juda, Danyel, Ananyas,
7 Mysael, and Azarias. And the prepost
of geldyngus puttide to hem names; to
Danyel, Balthasar; to Ananyas, Sydrac;
to Mysael, Mysac; and to Azarias, Abde-
8 nago. Forsothe Danyel purposide in his
herte, that he were not defoulid of the
borde of the kyng, uether of the wyne
of his drinke; and he preyede the pre-
post of the geldingis, that he were not
9 defoulid. Forsothe God 3aue grace and
mercy to Danyel, in sijte^{bb} of the prince
10 of geldyngus. And the prince of geld-
ingus saide to Danyel, I dreede my lord
the kyng, whiche ordeynede to 3ou mete
and drinke; whiche 3if he shal see 3our
cheeris lener byfore other 3unge men,
3our^c eueneldis, 3e shuln condempne myn
11 hede to the kyng. And Danyel sayde
to Malassar, whom the prince of geld-
yngus hadde ordeynyd vpon Danyel, Ana-
12 nye, Mysael, and Azarie, I beseche,
tempte, or *assaie*, vs thi seruauntis ten
days, and be potage 3ouen to vs for to
13 ete, and water for to drinke; and byholde
thou oure cheeris, and the cheeris of
children that eten the kyngus mete; and
as thou shalt see, so do thou to thi seru-
14 auntis. Whiche, siche manere wordis^d
15 herd, temptide hem ten days. Forsothe
after ten days the cheeris of hem apper-
iden betir and fuller of fleshe, byfore alle
16 the children that eeten kyngus mete. So-
theli Malassar toke^{dd} the metis, and wijn

rauntis, in whiche weren no wem, faire in 4
schap, and lerned in al wisdom, war in
kunnyng, and tauzt in chastisyng^d, and
that^e myzten stonde in the paleis of the
kyng, that he schulde teche hem the let-
tris and langage^f of Caldeis. And the 5
king ordeynede to^g hem lijflode^h bi ech
dai of hise meetis, and of the wyn wherof
he drank; that thei nurschid bi thre 3eerⁱ,
schulden stonde aftirward bifor the sijt of
the kyng. Therfor Danyel, Ananye, My- 6
zael, and Azarie, of the sones of Juda,
weren among hem. And the souereyn of 7
onest^k seruauntis and chast puttide to hem
names; to Danyel *he puttide* Balthasar;
to Ananye, Sidrach; to Mysael, Misach;
and to Azarie, Abdenago. Forsothe Da- 8
nyel purposide in his herte, that he schulde
not be defoulid of the boord of the kyng,
nether of the wyn of his drink; and he
preiede the souereyn of onest^l seruauntis
and chast, that he schulde not be defoulid.
Forsothe God 3af grace and merci to Da- 9
niel, in the sijt of the prince of onest
seruauntis and chast. And the prince of 10
onest^m seruauntis and chast seide to Da-
niel, Y drede my lord the king, that or-
deinede to 3ou mete and drynk; and if he
seethⁿ 3oure faces lennere than othere
3onge wexyng men, 3oure eueneeldis, 3e
schulden condempne myn heed to the kyng.
And Danyel seide to Malazar, whom the 11
prince of onest seruauntis and chast hadde
ordeynede on Danyel, Ananye, Mysael,
and Asarie, Y biseche, asaie thou vs thi 12
seruauntis bi ten daies, and potagis be
3ouun to vs to ete, and water to drynke;
and biholde thou oure cheris, and the 13
cheris of children that eten the kyngis
mete; and as thou seest, so do thou with
thi seruauntis. And whanne he herde 14
siche a word, he asaiede hem bi^o ten daies.
Forsothe after ten daies the cheris of hem 15
apperiden betere and fattere, than alle the
children that eeten the kyngis mete. Cer- 16
tis Malazar took the metis, and the wyn

^b leryd A. lerned G. ^{bb} the sijte A. ^c thijn A. ^d word AGH. ^{dd} toke away G sec. m.

^d chastizing, ether lerning EFGHIKNPQRSUXY. ^e the whiche I. ^f langagis A. the langagis s. ^g Om. I.
^h to lijflode I. ⁱ Om. EPY. ^k the honeste I. ^l the onest N. ^m the onest N. ⁿ se I. ^o Om. N.

the drinke of hem, and 3aue to hem pot-
 17 agis. Forsothe God 3aue to these chil-
 dren science and discipline in eche boke,
 and wisdam; to Danyel sothely vndir-
 stondyng of alle visious and sweuens.
 18 And so the days fulfillid, after whom the
 kyng saide, that thei shulden be brouzt
 yn, the prepost of geldyngus brouzte hem
 19 yn, in the sijt of Nabugodonosor. And
 whan the kyng spac to hem, ther ben not
 founden siche of alle, as Danyel, Ananyas,
 Mysael, and Azarias; and thei stoden in
 20 sijt of the kyng. And eche word of wijs-
 dam and vndirstondyng, that the kyng
 axide of hem, he fonde in hem the tenthe
 folde ouer alle dyuynours and witchis,
 that weren in alle the rewme of hym.
 21 Forsothe Danyel was vn to the first 3eer
 of kyng Cyrus.

CAP. II.

1 In the secoude 3eer of the kyngdam
 of Nabugodonosor, Nabugodonosor saw3
 a sweuen; and his spirit was to gydre
 ferid, and his sweuen fleiz fro hym.
 2 Therefore the kyng comaundide, that dy-
 uynours shulden be clepid to gydre, and
 witchis, and enchauntours, and Caldeis,
 that thei shulden shewe to the kyng his
 sweuens; whiche whenn thei camen, stoden
 3 bifore the kyng. And the kyng saide to
 hem, Y saw3 a sweuen, and Y confusid,
or astonyed, in mynde, wote not what I
 4 saw3. And Caldeis answerden to the
 kyng by Siry speche, Kyng, lyue thou
 in to with outen eende; saye thou thi
 sweuen to thi seruauntis, and we shuln
 shewe the interpretacioun, *or declaryng*,
 5 therof. And the kyng answerde, and
 saith to the Caldeis, The word wente
 away fro me; no bot 3e shuln shewe to
 me the sweuen, and the coniecturyng, *or*
menyng, therof, 3e shuln perishe, and
 3our housis shuln be maad commoun, *or*
 6 *forfetid*. Forsothe 3if 3e shuln telle the

of the drynk of hem, and 3af to^p hem
 potagis. Forsothe to these children God 17
 3af kunnyng and lernyng in ech book, and
 in al wisdom; but to Daniel *God 3af vn-*
durstondyng of alle visious and dremys.
 Therfor whanne the daies weren fillid,¹⁸
 aftir whiche the kyng seide, that thei
 schulden be brouzt yn, the souereyn of
 onest seruauntis and chast brouzte in hem,
 in the sijt of Nabugodonosor. And whanne¹⁹
 the kyng hadde spoke to hem, siche weren
 not foundun of alle, as Daniel, Ananye,
 Misael, and Azarie; and thei stoden in
 the sijt of the king. And ech word of²⁰
 wisdom and of vndurstondyng, which the
 king axide of hem, he foud in hem^q ten
 fold ouer alle^r false dyuynouris and astro-
 nomyens^s, that weren in al his rewme.
 Forsothe Danyel was til to the firste 3eer²¹
 of king Cyrus.

CAP. II.

*In the secoude 3eer of the rewme of 1
 Nabugodonosor, Nabugodonosor sij^{ss} a
 dreem; and his spirit was aferd, and his
 dreem fledde awei fro hym. Therfor the 2
 kyng comaundide, that the dyuynours, and
 astronomyens^t, and witchis^{tt}, and Caldeis
 schulden be clepid togidere, that thei
 schulden telle to the kyng hise dremys;
 and whanne thei weren comun, thei stoden
 bifor the king. And the king seide to 3
 hem, Y sij3 a dreem, and Y am schent in
 mynde, and Y knowe not what Y sij3. And 4
 Caldeis answeriden the kyng bi Sirik lan-
 gage, Kyng, liue thou^u with outen ende;
 seie thi dreem to thi seruauntis, and we
 schulen schewe to thee the expownyng^v
 therof. And the kyng answeride, and 5
 seide to Caldeis, The word is goen awei
 fro me; if 3e schewen not to me the
 dreem, and expownyng^w therof, 3e schulen
 perishe, and 3oure housis schulen be for-
 fetid. Forsothe if 3e tellen the dreem, 6
 and the expownyng^x therof, 3e schulen
 take of me meedis and 3iftis, and myche

* Danyel pur-
 posith toschewe
 the power of
 the rewme of
 Crist aboue the
 rewme of the
 world, ether of
 the deuel; and
 this bi ten vi-
 sious, ether
 reuelaciouns,
 set here suyngh
 in ordre. Fyue
 the firste vi-
 sions per-
 teynen princi-
 pali to the firste
 comyng of
 Crist; the
 othere fyue
 perteynen prin-
 cipali to the
 secoude com-
 yng of Crist;
 thou3 bothe in
 these firste and
 in the laste is
 maad sum tyme
 mencion of
 euer either
 comyng of
 Crist. And the
 last visions
 bigynnen in
 the vij. c^o. The
 first visoun is
 of a stoon kit
 down withouten
 bondis, that al
 to-brekith the
 greet ymage;
 and the con-
 seyuyng

^p Om. I. ^q him EY. ^r of alle FI. ^s astromiers EPY. astronomeris s. ^{ss} sau3 I *sapius*. ^t astrono-
 mieris EP. ^{tt} wicchis, *ether treietouris* CEFHGHIKMNQRSUXY. ^u 3ou EY. ^v interpreting, *ether expownyng*
 EFGHIKMNQRSUXY. ^w the expownyng C. coniecting, *ether expownyng* EFGHIKMNQRSUXY. ^x coniecting
 EFGHIKMNQRSUX.

sweuen, and coniecture therof, 3e shuln
 resceyue of me meedis and 3iftis, and
 myche honour; therefore shewe 3e to
 me the sweuen, and the interpretacioun
 7 therof. Thei answerden the secounde
 tyme, and saiden, The kyng saye the
 sweuen to his seruauntis, and we shuln
 8 shewe the interpretacioun therof. The
 kyng answerde, and saith, Certis I wote,
 for 3e a3ein byen the tyme, witynge that
 9 the word hath gon away fro me. There-
 fore 3if 3e shuln not shewe to me the
 sweuen, oo sentence is of 3ou, that 3e
 han maad to gydre an interpretacioun,
 and fals. and ful of dysceyt, that 3e speke
 to me til the tyme passe; and so saye 3e
 to me the sweuen, that Y wite, that 3e
 shuln speke to me and the verre inter-
 10 pretacioun therof. Therefore the Caldeis
 answeyng byfore the kyng, saiden, Kyng,
 ther is no man vpon erthe, that may
 fulfillen thi word; bot nether eny grete of
 kyngus and mizti axith sicke manere
 word of eche dyuynour, and witche, and
 11 Caldey. Sotheli the word whom thou,
 kyng, seekist, is greuous, nether eny man
 shal be founden, that shal shew it in sizt
 of the kyng, out taken goddis, whos lyu-
 12 yng is not with men. Whiche thing
 herd, the kyng, turned in to wodenesse
 and in grete wrath, comaundide, that alle
 the wijse men of Babyloyne shulde pe-
 13 rishe. And the sentence gon out, the
 wijse men weren slayn; and Danyel and
 his felawis weren sowzt, that thei shulden
 14 perishe. Than Danyel enquiryde of the
 lawe and sentence, of Arioch, prince of
 the^e kny3thode of the kyng, whiche
 wente oute for to slea the wijse men of
 15 Babiloyne. And he axide hym, that
 hadde taken power of the kyng, for
 what cause so cruel sentence wente out
 fro the face of the kyng. Therefore
 whann Arioch hadde shewide to Danyel,
 16 Danyel gon yn preyede the kyng, that
 he shulde 3eue hym tyme for to shewe

onour; therfor schewe 3e to me the dreem,
 and the interpretyng therof. Thei an-7
 sweriden the secounde tyme, and seiden,
 The kyng seie the dreem to hise seru-
 auntis, and we schulen schewe the inter-
 pretyng therof. The kyng answeride,⁸
 and seide, Certis Y woot, that 3e a3enbien
 the tyme, and witen that the word is
 goen awei fro me. Therfor if 3e schewen⁹
 not to me the dreem, o sentence is of 3ou,
 for 3e maken an interpretyng bothe fals
 and ful of disseit, that 3e speke to me til^y
 the tyme passe; therfor seie 3e the dreem
 to me, that Y wite, that 3e speke also the
 veri interpretyng therof. Therfor Caldeis¹⁰
 answeriden bifor the kyng, and seiden,
 Kyng, no man is on erthe, that mai fille
 thi word; but nether ony greet man and
 my3ti of kyngis axith sicke a word of ony
 dyuynour, and astronomyen^z, and of a
 man of Caldee. For the word which¹¹
 thou, kyng, axist, is greuouse, nether
 ony schal be founden, that schal schewe
 it in the sizt of the king, outakun goddis,
 whos lyuyng is not with men. And¹²
 whanne this word was herd, the kyng
 comaundide, in woodnesse and in greet
 ire, that alle the wise men of Babiloyne
 schulden perische. And bi the sentence¹³
 goon out, the wise men weren slayn; and
 Danyel and hise felows weren souzt, that
 thei schulden perische. Thanne Danyel¹⁴
 axide of the lawe and sentence, of Ariok,
 prynce of chyualrie of the kyng, that was
 gon out to sle the wise men of Babiloyne.
 And he axide hym, that hadde take power¹⁵
 of the kyng, for what cause so cruel a
 sentence 3ede out fro the face of the kyng.
 Therfor whanne Ariok hadde schewid the
 thing to Danyel, Danyel entride, and prey-¹⁶
 ede the kyng, that he schulde 3yue tyme
 to hym to schewe the soilyng to the kyng.
 And he entride in to his hous, and schew-¹⁷
 ide the nede to Ananye, and^a to^b Misael,
 and Asarie^c, hise felowis, that thei schulden¹⁸
 axe merci of the face of God of heuene on

of Crist al to-
 breking the
 deuel is figurid
 in this. The
 secounde vi-
 sion is of the
 angel licned
 to Goddis sone
 comynge down
 in to the fur-
 neis; and the
 natiuite of Crist
 comynge down
 in to oure peyn-
 fulnesse is fi-
 gurid in this.
 The thridde
 visoun is of an
 hooli wakere,
 crynge the
 kittinge down
 of the tre; and
 the preching of
 Crist kittinge
 down vices is
 figurid in this.
 The fourthe
 visoun is of
 the hond writ-
 ynge in the
 wal, the end-
 yng of the
 rewme of Bal-
 tazar; and the
 passoun of
 Crist distriynge
 the rewme of
 the deuel, and
 fochyng on
 the cros the
 obligacioun of
 decree, is figurid
 in this. The
 fyuethe visoun
 [is] of the en-
 closyng of Da-
 nyel in the lake
 of lions, and of
 his delyuering
 bi the angel;
 and the rising
 agen of Crist
 spuylyng helle
 is figurid in
 this. Lire here.
 CGQU.

^e Om. AGH.

^y til to N. ^z astronomier EP. ^a Om. s. ^b Om. sx. ^c to Asarie 18.

17 the vndoing to the kyng. And he entride in to his hous, and shewide to Ananyas, Mysael, and Azarias, his felawis, the neede, that thei shulden seeke mercye of the face of God of heuen vpon this sacrament; and Danyel and his felawis shulden not perishes with other wijse men of Babiloyne. Thann the misterie was shewid to Danyel by a visioun in nyzt. And Danyel blesside God of heuen, and saith, Be the name of God blessid fro world, and til in to world, for wijdsam and strengthe is of hym; and loo! he chaungeth tymes and ages, translath^f rewmes and ordeyneth; zeuith^{ff} wisdam to wijse men, and science to men vndirstondynge disciplyne; shewith^g depe thingus and hid, and knewe^{gg} in derknessis thingus ordeyned, and lizt is with hym. God of oure faders, to thee I knowleche, and Y herye thee, for thou hast zouen to me wijdsam and strengthe; and now thou hast shewide to me whiche thingus we preyden thee, for thou hast opnyde to vs the word of the kyng. After these thingis Danyel wente yn to Arioch, whom the kyng hadde ordeyned, that he shulde leese the wise men of Babiloyne, and thus spake to hym, Leese thou not the wijse men of Babiloyne; leede yn me in the sijt of the kyng, and I shal telle to the kyng the solucioun, *or vndirstond- yng*. Thanne Arioch hastyng ledde yn Danyel to the kyng, and saide to hym, I haue founden a man of the sonys of transmygracioun of Jude, that shal telle to the kyng the solucioun. The kyng answerde, and saide to Danyel, to whom the name was Balthasar, Gessist thou, wher thou maist verrely shewe to me the sweuen that I saw, and the interpretacioun therof? And Danyel answerde byfore the kyng, and saith, The mysterie whiche the kyng axith, the wise men, and the^h witchis, and dyuynours bi auteris, and dyuynours by loking of sterris,

this sacrament; and that Danyel and his felawis schulden not perische with othere wise men of Babiloyne. Thanne the pri-¹⁹ uyte was schewid to Danyel bi a visioun in nyzt. And Danyel blesside God of heuene, and seide, The name of the Lord be²⁰ blessid fro the world, and til in to the world, for wisdom and strengthe ben his; and he chaungith tymes and ages,²¹ he^d translath rewmes and ordeyneth; he zeueth wisdom to wise men, and kunnyng to hem that vndurstonden techyng, *ether chastisyng*; he schewith deepe thingis and²² hid, and he knowith thingis set in derknessis, and lizt is with hym. God of²³ oure fadris, Y knowleche to thee, and Y herie thee, for thou hast zouen wisdom and strengthe to me; and now thou hast schewid to me tho thingis, whiche we preyden thee, for thou hast openyd to vs the word of the kyng. After these thingis²⁴ Danyel entride to Arioch, whom the kyng hadde ordeyned, that he schulde leese the wise men of Babiloyne, and thus he spak to hym, Leese thou not the wise men of Babiloyne; leede thou me in bifor the sijt of the kyng, and Y schal telle the soilyng to the kyng. Thanne Arioch hast-²⁵ yng ledde in Danyel to the kyng, and seide to him, Y haue founden a man of the sonys of passyng ouer of Juda, that schal telle the soilyng to the kyng. The^f²⁶ kyng answerde, and seide to Danyel, to whom the name was Balthasar, Whethir^g gessist thou, that thou maist verily schewe to me the dreem which Y sij, and the interpretyng therof? And Danyel answer-²⁷ ide bifore the king, and seide, The priuytee which the kyng axith, wise men, and astronomyens^h, and dyuynours, and lokeris of auteris, moun not schewe to the kyng. But God is in heuene, that schewith pri-²⁸ uytes, which hath schewid to thee, thou king Nabugodonosor, what thingis schulen come in the laste tymes. Thi dreem and visiouns of thin heed, in thi bed, ben sich.

^f he translath *K pr. m.* ^{ff} he zeuith *G sec. m. K pr. m.* ^g he shewith *GK pr. m.* ^{gg} he knewe *K pr. m.*
^h Om. *AGH.*

^d and he *U.* ^f And the *I.* ^g Wher *ceteri fere passim.* ^h astronomieers *EP.*

28 mown not shewe to the kyng. Bot ther
 is God in heuen, shewynge mysteries,
 whiche shewide^g to thee, thou kyng Na-
 bugodonosor, whiche thingus ben to cum
 in the last tymes. Thi swenens and vi-
 sions of thin hed, in thi couche, ben siche.
 29 Thou, kyng, biganst for to thinke in thi
 bed, what thing was to cummynge after
 these thingus; and he that shewith mys-
 teries^h, shewide to thee what thingus ben
 30 to cummynge. And this sacrament, *or*
hid trewthe, is shewid, not in wisdam
 that is in me more than in alle lyuynge
 men, bot that the interpretacioun be
 shewid to the kyng, and that thou shuld-
 31 ist wite the thouztis of thi soule. Thou,
 kyng, hast seen, and loo! as oo grete
 ymage; thilk ymage grete, and in stature
 hiȝ, stode aȝeinus thee, and the biholdyng
 32 therof was dreedful. The hed of this
 ymage was of best gold, forsothe the
 brest and armys of syluer; forsothe the
 33 wombe and thiȝes of brasse, sothely the
 leggis of yren; forsothe of the feet sum
 34 part of yren, sum of erthe. Thou hast
 seen thus, til a stoon was kit of, with
 outen hondis, of a mount, and smote the
 ymage in his feet of yren and erthe, and
 35 made lesse, *or brake*, hem. Thanne the
 yren, pott, *or mater maad of erthe*, brasse,
 syluer, and gold, ben broken to gidre, and
 dryuen as in to a qwenchid broūd of
 somer feeld, whiche ben rauyshid with
 wynd, and no place is foundun in hem;
 forsothe the stoon that smote the ymage,
 is maad a grete mounteyn, and fulfillide
 36 al erthe. This is the sweuen. And we
 shuln saye the interpretacioun therof by-
 37 fore the kyng. Thou art kyng of kyngus,
 and God of heuen ȝaue to thee kingdam,
 strengthe, and empire, *or lordship*, and
 38 glorie, and alle thingus in whiche sones
 of men dwellen, and beestis of the feeld;
 and he ȝaue in thin hond the foulis of
 heuen, and ordeynyde alle thingus vndir
 thi lordship; therfor thou art the golden

Thou, kyng, bigunnest to thenke in thi²⁹
 bed, what was to comynge aftir these
 thingis; and he that schewith priuetees,
 schewide to thee what thingis schulen
 come. And this sacrament is schewid to³⁰
 me, not bi wisdom which is in me more
 than in alle lyuynge men, but that the
 interpretyng schulde be maad opyn to the
 kyng, and thou schuldist knowe the
 thouztis of thi soule. Thou, kyng, siȝest,³¹
 and lo! as o greet ymage; thilke ymage
was greet, and hiȝ in stature, and stood
 bifore thee, and the loking therof was
 ferdful. The heed of this ymage was of³²
 best gold, but the brest and armes *weren*
 of silner; certis the wombe and thies
weren of bras, but the leggis *weren* of³³
 irun; forsothe sum part of the feet *was*
 of irun, sum *was* of erthe. Thou siȝest³⁴
 thus, til a stoon was kit doun of the hil,
 with outen hondis, and smoot the ymage
 in the irun feet therof and erthene *feet*^k,
 and al to-brak tho. Thanne the irun, tiȝl³⁵
 stoon, *ether erthene vessel*, bras, siluer,
 and gold, weren al to-brokun togidere, and
 dryuun as in to a deed sparcle of a large
 somer halle, that ben rauyschid of wynd,
 and no place is foundun to tho; forsothe
 the stoon, that smoot the ymage, was
 maad a greet hil, and fillide al erthe.
 This is the dreem. Also, thou kyng, we³⁶
 schulen seie bifor thee the interpretyng
 therof. Thou art kyng of kyngis, and³⁷
 God of heuene ȝaf to thee rewme, strengthe,
 and empire, and glorie; and he ȝaf in thin³⁸
 hond alle thingis, in whiche the sones of
 men, and the beestis of the feeld, and the
 briddis of the eir dwellen, and ordeynede
 alle thingis vndur thi lordschip; therfor
 thou art the goldun heed. And another³⁹
 rewme lesse than thou schal rise aftir
 thee; and the thridde rewme, an other of
 bras, that schal haue the empire of al
 erthe. And the fourthe rewme schal be⁴⁰
 as irun, as irun makith lesse, and makith
 tame alle thingis, so it schal make lesse,

^g shewith *A.* ^h mysteries, *or priuetees G.*

ⁱ sauȝest *I passim.* ^k Om. *I.*

39 hed. And after thee an other rewme
 shal ryse to gydre, lesse than thou; and
 the thrid rewme, an other of brasse,
 40 whiche shal comaunde to al erthe. And
 the fourthe rewme shal be as yrunny^h;
 hou yrun brekith to gydre alle thingus,
 and dauntith, *or tamith*, so it shal me-
 nushe, and to gydre breke alle these
 41 thingus. Forsothe thou hast seen of the
 feete and fyngris erthiⁱ, *or cleyi^k*, part of
 a potter, and a part of yren, the rewme
 shal be departid; whiche neuertese
 shal sprynge of the plauntyng of yren,
 after that thou hast seen yren meynt of
 42 cleye and tyel, and fingris, *or toon*, of
 feet in partie of yren, in partie of erthe,
 the rewme in party shal be sad, and in
 43 party debrusid. Sothely that thou hast
 seen yren meynt to tyel of cley, forsothe
 thei shuln be meynt to gidre by mans
 seed; bot thei shuln not cleue to hem
 self, as yren may not be meynt to tyel.
 44 Forsothe in the days of tho rewmes, God
 of heuen shal reyse a kyngdam, whiche
 shal not be destruyed in to with outen
 eende, and his rewme shal not be taken
 to an other peple; it shal make lesse, and
 waste alle these rewmes, and the ylk
 45 shal stonde in to with outen eende. Vp
 that that thou saw³, that a stoon is kit
 off with outen hondis of an hill, and
 maad lesse, *or brake*, the tyel, and yren,
 and bras, and syluer, and gold, the grete
 God shewide to 'the kyng^l, what thingus
 ben to cummyng afterward; and the
 sweuen is trewe, and the interpretacioun
 46 therof feithful. Than kyng Nabuchodo-
 nosor felle in to his face, and wirshipide
 Danyel, and comaundide sacrifices and
 encense, that it were offrude to hym.
 47 Therefore the kyng spekyng saith to Da-
 nyel, Verreli 3our God is God of goddis,
 and Lord of kyngus, shewinge myste-
 ries, for thou miztist opne this sacraiment.
 48 Thann the kyng enhaunside in to hee3

and schal al to-breke alle these *rewmes*.
 Forsothe that thou siest a part of the feet⁴¹
 and fyngris of erthe of a pottere, and a
 part of irun, the rewme shal be departid;
 which netheles schal rise of the plauntyng
 of irun, 'bi that^l that thou siest irun meynd
 with a tijl stoon of clei, and the toos of⁴²
 the feet in parti of irun, and in parti of
 erthe, in parti the rewme schal be sad,
 and in parti to-brokun. Forsothe that⁴³
 thou siest irun meynd with a tiel stoon of
 clei, sotheli tho schulen be meynd togidere
 with mannus seed; but tho schulen not
 cleue to hem silf, as irun mai not be med-
 dlid with tyel stoon. Forsothe in the⁴⁴
 daies of tho^m rewmes, God of heuene shal
 reise a rewme, that schal not be distried
 with outen ende, and his rewme schal not
 be 3ouun to another puple; it schal make
 lesse, and schalⁿ waste alle these rewmes,
 and it schal stonde with outen ende, bi⁴⁵
 this that thou siest, that a stoon was kit
 doun of the hil with outen hondis, and
 maad lesse the tiel stoon, and irun, and
 bras, and siluer, and gold. Greet God hath
 schewid to the kyng, what thingis schulen
 come aftirward; and the dreem is trewe,
 and the interpretyng therof *is* feithful.
 Thanne king Nabugodonosor felle doun⁴⁶
 on his face, and worschipide Danyel, and
 comaundide sacrifices and encense *to be*
brouzt, that tho schulden be sacrificid^o to
 hym. Therfor the kyng spak, and seide⁴⁷
 to Danyel, Verili 3oure God is God of
 goddis, and Lord of kyngis, that schewith
 mysteries, for thou miztist opene this sa-
 crament. Thanne the kyng reise Da-⁴⁸
 nyel an hi3, and 3af many 3iftis and grete
 to hym; and ordeynede hym prince and
 prefect, *ether cheef iustise*, ouer alle the
 prouynces of Babiloyne, and maister ouer
 alle the wise men of Babiloyne. Forsothe⁴⁹
 Danyel axide of the kyng, and ordeynede
 Sidrac, Misaac, and Abdenago ouer alle
 the werkis of the prouynce of Babiloyne;

^h yren *AM*. ⁱ erth *H*. ^k cley *H*. ^l thee, kyng *K sec. m*.

¹ but *N*. but that *S sec. m*. ^m thilke *I*. ⁿ Om. *GN*. ^o sacrificid *A pr. m. I*.

Danyel, and 3aue to hym many 3iftis and grete, and ordeynyde hym vpon alle prouyncis of Babiloyne prince and prefect, and maister vpon alle wijse men of
49 Babiloyne. Forsothe Danyel axide of the kyng, and ordeynyde vpon the werkis of the prouynce of Babiloyne, Sydrac, Mysac, and Abdenago; forsothe Danyel hym self was in the^l 3atis of the kyng.

but Danyel hym silf was in the 3atis of the kyng.

CAP. III.

1 Nabugodonosor, kyng, made a goldyne ymage, in heizte of sixty cubitis, in breede of six cubitis; and sette it in the feeld Duram, of the prouynce of Babi-
2 loyne. And so Nabugodonosor sente for to gedre satrapis, *or wijse men*, magistratis, and iugis, and duykis, and tirauntis, *or strong men*, and prefectis, and alle the princes of cuntrees, that thei schulden cum to gydre to 'halewyng of^m
3 the ymage, whom the kyng Nabugodonosor rayside vp. Than satrapes weren gedrid, magestratis, and iugis, and duykis, and tirauntis, and the best men that weren ordeyned in poweris, and alle princis of cuntrees, that thei schulden cum to gydre to halewyng of the ymage, whom the kyng Nabugodonosor reyside vp. Forsothe thei stoden in sizt of the ymage, whiche kyng Nabugodonosor
4 hadde putt; and a bedel criede miztily, To 3ou it is sayd, peplis, lynagis, and
5 langagis; in the hour in whiche 3e shuln heere the sown of trumpe, and pipe, and harpe, sambuke, sautrie, and symfonie, and al kynde of musikis, 3e fallynge wirshipe the golden ymage, whom Nabugodonosor, kyng, ordeynyde. Sotheli 3if eny
6 man not fallyngeⁿ down shal wirship, in the same hour he shal be sent in to a four-
7 neyse of fjir brennynge. Therefore after these thingus, anoon as alle peplis harden the sown of trumpe, pype, and harpe,

CAP. III.

Nabugodonosor, the^p kyng, made a goldun ymage, in the heizthe^a of sixti cubitis, and in the breede of sixe cubitis; and he sette it in the feeld of Duram, of the prouynce of Babiloyne. Therfor Nabugodo-
2 nosor sente to gadere togidere the wise men, magistratis, and iugis, and duykis, and tirauntis, and prefectis, and alle princes of cuntreis, that thei schulden come togidere to the halewyng of the ymage, which the kyng Nabugodonosor hadde reysid. Thanne the wise men, magistratis^r, and
3 iugis, and duykis, and tirauntis, and beste men, that weren set in poweris, and alle the princes of cuntreis, weren gaderid togidere, that thei schulden come togidere to the halewyng of the^s ymage, which the kyng Nabugodonosor hadde reysid. Forsothe thei stoden in the sizt of the ymage, which Nabugodonosor hadde set; and a bedele criede myztily, It is seid
4 to 3ou, puplis, kynredis, and langagis; in
5 the our in which 3e heren the soun of trumpe, and of pipe, and of harpe, of^t sambukeⁿ, of^v sawtre, and of symphonie, and of al kynde of musikis, falle 3e down, and worschipe^w the goldun ymage, which the kyng Nabugodonosor made. Sotheli if ony man fallith not down, and
6 worschiphith not, in the same our he schal be sent in to the^x furneis of fier brennynge. Therfor aftir these thingis, anoon
7 as alle puplis herden the sown of trumpe,

Om. AGH. ^m halewe the A. ⁿ fallen GK.

^p Om. N. ^q hiznesse I. ^r and magestratis I. ^s Om. I. ^t and of A. ^u sambuke, *ether rehed pipe* CEF GHIKMNPQUSX. ^v and of R. ^w worshipeth I. worschipe 3e NS. ^x a CEFHIKMNQRSU.

sambuke, and sautrie, synphonie, and al kynde of musikis, fallynge alle peplis, lynagis, and langagis, wirshipiden the golden ymage, whom Nabugodonor, the kyng, ordeynede. And anoon in that tyme men Caldeis cummyng to^o, accusiden Jewis, and saiden to Nabugodonor, kyng, Kyng, in to with outen eende lyue thou. Thou, kyng, hast putte a decree, *or dome*, that eche man that shal heere the sown of trumpe, pype, and harpe, sambuke, and sautre, and synfonye, and al kynde of musykis, putte down hym self, and wirshipe the golden ymage; forsothe 3if eny man not fallynge down shal wirshipe, be he sent in to fourneys^p of brennyng fjr. Therfore men Jewis ben, whom thou hast ordeynyd vpon werkis^q of the cuntree of Babyloyne, Sydrac, Mysac, and Abdenago. These men, kyng, dispisiden^r thi decree; thei honouren not thi goddis, and thei worshipen not the golden ymage, whom thou reysidist. Thanne Nabugodonor in woodnesse and in wrath, comaundide, that Sydrac, Mysac, and Abdenago shulden be ledde to; whiche anoon ben ledde to in sijt^s of the kyng. And Nabugodonor, the kyng, pronounsynge saith to hem, Verrely wher 3e, Sydrac, Mysac, and Abdenago, honouren not my goddis, and wirshipen not the golden ymage, whom Y reyside? Now therefore be 3e^t redy, in what euer hour 3e shuln heer sown of trumpe, pype, harp, sambuke, sautrie, and synfonye, and of al manere of musykis, putte 3e down 3ou, and wirshipe the ymage that Y made; for 3if 3e shuln not wirship, in the same houre 3e shuln be sent in to the fourneys of fjr brennyng; and who is God, that shal delyuere 3ou of myn hond? Sydrac, Mysac, and Abdenago answeyng saiden to kyng Nabugodonor, It byhoueth not vs of this thing for^u to answeere to thee. Loo! so-

of^y pipe, and of^z harpe, of sambuke^a, and of sawtre, of symphonye, and of al kynde of musikis, alle puplis, lynagis, and langagis fellen down, and worschipiden the golden ymage, which the kyng Nabugodonor hadde maad. And anoon in that tyme men of Caldee neiziden, and accusiden the Jewis, and seiden to the kyng Nabugodonor, Kyng, lyue thou with outen ende. Thou, kyng, hast set a decree, that ech man that herith the sown of trumpe, of pipe, and of harpe, of sambuke, and of sawtree, and of symphonye, and of al kynde of musikis, bowe down hym silf, and worschipe the goldun ymage; forsothe if ony man fallith^b not down, and worschiphith not, be he sent in to the furneis of fier brennyng. Therfor men Jewis ben, Sidrac, Mysaac, and Abdenago, whiche thou hast ordeynede on the werkis of the cuntrei of Babiloyne. Thou kyng, these men han dispisid thi decree; thei^c onouren not thi goddis, and thei worshipen not the^d goldun ymage^e, which thou reysidist. Thanne Nabugodonor comaundide, in woodnesse and in wraththe, that Sidrac, Mysaac, and Abdenago schulden be brou3t; whiche weren brou3t anoon in the sijt of the kyng. And the kyng Nabugodonor pronounsaid, and seide to hem, Whether verili Sidrac, Mysaac, and Abdenago, 3e onouren not my goddis, and worschipe not the golden ymage, which Y made? Now therfor be 3e redi, in what euer our 3e heren the sown of trumpe, of pipe, of harpe, of sambuke, of sawtree, and of symphonye, and of al kynde of musikis, bowe 3e down 3ou, and worschipe the ymage which Y made; that if 3e worschipe not, in the same our 3e schulen be sent in to the furneis of fier brennyng; and who is God, that schal delyuere 3ou fro myn hond? Sidrac, Misaac, and Abdenago answeriden, and seiden to the king Nabugodonor, It nedith not, that we

^o Om. A. ^p the fourneys AGH. ^q the werkis A. ^r dispisen A. ^s the sijt A. ^t Om. A. ^u Om. A.

^y Om. s. and of Y. ^z Om. s. ^a sambuke, *ether reehd pipe* Y. ^b falle СЕИКRSU. ^c and thei A *pr. m.*
^d thi u. ^e ymagis s.

thely our God, whom we wirshipen, may
 delyuere vs of the chymneye of bren-
 nyngē fīre, and of thin hondis delyuere,
 18 thou kyng. For^v 3if he wole not, be it
 knowen to thee, kyng, for we honoure not
 thi goddis, and we wirshipen not the
 golden ymage, whom thou hast reyside.
 19 Thanne Nabugodonosor was fulfillid with
 wodenesse, and the biholdyng of his face
 is chaungid vpon Sydrac, Mysac, and
 Abdenago. And he bad, that the four-
 neyse schulde be sette on fīre seuen fold,
hatter^{vv} than it was wont for to be tendid.
 20 And he badde the strongist men of his oost,
 that the feet bounden of Sydrac, Mysac,
 and Abdenago, thei schulden sende hem
 in to the fourneise of brennyngē fīre.
 21 And anoon the ilk men bounden, with
 armes, and cappis, and shoon, and clothis,
 weren sente in to mydil^w of the fourneys
 22 of brennyngē fīre; for whi the co-
 maundyng of the kyng constreynide. For-
 sothe the fourneys was tendid ful miche;
 forsothe flawme of the fīre slew³ tho
 men, that senten Sydrac, Mysac, and Ab-
 23 denago in to the fourneise. Forsothe
 these three men, Sydrac, Mysac, and Ab-
 denago, fellen doun bounden in mydil^x of
 the chymney of brennyngē fīre.

*These thingis that suen, I foond not
 in Ebrew bookis.*

24 And thei walkiden in mydil of the
 flawme, heryngē God, and blessyngē to^y
 25 the Lord. Forsothe Azarie stonyngē
 preyede thus; and opnyng his mouth in
 26 mydil of the fīre, saith, Blessid art thou,
 Lord God of our fadris, and heryful^z, or
worthi to be preyside, and thi name glo-
 27 rious in to worldis; for thou art iust in
 alle thingis whiche thou didist to vs, and
 alle thi werkis trewe, and thi wayes ri3t,
 28 and alle thi domes verrey. Forsothe thou

answere of this thing to thee. For whi¹⁷
 oure God, whom we worschipen, mai ra-
 uysche vs fro the chymenei of fier bren-
 nyngē, and *mai* delyuere fro thin hondis,
 thou kyng. That if he nyle, be it knowun¹⁸
 to thee, thou kyng, that we onouren not
 thi goddis, and we worschipen not the
 goldun ymage, which thou hast reisid.
 Thanne Nabugodonosor was fillid of wood-¹⁹
 nesse, and the biholdyng of his face was
 chaungid on Sidrac, Misaac, and Abde-
 nago. And he comaundide, that the fur-
 neis schulde be maad hattere seuenfold,
 than it was wont to be maad hoot. And²⁰
 he comaundide to the strongeste men of
 his oost, that thei schulden bynde the feet
 of Sidrac, Misaac, and Abdenago, and
 sende hem in to the furneis of fier bren-
 nyngē. And anoon tho men weren boundun,²¹
 with brechis, and cappis, and schoon, and
 clothis, and weren sent in to the myddis
 of the furneis of fier brennyngē; for whi²²
 comaument^f of the kyng constreinede.
 Forsothe the furneis was maad ful hoot;
 certis the flawme of the fier killid tho men,
 that hadden sent Sidrac, Misaac, and Ab-
 denago in to the furneis. Sotheli these²³
 thre men, Sidrac, Misaac, and Abdenago,
 fellen doun boundun in the mydis of the
 chymenei of fier brennyngē.

*Y foond not in Ebreu bokis these
 thingis that suen^g.*

And thei walkiden in the myddis of the²⁴
 flawme, and herieden God, and blessiden
 the Lord. Forsothe Asarie stode, and²⁵
 preiede thus; and he openyde his mouth
 in the myddis of the fier, and seide, Lord²⁶
 God of oure fadris, thou art blessid, and^h
 worthi to be heried, and thi name *is* glo-
 rious in to worldis; for thou art ri3tful²⁷
 in alle thingis whiche thou didist to vs,
 and alle thi werkis *ben* trewe; and thi
 weies *ben* ri3tful, and alle thi domes *ben*

^v That G sec. m. ^{vv} Om. G pr. m. HK. ^w the mydil A. ^z the mydil H. ^y Om. A. ^z hey3ful G. heeiful K.

^f the comaument K sec. m. RV sec. m. comaumentis s. ^g folewen I. ^h and art N.

hast don verrey domes, after alle thingus that thou leddist in vpon vs, and vpon the holy citee of our fadris, Jerusalem; for in trewth and dome thou leddist yn alle these thingus for oure synnes. Sothely we synnyden, and diden wickidly, goynge away fro thee, and trespassiden in alle thingus, and herden not thin heestis, nether kepten, nether diden as thou comaundidist to vs, that it were wele to vs. Therefore alle thingus that thou leddist yn vpon vs, and alle thingus that thou didist to vs, in verre dome thou hast don; and thou hast bitaken vs in the hondis of enmys, wickid and warst trespassours, and to the vniust kyng, and warst ouer al erthe. And now we mown not opne the mouthe; we ben maad confusioun and shenship to thi seruauntis, and to these that wirshipen thee. We preyen, bitake^z not vs in to with outen eende, for thi name, and distruye not thi testament, nether do away thi mercye fro vs, for Abram, thi derworthe, and Ysaac, thi seruaunt, and Yrael, *or Jacob*, thin holy; to whiche thou spake, bihetyng that thou shuldist multiplie the seede of hem as sterris of heuen, and as grauel that is in the^{zz} brynke of the see. For, Lord, we ben maad litil, more than alle hethen men, and we ben meeke, *or lowe*, in eche lond this day, for oure synnes. And ther is not in this tyme prince, and duyke, and prophete, nether brent sacrifice, nether sacrifice, nether offring, nether encense, ne^a place of primissis byfor thee, that we mown fynde thi mercye; bot in contrite soule, *or ynwitt*, and in spirit of mekenesse be we resceyuyd. As in brent sacrifice of wetheris and boolis, and as in thousandis of fat lambren, so oure sacrifice be maad to day in thi sizt, that it plese to thee; for confusioun, *or shame*, is not to men tristinge in thee. And now we suen thee in al herte, and dreedened thee, and seeken thi face. Confounde

trewe. For thou hast do trewe domes, bi²⁸ alle thingis whiche thou brouztist yn on vs, and on Jerusalem, the hooli citee of oure fadris; for in trewth and in doom thou brouztist yn alle these thingis for oure synnes. For we synned, and diden²⁹ wickidli, goynge awei fro thee, and we trespassiden in alle thingis, and we herden³⁰ not, nether kepten thi comaumentis, nether we diden as thou comaundidist to vs, that it schulde be wele to vs. Ther³¹ for thou didist bi veriⁱ doom alle thingis whiche thou brouztist yn on vs, and alle thingis whiche thou didist to vs; and³² thou hast bitake vs in the hondis of enemyes, wickid men, and worst trespassouris, and to the vniust kyng, and worst ouer al erthe. And now we moun not opene³³ the mouth; we ben maad schame and schenscipe to thi seruauntis, and to hem that worschpen thee. We bisechen, 3yue³⁴ thou not vs to *enemyes* with outen ende, for thi name, and distrie thou not thi testament, and take thou not awei thi³⁵ merci fro vs, for Abraham, thi derlyng, and Ysaac, thi seruaunt, and Israel, thin hooli; to whiche thou spakist, biheetyng³⁶ that thou schuldist multiplie her seed as the sterris of heuene, and as grauel which is in the brynke of the see. For whi,³⁷ Lord, we ben maad litle, more than alle folkis, and we ben lowe in al erthe to dai, for oure synnes. And in this tyme is³⁸ no prince, and duyke, and profete, nether brent sacrifice, nether sacrifice, nether^k offryng, nether encense, nether place of firste fruytis bifor thee, that we moun³⁹ fynde thi mercy; but be we resseyued in contrit soule, and in spirit of mekenesse. As in brent sacrifice of rammes, and of⁴⁰ bolis, and as in thousyndis of fatte lambren, so oure sacrifice be maad to dai in thi sizt, that it plese thee; for no schame is to hem that tristen in thee. And now⁴¹ we suen thee in al the herte, and we dreden thee, and we seken thi face.

^z bitake thou *G sec. m.* ^{zz} Om. *AGH.* ^a nether *A.*

ⁱ thi veri *At sec. m.* ^k ne *I.*

thou not vs, but do with vs vp^b thi myldenesse, and vp^c the mykilnesse of
 43 thi mercy. And deliure vs in thi merueylis, and 3eue glorie to thi name, Lord;
 44 and confoundid be alle, that shewen to thi seruauntis yuel thingis; be thei confoundid in al thi power, and the strengthe
 45 of hem be broken to gydre; and thei shuln wite, for thou art the Lord God aloone, and glorious vpon the rounde-
 46 nesse of erthes. And thei ceesiden not, the ministris of the kyng, that sente hem, for to tende the fourneis with napte, herdis of hemp, or flaxe, and pitche,
 47 and kittynge of vynes. And the flawme was held out ouer the fourneys by nyne
 48 and fourti cubitis, and brake out, and brent whom of Caldeis it fonde bysidis
 49 the fourneis. Forsothe an aungel of the Lord cam doun with Azarie and his felawis, in to the fourneys, and smote ouere
 50 the flawme of fijre of the fourneis; and maade the mydil of the fourneis as wynde of dewe blowinge; and the fijre touchide not hem on al manere, nether made sorewfull, nether brou3te yn eny thing of
 51 heuynesse^{cc}. Thanne these three as of oo mouthe heryeden God, and glorifieden, and blessiden God in the fourneys, say-
 52 inge, Blessid art thou, Lord God of oure fadris, and worthi to be heryed, and glorious, and aboue enhaunsid in to worldis; and blessid the name of thi glorie, the whiche is holy, and worthi to be heried,
 53 and aboue reysid in alle worldis. Blessid art thou in the holy temple of thi glorie, and thou aboue preiseful, and glorious in
 54 to worldis. Blessid art thou in the trone of thi rewme, and aboue preyseful, and
 55 aboue reysid in to worldis. Blessid art thou, that biholdist depnessis, and sittist vpon cherubyn, and preysful, and aboue
 56 reysid in to worldis. Blessid art thou in the firmament of heuen, and preysful,
 57 and glorious in to worldis. Blesse 3e^d, alle the^e werkis of the Lord, 'to the

Schende thou not vs, but do with vs bi⁴² thi myldenesse, and bi the multitude of thi merci. And delyuere thou vs in thy⁴³ merueils, and 3yue thou glorie to thi name, Lord; and alle men ben schent, that⁴⁴ schewen yuelis to thi seruauntis; be thei schent in all thi mi3t, and the strengthe of hem be al to-brokun; and thei schulen⁴⁵ wite, that thou art the Lord God aloone, and glorious on the roundnesse of londis. And the mynystri of the kyng, that had-⁴⁶ den sent hem, ceesiden not to make hoot the furneis with syment, and herdis of flex, and pitche, and siouns of vynes. And⁴⁷ the flawme was sched out ouer the furneis bi nyne and fourti cubitis, and brak⁴⁸ out, and brente hem that it foond of Caldeis bisidis the furneis. Forsothe the aun-⁴⁹ gel of the Lord cam doun with Asarie and hise felowis, in to the¹ furneis, and sinoot out the flawme of the fier fro the furneis; and made the myddis of the furneis as the⁵⁰ wynd of deew blowynge; and outerli the fier touchide not hem, nether made sori, nether dide ony thing of disese. Thanne⁵¹ these thre as of o mouth herieden and glorifieden God, and blessiden God in the furneis, and seiden, Lord God of oure fa-⁵² dris, thou art blessid, and worthi to be preysid, and gloriouse, and aboue enhaunsid in to worldis; and blessid *is* the name of thi glorie, which *name* is hooli, and worthi to be heried, and aboue enhaunsid in alle worldis. Thou art blessid in the hooli⁵³ temple of thi glorie, and aboue preisable, and gloriouse in to worldis. Thou art⁵⁴ blessid in the trone of thi rewme, and aboue preisable, and aboue enhaunsid in to worldis. Thou art blessid, that biholdist⁵⁵ depthis of wattris, and sittist on cherubyn, and *art*^m preisable, and aboue enhaunsid in to worldis. Thou art blessid in the⁵⁶ firmament of heuene, and preisable, and gloriouse in to worldis. Alle werkis of⁵⁷ the Lord, blesse 3e the Lord, herie 3e, and aboue enhaunse 3e hym in to worldis.

^b vpon G *pr. m. H.*
 Lord A. ^c Om. A.

^c vpon G *pr. m. H.* ^{cc} heuynesse to hem *K pr. m.* heuynesse to *K sec. m.* ^d 3e the

^l Om. A. ^m Om. I.

Lord^f; preyse 3e, and aboue enhaunse 3e
 58 hym in to worldis. Blesse 3e, aungels
 of the Lord, to the Lord; preyse 3e, and
 59 aboue reyse 3e hym in to worldis. Blesse
 3e, heuens, to the Lord; preyse 3e, and
 60 aboue reyse 3e hym in to worldis. Blesse
 3e, alle wattris that ben vp on heuens, to
 the Lord; preyse 3e, and aboue reyse 3e
 61 hym in to worldis. Alle vertues of the
 Lord, blesse 3e to the Lord; preyse 3e,
 and aboue reyse 3e him into worldis.
 62 Sunne and moone, blesse 3e to the Lord;
 preise 3e, and aboue reyse 3e him in to
 63 worldis. Sterris of heuene, blesse 3e to
 the Lord; preise 3e, and aboue reyse 3e
 64 him in to worldis. Reyn and dew, blesse
 3e to the Lord; preyse 3e, and aboue reyse
 65 3e him into worldis. Ech spirit of God,
 blesse 3e to the Lord; preyse 3e, and
 66 aboue reyse 3e hym in to worldis. Fijre
 and heete, blesse 3e to the Lord; preyse
 3e, and aboue reyse 3e hym in to worldis.
 67 Colde and sumer, blesse 3e to the Lord;
 preyse 3e, and aboue reyse 3e hym in to
 68 worldis. Dewis and whijt frost, blesse
 3e to the Lord; preyse 3e, and aboue
 69 reyse 3e him in to worldis. Byndynge
 frost and colde, blesse 3e to the Lord;
 preyse 3e, and aboue reyse 3e hym in to
 70 worldis. Yss and snowes, blesse 3e to
 the Lord; preyse 3e, and aboue reyse 3e
 71 hym into worldis. Nyztis and days,
 blesse 3e to the Lord; preyse 3e, and
 72 aboue reyse 3e hym in to worldis. Li3t
 and derknesses, blesse 3e to the Lord;
 preyse 3e, and aboue reyse 3e hym in to
 73 worldis. Leitis and cloudis, blesse 3e to
 the Lord; preyse 3e, and aboue reyse 3e
 74 hym into worldis. Blesse the erthe the
 Lord; preyse it, and aboue reyse hym
 75 in to worldis. Munteyns and smale
 hillis, blesse 3e to the Lord; preyse 3e,
 and aboue reyse 3e hym in to worldis.
 76 Alle buriownynge thingus in erthe, blesse
 3e to the Lord; preyse 3e, and aboue
 77 reyse 3e hym in to worldis. Wellis, blesse

Aungels of the Lord, blesse 3e the Lord; 58
 herie 3e, and aboue enhaunse 3e^o hym in to
 worldis. Heuenes, blesse 3e the Lord; herie 59
 3e, and aboue enhaunse 3e hym in to worldis.
 Alle wattris, that ben aboue heuenes, blesse 3e 60
 the Lord; herie 3e, and aboue enhaunse 3e
 him into worldis. Alle the vertues of the 61
 Lord, blesse 3e the Lord; herie 3e, and
 aboue enhaunse 3e^p hym in to worldis.
 Sunne and moone, blesse 3e^q the Lord; 62
 herie 3e, and aboue enhaunse 3e hym in to
 worldis. Sterris of heuene, blesse 3e the 63
 Lord; herie 3e, and aboue enhaunse 3e
 hym in to worldis. Reyn and deew, blesse 64
 3e the Lord; herie 3e, and aboue enhaunse
 3e hym in to worldis. Ech spirit of God, 65
 blesse 3e the Lord; herie 3e, and aboue
 enhaunse 3e^r hym in to worldis. Fier and 66
 heete, blesse 3e the Lord; herie 3e, and
 aboue enhaunse 3e hym in to worldis.
 Coold and somer, blesse 3e^s the Lord; 67
 herie 3e, and aboue enhaunse 3e hym in to
 worldis. Dewis and whijt forst^t, blesse 68
 3e^u the Lord; herie 3e, and aboue enhaunse
 3e hym in to worldis. Blac forst and 69
 coold, blesse 3e^v the Lord; herie 3e^w, and
 aboue enhaunse 3e hym in to worldis.
 Yces and snowis, blesse 3e the Lord; herie 70
 3e, and aboue enhaunse 3e^x hym in to
 worldis. Nyztis and daies, blesse 3e the 71
 Lord; herie 3e, and aboue enhaunse 3e hym
 in to worldis. Li3t and derknesse, blesse 72
 3e the Lord; herie 3e, and aboue enhaunse
 3e^y hym in to worldis. Leitis and cloudis, 73
 blesse 3e the Lord; herie 3e, and aboue en-
 haunse 3e hym in to worldis. The erthe 74
 blesse the Lord; herie it, and aboue en-
 haunse it hym in to worldis. Munteyns 75
 and litle hillis, blesse 3e the Lord; herie 3e,
 and aboue enhaunse 3e hym in to worldis.
 Alle buriownynge thingis in erthe, blesse 76
 3e the Lord; herie 3e, and aboue enhaunse
 3e hym in to worldis. Wellis, blesse 3e 77
 the Lord; herie 3e, and aboue enhaunse 3e
 hym in to worldis. Sees and floodis, blesse 78
 3e the Lord; herie 3e^z, and aboue enhaunse

^f Om. A.

^o Om. N. ^p Om. N. ^q Om. I. ^r Om. I. ^s Om. N. ^t frost is. ^u Om. N. ^v Om. N. ^w Om. I.
^x Om. N. ^y Om. N. ^z 3e him N.

3e to the Lord; preyse 3e, and aboue
 78 reyse 3e hym in to worldis. Sees and
 floodes, blesse 3e to the Lord; preyse 3e,
 and aboue reyse 3e hym in to worldis.
 79 Whallis, and alle thingis that ben moued
 in wattris, blesse 3e to the Lord; preyse
 3e, and aboue reyse 3e hym in to worldis.
 80 Alle foulis of heuen, blesse 3e to the
 Lord; preyse 3e, and aboue reyse 3e hym
 81 in to worldis. Alle beestis and^g etable,
or litil, beestis, blesse 3e to the Lord;
 preyse 3e, and aboue reyse 3e hym in to
 82 worldis. Sonys of men, blesse 3e to the
 Lord; preyse 3e, and aboue reyse 3e hym
 83 into worldis. Blesse Yrael the Lord;
 preyse it, and aboue reyse him in to
 84 worldis. Prestis of the Lord, blesse 3e
 to the Lord; preyse 3e, and aboue reyse
 85 3e hym in to worldis. Seruauntis of the
 Lord, blesse 3e to the Lord; preyse 3e,
 and aboue reyse 3e hym in to worldis.
 86 Spiritis and soulis of iust men, blesse 3e
 to the Lord; preyse 3e, and aboue reyse
 87 3e hym into worldis. Holi and meeke in
 herte, blesse 3e to the Lord; preyse 3e,
 and aboue reyse 3e hym into worldis.
 88 Ananyas, Azarias, Mysael, blesse 3e to
 the Lord; preyse 3e, and aboue reyse 3e
 hym in to worldis. Whiche delyuerede vs
 fro helle, and made saaf fro the hond of
 deth, and delyuerede fro the mydil of the
 brennyng flawme, and rauyshide vs out
 89 of the mydil of the^h fyre. Knowleche 3e
 to the Lord, for he is good; for in to the
 90 world the mereye of hym. Alle religious,
 blesse 3e to the Lord, God of goddis;
 preyse 3e, and knowleche 3e to hym, for
 in to alle worldis the mereye of hym.

*Hiderto is not had in Ebrue, and
 what thingis we han putte, ben trans-
 latidⁱ of the makyng of Theodosion.*

91 Thanne kyng Nabugodonosor won-
 dride myche, and rose hastiliche, and
 saith to his best men, Wher we senten

3e hym in to worldis. Whallis, and alle⁷⁹
 thingis that ben mouyd in wattris, blesse
 3e the Lord; herie 3e, and aboue enhaunse
 3e hym in to worldis. Alle briddis of the⁸⁰
 eyr, blesse 3e the Lord; herie 3e, and aboue
 enhaunse 3e hym in to worldis. Alle wiede⁸¹
 beestis and tame beestis, blesse 3e the Lord;
 herie 3e, and aboue enhaunse 3e hym in to
 worldis. Sones of men, blesse 3e the Lord;⁸²
 herie 3e, and aboue enhaunse 3e hym in to
 worldis. Israel blesse the Lord; herie it,⁸³
 and aboue enhaunse it hym in to worldis.
 Prestis of the Lord, blesse 3e the Lord;⁸⁴
 herie 3e, and aboue enhaunse 3e hym in to
 worldis. Seruauntis of the Lord, blesse⁸⁵
 3e the Lord; herie 3e, and aboue enhaunse
 3e hym in to worldis. Spiritis and soulis⁸⁶
 of iust men, blesse 3e the Lord; herie 3e,
 and aboue enhaunse 3e hym in to worldis.
 Hooli men and meke of herte, blesse 3e⁸⁷
 the Lord; herie 3e, and aboue enhaunse
 3e hym in to worldis. Ananye, Azarie,⁸⁸
 Mysael, blesse 3e the Lord; herie 3e, and
 aboue enhaunse 3e hym in to worldis.
 Which^a Lord rauyshide vs fro helle, and
 made saaf^b fro the hond of deth, and de-
 lyueride fro^c the myddis of flawme bren-
 nyng, and rauyshide vs fro the myddis
 of fier. Knowleche 3e to the Lord, for he⁸⁹
 is good; for his merci is in to the world.
 Alle religiouse men*, blesse 3e the Lord,⁹⁰
 God of goddis; herie 3e, and knowleche 3e
 to hym, for his merci is in to alle^d worldis.

*Hidur to it is not had in Ebreu, and
 tho thingis that we han^e set, ben^f trans-
 latid^g of the writyng^g of Theodosion.*

Thanne kyng Nabugodonosor was asto-⁹¹
 nyed, and roos hastily, and seide to hise
 beste men, Whether we senten not thre
 men feterid in to the myddis of the fier?
 Whiche^h answeriden the kyng, and seiden,
 Verili, kyng. The kyng answeride, and⁹²
 seide, Lo! Y se foure men vnboundun,
 and goyng in the myddis of theⁱ fier, and

^g Om. AGH. ^h Om. A. ⁱ translacioun H.

^a The whiche I. ^b saued I. ^c vs fro N. ^d the I. ^e Om. Y. ^f Om. I. ^g ben I. ^h The whiche I.
ⁱ Om. I.

* *Alle religi-
 ouse men*; this
 laste is addid,
 for not oonli
 in the peple of
 Israel, but also
 in othere pe-
 plis, weren sum
 men, that wor-
 shipeden God
 bi special wor-
 shipping, as was
 Job, and Mel-
 chisedech, and
 lik men, whiche
 ben seid here
 religious men.
Lire hera. СЕР
 КРВУУ.

not three men bounden to gidre in to mydil^k of fyre? Whiche answeringe to
 92 the kyng saiden, Verrely, kyng. Thanne the king answerde, and saith, Loo! I see foure men vnbounden, and walkyng in mydil of the fyre, and no thing of corrupcioun is in hem; and the fourme of the fourthe lijk to the sone of God.
 93 Thanne Nabugodonor, kyng, came to the dore of the fourneys of brennyng fyr, and saith, Sydrac, Mysac, and Abdenago, saruauntis of hee; lyuyng God, go 3e out, and cume 3e. And anoon Sydrac, Mysac, and Abdenago, wenten out
 94 of the mydil of fyr. And satrapis gedrid, and magestratis, and domysmen, and mi3ty men of the kyng, biheelden thoo men, for fijre hadde no thing of power in the bodys of hem, and an heer of hir hed was not brent to; also the breechis of hem weren not chaungid, and the sauer
 95 of fijr passide not by hem. And Nabugodonor brestinge out saith, Blessid 'is God^l of hem, that is to saye, of Sydrac, Mysac, and Abdenago, whiche sente his aungel, and delyuerde his seruauntis that byleuyden in to hym, and chaungiden the word of the kyng, and 3auen her bodies, lest thei seruyden, and lest thei wirshipiden euery^m god, outake her God
 96 aloone. Therefore of me this decree, *or dome*, is putt, that eche peple, and langagis, and lynagis, who euere shal speke blasfeme a3einus God of Sydrac, Mysac, and Abdenago, perishe, and his hous be waastid; forsothe ther is non other God,
 97 that may thus saue. Thanne the kyng anaunside Sydrac, Mysac, and Abdenago, in the prouynce of Babyloyn; and in to eche lond he sente a pistle, conteenyng
 98 these woordis. Nabugodonor, kyng, to alle peplis, folkis, and langagis, that dwellen in al erthe, pees be multiplied
 99 to 3ou. Hee; God made at me signis and wondirful thingus; therefore it pleside
 100 to me for to preche the sygnys of hym,

no thing of corrupcioun is in hem; and the licnesse of the fourthe *is* lijk the sone of God. Thanne the kyng Nabugodonor⁹³ nei3ide to the dore of the furneis of fier^k brennyng, and seide, Sidrac, Mysaac, and Abdenago, the seruauntis of hi; God lyuyng, go 3e out, and come 3e. And anoon Sidrac, Mysaac, and Abdenago, 3eden out of the myddis of the fier. And the wise⁹⁴ men, and magistratis, and iugis, and mi3ti men of the kyng, weren gaderid togidere, and bihelden^l tho men, for the fier hadde had no thing of power in the bodies of hem, and an heer of her heed was not brent; also the breechis of hem weren not chaungid, and the odour of fier hadde not passid bi hem. And Nabugodonor brac⁹⁵ out, and seide, Blessid be the God of hem, that is, of Sidrac, Mysaac, and Abdenago, that sente his aungel, and delyueride hise seruauntis, that bileuyden in to hym, and chaungiden^m the word of the kyng, and 3auen her bodies, that thei schulden not serue, and that thei schulden not worshipe ony god, outakun herⁿ God aloone. Therfor this decree is set of me, that ech⁹⁶ puple, and langagis, and lynagis, who euer spekith blasfemye a3en God of Sidrac, and^o of Mysaac, and of Abdenago, perishe, and his hous be distried; for noon other is God, that mai saue so. Thanne the kyng⁹⁷ anaunside Sidrac, Mysaac, and Abdenago, in the prouynce of Babiloyne; and sente in to al the lond a pistle, conteenyng these wordis.

CAP. IV.

Nabugodonor, the kyng, writith *thus*⁹⁸ to alle puplis and langagis, that dwellen in al erthe, pees be multiplied to 3ou. Hi; God made at me myraclis and mer-⁹⁹ ueils; therfor it pleside me^p to preche hise 100 myraclis, for tho ben greet, and hise mer-

^k the mydil *n*. ^l the God *A*. be God *n*. God *κ pr. m*. ^m eny *A*.

^k the fier *GNU*. ^l *thei* biholden *I*. ^m *thei* chaungiden *κ sec. m*. ⁿ *Om.* *κ pr. m*. ^o *Om.* *CEGHIKM NPQRSUX*. ^p to me *I*.

for thei ben greet, and his wondirful thingis, for theiⁿ stronge; and his rewme euerlastinge rewme, and his power in to generacioun and generacioun.

CAP. IV.

1 I, Nabugodonosor, was quyete in myn
2 hous, and flouringeⁿⁿ in my paleys; I
saw³ a sweuen, whiche feride me; and my
thou³tis in my bed, and sij³tis of myn hed,
3 to gidre troubliden me. And by me a
decree was putte forth, that alle wijse
men of Babiloyne shulden be ledde yn in
my sij³t, that thei shulden shewe to me
the solucioun, or *vndirstondyng*, of the
4 sweuene. Thanne entriden dyuynours by
auters, wicches^o, Caldeis, and dyuynours
by sterris; and I teelde the swenen in the
sij³t of hem, and thei shewiden not to me
5 the solucioun therof, til a felowe of office
entride in my sij³t, Danyel, to whom the
name Balthasar, after the name of my
god, whiche hath the spirit of holy goddis
in hym self; and I spac the sweuen bi-
6 fore hym. Balthasar, prince of dyuyn-
ours by autris, whom I wote, for thou
hast in thee the spirit of holy goddis,
and eche sacrament is not impossible to
thee, telle thou to me the visions^p of my
7 sweuens, and the solucioun of hem. The
visioun of myn hed in my couche. I saw³,
and loo! a tree in the mydil of erthe,
8 and the hei³t therof ful myche. And a
greete tree and stronge, and the nobley,
or *strecching out*, therof touchyng he-
uen, biholding therof was vnto termes of
9 al erthe. The leues therof most faire,
and the fruyte therof ful myche, and
mete of alle thingus thereyn; vnder it
beestis dwelliden, and wijlde beestis, and
in bowis therof briddis of heuen lyuyden,
10 and eche fleshe eete of it. Thus I saw³
in sij³t of myn heued, vpon my bed. And
loo! the waker, and holy came down from
11 heuen, and criede strongli, and thus saith,
Kitte *3e* down the tree, and bfore kitte

ueils, for tho *ben* stronge; and his rewme
is an^q euerlastyng rewme, and his power
is in generacioun and in to generacioun.
I, Nabugodonosor, was restful in myn¹
hous, and flouryng in my paleis; Y sij²
a dreem, that made me aferd; and my
thou³tis in my bed, and the sij³tis of myn
heed disturbliden me. And a decre was³
set forth bi me, that alle the wise men of
Babiloyne schulden be brouzt in bifor my
sij³t, and that thei schulden schewe to me
the soilyng of the dreem. Than false dy-⁴
uynours, astronomyens^r, Caldeis, and bi-
holderis of auteris entriden; and Y telde
the dreem in the sij³t of hem, and thei
schewiden not to me the soilyng therof,
til the felowe in office, Danyel, to whom⁵
the name *was* Balthasar, bi the name of
my God, entride in my sij³t, which^s *Danyel*
hath the spirit of hooli goddis in hym silf;
and Y spac the dreem bifor hym. Baltha-⁶
sar, prince of dyuynouris, whom Y knowe,
that thou hast in thee the spirit of hooli
goddis, and ech sacrament, *ether preuytee*,
is not vnpossible to thee, telle thou to me
the visiouns of my dreemes, whiche Y sij³,
and the soilyng of tho. *This is* the visioun⁷
of myn heed in my bed. Y sij³, and lo! a
tree was in the myddis of erthe, and the
hi³nesse therof *was* ful greet. And the⁸
tree *was* greet and strong, and the hei³t
therof touchide heuene, and the bihold-
yng therof was 'til to^t the endis of al
erthe. The leuys therof *weren* ful faire,⁹
and the fruyt therof *was* ful myche, and
the mete of alle *was* in it; beestis and
wielde beestis dwelliden vndur it, and
briddis of the eir lyuyden in the braunchis
therof, and ech man ete of it. Thus Y sij³¹⁰
in the visioun of myn heed, on my bed.
And lo! a wakere, and^u hooli man^v cam
down fro heuene, and he criede strongli,¹¹
and seide thus, *Hewe 3e* down the tree,
and kitte *3e* down the bowis therof, and
schake *3e* awei the leuys therof, and sca-
tere *3e* abrood the fruytis therof; beestis

ⁿ thei *ben* *AN* *pr. m.* *K pr. m.* ⁿⁿ flouringe thinge *K pr. m.* ^o and wicchis *A.* ^p visioun *A.*

^q Om. *I.* in *s sec. m.* ^r astronomieers *EP.* ^s the whiche *I.* ^t vnto *I.* ^u an *G.* ^v Om. *CEPHNIK*
MNPQRSUX. ^w the rootis *KN sec. m.*

3e the braunchis therof, and smyte out
 the leeuves therof, and scatere 3e the
 fruytis therof; beestis that ben vndir it,
 flee thei, and briddis of the braunchis
 12 therof. Nethese suffre 3e buriownyng
 of rootis therof in the erthe, and be it
 bounden to in boond of yren and brasun,
 in erbis that ben with outforth, and be it
 dyed in dewe of heuen, and with wijlde
 beestis the parte therof in erbe of erthe.
 13 The herte therof be chaungid fro mans,
 and the herte of wijlde beest be 3ouen to
 it, and seuen tymes be chaungid vpon
 14 hym. As in sentence of wakers it is
 demyd, and the word of saintus and ax-
 ing, to lyuyng men knowen, for the hee3
 shal be Lord in rewme of men; and he
 shal 3eue it to whom euere he shal woln,
 and he shal ordeyne the mekist man
 15 vpon it. This sweuen saw3 Y Nabugo-
 donosor, kyng. Therefore thou, Balthasar,
 hastily telle the interpretacioun^q, for alle
 the wijse men of my rewme moun not
 saye out to me the solucioun; forsothe
 thou maist, for the spirit of the^r holy
 16 goddis is in thee. Thanne Danyel, to
 whom the name Balthasar, bygan with
 yn hym self stilly for to thenke, as oon
 hour, and his thou3tis to gydre trubli-
 den hym. Forsothe the kyng answerynge,
 saith, Balthasar, the sweuen and inter-
 pretacioun of it truble not thee. Bal-
 thasar answerde and saide, My lord, the
 sweuen be to hem that haten thee, and
 the interpretacioun therof be to thin en-
 17 myes. The tree whom thou hast seen
 hee3 and stronge, whos hei3t stretchith
 vnto heuen, and the biholdyng therof vn-
 18 to al erthe, and his most faire braunchis,
 and fruyte therof ful myche, and mete of
 alle thingus theryn, vndir it dwellynge
 beestis of the feelde, and in braunchis
 19 therof dwellynge briddis of heuen, thou
 art, kyng; that^s art magnyfyed, and hast
 woxen stronge, and thi greetnesse wex-
 ide, and cam fully vnto heuen, and thi

fle awei, that be vndur it, and briddis fro
 the bowis therof. Nethes suffre 3e the¹²
 seed of rootis^w therof in erthe, and be he
 boondun with a boond of irun and of
 bras, in erbis that ben with out forth, and
 in the^x deew of heuene be he died, and
 his part *be* with wielde beestis in the
 erbe^y of erthe^z. His herte be chaungid fro¹³
 mannus *herte*, and the herte of a wielde
 beeste be 3ouun to hym, and seuen tymes
 be chaungid on hym. In the sentence of¹⁴
 wakeris it is demed, and *it is* the word
 and axyng of seyntis, til lyuyng men
 knowe, that hi3 God is Lord in the rewme
 of men; and he schal 3yue it to whom
 euere he wole, and he schal ordeyne on it
 the mekeste man. Y, Nabugodonor, the¹⁵
 kyng, si3 this dreem. Therfor thou, Bal-
 thasar, telle hastili the interpretyng, for alle
 the wise men of my rewme moun not seie
 to me the soilyng; but thou maist, for the
 spirit of hooli goddis is in thee. Thanne¹⁶
 Danyel, to whom the name was Balthasar,
 began to thenke priueli with ynne hym
 silf, as in oon our, and hise thou3tis dis-
 turbliden hym. Forsothe the kyng an-
 sweride, and seide, Balthasar, the dreem
 and the interpretyng therof disturble not
 thee. Balthasar answeride, and seide, My
 lord, the dreem be to hem that haten thee,
 and the interpretyng therof be to thin
 euemyes. The tree which thou si3est hi3¹⁷
 and strong, whos hei3the stretchith^b 'til to^c
 heuene, and the biholdyng therof in to ech
 lond, and the faireste braunchis therof, and¹⁸
 the fruyt therof ful myche, and the mete
 of alle in it, and beestis of the feeld dwell-
 ynge vndur it, and the briddis of the^d eir
 dwellynge in the boowis therof, thou art,¹⁹
 kyng, that art magnefied, and wexidist
 strong, and thi greetnesse encreesside, and
 cam 'til to^e heuene, and thi power in to
 the endis of al erthe. Sotheli that the²⁰
 kyng si3 a wakere and hooli come down
 fro heuene, and seie, Hewe 3e down the
 tree, and distrie 3e it, nethes leue 3e the

^q interpretacioun therof A. ^r Om. AGH. ^s thou G pr. m. K.

^x Om. 1. ^y erbes F. ^z the erthe I. ^b stretchide con. ^c til in to E. vnto I ^d Om. K pr. m.
^e vnto I.

20 power in to termis of al erthe. Forsothe that the kyng saw; the waker and hooly for to cum down fro heuen, and for to saye, Kitte 3e doun the tree, and scatre 3e^t it, nethelese leue the buriownyng of rootys therof in erthe, and be he bounden in yren and brasse, and in erbis with out forth, and dew of heuen be it spreyn to gydre, and with wylde beestis be his mete, til seuen tymes be chaungid vpon 21 hym; this is the interpretacioun of sentence of the heeizist, that came fully vpon 22 my lord kyng. Thei shuln cast thee out fro men, and with beestus and wijlde beestis thi dwellyng schal be, and thou shalt ete hay as an oxe, bot and in dewe of heuen thou shalt be inshed, and se- uene tymes shuln be chaungid vpon thee, til thou wite, that the hey; lord- shipith vpon rewme of men, and he 3euith it to whom euer he shal wiln. 23 Forsothe that he comaundide, that bur- iownyng of rootis therof, that is to saye, of the tree, schulde be left, thi rewme schal dwelle to thee, after that thou shalt 24 knowe power for to be heuenly. Where- fore, kyng, my conseil plese to thee, and 3einby thou thi synnes with almes dedis, and thi wickidnessis with mercies of pore men; perauenture God shal for- 25 3eue thi trespasses. Alle these thingus 26 camen on Nabugodonosor, kyng. After the eende of twelue monethis in the halle 27 of Babiloyne he walkide; and the kyng answerde and saith, Wher this not Baby- loyne, the grete citee, whiche I beeldide in to the hous of rewme, in^u mi;jt of my strengthe, and in glorie of my fairnesse? 28 Therefore whann 3it the word was in the kyngus mouthe, a voice felle fro heuen, To thee it is said, kyng Nabugodonosor, 29 Thi rewme passith fro thee, and fro men thei shuln caste out thee, and with beestis and wijlde beestis thi dwellyng schal be; thou shalt ete hay as an oxe, and seuen tymes shuln be chaungid vpon thee, til

seed of rootis therof in erthe, and be he boundun with irun and bras, in erbis with out forth, and be he bispreynt with the deew of heuene, and his mete be with wielde beestis, til seuen tymes be chaung- id on hym; this is the interpretyng of 21 the sentence of the hijeste, which *sentence* is comun on my lord, the kyng. Thei 22 schulen caste thee out fro men, and thi dwellyng schal be with beestys and wielde beestis, and thou schalt ete hey, as an oxe *doith*, but also thou schalt be bisched with the dew of heuene, also seuen tymes schu- len be chaungid on thee, til thou knowe, that hij *God* is Lord 'on the^f rewme^g of men, and 3yueth it to whom euer he wole. Forsothe that he comaundide, that the 23 seed of rootis therof, that is, of the tree, schulde be left, thi rewme schal dwelle to thee, aftir that thou knowist that the power is of heuene. Wherfor, kyng, my 24 counsel plese thee, and 3enbie thi synnes with almesdedis, and *3enbie* thi wickid- nesis with mercies of pore men; in hap God schal for3yue thi trespassis. Alle 25 these thingis camen on Nabugodonosor, the^h kyng. After the ende of twelue 26 monethis he walkide in the halle of Babiloyne; and the kyng answeride, and 27 seide, Whether this is not Babiloyne, the greet citee, which Y bildide in to the hous of rewme, in the mi;jt of my strengthe, and in the glorie of my fairnesse? Whanne 28 the word was 3it in the mouth of the kyng, a vois felle down fro heuene, Nabu- godonosor, kyng, it is seid to thee, Thi rewme is passid fro thee, and thei schulen 29 caste thee out fro men, and thi dwellyng schal be with beestis and wielde beestis; thou schalt ete hey, as an oxe *doith*, and seuen tymes schulen be chaungid on thee, til thou knowe, that hij *God* is Lord in the rewme of men, and 3yueth it to whom euere he wole. In the same our the word 30 was fillidⁱ on Nabugodonosor, and he was cast out fro men, and he eet hey, as an

^t Om. *AGH*. ^u and *K*.

^f ouer the c. ouer *EFGINPRSUX*. in the *H*. in *Q*. ^g rewmes *K*. ^h Om. *N*. ⁱ fulfillid *N sec. m*.

thou wite, that the hey; lordshipith in
rewme^u of men, and he zeuith it to whom
30 euer he shal woln. In the same houre
the word was fulfillid vp on Nabugodonosor,
and of men he is cast out, and he eete
hay as an oxe, and with dewe of heuen
his body was enfourmed, *or defoulid*,
til his heris wexiden in to licnesse
of eglis, and his naylis as naylis,
31 *or clees*, of briddis. Therefore after the
eend of days, Y, Nabugodonosor, reyside
myn eezen to heuen, and my wit is zolden
to me; and I blessing to the heezist, and
I heriede, and glorifiede the lyuyng in
to with outen eende; for his power euer-
lastyng power, and the rewme of hym
32 in to generacioun and generacioun. And
alle dwellers of erthe anentis him ben
rettid in to nouzt; forsothe after his
wille he shal do, as wele in vertues of
heuen, as in dwellers of erthe, and there
is not, that shal azein stonde his hond,
and shal saye to hym, Whi didist thou
33 this^v? That^w tyme my wit tourned azein
to me, and I came fully to the honour
of my kingdam, and fairnesse, and my
figure, *or shap*, turnyde azein to me; and
my best men and my magestratis azein
souzten me, and I am ordeyned in my
kingdam, and my magnyfienc^x, *or grete-*
34 *nesse*, is addid to me. Now therfore Y
Nabugodonosor herie, and magnyfie the
kyng of heuen; for alle his werkis ben
trewe, and his wayes domes; and he
may make meke, *or lowe*, men goyng
in pryde.

CAP. V.

1 Balthasar, kyng, made a grete fest to
his best men a thousand, and eche man
2 dranke after his age. Forsothe the kyng
now drunken comaundide, that the golden
vessels and sylueren shulden be brouzt
forth; whiche Nabugodonosor, his fadre,
bare out of the temple that was in Jeru-
salem, that the kyng, and his best men,

oxe *doith*, and his bodi was colouryd with
the dewe of heuene, til hise heeris wexiden
at the licnesse of eglis, and hise nailis as
the nailis of briddis. Therfor after the 31
ende of daies, Y*, Nabugodonosor, reyside
myn izein to heuene, and my wit was
zolden to me; and Y blessing to the hizeste,
and Y heriede, and glorifiede hym that
lyueth with outen ende; for whi his
power *is* euerlastyng power, and his
rewme *is* in generacioun and in to gene-
racioun. And alle the dwelleris of erthe 32
ben arettid in to nouzt at hym; for bi his
wille he doith, bothe in the vertues of
heuene, and in the dwelleris of erthe, and
noon is, that azenstondith his hond, and
seith to hym, Whi didist thou so? In 33
that tyme my wit turnede azein to me, and
Y cam fulli to the onour and fairnesse of
my rewme, and my figure turnede azein to
me; and my beste men and my magistratis
souzten me, and Y was set in my rewme,
and my greet doyng was encreessid grettir
to me. Now therfor Y Nabugodonosor 34
herie, and magnefie, and glorifie the kyng
of heuene; for alle hise werkis ben trewe,
and alle his weies *ben* domes; and he may
make^k meke hem that goon in pride.

CAP. V.

Balthasar, the kyng, made a greet feeste 1
to hise beste men a thousynde, and ech
man drank aftir his age. Forsothe the 2
kyng thanne drunkun comaundide, that
the goldun and siluerne vessels schulden
be brouzt forth, whiche Nabugodonosor,
his fadir, hadde borun out of the temple
that was in Jerusalem, that the kyng, and

* It is doutid of sum men, wher this Nabugodonosor is sauyd, for this that is seid of him in [the G] xliij. c°. of Ysaie, *This pride is drawun down to hellis, and eft, Thou schalt be drawun down to helle, to the depthe of the lake*, and many thingis that ben seid there [of him G] of whiche 'it semeth to sum men [sum men trowen G], that he is dampned; but it is to seie that he is saued, for the scripture endith the stori of him in his meking, and in the 'scripture [feithful GQU] knowleching of Goddis vertu, as it is open here. CCGV. Which thing is not doon in scripture, no but of hem that ben in the stat of saluacioun. Also the decree in xxiii. cause, in v. questioun, c°. Nabugodonosor, seith 'thus [this QU]. To the contrarie in Ysaie it is to seie, that it is seid bi manassing, with a condicioun vndurstondu, that is, if he dide not penaunce; netheles for he dide penaunce, therfor he zede not down [in U] to the helle of dampned men, as in xxxviiij. c°. of Ysaie, the profete Ysaie seide to Ezechie, Dispos thin hows, for thou schalt die, and schalt not lyue; netheles for he dide penaunce, therfor the sentence was chaungid, and fiftene zeer weren addid to his lyf. Lire here. CQU.

^u rewmes A. ^v Om. AGH. ^w In that AGH. ^x magnificence A. ^y and glorifie the K pr. m.

^k Om. v.

and wyues, and his^x concubynes, or *secundarie wyues*, shulden drynke. Thei drunken wijne, and herieden her goddis of gold, and of syluer, and of brasse, and of yren, and of tree, and of stoon. In the same houre there apeeriden fyngris, as of hond of a man, writyng azeins the candilstike, in the ouermer part of the walle of the kyngis halle; and the kyng bihelde the fyngris of the hond wrijtyng.

Thanne the face of the kyng was chaungid to gydre, and his thouztis ^{al} to-trubliden^y hym; and the ioyntures of his reynys weren vnbounden, and his knees weren hurtlid to gydre at hemself. And so the kyng cried strongly, that thei shulden leede yn witches, or *wijs men*, Caldeis, and dyuynours by sterris. And the kyng spekyng afer saith to the wijs men of Babiloyne, Who euere shal reede this wrytyng, and shal make the interpretacioun therof knowen to me, shal be clothid with purpre, and shal haue a golden bee in the nek, and shal be the thrid in my rewme. Thann alle wijse men of the kyng gon yn myzten not reede the scripture, nether shewe to the kyng interpretacioun therof. Wherof kyng Balthasar is trublid to gydre ynow³, and his cheere is chaungid, bot and his^z best men weren trublid to gydre. Forsothe the queen for the thing that bifelle to the kyng, and best men of hym, wente to the hous of feest; and for spekyng saith, Kyng, in to with ouden eende lyue thou. Thi thouztis triblen thee not, nether thi face be chaungid. A man is in thi rewme, that hath in hym the spirit of holi goddis, and in the days of thi fadir science and wisdam ben founden in hym; for whi and kyng Nabugodonor, thi fadre, ordeynede hym prince of witchis, enchauntris, of Caldeis, and of dyuynours by sterris; sotheli, thou kyng, thi fadir, for the more spirit, and more prudent, and vndirstondyng, and interpretacioun

hise beste men, hise^l wyues, and^m concubyns shulden drynke in tho *vessels*. Thanne the goldun vessels and siluerne,³ whiche he hadde borun out of the temple that was in Jerusalem, weren brouzt forth; and the kyng, and hise beste men, and hise wyues, and concubyns, drunken in tho *vessels*. Thei drunken wyn, and herieden her goddis of gold, and of siluer, of bras, and of irun, and of tree, and of stoon. In the same our fyngris apperiden, as of the hond of a man, writyng azens the candilstike, in the pleyne part of the wal of the kyngis halle; and the kyng bihelde the fyngris of the hond wrijtyng. Thanne the face of the kyng was chaungid, and hise thouztis disturbliden hym; and the ioyncturis of hise reynes weren loosid, and hise knes weren hurtlid to hem silf togidere. Therfor the kyng criede strongli,⁷ that thei shulden bryng yn astronomyensⁿ, Caldeis, and^o dyuynouris bi lokyng of auteris. And the kyng spak, and seide to the wise men of Babiloyne, Who euer redith this scripture, and makith opyn the interpretyng therof to me, schal be clothid in purpur; and he schal haue a goldun bie in the necke, and he schal be the thridde in my rewme. Thanne alle the wise men of the kyng entriden, and mizten not rede the scripture, nether schewe to the kyng the interpretyng therof. Wherfor kyng Balthasar was disturbid ynow, and his cheer was chaungid, but also hise beste men weren disturbid. Forsothe the queen entride in to the hous of feeste, for the thing that hadde bifeld to the king, and beste men; and sche spak, and seide, Kyng, lyue thou withouten ende. Thi thouztis disturble not thee, and thi face be not chaungid. A man is in thi rewme, that hath the spirit of hooli goddis in hym silf, and in the daies of thi fadir kunnyng and wisdom weren foundun in hym; for whi and Nabugodonor, thi fadir, made him prince of astro-

^x Om. A. ^y trubliden A. ^z Om. A.

^l and hise A *pr. m.* ^m and *his* 18. ⁿ astronomiers EPY. astronomers s. ^o Om. 1.

of sweuens, and shewyng of pryuy thingus, and vndoyng of bounden thingus ben founden in hym, this is in Danyel, to whom the kyng 3aue name Balthasar. Now therefore Danyel be clepid, and he
 13 shal telle the interpretacioun. Therefore Danyel is brouzt yn byfore the kyng. To whom the forsaid king saith, Thou art Danyel of 'the sonys of caytiftee^a of Jude, whom my fadre, kyng, ledde to fro
 14 Jude? Y herde of thee, for thou hast in thee the spirit of goddis, and science, and vndirstondyng, and wisdam gretter ben
 15 founden in thee. And now wijse men, witches, entreden in my sikt, for to reede this writyng, and for to shew to me the interpretacioun therof; and thei myzten not saye out to me the wit of this word.
 16 Forsothe I herde of thee, that thou mayst interprete derke thingis, and vnbynde bounden thingus; therefore 3if thou maist reede the wrijtyng, and shewe to me the^b interpretacioun therof, thou shalt be clothid with purple, and thou shalt have a golden bee aboute thi nek, and thou shalt be the thridde prince in my rewme.
 17 To whiche thingus Danyel answeyng saith byfore the kyng, Thi 3iftis be to thee, and 3eue thou to an other the 3iftus of thin hous; forsothe, kyng, I shal reede to thee the wrytyng, and I shal shewe
 18 interpretacioun therof to thee, thou kyng. The heezist God 3aue rewme, and magnyficence, glorie, and honour to Nabugodonosor, thi fadir. And for the^c magnyficence whiche he 3aue to hym alle peplis, lynagis, and tungis, trembliden and dredden hym; he slow3 whom he wolde, and whom he wolde he smote, and whom he wolde he enhaunside, and
 20 whom he wolde he meekide. Forsothe whan his herte was reyside vp, and his spirit stablid to pride, he was putt down
 21 of^d the seete of his rewme; and the glorie of hym was taken away, and he was

nomyens^o, of enchaunteris^p, of Caldeis, and of dyuynouris bi lokyng on auteris; sotheli thi fadir, thou kyng, *dide this*; for¹² more spirit, and more prudent, and vndurstondyng, and interpretyng of dremes, and schewyng of priuytees, and assoilyng of boundun thingis weren foundun in hym, that is, in Danyel, to whom the kyng puttide the^q name Balthasar. Now therfor Daniel be clepid, and he schal telle the interpretyng. Therfor Daniel was brouzt in bifor the kyng. To whom the forseid kyng seide, Art thou Danyel, of the sones¹³ of caitifte^r of Juda, whom my fader, the kyng, brouzte fro Judee? Y haue herd of¹⁴ thee, that thou hast in thee the spirit of goddis, and more kunnyng, and vndurstondyng, and wisdom be foundun in thee. And now wise men, astronomyens^s, en-¹⁵triden in my sikt, to rede this scripture, and to schewe to me the interpretyng therof; and thei myzten not seie to me the vndurstondyng of this word. Certis¹⁶ Y haue herde of thee, that thou maist interprete derk thingis, and vnbynde boundun thingis; therfor if thou maist reede the scripture, and schewe to me the interpretyng therof, thou schalt be clothid in purpur, and thou schalt haue a goldun bie aboute thi necke, and thou schalt be the thridde prince in my rewme. To¹⁷ whiche^t thingis Danyel answeride, and seide bifore the kyng, Thi 3iftis be to thee, and 3yue thou to another man the 3iftis of thin hous; forsothe, kyng, Y schal reede the scripture to thee, and Y schal schewe to thee the interpretyng therof. O!^u thou kyng, hizeste God 3af rewme,¹⁸ and greet worschipe, and glorie, and onour, to Nabugodonosor, thi fadir. And¹⁹ for greet worschip which he hadde 3oue to thilke *Nabugodonosor*, alle puplis, lynagis, and langagis, trembliden and dredden hym; he^v killide whiche he wolde, and he smoot whiche he wolde, and he

^a the caitiftee of the sones A. ^b Om. A. ^c Om. AGH. ^d fro A.

^o astronomieers EP. astronomers S. ^p chaunteris E. ^q Om. ENP. ^r the caitiftee CEFHGKMNQRSUX.
^s astronomiers EP. ^t the whiche I. ^u A! CEFHGKMNQRSUX. ^v and he N.

cast out of sonnes of men; bot and the herte of hym was putt with beestis, and with feeld assis his dwellynge was; and he eete hay as an ox, and with dewe of heuen his body was fourmed^e, or *defoulid*, til he knew that the heezist hath power in the rewme of men, and whom euere he shal wole, he shal reyse on it.

22 Forsothe thou, Balthasar, his sone, mek- edist not thin herte, whann thou wistist

23 alle these thingus; bot azeinus the Lord of heuen thou art reysid vp, and the vessels of his hous ben brouzt to byfore thee, and thou, and thi best men, and thi wyues, and thi concubynes han drunke wijne in hem^f; and thou heriedist goddis of syluer, and of gold, and of brasse, and of yren, and of tree, and of stoon, whiche seen not, nether heeren, nether feelen; forsothe thou glorifiedist not God, that hath thi wynd, or *spirit*, in his hond,

24 and alle thi weies. Therefore fro hym the fyngre of an^g hond is sente, whiche wrote

25 this thing that is writen. Forsothe this is the wrytyng that is ordeyned, Mane,

26 Techel, Phares. And this interpreta- cioun of the word. Mane, God hath noumbride thi rewme, and fulfillid it;

27 Techel, it is hangid in a balaunce, and

28 is founden hauynge lesse; Phares, thi kyngdam is departid, and is zouen to

29 Medis and to^h Persis. Thanne, the kyng comaundyng, Danyel is clothid with pur- pre, and a gold bee is zouen aboute in his nek; and it is prechid of hym, that he hadde power, he the thrid in his

30 rewme. The same nizt Balthasar, kyng

31 Caldeyⁱ, is slayn; and Darius of Mede was successour in the rewme, hauynge two and sixti zeeris.

enhaunside whiche he wolde, and he made low which he wolde. Forsothe whanne 20 his herte was reysid, and his spirit was maad obstynat in^w pride, he was put doun of the seete of his rewme; and his glorie 21 was takun awei, and he was cast out fro the sonnes of men; but also his herte was set with beestis, and his dwellyng was with wielde assis; also he eet hei as an ox *doith*, and his bodi was colourid with the deew of heuene, til he knewe, that the hizeste hath power in the rewme of men, and he schal reise on it whom euer he wole. And thou, Balthasar, the sone 22 of hym, mekidest not thin herte, whanne thou knewist alle these thingis; but thou 23 were reysid azens the Lord of heuene, and the vessels of his hous weren brouzt bifore thee, and thou, and thi beste men, and thi wyues, and thi concubyns, drunk- en wyn in tho *vessels*; and thou heriedist goddis of siluer, and of gold, and of bras, and of irun, and of tree, and of stoon, that seen not, nether heren, nether feelen; cer- tis thou glorifiedist not God, that hath thi blast, and alle thi weies in his hond. Therfor the fyngur of the^x hond was sent 24 of hym, which *hond* wroot this thing that is writun. Sotheli this is the scripture 25 which is discryued, Mane, Techel, Phares. And this *is* the interpretyng of the word. 26 Mane, God hath noumbrid thi rewme, and hath fillid it; Techel, thou art weied in 27 a balaunce, and thou art foundun hauynge lesse; Phares, thi rewme is departid, and 28 is zounn to Medeis and Perseis^y. Thanne, 29 for the kyng comaundide, Daniel was clothid in purpur, and a goldun bie was zounn aboute in^z his necke; and it was prechid of hym, that he hadde power, and *was* the thridde in the rewme. In the 30 same nizt Balthasar, the kyng of Caldeis, was slayn; and Daryus of Mede^a was 31 successour in^b to the rewme, and he was two and sixti zeer eld.

^e deformed *G sec. m. H.* ^f Om. *A.* ^g the *A.* ^h Om. *AGH.* ⁱ of Caldeis *AG sec. m. Caldeis H.*

^w to CEFHGKMNQRSUX. ^x Om. CEFGHMNPQRUX. ^y to Perseis *N.* ^z Om. *NPSX.* ^a Medeis *I.*
^b Om. *N.*

CAP. VI.

1 It pleside to Darius, and he ordeynye
 on the rewme satraps an hundrid and
 twenti, that thei weren in al his rewme;
 2 and on hem three princis, of whom Da-
 nyel was oon; that the satraps shulden
 zelde resoun to hem, and the kyng shulde
 3 not suffre eny disese. Therfore Danyel
 ouercame alle princis and satraps, for the
 4 more spirit of God was in hym. For-
 sothe the kyng thouzte for to ordeyne
 hym on al the rewme. Wherfore princis
 and satraps souzten for to fynde occa-
 sioun to Danyel, of syde of the kyng;
 and thei mijten fynde no cause and sus-
 picioun, for that that he was feithful,
 and eche blame and suspicioun was not
 5 founden in hym. Therfore thilk men
 saiden, We shuln not fynde to this
 Danyel eny occasioun, no bot perauen-
 6 ture in the lawe of his God. Thanne
 princis and satraps falsli tysiden, *or coun-
 ceyliden*, to the kyng, and thus spaken
 to hym, Darye, kyng, in to with outen
 7 eende lyue thou. Alle princis of thi
 rewme, and magestratis, and satrapis,
 senatours, and domysmen, maden a con-
 ceyle, that decree, *or dom*, of the em-
 perour go out, and maundement, that
 eche man that shal axe eny axinge of
 eny god and man, vnto thritty days, no
 bot of thee, kyng, be^k sent in to the lake
 8 of lyouns. And so now, kyng, conferme
 thou the sentence, and write the decree,
 that it be not chaungid whiche is or-
 deynyd of Medis and Persis, nether be
 9 it leeful to eny man for to breke. For-
 sothe kyng Darius putte forth the decree,
 10 and ordeynye. Whiche thing whanne
 Danyel had founden, that is to saye, the
 lawe ordeynyd, he wente in to his hous;
 and the wyndowis opnyd in his soupyng
 place azeinus Jerusalem, three tymes in
 the day he bowide his knees, and wir-
 shipide, and knawelichide byfore his God,

CAP. VI.

It pleside Darius, and he ordeynede sixe
 score duykis ouer the rewme, that thei
 schulden be in al his rewme. And ouer
 2 hem *he ordeynede* thre princis, of whiche
 Danyel was oon; that the duykis schulden
 zelde resoun to hem, and that the kyng
 schulde not suffre ony disese. Therfor
 3 Danyel ouercam alle the princis and
 duikis, for more spirit of God was in
 hym. Certis the kyng thouzte to ordeyne
 4 hym on al the rewme. Wherfor princis
 and duikis^c souzten to fynde occasioun to
 Danyel, of the side of the kyng; and thei
 mijten fynde no cause and suspicioun, for
 he was feithful, and no blame and suspi-
 cioun was foundun in hym. Therfor tho
 5 men seiden, We schulen not fynde ony
 occasioun to this Danyel, no but in hap
 in the lawe of his God. Thanne the
 6 princis and duykis^d maden fals sugges-
 tioun to the kyng, and spaken thus to
 hym, Kyng Darius, lyue thou with onten
 ende. Alle the princis of thi rewme, and
 7 magistratis, and duykis, senatours, and
 iugis, han maad a counsel, that a decree
 and comaundement of the emperour go
 out, that ech man that axith ony axyng
 of what euer god and man, til to thretti
 daies, no but of thee, thou kyng, he be
 sent in to the lake of liouns. Now^e ther-
 8 for, kyng, conferme thou the sentence, and
 write thou the decree, that this^f that is
 ordeyned of Medeis and Perseis be not
 chaungid, nethir be it leueful to ony man
 to breke. Forsothe Darius, the kyng, set-
 9 tide forth, and confermyde the decree. And
 10 whanne Danyel hadde founde this thing,
 that is, the lawe ordeyned, he entride in
 to his hous; and the while the wyndows
 weren open in his soler azens Jerusalem, in
 three tymes in the dai he bowide hise
 knees, and worschipide, and knoulechide
 bifore his God, as he was wont to do bifore.
 Therfor tho men enqueriden ful bisili, and 11

^k be he A.^c dukis, *ether prefectis* Y. ^d duykis, *ether prefectis* EFGHIKMN PQRSUX. ^e And now N. ^f that thing I.

11 as he was wonte for to do byfore. Ther-
 fore tho men more bysily enquerunge
 founden Danyel preyinge, and bisechyng
 12 his God. And thei cummyng to spaken
 to the kyng on^l the maundement, Kyng,
 wher thou ordeynidist not, that eche man
 whiche preyde eny of goddis and men,
 vnto thritti daies, no bot thee, kyng, he
 schulde be sent in to the lake of lyouns?
 To whom the kyng answerunge saith,
 The word is trewe, vp the decree of
 Medis and Persis, whiche it^m is not leeful
 13 for to breeke. Thanne thei answerunge
 saiden bifore the kyng, Danyel, of the
 sones of caytiffe of Judee, reckide not of
 thi lawe, and of theⁿ maundement, whiche
 thou ordeynidist^o, bot three tymes by
 14 day he preyeth in his bisechyng. Whiche
 word whan the kyng hadde herd, he was
 sorewful ynew³, and for Danyel sette the
 herte, that he schulde delyuere hym; and
 vnto goyng doun of the sunne he tra-
 15 uelide for to delyuere hym. Forsothe
 tho men vndirstondyng the kyng, saiden
 to hym, Wite thou, kyng, for the lawe
 of Medis and Persis is, that eche decree
 whiche the kyng ordeyneth, be not leeful
 16 for to be chaungid. Thanne the kyng
 comaundide, and thei ledden to Danyel,
 and senten hym into the lake of lyouns.
 And the kyng sayde to Danyel, Thi God,
 whom thou wirshipidist euermore, he schal
 17 delyuere thee. And a stoon is brouzt to,
 and is putt on the mouthe of the lake,
 whiche the kyng markide, *or sealide*, on
 eche syde with his reng, and with reng
 of his best men, lest eny thing were don
 18 azeinus Danyel. And the kyng wente
 away in to his hous, and slepte vnsoupid,
 and metis be not brouzt to byfore hym;
 more ouer and sleep wente away fro hym.
 19 Thanne the kyng first in the mornyng
 rysyng hastily, wente to the lake of
 20 lyouns; and he neizinge to the lake, with
 a wepyng voice criede vn to Danyel, and
 spake to hym, Danyel, the seruaunt of

founden Danyel preiyng, and bisechyng
 his God. And thei neiziden and spaken 12
 to the kyng of the comaundement, Kyng,
 whether thou ordeynidist not, that ech man
 that axide ony of goddis and of men, til
 to thretti daies, no but thee, thou kyng,
 he schulde be sent in to the lake of liouns?
 To whiche^g men the kyng answeride, and
 seide, The word is soth, bi the decree of
 Medeis and^h Perseis, which it is not leue-
 ful to breke. Thanne thei answeriden, 13
 and seiden bifore the kyng, Danyel, of the
 sones of caitiffe of Juda, reckide not of
 thi lawe, and of the comaundement, which
 thou ordeynidist, but thre tymes bi the
 dai he preieth in his bisechyng. And 14
 whanne the kyng hadde herd this word,
 he was sori ynow, and he settide the herte
 for Danyel, for to doⁱ delyuere hym; and
 til to the goyng doun of the sunne he tra-
 uelide for to do^k delyuere hym. But tho 15
 men vndurstoden the kyng, and seiden to
 hym, Wite thou, kyng, that it is the lawe
 of Medeis and of Perseis, that it is not
 leueful that ony decree be chaungid, which 16
 the kyng ordeyneth. Thanne the kyng
 comaundide, and thei brouzten Danyel,
 and senten hym in to the lake of liouns.
 And the kyng seide to Danyel, Thi God,
 whom thou worschipist euere, he schal
 delyuere thee. And o stoon was brouzt, 17
 and was put on the mouth of the lake,
 which the kyng aselide with his ryng,
 and with the ryng of hise beste men, lest
 ony thing were don azens Danyel. Thanne 18
 the kyng zede in to his hous, and slepte
 with out soper, and metis weren not
 brouzte bifore hym; ferthermore and sleep
 zede awei fro hym. Thanne the kyng roos 19
 in the firste morewtid, and zede hastili to
 the lake of liouns; and he neizide to the 20
 lake, and criede on Danyel with wepyng
 vois, and spak to hym, Danyel, the ser-
 uaunt of God lyuyng, gessist thou, whe-
 ther thi God, whom thou seruest euere,
 mihte delyuere thee fro liouns^l? And 21

^l Om. K. ^m Om. A. ⁿ thi H. ^o ordeynest A.

^g the whiche I. ^h and of IS. ⁱ Om. ACFKMS. ^k Om. CFKMS. ^l the liouns N.

the^p lyuyngē God, gessist thou, wher thi God, to whom thou seruist euermore, miȝt not delyuere thee fro lyouns? And Danyel answerynge to the kyng saith, Kyng, in to with outen eende lyue thou. My God sente his aungel, and closide to gydre the mouthes of lyouns, and thei anoyeden not me^q, for byfore hym riȝt-wysnesse is founden in me; bot and byfore thee^r, kyng, Y did no trespas. Thann the kyng gretely ioyede vpon hym, and comaundide Danyel for to be led out of the lake. And Danyel was led out of the lake, and noon hirtyng is founden in hym, for he bileeuēde to his God. Forsothe the kyng comaundyngē, thei that accusiden Danyel ben brouȝt forth, and in to the lake of lyouns ben sent, thei, and the sonnys of hem, and the wyues of hem; and thei camen not fully vn to the pament of the lake, tyl the lyouns rauyshiden hem, and braken to gydre alle her bonys. Than Darius, kyng, wrote to alle peplis, lynagis^s, and langagis, dwellyngē in al erthe, Pees be multiplied to 300. Therefore a decre is ordeynide of me, that in alle the empire and my rewme thei tremble, and drede the God of Danyel; forsothe he is lyuyngē God, and euerlastinge into worldis, and his rewme shal not be distruyed, and the power of hym vnto with outen eende. He is delyuerer^t and sauer, doynge signe and merueilis in heuen and in erthe, whiche delyuerde Danyel fro the lake of lyouns. Forsothe Danyel duryde vnto the kyngdam of Darius, and to^u the kyngdam of Cyrus of Persis.

CAP. VII.

1 In the first ȝeer of Balthasar, kyng of Babyloynē, Danyel sawȝ a sweuen. Forsothe the visioun of his hed in his couche, and sweuen^v, he wrytyngē comprehendide in short word; and in sum, *or litil wordis*,

^p Om. AGH. ^q to me A. ^r the K. ^s synagogis A. ^t the delyuerer A. ^u Om. A. ^v whenne K. the sweuen G sec. m.

^m thei I. ⁿ and tho I. ^o vnto I. ^p Om. ENP. ^q til to K pr. m. ^r vnto I. ^s sweuene, ether a dreme CFGHIKMNQRSUX.

Danyel answeride the kyng, and seide, King, lyue thou with outen ende. My God sente his aungel, and closide togidere the mouthis of liouns, and tho^m noieden not me, for riȝtfulnesse is foundun in me bifore hym; but also, thou kyng, Y dide no trespas bifore thee. Thanne the kyng made ioie greetli on hym, and comaundide Danyel to be led out of the lake. And Danyel was led out of the lake, and noon hirtyng was foundun in hym, for he bileuede to his God. Forsothe the kyng²⁴ comaundide, thoⁿ men, that accusiden Danyel, weren brouȝt, and weren sent in to the lake of liouns, thei, and the sones of hem, and the wyues of hem; and thei camen not 'til to^o the pawment of the lake, til the liouns rauyschiden hem, and al tobraken alle^p the boonys of hem. Thanne²⁵ Darius, the kyng, wroot to alle puplis, lynagis, and langagis, dwellyngē in al erthe, Pees be multiplied to 300. Therfor a decre²⁶ is ordeyned of me, that in al myn empire and rewme men tremble, and drede the God of Danyel; for he is God lyuyngē, and euerlastyngē in to worldis, and his rewme schal not be distried, and his power is 'til in to^q with outen ende. He is delyuerer²⁷ and sauour, makyngē myraclis and merueilis in heuene and in erthe, which delyuerede Danyel fro the lake of liouns. Certis Danyel dwellide stabli 'til to^r the rewme of Darius, and 'til to^r the rewme of Sirus of Persey.

CAP. VII.

In the firste ȝeer of Balthasar*, kyng of Babiloyne, Danyel siȝ a sweuene^s. Forsothe he wroot the visioun of his hed in his bed, and the dreem, and comprehendide in schort word; and he touchide

* In the firste ȝeer of Balthasar; bi this it is open, that Danyel settith not the visiouns bi the ordre of stori, ether of tyme in whiche thei weren maad to Danyel; for whi tho thingis that ben writun in the chapitre bifor goinge, weren aftir this visioun, for thei weren maad vndur Darius, that was successour of Balthasar, as it is seid in [the G] v. chapitre. The resoun of this ordre is this, for this visioun is clenly of profecie, and therfor it is set with the visiouns suynge, that ben of the same condicioun; but the visiouns bifor goinge ben ether of pure stori, ether in parti of profesie, and in parti of stori. Another resoun is this, for the visiouns bifor goinge perteynen to the firste comyng of Crist, but this visioun, with tho that suen, perteynen to the secounde comyng of Crist, that is to the general doom. Lire here. CCQU.

2 touchynge saith, Y saw³ in my visioun
 by ni³t, and loo! foure wyndis of heuen
 3 fou³ten in the mydil see. And foure
 greet beestis stieden vp of the se, dyuerse
 4 bytwixe hem self. The first as a lyon-
 esse, and hadde weengis of an egle. Y
 byheelde til hir weengis weren drawn
 of, and she is taken vp of the erthe, and
 she stode on the feet as a man, and the
 5 herte of it is ³ouen to it. And loo! an
 other beest, lij^c to a bere in party, stode,
 and three ord^ris weren in mouth therof,
 and in teeth therof three princis. And
 thus thei saiden to it, Ryse thou, ete ful
 6 manye fleshis. After these thingus Y by-
 heelde, and loo! an other as a pard, and
 hadde vp on it foure weengis of ^w a bridd
 on it, and foure hed^ris weren in the beest,
 7 and power is ³ouen to it. After these
 thingus Y byheelde in a visioun of ni³t,
 and loo! the fourthe beest, dreedful, and
 wonderful, and ful stronge. It hadde
 greet yren teeth, etynge and brekyng
 to gydre, and defoulyng other thingus
 with his feet; forsothe it was vnlij^c to
 other beestis, whiche Y saw³ byfore it,
 8 and it hadde ten hornys. Y biheelde the
 hornys, and loo! an other lital horn is
 sprungun vp of the mydil of hem, and
 three of the first hornes ben drawn out
 fro the face therof; and loo! ee³zen as
 ee³zen of a man weren in this horn, and
 9 a mouth spekyng greet thingus. Y by-
 helde, til trones weren sette, and the
 olde of days sat; his clothinge white as
 snowe, and the heris of his hed as cleen
 wolle, his trone of flawme of fjr, the
 10 whelis of hym fjr tendid. A flode of
 fjr and fast rennyng wente out fro his
 face, a thousand of thousandis myn-
 striden to hym, and ten thousand sithis
 an hundred thousand stoden ni³ to hym;
 11 the dom sate, and bokis ben opnyd. Y
 byheelde for the voice of grete wordis,
 whiche the ylk horn spake; and I saw³,
 for the beest was slayn, and the body
 therof peryshide, and was bytaken for

schortli the sentence, and seide, Y si³ in²
 my visioun in ni³t, and lo! foure wyndis
 of heuene fou³ten in the myddis of the
 greet see. And foure grete beestis dyuerse³
 bitwixe hem silf stieden^s fro the see. The^t⁴
 firste *beeste was* as a lionesse, and hadde
 wyngis of an egle. Y bihelde til^u the
 wyngis therof weren pullid awei, and it
 was takun awei fro erthe, and it stood as
 a man on the feet, and the herte therof
 was ³ouun to it. And lo! another beeste,⁵
 lij^c a bere in parti, stood, and thre or-
 dris weren in the mouth therof, and thre
 princes in the teeth therof. And thus thei
 seiden to it, Rise thou, ete thou ful many
 fleischis. Aftir these thingis Y bihelde,⁶
 and lo! anothir *beeste* as a pard, and it
 hadde on it silf foure wyngis of a brid,
 and foure heed^ris weren in the beeste, and
 power was ³ouun to it. Aftir these thingis⁷
 Y bihelde in the visioun of ni³t, and lo!
 the fourthe beeste, ferdful, and wondirful,
 and ful strong. It hadde grete^r irun teeth,
 and it ete, and made lesse, and defoulide
 with hise feet othere thingis; forsothe it
 was vnlij^c othere beestis, which Y hadde
 seyn bifore it, and it hadde ten hornes.
 Y bihelde the hornes, and lo! an other⁸
 lital horn cam forth of the myddis of tho,
 and thre of the firste hornes weren drawun
 out fro the face therof; and lo! i³zen as
 i³zen of a man weren in this horn, and a
 mouth spekyng grete thingis. Y bihelde,⁹
 til that trones weren set, and the elde of
 daies sat; his cloth *was* whijt as snow,
 and the heeris of his heed *weren* as cleene
 wolle, his trone *was as* flawmes^w of fier,
 hise wheelis *weren* fier^x kyndlid. A flood¹⁰
 of fier and rennyng faste ³ede out fro his
 face, a thousynde thousynde mynstriden
 to hym, and ten sithis a thousynde sithis
 an hundrid thousynde stoden ni³ hym;
 the dom sat, and bookis weren opened.
 Y bihelde for the vois of grete wordis¹¹
 whiche thilke horn spak; and Y si³ that
 the beeste was slayn, and his bodi was
 perischid, and was ³ouun to be brent in

^w as of *A*.

^s stieden vp *I*. ^t And the *I*. ^u vnto *I*. ^v strong *NS sec. m*. ^w flawme *A pr. m. ru*. ^x as fier *I*.

12 to be brent in fijr. And the power of
 other beestus was taken away, and tymes
 of lijf ben ordeynyd to hem, vn to tyme
 13 and tyme. Therefore Y byhelde in visioun
 of ni3t, and loo! with cloudis of heuen as
 the sone of man came; and vnto the olde
 of days he came fully, and in his sijt
 14 thei offreden hym. And he 3aue to hym
 power, and honour, and rewme, and eche
 peple, lynagis, and tungis shuln serue to
 hym; the power of hym euerlastinge
 power, whiche shal not be don away,
 and the rewme of hym, whiche shal not
 15 be corrupte, *or destroyed*. My spirit
 hidouside^x; Y, Danyel, was ferd in these,
 and the visiouns of my heed to gidre
 16 trubliden me. Y came to oon of the ni3
 stondynge, and Y axide of hym trewth
 of alle these thingus. Whiche saide to
 me interpretacioun of wordis, and tau3te
 17 me. These foure greet beestis ben foure
 rewmes, that shuln ryse to gydre of the
 18 erthe. Forsothe thei shuln resceyue the
 rewme of God heezist holy, and thei
 shuln holde the rewme, til into the world,
 19 and in to world of worldis. After these
 thingus Y wolde diligently lerne of the
 fourthe beest, that was greetly vnlijc fro
 alle, and dreedful ful myche, the teeth
 and naylis therof of yren; it eete, and
 brake to gydre, and defoulide the tothir
 20 thingus with his feet. And of ten hornes
 whiche it hadde in the hed, and of the
 tother that was sprungen vp, bifore
 whiche three hornes fellen doun, and of
 that horne that hadde ee3en, and mouthe
 spekinge grete thingis, and was more
 21 than other; Y byheelde, and loo! the
 ylk horn made bataile a3ein saintis, and
 22 hadde power ouer hem, til the olde of
 dais came, and 3aue dome to saintis hi3e;
 and loo! tyme came, and saintis weldiden
 23 rewme. And thus he saith, The fourthe
 beest shal be the fourthe rewme in erthe,
 that shal be more than alle rewmes, and
 shal deuouren al erthe, and shal defoule,

fier. And Y si3 that the power of othere¹²
 beestis was takun awei, and the tymes of
 lijf weren ordeyned to hem, til to tyme
 and tyme. Therfor Y bihelde in the vi-¹³
 syoun of ni3t, and lo! as a sone of man
 cam with the cloudis of heuene; and he
 cam fulli til to the elde of daies, and in
 the sijt of hym thei offreden hym. And¹⁴
 he 3af to hym power, and onour, and
 rewme, and alle the puplis, lynagis^y, and
 langagis schulen serue hym; his power
is euerlastynge power, that schal not be
 takun awei, and his rewme, that schal not
 be corrupt. My spirit hadde orroure, *ether*¹⁵
hidousnesse; Y, Danyel, was aferd in these
 thingis, and the sijtis of myn heed dis-
 turbliden me. Y nei3ede to oon of the¹⁶
 stonderis ni3, and Y axide of hym the
 treuthe of alle these thingis. And he seide
 to me the interpretyng of wordis^z, and he
 tau3te me. These foure grete beestis ben¹⁷
 foure rewmes, that schulen rise of erthe.
 Forsothe hooli men schulen take the¹⁸
 rewme of hi3este God, and thei schulen
 holde the rewme, til in to the world, and
 'til in to^a the world of worldis. Aftir¹⁹
 these thingis Y wolde lerne diligentli of
 the fourthe beeste, that was greetli vnlijk
 fro alle, and *was* ful ferdful, the teeth and
 nailis therof *weren* of irun; it eet, and
 made lesse, and defoulide with hise feet
 othere thingis. And of ten hornes whiche²⁰
 it hadde in the heed, and of the tother
horn, that cam forth, bifore which thre
 hornes fellen doun, and of that horu that
 hadde i3en, and a mouth spekyngre grete
 thingis, and was grettere than othere; I²¹
 bihelde, and lo! thilke horn made batel
 a3ens hooli men, and hadde maistrie of
 hem, til^b the elde of daies cam, and hi3²²
God 3af doom to hooli men; and lo! tyme
 cam, and hooli men goten rewme. And²³
 he seide thus, The fourthe beeste schal be
 the fourthe rewme in erthe, that schal be
 more than alle rewmes, and it schal deu-
 oure al erthe, and it schal defoule, and

^x hidous A.

^y and lynagis I. ^z these wordis N. ^a vnto I. in to NSU sec. m. ^b til to I.

24 and to gydre breke it. Forsothe ten horns of that kyngdam shuln be ten kyngus; and an other shal rijse after hem, and he shal be miztier than the former, 25 and shal meeke three kyngus. And he shal speke wordis azeinus the heez, and he shal breke to gidre the saintis of the heezist; and he shal wene, that he may change tymes and lawis; and it shal be zouen in to the hondis of hym, vn to tyme, and tymes, and the half of tyme. 26 And dom shal sitte, that power be taken away, and be broken to gydre, and perishe til into the eende. The rewme 27 forsothe, and power, and the gretensse of rewme, whiche is vndre al heuen, be zouen to the peple of halewis of the heezist, whose rewme is euerlastinge rewme, and alle folkis shuln serue to 28 hym, and obeye. Til hidre the eende of the word. Y, Danyel, in my thouztis was miche trublid, and my face is chaungid in me; forsothe^y Y kepte to gidre the word in my hert.

CAP. VIII.

1 In the thrid zeer of rewme of Balthasar, kyng, a vysioun apeeride to me. Y, Danyel, after that thing whiche Y hadde 2 seen in the bygynnyng, saw₃ in my visioun, whan I was in the castel Susis, whiche is in the cuntre of Helam; forsothe I saw₃ in visioun me for to be 3 vpon the zate Vlay. And Y rayside myn eezen, and saw₃; and loo! oo wether stode byfore the mareis, hauynge heez horns, and oon heezer than an other, and 4 vndrewexinge. Afterward Y sawe the wether with hornys wyndowyng, *or castynge down*, azeinus the eest, and azeinus the west, and azeinus the north, and azeinus the south; and alle beestis mizten not azein stonde it, nether be delyuerd fro the hondis therof. And he dide 5 vp his wille, and is magnyfyed. And I vndirstode. Lo! forsothe a buk of geet

make lesse that *erthe*. Forsothe ten hornes 24 schulen be ten kyngis of that rewme; and another *kyng* schal rise after hem, and he schal be miztiere than the formere, and he schal make low thre kyngis. And he schal 25 speke wordis azens the hiz *God*, and he schal defoule the seyntis of the hizeste; and he schal gesse, that he mai change tymes and lawis; and thei schulen be zouun in^c to his hondis, til to tyme, and times, and the half of tyme^d. And doom 26 schal sitte, that the power be takun awei, and be al to-brokun, and perische til in to the ende. Sotheli that the rewme, and 27 power, and the^e greetnesse of rewme, which is vndur ech heuene, be zouun to the puple of the^f seintis of the hizeste, whos rewme is euerlastynge rewme, and alle kingis schulen serue, and obeie to hym. Hidur to is the ende of the word. Y, Da- 28 nyel, was disturblid myche in my thouztis, and my face was chaungid in me; forsothe Y kepte the word in myn herte.

CAP. VIII.

In the thridde zeer of the rewme of 1 Balthasar, the king, a visioun apperide to me. Y, Danyel, after that thing that Y hadde seyn in the bigynnyng, si₃ in my 2 visioun, whanne Y was in the castel of Susis, which is in the cuntrei of Helam; sotheli Y si₃ in the visioun that Y was on the zate Vlay. And Y reise myn izen, 3 and Y si₃; and lo! o ram stood bifor the mareis, and hadde hiz hornes, and oon hizere than the tother^g, and vndurwexynge. Aftirward Y si₃ the ram wyndew- 4 ynge with hornes azens the eest, and azens the west, and azens the north, and azens the south; and alle beestis myzten not azenstonde it, nether be delyuered fro the hondis of it. And it dide bi his wille, and was magnyfyed. And Y vndurstood. Lo! 5 forsothe a buk of geet cam fro the west on the face of al erthe, and touchide not

^y for *A*.

^c Om. I. ^d tymes GI. ^e Om. N. ^f Om. I. ^g oother I.

came fro the west vpon the face of al erthe, and touchide not the erthe; forsothe the buk hadde a noble horn bitwixe his eezen; and came vnto the ylk wether horned, whiche Y saw; stondynge byfore the gate, and he ran to hym in bir of his strengthe. And whenn he neizede ni; the wether, he dide crueli in to hym, and he smote the wether, and he brake to gidre two hornys of hym, and the wether mi;zte not withstonde hym. And when he sente hym in to the erthe, he defoulide hym; and no man mi;zte delyuere the wether of his hond. Forsothe the buk of geet is maad grete ful miche; and whan he hadde waxen, the grete horn is brosten, and foure horns ben brou;zt forth vndir it, bi foure wyndis of heuen. Eftsoone forsothe of hem oo litil horne wente out, and it is maad grete a;einus the south, and a;einus the eest, and a;einus strengthe. And it is magnyfi;ed vnto the strengthe of heuen, and castide doun of strengthe and of sterris, and defoulide hem. And vnto the prince of strengthe he is magnyfi;ed, and fro hym he toke the contynuel sacrifice, and castide doun the place of halewyng of hym. Forsothe strengthe is ;ouen to hym a;einus the contynuel sacrifice for synnes, and trewth shal be cast doun in erthe; and he shal haue prosperite, and shal do. And Y herde oon of the saintus spekyng;e; and oo saynt saide to an other, Y noote to whom spekyng;e, Hou longe deuysioun, and the contynuel sacrifice, and synne of desolacioun, or *discoumfort*, that is maad, and sayntuarie, and strengthe shal be defoulid? And he saide to hym, Vnto euenyng and morewnyng, days two thousand and three hundred; and the sayntuarie shal be clensid. Forsothe it is don, when Y, Danyel, sawe the visioun, and sou;zte vndirstondyng, loo! there stode in my sijt as the fourme of man. And Y herde a voice of the man bytwixe Vlay, and he criede, and saith, Gabriel, make thou this

the erthe; forsothe the buk of geet hadde a noble horn bitwixe hise i;zen; and he cam til to that horned ram, which Y hadde seyn stondynge bifore the gate, and he ran in the fersnesse of his strengthe to that *ram*. And whanne he hadde neizid ni; the ram, he hurlide^h fersly on hym, and he smoot the ram, and al to-brak tweyne hornes of hym, and the ram mi;zte not a;enstonde hym. And whanne he hadde sent that *ram* in to erthe, he defoulide; and no man mi;zte delyuere the ram fro his hond. Forsothe the buk of geet was maad ful greet; and whanne he hadde encreessid, the greet horn was brokun, and foure hornes risiden vndur it, bi foure wyndis of heuene. Forsothe of oon of hem ;ede out o litil horn, and it was maad greet a;ens the south, and a;ens the eest, and a;ens the strengthe. And it was magnefied til to the strengthe of heuene, and it castide doun of the strengthe andⁱ of sterris, and defoulide thio. And he was magnefied til to the prince of strengthe, and he took awei fro hym the contynuel sacrifice, and castide doun the place of his halewyng. Forsothe strengthe was ;ouun to hym a;ens the contynuel sacrifice for synnes, and treuthe schal be cast doun in erthe; and he schal haue prosperite, and schal do. And Y herde oon of hooli *aungels* spekyng;e; and oon hooli *aungel* seide to another, Y noot to whom spekyng;e, Hou long the visioun, and the^k contynuel sacrifice, and the synne of desolacioun, which is maad, and the seyntuarie, and the strengthe schal be defoulid? And he seide to hym, Til to the^l euentid and morewtid, two thousynde daies and thre hundrid; and the seyntuarie schal be clensid. Forsothe it was doon, whanne Y, Danyel, si; the visioun, and axide the vndurstondyng, lo! as the licnesse of a man stood in my sijt. And Y herde the voys of a man bitwixe Vlai, and he criede, and seide, Gabriel, make thou *Danyel* to vndurstonde this visioun. And he cam,

^h hurlide ns. ⁱ Om. A *pr. m.* ^j Om. s *pr. m.* ^k Om. N. ^l Om. N.

17 for to vndirstonde the visioun. And he came, and stode bysidis wher Y stode; and when he came, Y dreedyng felle down in to my face. And he saith to me, Vndirstonde thou, sone of man, for in the tyme of eende diuisioun shal be 18 fulfillid. And when he spac to me, Y slode to gydre down rizt in to the erthe. And he touchide me, and sette me in 19 my degree. And he saide to me, Y shal shewe to thee what thingis ben to cumnyng in the last of cursidnesse, for 20 tyme hath his eende. The wether, *or ram*, whom thou hast seen for to haue hornys, is the kyng of Medis and Persis. 21 Forsothe the geet buk is the king of Grekis; and the grete horn that was bi- 22 twix his eezen, is the first kyng. Forsothe that, it broken, foure han rysen for it, foure kyngus shuln to gydre ryse of that folc, bot not in the strengthe of 23 hym. And after the rewme of hem, whenn wickidnesses shuln wexe, there shal ryse a king vnshamfast in face, and vndirstondynge proposiciouns, *or re-* 24 *souns*; and his strengthe shal be maad mizty, bot not in his own strengthis. And ouer that it may be byleeued he shal waste alle thingus, and shal haue prosperite, and shal do. And he shal sle stronge men, and the peple of sayntus, 25 after his wille, and gyle shal be dressid in his hond. And he shal magnyfie his hert, and in plente of alle thingus he shal slea ful manye. And he shal ryse to gydre azeins the prince of princis, and withouten hond he shal be broken to gydre. 26 And the visioun, that is said in euening and morewnyng, is trewe. Therefore seale thou, *or marke*, the visyoun, for 27 after manye days it shal be. And Y, Danyel, languyshide, and was seeke by ful manye days; and when Y roos, Y dide the werkis of the kyng; and I wondride at the visioun, and ther was not whiche shulde interprete, *or expoun*.

and stood bisidis where Y stood; and whanne he was comun, Y dredde, and felle on my face. And he seide to me, Thou, sone of man, vndurstonde, for the visioun schal be fillid in the^m tyme of ende. And whanne he spak to me, Y¹⁸ slood down 'plat to the ertheⁿ. And he touchide me, and settide me in my degree. And he seide to me, Y schal schewe to 19 thee what thingis schulen come in the laste of cursing, for the^o tyme hath his ende. The ram, whom thou sizest haue 20 hornes, is the kyng of Medeis and of Perseis. Forsothe the buc of geet is the 21 kyng of Grekis; and the greet horn that was bitwixe hise izen, he is the firste kyng. Forsothe that whanne that *horn* 22 was brokun, foure *hornes* risiden for it, foure kyngis schulen rise of the folc of hym, but not in the strengthe of hym. And after the rewme of hem, whanne 23 'wickidnessis han^p encreessid, a kyng schal rise vuschamefast in face, and vndurstondynge proposiciouns, *ether resouns set forth*; and his strengthe schal be maad stalworthe, 24 but not in hise strengthis. And more than it mai be bileuyd he schal waste alle thingis, and he schal haue prosperite, and schal do. And he schal sle stronge men, and the puple of seyntis, bi his wille, and 25 gile schal be dressid in his hond. And he schal magnyfie his herte, and in abundance of alle thingis he schal sle ful many men. And he schal rise azeins the prince of princes, and withouten hond he schal be al to-brokun. And the visioun, which 26 is seid in the morewtid and euentid, is trewe. Therfor seele thou the visioun, for it schal be after many daies. And Y, 27 Danyel, was astonyed, and was sijk bi ful many daies; and whanne Y hadde rise, Y dide the werkis of the kyng; and Y was astonyed at the visioun, and 'noon was^q that interpretide^r.

^m Om. 1. ⁿ grouelinge on [the 1] erthe, *ether plat to the erthe* CFGHIKMNQRSUX. *grouelinge, ether plat to the erthe* Y. ^o Om. 1. ^p wickidnesse han A *pr. m.* CHSUX. *wickidnesse hath* GIMNQ. ^q ther was noon 1. ^r interprete, *ether expounede* CFGHIKMNQRSUX.

CAP. IX.

1 In the first 3eer of Darius, sone of
Assuerus, of the seed of Meedis, whiche
comaundide vpon the rewme of Caldeis,
2 in oo 3eer of his rewme, Y, Danyel, vn-
dirstode in bokis the^r noumbre of 3eeris,
of whiche the word of the Lord is maad
to^a Jeremye, the prophete, that seuenti
3eeris of desolacioun of Jerusalem shulden
3 be fulfillid. And Y putte my face to the
Lord my God, for to preye and byseche
4 in fastyngis, sac, and ashe. And Y
preyede the Lord my God, and I know-
lechide, and sayde, Y biseche, thou Lord
God, grete and dreedful, kepynge coue-
naut and mercy to men louynge thee,
5 and kepynge thi maundementis. We
han synned, we han don wickidnesse,
vnpytously we diden, and wenten away,
and bowiden away fro thi maundementis
6 and domys. We obeyeden not to thi
seruauntis, prophetis, that spaken in thi
name to our kyngis, oure princis, oure
7 fadris, and to al peple of the lond. Lord,
to thee ri3twisnesse, forsothe to vs con-
fusioun of face, as is to day to man of
Juda, and dwellers of Jerusalem, and to
al Yrael, to these that ben ni3, and to
these that ben fer in alle londis, to whom
thou castidist hem out for the wickid-
nessis of hem, in whiche thei synnyden
8 in thee, Lord. To vs confusioun of face,
to oure kyngis, oure princis, and to oure
9 fadris, that synned; forsothe to thee,
Lord oure God, mercye and helpe. For
10 we wenten away fro thee, and herden
not the voice of the Lord oure God, that
we schulde walke in his lawe, whiche he
puttide to vs by his seruauntis, prophetis.
11 And al Yrael braken thi lawe, and bow-
iden away, that thei herden not thi voice;
and cursse droppide on vs, and wlatyng-
nesse, that is writen in the boke of Moy-
ses, seruaunt of God, for we han synned
12 to hym. And he ordeynede his wordis,

CAP. IX.

In the firste 3eer of Darius, the sone of
Assuerus, of the seed of Medeis, that was
emperour on the rewme of Caldeis, in the 2
firste 3eer of his rewme, Y, Danyel, vn-
durstood in bookis the noumbre of 3eeris,
of which *noumbre* the word of the Lord
was maad to Jeremye, the profete, that
seuenti 3eer of desolacioun of Jerusalem
schulde be fillid. And Y settide my face 3
to my Lord God, to preie and to^s biseche
in fastyngis, in sak, and aische^t. And Y 4
preiede my Lord God, and Y knoulechide,
and seide, Y biseche, thou Lord God, greet
and ferdful, kepynge couenaunt and mercy
to hem that louen thee, and kepen thi
comaundementis. We han synned, we han 5
do wickidnesse, we diden unfeithfuli, and
3eden awei, and bowiden awei fro thi co-
maundementis and domes. We obeyeden 6
not to thi seruauntis, profetis, that spaken
in thi name to oure kyngis, to oure princes,
and to^u oure fadris, and to al the puple of
the lond. Lord, ri3tfulnesse *is* to thee, 7
forsothe schenschipe of face *is* to vs, as
is to dai to a man of Juda, and to the
dwelleris of Jerusalem, and to al Israël,
to these men that ben ni3, and to these
men that ben afer in alle londis, to which
thou castidist hem out for the wickidnessis
of hem, in whiche, Lord, thei synned
8 zens thee. Schame of face *is* to vs, to 8
oure kyngis, to oure princes, and to oure
fadris, that synned; but merci and be- 9
nygnytee *is* to thee, oure Lord God. For
we 3eden awei fro thee, and herden not 10
the vois of oure Lord God, that we schul-
den go in the lawe of hym, whiche he
settide to vs bi hise seruauntis, profetis.
And al Israel braken thi lawe, and bow- 11
iden awei, that thei herden not thi vois;
and cursyng, and wlatyng, which is writun
in the book of Moises, the seruaunt of
God, droppide on vs, for we synned to
hym. And he ordeynede hise wordis, 12

^z of A. ^a in to GH.

^s Om. IN. ^t in aische N. ^u Om. c sec. m. EFGHIKMNQRSUX.

4 0 2

whiche he spac vpon vs, and vpon oure princis, that demyden vs, that thei schulden aboue lede yn in to vs grete yuel, what maner was neuer vndir al heuen, vp that
 13 it is dou in Jerusalem, as it is writen in the lawe of Moyses. Al this yuel came vpon vs, and we preyeden not thi face, Lord oure God, that we schulden turne
 14 azein fro oure wickidnessis, and schulden thinke thi trewth. And the Lord wakide on his malice, and brouzt it vpon vs; iust the Lord oure God in alle his werkis whiche he dide, forsothe we herden not
 15 the voice of hym. And now, Lord oure God, that leddist out thi peple of the lond of Egypt in strong hond, and madist to thee a name vp this day, we han synned,
 16 we diden wickidnesse, Lord, in to al thi rijtwisnesse. Y biseche, be thi wrath turned away and thi woodnesse fro thi citee Jerusalem, and fro thin holy hill; forsothe for oure synnes, and wickidnessis of oure fadris, Jerusalem and al thi peple ben in shenshippe, to alle men bi oure
 17 cumpas. Now forsothe, oure God, heere the orisoun of thi seruaunt, and preyeres of hym, and shewe thi face on thi sayntuarie, that is desert. For thi self thou, my God, bowe thin eere, and heere; opyn thin eezen, and see oure desolacioun, and the cite, on whom thi name is yn clepid. Forsothe nether in oure iustifyngus we casten forth preeyerer byfore thi face, bot in thi manye doyngus of mercy.
 18 Heer thou, Lord; be thou plesid, Lord, perceyue, and do; dwelle thou, *or tarye*, not, for thi self, Lord my God, for thi name is in clepid vpon the cytee, and
 20 vpon thi peple. And whan zit I spac, and preyede, and knowlachide my synnes, and synnys of my peple Yrael, that Y shedde out preyers in sijt of my God, for
 21 the holy hill of my God, zit me spekynge in my preyer, loo! the man Gabriel, whom I saw; in visioun fro the bygynnyng, soone fleezinge touchide me
 22 in tyme of euen sacrifice; and tauzt me,

whiche he spak on vs, and on oure princes, that demyden vs, that thei schulden brynge in on vs greet yuel, what maner *yuel* was neuer vndir al heuene, bi that that is doon in Jerusalem, as it is writun in the lawe
 13 of Moises. Al this yuel cam on vs, and, oure Lord God, we preieden not thi face, that we schulden turne azen fro oure wickidnessis, and schulden thenke thi treuthe. And the Lord wakide on ma-
 14 lice, and brouzt it on vs; oure Lord God is iust in alle his werkis whiche he made, for we herden not his vois. And now,
 15 Lord^v God, that leddist thi puple out of the lond of Egypt in strong hond, and madist to thee a name bi this dai, we han synnede, we han do wickidnesse, Lord,
 16 azens thi^w rijtfulnessse. Y biseche, thi wraththe and thi stronge veniaunce be turned away fro thi citee Jerusalem, and fro thi hooli hil; for whi for oure synnes, and for the wickidnessis of oure fadris, Jerusalem and thi puple ben in schenshippe, to alle men bi oure cumpas. But
 17 now, oure God, here thou the preyer of thi seruaunt, and the bisechyngis of him, and schewe thi face on thi^x seyntuarie, which is forsakun. My God, for thi silf
 18 boowe doun thin eere, and here; opene thin izen, and se oure desolacioun, and the citee, on which thi name is clepid to help. For not in oure iustifyngis we setten forth mekeli preiers bifor thi face, but in thi many merciful doyngis. Lord, here thou;
 19 Lord, be thou plesid, perseyue thou, and do; my Lord God, tarie thou not, for thi silf, for thi name is clepid to help on the citee, and on thi puple. And whanne Y
 20 spak zit, and preiede, and knoulechide my synnes, and the synnes of my puple Israel, that Y schulde sette forth mekeli my preieris in the sijt of my God, for the hooli hil of my God, the while Y spak
 21 zit in my preyer, lo! the man Gabriel, whom Y hadde seyn in visioun at the bigynnyng, flei soone, and touchide me in the tyme of euentid sacrifice; and he
 22

^v oure Lord ru. ^w al thi u sec. m. ^x the n.

and spac to me, and saide, Danyel, now Y am gon out, that Y schulde teche thee, and thou shuldste vndirstonde. Fro the bygynnyng of thi preyers a word passide out. Forsothe Y came for to shewe to thee, for thou art a man of desijris; forsothe perceyue thou the word, and vndirstonde the visioun. Seuenty weekis ben abreggid on thi peple, and vpon thin holi citee, and trespassyng shal ben eendid, and synne shal take eend, and wickidnesse shal be don away, and rijt wysnesse euerlastyng shal be led to, and the visioun shal be fulfillid, and prophecie, and the holy of halewis shal be anoyntid. Therefore wite thou, and perceyue; fro bygynnyng of the word, that Jerusalem eftsome be beelid, til to Crist, duyck, seuen weekis and two and sixti weekis shuln be; and eftsoone the strete shal be beelid, and wallis, in anguyshe, or *streytnesse*, of tymes. And after two and sixti weekis Crist shal be slayn. And it shal not be the peple of hym, that is to denyng hym. And the peple shal distruye the citee and sayntuarie, with the duycke to comyng; and the eende of hym waastyng, and^b after the eende of bataile ordeynd desolacioun. Forsothe he shal conferme the couenaunt with manye oo weeke, and in the half of a weeke oost and sacrifice shal fayle; and in the temple abomynacioun of desolacioun shal be, and vnto the eendyng and eende the desolacioun shal last.

CAP. X.

1 In the thrid 3eer of rewme^c of Cyrus, kyng of Persis, a word is toke a3ein to Danyel, by name Balthasar; and the word trewe, and grete strengthe, and he vndirstode the word; forsothe vndirstondyng is neede in visioun. In tho days Y, Danyel, weilide in days of three weekis; Y eete not desireful breede, and

tau3t me, and he spak to me, and seide, Danyel, now Y 3ede out, that Y schulde teche thee, and thou schuldist vndurstonde. Fro the bigynnyng of thi preieris a word 3ede out. Forsothe Y cam to schewe to thee, for thou art a man of desiris; therfor perseyue thou the word, and vndurstonde thou the visioun. Seuenti woukis²⁴ *of 3eeris* ben abreggid on thi puple, and on thin hooli citee, that trespassyng be eendid, and synne take an ende, and that wickidnesse be doon awei, and euerlastyng rijtfulnesse be brou3t, and that the visioun, and^y prophesie be fillid, and the hooli of seyntis be anoyntid. Therfor wite thou, and perseyue; fro the goyng out of the word, that Jerusalem be bildid eft, til to Crist, the duyck, schulen be seuene woukis *of 3eeris* and two and sixti woukis *of 3eeris*; and eft the street schal be bildid, and wallis, in the angwisch of tymes. And after two and sixti woukis²⁶ *of 3eeris*² Crist schal be slayn. And it schal not be his puple, that schal denye hym. And the puple with the duyck to comyng schal distrie the citee, and the seyntuarie; and the ende therof *schal be* distriyng, and after the ende of batel *schal be* ordeynede desolacioun. Forsothe wouk *of 3eeris*^a schal conferme the couenaunt to many men, and the offryng and sacrifice schal faile in the myddis^b of the wouke *of 3eeris*; and abhomynacioun of desolacioun schal be in the temple, and the desolacioun schal contynue til to the parformyng and ende.

CAP. X.

1 In^c the thridde 3eer of the rewme of Sirus, kyng of Perseis, a word was schewid to Danyel, Balthasar bi name; and a trewe word, and greet strengthe, and he vndurstood the word; for whi vndurstondyng is nedeful in visioun. In tho daies² Y, Danyel, mourenyde bi the daies of thre woukis; Y eet not desirable breed, and³

^b Om. A. ^c the rewme AG sec. m.

^y of N. ² Om. I. ^a Om. I. ^b myd N. ^c And in I.

²⁴ * *Seuenti woukis*; here a wouke is nedis takun for a wouke of 3eeris, and so ech wouk here conteyneth vij. 3eer. *Lire here.* CCXL.

fleshe and wyne entriden not in to my mouth, bot nether with oynement Y was anoyntid, til days of three weekis weren fulfillid. Forsothe in the fourthe and twentithe day of the first moneth, Y was bysydis the grete flode, that is Tigris. And I reyside myn eezen, and saw, and loo! oo man clothid in lynnen, and his reyns gird to with shynyng gold; and his body as crisolitus, and his face as fourme of leyt, and his eezen as a laumpe brennynge, and his armys and whiche thing is downward vn to the feet as fourme of brasse waxinge whyte, and the voice of his wordis as voice of multitude. Forsothe Y, Danyel, aloone sawe the visioun; sothely the men that weren with me, sawen not, bot ful myche dreed felle vp on hem, and thei fledden in to an hid place. Forsothe Y left aloone sawe this greet visioun, and strengthe abode not in me; bot and my fourme is chaungid in me, and Y was drye, *or welewid*, nether hadde eny thing of strengthis. And Y herde the voice of his wordis, and Y heerynge laye castidoun, *or ferd*, vpon my face, and my cheer cleuyde to the erthe. And loo! an hond touchide me, and reyside me on my knees, and vpon^d the fyngris of myn hondis. And he sayde to me, Danyel, man of desiris, vndirstonde the wordis whiche Y speke to thee, and stonde thou in thi degree; now forsothe Y am sente to thee. And whenn he saide to me this word, Y stode tremblynge. And he saith to me, Danyel, nyl thou dreede, for of the first day in whiche thou puttidist thin herte for to vndirstonde, that thou shulddest tourmente thee in sikt of thi God, thin wordis ben herde, and Y came for thi wordis. Forsothe the prince of the kingdame of Persis azein stode me oon and twenti days, and loo! Mychael, oon of the first princis, came in to myn help, and Y abode there bysydis the kyng of

fleisch, and wyn entride not into my mouth, but nethir Y was anoynted with oynement, til the daies of thre woukis weren fillid. Forsothe in the foure and twentithe dai of the firste monethe, Y was bisidis the greet flood, which is Tigris. And Y reyside myn izen, and Y s³, and lo!⁵ o man *was* clothid with lynun clothis, and hise reynes *were* gird with schynnyng gold; and his bodi *was* as crisolitus, and his face *was* as the licnesse of leit, and hise izen *were* as^d a^e brennyng laumpe, and hise armes and tho thingis that weren bynethe til to the feet *were* as the licnesse of bras beyng whijt, and the vois of hise wordis *was* as the vois of multitude. Forsothe Y, Danyel, aloone s³ the^f visioun; certis the^g men that weren with me, sien not, but ful greet ferdfulnesse felle yn on hem, and thei fledden in to an hid place. But Y was left aloone, *and Y* s³ this greet visioun, and strengthe dwellide not in me; but also my licnesse was chaungid in me, and Y was stark, and Y hadde not in me ony thing of strengthis. And Y herde the vois of hise wordis, and Y herde, and lay astonyed on my face, and my face cleuyde to the erthe. And lo! an hond touchide me, and reyside me on my knees, and on the toes of my feet. And he seide to me, Thou, Danyel, a man of desiris, vndurstonde the wordis whiche Y speke to thee, and stonde in thi degree; for now Y an sent to thee. And whanne he hadde seid this word to me, Y stood quakyng. And he seide to me, Danyel, nyle thou drede, for fro the firste dai in which thou settidist thin herte to vndurstonde, that thou schuldest turmente thee in the sikt of thi God, thi wordis weren herd, and Y cam for thi wordis. Forsothe the prince of the rewme of Perseis azeinstood me oon and twenti daies, and lo! Myzhel, oon of the firste princis, cam in to myn help, and Y dwellide stille there bisidis the kyng of Perseis. Forsothe Y am comun to teche

^d on A.^c Om. A *pr. m.* ^d Om. N. ^e Om. I. ^f a A. ^g tho I.

14 Persis. Forsothe Y came for to teche thee, what thingis ben to cummyng to thi peple in the last days; for 3it the visoun is deferrid, *or drawn alonge*,
 15 in to days. And whann he spac to me sicke maner wordis, Y keste down my
 16 cheer to the erthe, and was stille. And lo! as the licnesse of the sone of man touchide my lippis; and Y opnyng my mouth spac, and saide to hym that stode byfore me, My Lord, in thi visoun my ioyntouris ben vnbounden, and no thing
 17 of strengthis aboden in me. And how may the seruauent of my Lord speke with my Lord? no thing of strengthis aboode in me, bot and my brethe is closid bi-
 18 twixe, *or stoppide*. Therefore eftsoone as the sijt of man touchide me, and coun-
 19 fortide me, and saide, Nyl thou dreede, thou man of desyrs; pees to thee, be thou coumfortid, and be thou strong. And whann he spac with me, Y waxe stronge, and saide, Speke thou, my Lord, for and
 20 thou hast coumfortide me. And he saith, Wher thou wast, whi Y came to thee? And now Y schal turne a3ein, for to fi3t a3einus the prince of Persis. Forsothe whann Y wente out, the prince of Greekis
 21 apeeride cummyng. Nethese Y schal telle to thee, what thing is expressid in the wrytyng of trewthe; and no man is myn helper in alle these thingis, no bot Mizhel, 3our prince.

CAP. XI.

1 Forsothe fro^e the first 3eer of Darius of Mede Y stode, that he schulde be coumfortid, and strengthid. And now Y schal telle to thee trewthe. And loo! three kyngus schuln stonde in Persis, and the fourthe schal be maad riche with ful manye richessis ouer alle men. And whanne he schal be stronge in his richessis, he schal stire to gydre alle men
 3 a3einus the rewme of Grece. Forsothe a stronge kyng schal rijse, and schal lord-

thee, what thingis schulen come to thi puple in the laste daies; for 3it the visoun is delaied in to daies. And whanne he¹⁵ spac to me bi sicke wordis, Y castide down my cheer to erthe^h, and was stille. And lo! as the licnesse of sone^l of man^k touchide my lippis; and Y openyde my mouth, and spac, and seide to hym that stood before me, My Lord, in thi sijt my ioynetis ben vnknit, and no thing of strengthis dwellide in me. And hou schal the seru-¹⁷ auent of my Lord mow speke with my Lord? no thing of strengthis dwellide in me, but also my breeth is cloyde bitwixe. Ther-¹⁸ for eft as the sijt of a man touchide me, and coumfortide me, and seide, Man of¹⁹ desiris, nyle thou dreede; pees *be* to thee, be thou coumfortid, and be thou strong. And^l whanne he spac with me, Y^m waxide strong and seide, My Lord, speke thou, for thou hast coumfortid me. And he²⁰ seide, Whether thou woost not, whi Y cam to thee? And now Y schal turne a3en, to fi3te a3ens the prince of Perseis. For whanne Y 3ede out, the prince of Grekis apperide comyng. Netheles Y²¹ schal telle to thee that, that is expressid in the scripture of treuthe; and noon is myn helpere in alle these thingis, no but My3hel, 3oureⁿ prynce.

CAP. XI.

Forsothe fro the firste 3eer of Darius of¹ Medei Y stood, that he schulde be coumfortid, and maad strong. And now Y² schal telle to thee the treuthe. And lo! thre kyngis schulen stonde 3it in Persis, and the fourthe schal be maad riche with ful many richessis ouer alle. And whanne he hath woxe strong bi hise richessis, he schal reise alle men a3ens the rewme of Greece. Forsothe a strong kyng schal³ rise, and schal be lord in greet power, and

^e in A.^h the erthe K *sec. m.* ⁱ the sone I. ^k a man C F G H K M N *sec. m.* P Q S X *sec. m.* ^l Om. NS. ^m and Y NS.
ⁿ oure N.

shipe with myche power, and that, that
 4 shal plese to hym, shal do. And whanne
 he shal stonde, his rewme shal be broken,
 and shal be departid in to foure wyndis
 of heuen, bot not in to his folewers of
bloode, nether after his power, in whiche
 he lordshipide; the rewme of hym shal
 be departid, and^f in to alyens, out taken
 5 these. And the kyng of southe^g shal be
 coumfortide; and of the princis of hym
 ther shal be strengthe ouer hym, and
 shal be lord in lordship; forsothe his
 6 lordshipyng myche. And after the eende
 of 3eeris thei shuln be knynt in pees; and
 the dou3ter of kyng of south^h shal come
 to the kyng of the north, for to make
 frenship. And she shal not haue strengthe
 of arm, nether hir seed shal stonde; and
 she shal be bitaken, and hir 3unge men
 that ledden hir to, and thei that coum-
 7 fortiden hir in tymes. And a plauntyng
 shal stonde of the buriownyng of hir
 rootis; and he shal cum with an oost, and
 shal entre the prouynce of the kyng of
 the north, and he shal mysuse hem, and
 8 shal weelde the goddis of hem, and grauen
 thingus. And he shal lede the precious
 vessels of gold and syluer caitif, or *taken*
in bataile, in to Egipt. He shal haue vic-
 9 torie a3einus the kyng of the north; and
 the kyng of the south shal entre in to
 the kyngdam, and shal turne a3einⁱ in toⁱ
 10 his lond. Forsothe the sonys of hym
 shuln be stirid to wrath, and thei shuln
 gadre the multitude of ful manye oostis.
 And he shal cum hizinge and flowynge,
 and he shal turne a3ein, and shal be
 stirid, and go to gydre with strengthe
 11 of hym. And the kyng of the south
 terrid to wrath, shal go out, and f3zte
 a3einus the kyng of the north, and shal
 make redy a ful grete multitude; and
 multitude shal be 3ouen in the hond of
 12 hym. And he shal take multitude, and
 the horn of hym shal be enhaunsid; and
 he shal cast down many thousandis, bot

shal do that, that schal plese hym. And⁴
 whanne he schal stonde, his rewme schal
 be al to-brokun, and it schal be departid
 in to foure wyndis of heuene, but not in
 to^o hise eiris^p, nether bi the power of
 hym in which he was lord; for his rewme
 schal be to-rente, 3he, in to straungeris,
 outakun these. And the kyng of the⁵
 south schal be coumfortid; and of the
 princes of hym oon schal haue power
 aboute hym, and he schal be lord in power;
 for whi his lordschipe *shal be* myche.
 And after the ende of 3eeris^q thei schulen^q
 be knynt in pees; and the dou3ter of the
 kyng of the south schal come to the kyng
 of the north, to make frenschipe. And sche
 schal not gete strengthe of arm, nether
 the seed of hir schal stonde; and sche schal
 be bitakun, and the 3onglyngis of hir that
 brou3ten hir, and he that coumfortide hir
 in tymes. And a^r plauntyng of the seed of^r
 the rootis of hir schal stonde; and he
 schal come with an oost, and schal entre
 in to the prouynce of the kyng of the
 north, and he schal mysuse hem, and he
 schal gete; ferthir more *he schal gete* both^s
 the goddis of hem. and grauun ymagis.
 Also^s he schal lede into Egipt precieuse
 vessels of gold, and of siluer, takun in
 batel. He schal haue the maistrie a3ens the
 kyng of the north; and the kyng of the⁹
 south schal entre in to the rewme, and
 schal turne a3en to his lond. Forsothe¹⁰
 the sones of hym schulen be stirid to
 wraththe, and thei schulen gadre togidere
 a multitude of ful many coostis. And he
 schal come hastynge and flowynge, and he
 schal turne a3en, and schal be stirid, and
 schal bigynne batel with his strengthe.
 And the king of the south schal be stirid,¹¹
 and schal go out, and schal f3zte a3ens the
 kyng of the north, and schal make redi a
 ful grete multitude; and the multitude
 schal be 3ouun in his hond. And he schal¹²
 take the multitude, and his herte schal be
 enhaunsid; and he schal caste down many

^f Om. A. ^g the south A. ^h the south K pr. m. ⁱ to AGH.

^o Om. A pr. m. CEF GHIK pr. m. MNPQRSU pr. m. X. ^p ether a3tircomers K marg. ^q he schal I. ^r Om. A.
^s And NX.

13 he shal not haue victorie. The kyng of
 the^h north shal be conuertid, and shal
 make redy a multitude, miche more than
 byfore; and in the eende of tymes and
 3eeris he shal cum hijinge with the most
 14 oost, and ful many richessis. And in
 tho tymes many shuln ryse to gydre
 azeinus the kyng of southⁱ; and sones of
 trespassours of thi peple shuln be en-
 haunsid, that thei fulfille the visioun, and
 15 shulnⁱⁱ falle to gydre. And the^j kyng of
 the north shal cum, and shal bere to
 gydre hepis of erthe, and shal take
 strengist^k cytees; and the^l armys of the
 south shuln not susteyne^{ll}. And the chosen
 of hym shuln ryse to gydre, for to with-
 16 stonde, and strengthe shal not be. And
 he cummynge `vp on^m hym, shal do vp
 his likyng; and ther shal not be, whiche
 shal stonde azeinus his face. And he shal
 stonde in the noble lond, and it shal be
 17 waastid in hond of hym. And he shal
 putte his face, that he cum for to holde
 al the rewme of hym, and he shal do rȳt
 thingus with hym. And he shal 3eue to
 hym the dou3tre of wymmen, that she
 turne hym vpsadoun; and it shal not
 18 stonde, nether shal be his. And he shal
 turne his face to ylis, and shal take
 manye. And he shal make prince for to
 cese, and the shendship of hym shal be
 19 turned in to hym. And he shal turne
 his face to the empire of his lond, and
 he shal hurtle, and shal falle, and shal
 20 not be founden. And the foulst and
 vnworthi to kyngis fairnesse shal stonde
 in place of hym, and in fewe daies he
 shal be broken to gydre, not in wode-
 21 nesse, nether in batel. And a dispisid
 man shal stonde in his place, and kyngus
 honour shal not be 3ouen to hym; and
 he shal cum priuely, and shal weelde the
 22 rewme in fraude doynge. And armys of
 theⁿ fiztyng shuln be ouercommen of his
 face, and shuln be broken to gydre, more
 23 ouer and the duyke of pees. And afir

thousyndis, but he schal not haue the
 maistrie. For the kyng of the north schal¹³
 turne, and schal make redi a multitude,
 myche more than bifore; and in the ende
 of tymes and of 3eeris he schal come hast-
 ynge with a ful greet oost, and with ful
 many richessis. And in tho tymes many¹⁴
 men schulen rise togidere azeins the kyng
 of the south; and the sones of trespassouris
 of thi puple schulen be enhaunsid, that
 thei fille the visioun, and thei schulen falle
 down. And the kyng of the north schal¹⁵
 come, and schal bere togidere erthe, he^t
 schal take strongeste citees; and the armes
 of the south schulen not susteyne. And the
 chosun men therof schulen rise togidere,
 to a3enstonde, and strengthe schal not be.
 And he schal come on hym, and schal do¹⁶
 bi his wille; and noon schal be, that schal
 stonde a3ens his face. And he schal stonde
 in the noble lond, and it schal be wastid
 in his hond. And he schal sette his face,¹⁷
 that he come to holde al the rewme of
 him, and he schal do rȳtful thingis with
 hym. And he schal 3yue to hym the dou3-
 ter of wymmen, to distrie hym; and it
 schal not stonde, and it schal not be his.
 And he schal turne his face to ilis, and he¹⁸
 schal take many *ilis*. And he schal make
 ceesse the prince of his schenscipe, and
 his schenscipe schal turne in to hym.
 And he schal turne his face to the lord-¹⁹
 schip of his loond, and he schal snapere,
 and falle down, and he schal not be
 foundun. And the vilest and vnworthi²⁰
 to the kyngis onour schal stonde in the
 place of hym, and in fewe daies he schal
 be al to-brokun, not in woodnesse, nether
 in batel. And a dispisid man schal stonde²¹
 in the place of hym, and the onour of a
 kyng schal not be 3ouun to hym; and he
 schal come priuely, and he schal gete the
 rewme bi gile. And the armes of the²²
 fiztere schulen be ouercomun of his face,
 and schulen be al to-brokun, ferthermore
 and the duyke of boond of pees. And after²³

^h Om. *G pr. m. K pr. m.* ⁱ the southe *G sec. m.* ⁱⁱ thei shulen *A.* ^j Om. *K pr. m.* ^k strengthid *A.*
^l Om. *AGH.* ^{ll} susteine him *G sec. m.* ^m on *AGHK pr. m.* ⁿ Om. *A.*

^t and he *v sec. m.*

frendship with hym, he shal do gyle. And he shal stize vp, and ouercume lital peple; and he shal entre plenteuous and grete citees, and shal do whiche thingis the fadris of hym diden not, and fadris of fadris of hym. He shal scaterere raueyns, and prayes, and ricchessis of hem, and he shal bygyune, *or go yn*, counseile azeinus saddist thouztis, and this thing vn to tyme. And the strengthe of hym shal be stirid, and the herte of hym, azeinus the kyng of south in grete oost. And the kyng of south shal be terrid to bateil with manye helpis, and stronge ful myche; and thei shuln not stonde, for thei shuln go in to counseilis azeinus hym. And thei etynge breede with hym shuln breke hym to gydre; and his oost shal be oppressid, and his slayn men ful manye shuln falle. And the herte of two kyngus shal be, that thei do yuel, and at oo bord thei shuln speke lesyng, and thei shul not profite; for 3it the eende in to other tyme. And he shal turne azein to^o his lond with manye ricchessis, and his herte azeinus the holy testament, and he shal do, and shal turne azein ⁱⁿ toⁿ his lond. In tyme ordeynyd he shal cum azein, and shal cum to the south, and the last shal not be lijc to the former. And grete shippis, and Romayns, shal cum vpon hymⁿ, and he shal be smytten. And he shal turne azein, and be wrothe azeinus the testament of the sayntuarie, and shal do. And he shal turne azein, and shal thinke azeinus hem that forsoken the testament of sayntuarye^r. And the armes of hym shuln stonde, and shuln defoule the sayntuarie of strengthe, and shuln take away the contynuel sacrifice, and shuln 3eue abominacioun in to desolacioun. And vnpytous men shuln feyne gylfully a testament; forsothe the peple witynge her God shal weelde, and do. And tauzt men in peple shuln teche ful

frenschipe with hym, he schal do gyle. And he schal stie, and he^u schal ouercome with lital puple; and he schal entre in to grete and riche citees, and he schal do thingis which hise fadris and the fadris of hise fadris diden not. He schal distrie the raueyns, and prei, and richessis of hem, and azens most stidfast thouztis he schal take counsel, and this ^{vn} to^v a tyme. And the strengthe of hym, and the herte of hym schal be stirid azens the kyng of the south with a greet oost. And the king of the south schal be stirid to batel with many helpis and ful stronge; and thei schulen not stonde, for thei schulen take counsels azens hym. And thei that eeten breed with hym schulen al to-breke hym; and his oost schal be oppressid, and ful many men of hise schulen be slayn, and falle doun. And the herte of twei kyngis schal be, that thei do yuel, and at o boord thei schulen speke leesyng, and thei schulen not profite; for 3it the ende *schal be* in to an other tyme. And he schal turne azen in to his lond with many richessis, and his herte *schal be* azens the hooli testament, and he schal do, and schal turne azen in to his lond. In tyme ordeyned he schal turne azen, and schal come to the south, and the laste schal not^w be lijk the formere. And schippis with three or dris of ooris, and Romayns, schulen come on hym, and he schal be smytun. And he schal turne azen, and schal haue indignacioun azens the testament of seyntuarie, and he schal do. And he schal turne azen, and he schal thenke azens hem that forsoken the testament of seyntuarie. And armes of hym schulen stonde, and schulen defoule the seyntuarie^x, and schulen take awei the contynuel sacrifice, and schulen 3yue abhomynacioun in to desolacioun. And wickid men schulen feyne testament gilefuli; but the puple that knowith her God schal holde, and do. And tauzt men

^o in to AGH. P in GH. q Om. A. r the seyntuarie AG.

^u Om. CEFIMNQRSU.
^x of strengthe K marg.

^v til to CEFGHKMNQRSUX.

^w Om. A *pr. m.* CEFGHIMNQRS *pr. m.* U *pr. m.* X.

manye, and shuln falle in swerd, and in
 flawme, and in caitiftee, and in to rauyn
 34 of days. And whanne thei shuln falle
 to gidre, thei shuln be reysid vp with
 litil help; and ful many shuln be applied,
 35 *or putt to*, to hem gylfully. And of
 lerned men shuln falle, that thei be
 wellyd to gydre, and be chosen, and be
 maad whijt unto the tyme determynyd;
 36 for 3it an other tyme shal be. And the
 kyng shal do after his wille, and shal be
 reysid vp, and magnyfiyd a3einus eche
 god, and a3eines God of goddis he shal
 speke great thingus; and he shal be
 dressid, til wrath be fulfillid. Forsothe
 37 diffinicioun, *or dome*, is fully don. And
 he shal not rette the God of his fadris,
 and he shal be in coueityngis of wym-
 men, nether he shal recke eny of goddis,
 for a3einus alle thingus he shal ryse to
 38 gydre. Forsothe he shal wirshipe god of
 Maosym in his place, and he shal ho-
 noure god, whom his fadris knewen not,
 in gold, and syluer, and precious stoon,
 39 and precious thingus. And he shal do
 that he make stronge Maosym, with an
 alien god whom he kewe not. And he
 shal multiplie glorie, and shal 3eue to
 hem power in many thingus, and he shal
 40 departe erth at his wille. And in tyme
 sett^s the kyng of south^t shal fi3t a3einus

in the puple schulen teche ful many men,
 and schulen falle in swerd, and in flawme,
 and in to^v caitifte, and in to raueyn of
 daies. And whanne thei han feld^z doun, 34
 thei schulen be reysid bi a litil help; and
 ful many men schulen be applied to hym^a
 gilefuli. And of lerud men schulen falle, 35
 that thei be wellid togidere, and be chosun,
 and be maad whijt til to a^b tyme deter-
 myned; for 3it another tyme schal be.
 And the kyng* schal do bi his wille, and 36
 he schal be reysid, and magnified a3ens ech
 god, and a3ens God of goddis he schal
 speke grete thingis; and he schal be dressid,
 til wrathfulnesse be fillid. For the deter-
 mynyge is perfitli maad. And he^c schal 37
 not arette the God of hise fadris, and he
 schal be in the coueitisis^d of wymmen, and
 he schal not charge ony of goddis, for he
 schal rise a3ens alle thingis. Forsothe he 38
 schal onoure god of Maosym in his place,
 and he schal worschipe god, whom hise
 fadris knewen not, with gold, and siluer,
 and preciose stoon, and preciose thingis.
 And he schal do that he make strong 39
 Moosym, with the alien god which he
 knew. And he schal multiplie glorie, and
 schal 3yue power to hem in many thingis,
 and schal departe the lond at his wille.
 And in the tyme determyned the kyng of 40
 the south schal fi3te a3ens hym, and the

* *And the king;* that is, Anticrist. *schal do bi his wille;* for his malice schal be brouzt to effect. These thingis ben seid of Antiok oneli, as he was figure of Anticrist, for these thingis ben not vere [verefied QU] of Antiok to the lettre, but oneli of Anticrist. *reysid and magnified a3enus ech god;* as Poul seith in [the Q] ij. Pistle to Tess. ij. c°. Anticrist is enhaunsid aboue al thing which is seid God, ether which is worschipped, and schewith him silf as if he is God. And therfor this lettre mai not be ex-

powned no but of Anticrist, for whi Antiok reyside not him silf a3enus ech god, but he worschipped the idol of Jouys, and settide it in the temple of Jerusalem, and induside Jewis to the worschipping therof, as myche as he myzte, as it is red in i. book and ij. book of Machabeus. *and a3enus God of goddis he schal speke grete thingis;* for Anticrist schal speke dispisingis and blasfemyngis [blasfemies QU] a3enus God of heuene, for he schal schewe him silf as if he is God. *he schal be dressid;* for his malice schal be brouzt to his purpos, for he schal sitte in the temple as if he is God, but not longe, for it sueth *til wrathfulnesse of God be fillid* on him, whanne bi Goddis vertu he schal die sudenli, as seintis seien, and the postle seith in lj. Pistle to Tess. ij. c°. The Lord Jhesu bi the spirit of his mouth schal sle Anticrist. *the determynyng, etc.;* as if he seide, it is determyned so in the biforknowing of God, and therfor it is so certeyn of tyme to comyng, as if he [it QU] were now doon of tyme passid. *not arette the God of hise fadris;* for Anticrist schal be born of Jewis, ether of Cristen men, that worschipe God of heuene, and Anticrist schal do awei his worschipping, and mystake to him silf. *and he schal be in the coueitisis of wymmen;* for thou3 Anticrist feyne chastite with outforth, to disseyue lij3liere othere men, netheles he schal not be chast verili, for he schal be ful of [al QU] malice, and so he schal be leccherouse, and therfor he is signefied bi the beeste stiynge fro the see, in xvij. c°. of Apocalips. In the beeste is signefied fleisly iulynesse, ether leccherie, and therfor the filosofore in j. book of Etikis clepith fleisli liyf, ether lustful liyf, beestli liyf. *he schal not charge ony of goddis;* this is opynli soth of Anticrist, and fals of Antiok. *for he schal rise a3enus alle thingis;* that is, a3enus God and men; for Anticrist schal rise a3enus alle men, in makinge hem suget to him silf, and a3enus God, in mystakinge to himsilf the worschipping [worschipe U] of God. *onoure god Maosym;* Maosym is interpretid strong hold, ether help; the priuat fend of Anticrist schal be clepid thus, for he schal haue of him strong hold and help; ether in other maner strong hold is seid a place that schal be bildid of Anticrist, where he schal worschipe pruyli thilke fend. *and he schal worschipe god, etc.;* this word *and* is set here for this word *that* is, *whom hise fadris knewen not;* that is, Jewis ether Cristen men, of whiche Anticrist schal come. *with gold and siluer, etc.;* for in that [this U] place Anticrist schal sette preciose richessis, as in a place most priuy, and most stronge. *he schal do;* this thing that is seid. *that he make strong Maosym;* that is, thilke place where he schal worschipe the fend priuyli; therfor he seith, *with the alien god which he knew,* bi homelynesse, and couenauntis maad with him, for he schal haue a couenaunt with that fend, priuat ether special to him silf, which fend owth to be alien fro ech man. *he schal multiplie glorie;* to men obeiyng to him, in enhaunsing hem; for he schal enhaunse yuele men, that schulen obeie to him, and he schal pursue goode men, that schulen a3enstonde him. *power in many thingis;* he seith not in alle thingis, for he schal not make ony man euene with him silf. *departe the lond at his wille;* that is, for his wille, to hise homeli men. *in tyme determyned;* of God, that bifor seith and ordeyneth thingis to comyng. *the king of the south;* that is, [of QU] Egypt. *and the kyng of the north;* that is, Anticrist, signefied here bi Antiok, that was the

^s bifore sett G sec. m. ^t the south G sec. m.

^y Om. κ pr. m. ^z falle r. ^a hem u. ^b Om. i. ^c Om. n. ^d coueitise A.

hym, and the kyng of the north as a tempest shal cum azeinus hym, in chaaris, and horsmen, and grete nauee. And he shal entre londis, and shal breke to gydre; and shal passe by, and shal entre in to glorious lond, and many shuln falle. Forsothe these aloone shuln be saued fro the hond of hym, Edom, and Moab, and of the princis of the sonys of Amon. And he shal sende his hond in to londis, and the lond of Egypt shal not scape. And he shal be lord of tresours of gold, and syluer, and in alle precious thingis of Egypt; and he shal passe by Libie and Ethiopie. And fame shal truble hym fro eest and north; and he shal cum in grete multitude, for to breke to gydre, and slea ful manye. And he shal sette his tabernacle fro Feduo, bitwixe seese, vpon a noble hille and holy; and he shal cum vnto the hee; therof, and no man shal help hym.

CAP. XII.

1 Forsothe in that tyme Myzhel shal rijse, the grete prince, that stondith for sonys of thi peple. And tyme shal cum, what maner was not, fro that sithen folkis bygunen for to be, vn to that tyme. And in that tyme thi peple shal be saued, eche that shuln be founden 2 wrijten in the boke of lijf. And manye of these that slepten in dust of erthe, shuln wake out, other in to euerlastinge lyf, and othere in to shenship, that thei 3 se euermore. Forsothe thei that shuln be tauzt men, *or wijse*, shuln shyne as schynyng of the firmament, and thei that lernen, *or enfourmen*, manye to rijtwijsnesse, as sterris in to euerlastyngnessis. 4 Forsothe thou, Danyel, close the wordis, and seale the boke, vn to the tyme or-

kyng of the north schal come as a tempest azens hym, in charis, and with^e knyztis, and in greet nauei. And he schal entre 41 in to londis, and schal defoule *hem^f*; and he schal passe^g, and schal entre in to the glorious lond, and many schulen falle. Forsothe these *londis* aloone schulen be sauyd fro his hond, Edom, and Moab, and princes of the sones of Amon. And he 42 schal sende his hond in to londis, and the lond of Egypt schal not ascape. And he 43 schal be lord of tresouris of gold, and of siluer, and in alle preciose thingis of Egypt; also he schal passe bi Libie and Ethiopie. And fame fro the eest and fro 44 the north schal disturbe hym; and he schal come with a greet multitude, to al to-breke, and to sle ful many men. And he schal 45 sette his tabernacle in Apheduo, bitwixe the sees, on the noble hil and hooli; and he schal come til to the heizthe therof, and no man schal helpe hym.

CAP. XII.

Forsothe in that tyme Mizhel, the greet 1 prince, schal rise, that stondith for the sones of thi puple. And tyne schal come, what maner tyme was not, fro that *tyme^h* fro which folkis bigunnen to be, 'vn to that tyme. And in that tyme thi puple schal be saued, ech that is foundun writun in the book of life. And many of hem 2 that slepen in the dust of erthe, schulen awake fulli, sunme in to euerlastyng lijf, and othere in to schenschipe, that thei se euere. Forsothe thei that ben tauzt, schu- 3 len schyne as the schynyng of the firmament, and thei that techen many men to rijtfulness, *schulen schyne* as sterris in to euerlastyng euerlastyngnessis. But 4 thou, Danyel, close the wordis, and aseale the book, til to the^l tyme ordeyned; ful

figure of Anticrist. *entre in to londis, and schal defoule*; for the king of Egypt schal be oon of the firste defoulid of Anticrist. *in to the glorious lond*; that is, Judee, which is seid glorious, for myraclis doon there of God, and for the werkis of oure helthe maad there bi Crist. *and many schulen falle*; that is, many londis, and citees, and folkis schulen be suget to Anticrist. *these aloone, etc.; Edom and Moab, etc.*; this schal be doon bi Goddis mersi, for hooli men schulen haue there sum refuyt in the tyme of Anticrist; and this schal be doon for feeble men, that dursten not put bemsilf forth azens Anticrist. *sende his hond into londis*; for whi Anticrist schal sende messangeris in to londis, where he schal not come in his owne persooene. *the lond of Egypt schal not ascape*; for it schal be of the firste londis suget to Anticrist. *bi Libie and Ethiopie*; for also these twei rewmes schulen be suget to Anticrist. *and fame, etc.*; for whi the fame of hooli men, that nylen obeie to Anticrist, schal disturbe him, ether in hap the fame of summe feithful kyngis, that wolen ajenstonde him. *come with a*

greet multitude; for he schal haue a ful greet oost. *sle ful many men*; that is, alle men that nylen obeie to him. *in Apheduo*; that is, Emaws, as Jerom seith, which place is bitwixe the deed see and the see of myddil erthe. *on the noble hil and hooli*; that is, the hil of Olyuete, ether Sion; for whanne Anticrist schal sette his tabernacle in Emaws, he schal sette it in a maner on the hil of Olyuete, ether on the hil of Sion, that ben ny; hillis, and ben fer oneli bi a myle, for the hilli places of Jerusalem bigunnen at Emaws. *and he schal come til to the heizthe therof*; for Anticrist schal come in to the hil of Sion, in the place where the temple was, that he sitte there, and be worschipid, as if he be God, as Poul seith; also he schal come til to the cop of the hil of Olyuete, fro whennus Crist stiede in to heuene, as if he schal stie fro thennus an hiz bi the vertu of the fend beringe him. *and no man schal helpe him*; for he schal be slayn there sudenli, bi Goddis vertu, as Poul seith in ij. Pistle to Tess. ij. c^o. *Lire here. cqv.*

^s Om. AGH.

^e in CEF GHIKMN PQRSUX. ^f Om. CEF GHIKMN PQRSUX. ^g passe forth RU *sec. m.* ^h Om. CEF GHI *pr. m.* KMN PQRSUX. ⁱ til to a *pr. m.* CEF GHI MN PQRSUX. ^l Om. AC *sec. m.* EF GHIK MN PQRSU.

deynyd; ful manye shuln passe, and science manyfold shal be. And Y, Danyel, saw³, and loo! as two other stoden; oon stode on this syde, vpon the ryuere of floode, and an other on that syde, on the tother part of the floode. And I sayde to the man, that was clothid with lynnun, whiche stode vpon the watris of the floode, Hou longe the eende of these merueylis? And Y herde the man, that was clothid in lynnun, whiche stode vpon watris of the floode, whann he hadde reyside vp his ri³t^t and left half in to heuen, and swore by the lyuyng in to with outen eende, For in to tyme, and tymys, and the half of tyme. And whan scater yng abroad of the lond of holy people shal be fulfillid, alle these thingus shuln be eendid. And Y herde, and vndirstode not; and saide, My lord, what shal be after these thingus? And he saith, Go thou, Danyel, for the wordis ben closid and sealid, vn to tyme^u ordeynyd. Thei shuln be chosen, and be maad whijt, and as fijr many shuln be proued, and vnpytous men shuln do vnpytously, nether alle vnpitouse men shuln vndirstonde; forsothe tau³t men shuln vndirstonde. And fro tyme in whiche contynuel sacrifice shal be don away, and abomynacioun in to desolacioun shal be sett, days a thousand two hundrid and nynty. Blessid is^v he, that abydith, and fully cummeth, vn to days a^w thousand thre hundrid and thritty and fyue. For-

many men schulen passe, and kunnyng schal be many fold. And Y, Danyel, si³,⁵ and lo! as tweyne othere men stood^m; oon stood on this side, on the brenk of the flood, and another on that side, on the totherⁿ part of the flood. And Y seide⁶ to the man, that was clothid in lynnun clothis, that stood on the watris of the flood, Hou long schal be the eende of these merueils? And Y herde the man, that⁷ was clothid in lynnun clothis, that stood on the watris of the flood, whanne he hadde reisid his ri³thond and lefthond to heuene, and hadde sworun by hym that lyueth with outen ende, For in to a^o tyme, and tymes, and the half of tyme. And whanne the scater yng of the hood of the hooli puple is fillid, alle these thingis schulen be fillid. And Y herde, and vndurstood not; and Y^p seide, My lord, what schal be aftir these thingis? And he⁹ seide, Go thou, Danyel, for the wordis ben closid and aseelid, til to the tyme determyued. Many men schulen be chosun,¹⁰ and schulen be maad whijt, and schulen be preued as fier, and wickid men schulen do wickidli, nether alle wickid men schulen vndurstonde; certis tau³t men schulen vndurstonde. And fro the tyme¹¹ whanne contynuel sacrifice is takun awei*, and abhomynacioun is set in to discourte, schulen be a thousynde daies two hundrid and nynti. He is blessid, that¹² abideth, and cometh fulli, til^q a thousynde daies thre hundrid and fyue and thritti.

* from the tyme whanne the contynuel sacrifice is takun awei, etc.; that is, from the tyme in which the sacrament of the auter schal ceesse to be hulewid solemneli. and abhomynacioun is set in to discourte; that is, Anticrist is schewid to men for to be worshipid; fro that tyme schulen be a thousynde daies ij. hundrid and nynti, that maken thre zeer and a half, with xij. daies, for o zeer hath thre hundrid daies and lxx.; therfor thus it is open, that thre zeer and an half of the persecucioun of Anticrist schulen not be bigunun fro that tyme in which he schal schewe himself, to [and qu] drawe summen to him, but fro that tyme whanne he schal be of so greet power, that he schal schewe him to men, for to be worshipid, and whanne feithful men schulen not be hardi to make the sacrament of the auter openli, for the drede of him. til a thousynde daies ij. hundrid and

xxxv.; here to the noubre biforgoinge ben addid xlv. daies that schulen be 3ounn of God, aftir the deth of Anticrist, bifor the doom, that thel that ben disseyued in the persecucioun of Anticrist, moun do penance; and therfor Danyel seith, he is blessid that cometh fulli til to a thousynde daies ij. hundrid and xxxv.; that is, he is blessid, that schal stonde in the persecucioun of Anticrist, that schal dure bi thre zeere and an half, and jit schal lyue ouer this bi xlv. daies; for if he is not disseyued bi Anticrist, he schal be crowned as a perfit man, and if he was disseyued, he mai do penance in tho xlv. daies suyng the deth of Anticrist; for thanne his falsnesse schal be open to alle men, and his power schal be takun awei. Thou³ this sei yng is comyn ynow, netheles it is not had herbi, that the comyng of Crist to the doom schal be anon aftir xlv. naturel daies, to be rikenyd fro the deth of Anticrist, for it is not determynd certeynli that tho xlv. daies ben vsual, ether custumable daies, ether daies of zeeris, bi that word of Ezechiel in [the Q] iij. c°. Y 3af to thee a dai for a zeer; and thou³ it were determynd of vsual daies, netheles it is not determynd that the comyng to the doom is anon aftir tho; rather it semeth, that more space of tyme schal come bitwixe, bi this that Crist seith, in xxiiij. c°. of Matheu, As in the daies of Noe men weren etinge and drinkinge, weddinge and 3uyng to weddinge, til to that dai wherinne Noe entride in to the schip, and thei knewen not, til the greet flood cam, and took awei alle men, so schal be the comyng of mannus sone. And summe Cristen doctours referren this to the tyme that schal be bitwixe the deth of Anticrist, and the dai of doom, but sich pees and sikirnesse, in which feestis and weddingis ben void, semen not to be of so litil tyme, as of xlv. daies, and most if this were determynd of vsual daies; and this Y seide fulliere in xxxix. c°. of Ezechiel. Bi thingis seid here, the falsnesse of Jewis is opyn, that seien, that here is set the tyme for which thei owen to abide Messias, ether Sauyur to comyng, and as thei seien, a dai is takun here for a zeer, so that thei owen to abide bi a thousynde ij. hundrid and xxxv. zeer, in bigynnyng the rikenyng of these zeeris, fro the tyme wherinne the idol was set in the temple; but an argument ether pref is maad 3enus this sei yng, for ether the setting of idol is takun of hem of the idol set in the tyme of Antiok Epifanes, and this must be seid bi tho Jewis that expownen of Antiok thingis bifor seid in this chapitre, and thanne the falsnesse of hem aperith opynli, for fro that tyme til now ben passid more than a thousynde and iij. hundrid zeer, and netheles thei han not 3it Messias, as thei seien; ether it is takun of the idol set bi the emperour of Rome, aftir the distriyng maad bi Titus, and thanoe it bihoueth, that thingis biforseid in this chapitre weren expownd of the emperour of Rome; but this mai not be, for that that is seid, And he schal not charge ony of goddis, etc. mai not be expownd of him, for whi Romayns worschipiden [the qu] goddis of alle

t ri³t side A sec. m. u the tyme A. v Om. G. w of a G sec. m.

m stoden is. n oother I. o Om. I. p Om. I. q to 1.

sothe go thou to determynd^x; and thou shalt reste azein, and shalt stonde in thi sort, *or part*, in the eende of daies.

Hidre to we reeden Danyel in Ebru; other thingis that suen, til in to the eende of the boke, ben translatid of the making of Theodosyon.

CAP. XIII.

1 A man was in Babiloyne, and the name
2 of hym Joachym. And he toke a wijf,
3 Susanne by name, the douzter of Elchie,
4 ful faire, and dreeding the Lord. Forsothe
5 the fadir and modir of hir, when
6 thei weren iust, lerneden her douzter
7 after the lawe of Moyses. Forsothe Joa-
8 chym was ful riche, and to hym was
9 a gardyne ny3 to his hous; and Jewis
10 camen to gidre to hym, for that he was
11 more honourable of alle. And two olde
12 domesmen ben ordeynynd in that 3eer, of
13 whiche the Lord spac, for wickidnesse
14 wente out of Babyloyn, of the eldre
15 iugis whiche weren seen for to rewle the
16 peple. These ofte hauntiden the hous of
17 Joachym; and alle that hadden domis
18 camen to hem. Forsothe whenn the pe-
19 ple turnyde azein after mydday, Susanne
20 entride, and walkide in the gardyne of
21 hir husbond. And the eldre men sawen
22 hir eche day entrynge, and walkinge; and
23 thei brennyden 'in the^w coueitise of hir.
24 And thei turnyden away her witt, and
25 bowiden away her eezen, that thei shul-
26 den not see heuen, nether shulde haue
27 mynde of iust domys. Forsothe bothe
28 weren woundid in loue of hir, nether
29 shewiden to hem self her sorewe; for-
30 sothe thei shameden for to shewe to hem
31 self her coueitise, willynge for to ligge
32 with hir. And thei aspieden eche day
33 bysilier for to see hir. And the tother
34 saide to the tother, Go we home, for oure
35 of mete is. And thei gon out, departiden

But go thou, Danyel, to the tyme deter-¹³ myned; and thou schalt reste, and stonde
in thi part, in the eende of daies.

*Hidir to we reden Daniel in Ebreu
book; othere thingis that suen, til to^r the
eende, ben translatid out of 'the transla-
cionn of^s Theodosion^t.*

CAP. XIII.

1 A^t man was in Babiloyne, and his name 1
was Joachim. And he took a wijf, Su-²
sanne bi name, the douzter of Helchie, a
woman ful fair, and dredynge the Lord.
Forsothe hir fadir and modir, whanne thei³
weren rijtful, tauzten her douzter* bi^u
the lawe of Moyses. Sotheli Joachim was⁴
ful riche, and he^v hadde a gardyn ni3 his
hous; and the Jewis camen to hym, for he
was the moost worschipful of alle. And⁵
tweyne elde men weren ordeynynd iugis^w
in that 3eer, of whiche the Lord spac, that
wickidnesse 3ede out of Babiloyne, of the
eldere iugis^x that semeden to gouerne the
puple. These iugis^y vsiden oft^y the hous⁶
of Joachym; and alle men that hadden
domes camen to hem. Forsothe whanne⁷
the puple hadde turned azen after myddai,
Susanne entride, and walkide in the gar-
dyn of hir hoseboude. And the eldre men⁸
sizen hir entrynge ech dai, and walkynge;
and thei brenten out in to 'the coueitise^z
of hir. And thei turneden awei her wit,⁹
and bowiden doun her izen, that thei sizen
not heuene, nether bithouzten on iust domes.
Sotheli bothe weren woundid bi the loue¹⁰
of hir, and thei schewiden not her sorewe
to^a hem silf togidere; for thei weren¹¹
aschamed to schewe to hem silf her co-
ueitise^b, willynge to ligge fleischli bi hir.
And thei aspieden ech dai more bisili to¹²
se^c hir. And oon seide to the tothir, Go we¹³
hoom, for the our of mete is. And thei
3eden out, and departiden fro hem silf.
And whanne thei hadden turned azen,¹⁴

folkis. Also it
is open bi this,
that the waking
of sleperis in
the dust of
erthe, of which
it is seid in the
bigginnyng of
this chapitre,
schal be vndur-
standun of the
veri rising azen
in the eende of
the world, and
it is not takun
for the going
out of caues in
the tyme of Ma-
chabeis, as the
fals Porfirie
seith, for Da-
nyel roos not
in thanne in this
maner. Lire
here. cqu.

* tauzten her
doutir, etc.;
here fadris and
modris ben
monestid to
teche bi the
lawe of God,
not oneli her
sones, but also
her douztris.
The Glos here.
cqu.

^x the determynd tyme G sec. m. ^w in to AG.

^r in to v. ^s Om. 1. ^t Theodosion, and seith thus. F. ^{tt} Here bigynneth a pistle of holy Susanne.
In tho daies ag. ^u Om. g. ^v Om. g. ^w to be iugis g. ^x Jewis g. ^y Om. g. ^z concupiscence,
ether coueitise 1. ^a bi g. ^b concupiscence 1. ^c aspig g.

14 fro hem self. And whann thei hadden
departid, thei camen in to oon; and thei
axinge cause eche of other, knowlechiden
her coueitise. And thann in comoun
thei ordeyneden tyme, whann thei mizten
15 fynde hir aloone. Forsothe it is don, whanne
thei aspieden a couenable day, sche en-
tride sum tyme, as zisterday and three
days gon, with two damisels aloone, and
wolde be washen in the gardyne; sothely
16 heete was. And no man was there, out
taken two olde men hid, byholdyng hir.
17 And she saide to the maydens, Brenge
ze to me oyle, and sope, *or oynement*;
and shitte ze the doris of the gardyne,
18 that Y be washen. And thei diden as
she comaundide; and thei closiden the
doris of the gardeyn, and wenten out by
a postern, for to brenge whiche thingus
she bad. And she wiste not olde men for
19 to be hid with yn forth. Sothely when
the damysels weren gon out, the two
olde men rysen, and runnen to hir, and
20 saiden, Loo! doris of the gardyne ben
closid, and no man seeth vs, and we ben
in coueitise of thee. Wherefore accorde to
21 vs, and be ioyned with vs. That zif thou
wilt not, we shuln saye witnessyng azeinus
thee, that a zung man was with thee,
and for this cause thou sentist out the^x
22 damysels fro thee. And Susanne inward-
ly sorewide, and saith, Anguyshis ben to
me on eche syde; forsothe zif Y shal do
this thing, deth is to me; sothely zif Y
shal not do, Y shal not ascape zoure
23 hondis. Bot bettir it is to me for to falle
with outen werk in to zoure hondis, than
24 for to synne in the sizt of the Lord. And
Susanne criede with a grete voice, for-
sothe and the olde men crieden azeinus
25 hir. Sothely the ton ran, and opnyde
26 the dore of the gardeyn. Forsothe ser-
uauntes of the hous fellen yn by the
posterne, whan thei herden cry in the
27 gardeyne, for to see what it was. For-

thei camen in to o place; and thei axiden
ech of othere the cause, and thei know-
lechiden her coueitise. And thanne in
comyn thei ordeyneden a tyme, whanne
thei mizten fynde hir aloone. Forsothe it
15 was doon, whanne thei aspieden a couen-
able dai, sche entride sumtyme, as zistir-
dai and the thridde dai ago, with twei
damysels aloone, and wolde be waischun^d
in the gardyn; for whi heete was. And¹⁶
no man was there^e, outakun tweyne^f elde
men hid^g, biholdyng hir. Therfor sche¹⁷
saide to the damysels, Brenge ze to me
oile, and oynementis; and close ze^h the
doris of the gardyn, that Y be waischun.
And thei diden as sche¹⁸ hadde comaundidⁱ; and
thei closiden the doris of the gardyn,
and zeden out bi a posterne, to brenge tho
thingis that sche hadde comaundid. And
thei wisten not, that the elde^j men weren
hid with ynne. Sotheli whanne the da-¹⁹
mysels weren gon out, tweyne elde men
risiden, and runnen to hir, and seiden, Lo!²⁰
the doris of the gardyn ben closid, and no
man seeth vs, and we ben in^k the coueitise^k
of thee. Wherefor assente thou to vs, and be
thou meddlid with vs. That^l if thou wolt²¹
not, we schulen seie witnessyng azens
thee, that a zong man was with thee, and
for this cause thou sentist out the dame-
sels fro thee. And Susanne inwardli²²
sorewide, and seide, Angwischis ben to me
on ech side; for if Y do this, deth is to
me; forsothe if Y do not, Y schal not
ascape zoure hondis. But it is betere^m
²³ for me to falle in to zoure hondis without
werk, than to do synne in the sizt of
the Lord. And Susanne criede²⁴ an hiⁿ
with greet vois, but also the elde men cri-
eden azens hir. Forsothe oon ran, and²⁵
openede the door of the gardyn. Sotheli²⁶
whanne the seruauntis of the hous hadden
herd the cry in the gardyn, thei fellen in
bi the posterne, to se what it was. But²⁷
after that the^o elde men spaken, the ser-

x thi κ.

^d waischid C F G H K M N P Q R S U X.
^f the two g. ^g yhid i. ^h Om. g.

^e ther was not ony man i. ony man was not C E F G H I M N P Q R S U X g.
ⁱ comaunde g. ^j eldere g. ^k concupiscence i. ^l And g.
^m more betere g. ⁿ Om. g. ^o Forsothe g. ^p these g.

sothe after that the olde men spaken, the seruauntis shamyden gretely, for siche word was neuer herd of Susanne. ²⁸ And the morewe day is maad. And whanne the peple cam to hir husbond Joachym, and the two prestis camen ful of yuel thouzt azeinus Susaune, for to ²⁹ slea hir. And thei seiden byfore alle the peple, Sende ze to Susanne, douzter of Elchie, wyf of Joachym. And anoon thei ³⁰ senten. And she came with fadir, and modir, and sonnys, and alle hir cosyns. ³¹ Forsothe Susaune was ful delicate, and ³² faire of fourme, *'or shap'*. And the ylke wickid men comaundeden, that she shulde be vnkeuered, sothely she was hillid; that or so thei weren fulfillid with fairnesse of ³³ hir. Therefore hern^z wepten, and alle ³⁴ that knewen hir. Sotheli two prestis rijsyng to gydre in mydil of the peple, puttiden hir hondis vpon the hed of hir. ³⁵ Whiche wepyng byhelde to heuen, forsothe the hert of hir was hauynge trist ³⁶ in the Lord. And the prestis saiden, Whann we walkiden aloon in the gardeyn, she this came yn with two maydens damesels; and closide the dore of the gardeyn, and lefte the damysels. And a zung man, that was hid, came to hir, and dide ³⁸ lechorie with hir. Forsothe we, whanne we weren in a corner of the gardeyn, seeynge wickidnesse^a, runnen to hem, and we sawen hem for to be mengid to gidre. ³⁹ And sothely we mizten not cacche hym, for he was strengre than we; and the ⁴⁰ doris opnyd, he lepte out. Sothely when we hadden cauzt this^b, we axiden, who was that zunge man; and she wolde not shewe to vs. Of this thing we ben witnessis. The multitude byleeuyde to hem, as to eldre men of the peple and iugis, ⁴² and condempnyden hir to deth. Forsothe Susanne criede with grete voice, and saide, Lord God euerlastinge, that art knower of hid thingis, that hast

uauntis weren aschamed gretly, for neuer was siche a word seid of Susanne. And the morew dai was maad. And whanne ²⁸ the puple was comyn to Joachym, hir hosebonde, also the twei prestis fulle of wickid thouzte^q camen azens Susanne, for to sle hir. And thei seiden hifor al the ²⁹ puple, Sende ze to Susanne, the douzter of Helchie, the wijf of Joachym. And anoon thei senten. And sche cam with ³⁰ hir fadir, and modir, and children, and alle kynesmen. Certis^r Susanne was ful ³¹ delicat^s, and fair of schap. And tho^t ³² wickid men comaundiden, that sche schulde be vnhilid, for sche was kyuered; that nameli so thei schuldun be fillid of hir fairnesse. Therfor hir *kynesmen* wepten, ³³ and alle that knewen hir. Forsothe the ³⁴ twei prestis risiden togidere in the myddis of the puple, and settiden^u her hondis on the heed of hir. And sche wepte, and bi- ³⁵ helde to heuene, and^v hir herte hadde trist in the Lord. And the prestis seiden, ³⁶ Whanne we walkiden aloone in the gardyn, this^w *Susanne*^x entride with twei damesels; and sche closide the dore of the gardyn, and lefte the damesels. And a ³⁷ zong man, that was hid, cam to hir, and lai bi hir. Certis whanne we weren in a ³⁸ corner of the gardyn, we^y sien the wickidnesse, and runnen to hem, and we sien hem meddlid togidere. And sotheli we ³⁹ myzten not take hym, for he was strongere than we; and whanne he hadde opened the doris, he skippide out. But whanne ⁴⁰ we hadde take this *womman*, we axiden, who was the zonge man; and sche nolde^z schewe to vs. Of^a this thing we ben witnessis. The multitude bileuede to hem, ⁴¹ as to the eldre men and iugis of the puple, and condempneden hir to deth^b. For- ⁴² sothe Susanne criede loud with greet vois, and seide, Lord God, without bigynnyng and ende, that^c art knowere of hid thingis, that knowist alle thingis bifore that tho^d

^y Om. AK sec. m. ^z hern neeze frendis G sec. m. ^a the wickidnesse G sec. m. ^b hir this A.

^q thouztis g. ^r And certis i. ^s delicat, *ethir tendir* CEFHIIKMNPRUXYG. *tendir, ethir delicat* s. ^t the g. ^u setten g. ^v for u. ^w sche this i. ^x Om. i. ^y and we g. ^z wolde not i. ^a And of NS sec. m. ^b the deeth g. ^c thou i. ^d thei ig.

known alle thingus byfore thei be maad;
 43 thou wost, for thei han born fals wit-
 nessinge azeines me. And loo! Y dye,
 whann Y dide noujt of these thingus,
 whiche these maliciously maken to gydre
 44 azeinus me. Forsothe the Lord herd the
 45 voice of hir. And whann she was ledde
 to deth, the Lord reyside a spirit of a
 46 jungir^c chijld, whose name Danyel. And
 he cryede with greete voyce, Y am cleene
 47 of the blood of this. And al the peple
 to gyder turnyd to hym saide, What is
 this word, whom thou hast spoken?
 48 Whiche, whanne he stode in the mydil
 of hem, saide, So ze, foolis, sons of
 Yrael, not demynge nether knowynge
 that thing that is iust, condempned
 49 the douzter of Yrael. Turne ze azein to
 dome, for thei han spoke fals witnessyng
 50 azeinus hir. Therefore the peple turned
 azein with hijyng. And the olde men
 saiden to hym, Cum thou, and sitt in
 mydil of vs, and shewe thou to vs; for
 51 God zaue to thee honour of eelde. And
 Danyel saide to hem, Departe ze hem fro
 a twynne, *or eche fro other*, fer, and Y
 52 shal wysely deme hem. Therefore, whanne
 thei weren departid the tother fro the
 tother, he clepide oon of hem, and saide
 to hym, Thou olde of yuel daies, nowe
 thi synnes camen^d on thee, whiche thou
 53 wroujtist byfore, demynge vniust domys,
 oppressinge innocentis, and delyuerynge
 gylti, sayinge the Lord, Thou shalt not
 54 slea the innocent and iust man. Now
 forsothe zif thou sawist hir, saye thou,
 vndir what tree thou sawj hem speak-
 ynge to himself? Whiche saith, Vndir a
 55 sloo tree. Sothely Danyel saide, Rigtly
 thou leezist in to thin hed; loo! forsothe
 an aungel of the Lord, the sentence token
 56 of hym, shal kitte thee the mydil. And
 hym remoued away, he comaundide the
 tother for to cum, and saide to hym,
 Seed of Canaan, and not of Juda, fourme,
or fairnesse, disceyuyde thee, and co-
 57 ueitise turnyde thin hert vpsadoun; thus

ben don; thou wost, that thei han bore 43
 fals witnessyng azens me. And lo! Y dye,
 whanne Y haue not do ony of these thingis,
 whiche these men han maad maliciously
 azens me. Forsothe the Lord herde the 44
 vois of hir. And whanne she was led to 45
 the deth, the Lord reyside the hooli spirit
 of a zonge child, whos name *was* Danyel.
 And he criede loude with a greet vois, Y 46
 am cleene of the blood of this *womman*.
 And al the puple turned azen to hym, and 47
 seide, What is this word, which thou hast
 spoke? And whanne he stood in the myd- 48
 dis of hem, he seide, So ze, fonned children
 of Israel, not demynge nether knowynge
 that that is trewe, condempned the
 douzter of Israel. Turne ze azen to the 49
 dom, for thei spaken fals witnessyng azens
 hir. Therfor the puple turnede azen with 50
 haaste. And the elde men^{k*} seiden to hym,
 Come thou, and sitte in the myddis of vs,
 and schewe to vs; for God hath zoue to
 thee the^l onour of eelde. And Danyel 51
 seide to hem, Departe ze hem atwynny^{ll}
 fer^m, and Y schal deme hem. Therfor, 52
 whanne thei weren departid oonⁿ fro the^o
 tother^p, he clepide oon of hem, and seide
 to hym, Thou elde man of yuel daies, now
 thi synnes ben comun, whiche thou wroujt-
 ist bifore, demynge vniust domes, oppress- 53
 ynge innocentis, and delyuerynge gilty
 men, whanne the Lord seith, Thou schalt
 not sle an innocent and iust^q man. But 54
 now if thou siest^r hir, seie thou, vndur
 what tree thou siest hem spekyng togid-
 ere to hem silf? Which^s seide, Vndur
 an haw tree. Forsothe Danyel seide, 55
 Rigtly thou liest in thin heed; for lo! the
 angel of the Lord, bi a sentence takun of
 hym, schal kitte thee bi the myddil. And 56
 whanne he was stirid^t awei^u, he comaund-
 ide the tother to come, and seide to hym,
 Thou seed of Canaan[†], and not of Juda,
 fairnesse hath disseyued thee, and coueitise
 hath misturned thin herte; thus ze diden 57
 to the douztris of Israel, and thei dredden,
 and spaken to zou, but the douzter of Juda

* That is, the
 elde men of the
 puple, not tho
 twei prestis.
 Thei bileuyden
 to him for
 hoolynesse and
 kunnyng, and
 sich owith to be
 in elde men, in
 xij. c^o. of Job,
 for here myra-
 cle fillide age.
A Postille here.
 [Lire here. a.]
 cqu.

† This iuge was
 of Canaan bi
 condicions,
 since he dis-
 seyuede wym-
 men bi ferful-
 nesse. *A Pos-
 tille here.* ccqu.

^c zong A. ^d comen A.

^k men of the puple, not tho twey prestes K. ^l Om. g. ^{ll} a twynne GPGSUG. ^m a fer N. ⁿ that oon g.
^o that s. ^p oother is. ^q a iust g. ^r saiz g. ^s The whiche i. ^t moued i. ^u Om. g.

3e diden to dou3tris of Yrael, and thei
dredynge spaken with 3ou, bot the dou3-
ter of Juda suffride not 3our wickidnesse.
58 Now therefore saye to me, vndir what
tree thou sawist hem spekyng to hem
self? Whiche saith, Vndir a plum tree.
59 Sothely Danyel saide to hym, Rigtly and^e
thou leezist in^f thin hed; forsothe an^g
aungel of the Lord dwellith, hauynge a
sword, that he kitte thee the mydil, and
60 slea 3ou. And so alle the peple criede
with grete voyce, and blessiden the Lord,
61 that saueth men hopyng in hym. And
thei rysen to gidre a3eins two^h prestis;
sothely Danyel hadde conuicte hem of
her mouth, for to haue saide fals wit-
nessyng; and thei diden to hem, as thei
62 hadden do yuel a3eines the nei3bour, that
thei diden after the lawe of Moyses, and
slewen hem. And the giltlesse blode is
63 saued in that day. Forsothe Elchie and
his wyf preysiden God in that day, for
her dou3ter Susanne, with Joachym, hir
husbond, and alle hir cosyns, for foule
64 thing was not found in hir. Forsothe
Danyel was maad greet in sizt of the
65 peple, fro that day and afterward. And
kyng Astriages is putt to his fadris, and
Cyrus of Perse resceyuyde the kyngdaim
1 of hym. Forsothe Danyel was meete
feere of the kyng, and honoured aboue
alle the freendis of hym.

CAP. XIV.

2 And an ydol, Bel by name, was anentis
men of Babyloyn, and there weren
spendid in it by alle days twelue *mesuris*
artabis, and oon conteyneth three bus-
shels of floure, and fourty sheep, and of
3 wijn sixe amphoris. And the kyng wir-
shipide hym, and wente by alle days for
to honoure it; forsothe Danyel honour-
ede his God. And the kyng saide to
hym, Whi honourest thou not Bel?
4 Whiche answeyng saith to hym, For
Y wirshipe not ydolis maad by hond, bot
lyuyng God, that made of nou3t heuen

^e Om. k. ^f in to AGH. ^g Om. g pr. m. the g sec. m. ^h the two g sec. m.

^v Om. l. ^w The whiche l. ^x forsothe g. ^y God g. ^z in g. ^a day. Here eendith the pistle of holy
Susanne. g. ^b the kyng l. ^c The whiche l.

suffride not 3oure wickidnesse. Now ther- 58
for seie thou^v to me, vndur what tree thou
siest hem spekyng togidere to hem silf?
Which^w seide, Vndur a blak thorn. For- 59
sothe Danyel seide to hym, Rigtli also thou
liest in thin heed; for^x the aungel of the
Lord dwellith, and hath a swerd, that he
kitte thee bi the myddil, and sle 3ou.
Therfor al the puple criede lowde with 60
greet vois, and blessiden 'the Lord^y, that
saueth hem that hopen in hym. And thei 61
risiden togidere a3ens the twei preestis;
for Danyel hadde conuictid hem bi^z her
mouth, that thei hadden bore fals witness-
yng; and thei diden to hem, as thei had-
den do yuele a3ens the nei3borese, that 62
thei schulden do bi the lawe of Moyses,
and thei killiden hem. And giltles blood
was sauyd in that dai^a. Forsothe Hel- 63
chie and his wijf herieden the Lord in
that day, for Susanne, her dou3ter, with
Joachym, hir hosebonde, and with alle hir
kynesmen, for a foul thing was not foundun
in hir. Forsothe Danyel was maad greet 64
in the sizt of the puple, fro that dai and
afterward. And kyng^b Astriages was put 65
to his fadris, and Sirius of Perseis took his
rewme. Forsothe Danyel eet with the¹
kyng, and was onourid aboue alle the
frendis of hym.

CAP. XIV.

Also an idol, Bel bi name, was at Babi- 2
loyn, and twelue mesuris of cleene flour,
of whiche *mesuris* eche conteynede thre
buyschels, and fourti scheap, and sixe me-
suris of wyn, *that ben clepid amfris* †,
weren spendid in it ech day. And the 3
kyng worschipe that *Beel*, and 3ede ech
dai to onoure hym; certis Danyel wor-
schipide his God. And the kyng seide to
hym, Whi worschapist thou not Beel?
Which^c answeride, and seide to him, For 4
Y worschipe not idols maad bi hond, but
God lyuyng, that made of nou3t heuene

† An amfre, as
Isidore in [the
6] xvj. of E-
thymologies, is
a foure squarid
vessel, and hath
handlis at the
maner of eeris;
and anentis
Greekis it con-
teyneth a
square foot of
wyn. A Postille
here. ccqvu.

and erthe, and hath power of eche fleshe.
 5 And the kyng saide to hym, Wher Bel
 is not seen to thee a lyuyng God? whe-
 ther thou seest not, hou many thingus he
 6 etith and drynkith eche day? And Da-
 nyel leizinge saith, Kyng, erre thou not;
 this is withynforth of cley, and with out-
 forth of brasse, nethir etith eny tyme,
 7 nether drynkyth. And the kyng wroth
 clepide the prestis of hym, and saide to
 hem, No bot 3e shuln saye to me, who
 8 etith these 3iftis, 3e shuln dye. Forsothe
 3if 3e shuln shewe for Bel etith these,
 Danyel shal dye, for he blasfemyde Bel.
 And Danyel sayde to the kyng, Be it
 9 don vp thi word. Forsothe there weren
 of Bel seuenty prestis, oute taken wijues,
 and lital children, and sonys. And the
 kyng with Danyel came into the temple
 10 of Bel. And prestis of Bel saiden, Loo!
 we shuln go out, and thou, kyng, putte
 metis, and meynge wyne, and shitte the
 11 dore, and seale^f with thi ryng. And
 whan thou shalt cum yn erly, no bot
 thou shalt fynde alle thingus eten of Bel,
 by deth we shuln dye, or Danyel, that
 12 lee3ide a3einus vs. Forsothe thei dispis-
 iden^g, for thei hadden maad an hid en-
 tryng vndir the bord, and therby thei
 entriden euermore, and deuoureden tho
 13 thingus. Forsothe it is don, after that
 they wenten out, and the kyng puttide
 metis byfore Bel, Danyel comaundide his
 children, and thei brou3ten to ashe, and by
 al the temple he riddide byfore the kyng.
 And thei gon out closiden^h the dore, and
 sealyng with ryng of theⁱ kyng wenten
 14 away. Sothely the prestis wenten yn in
 ny3t, after her custome, and wijues, and
 sonys of hem, and eeten alle the thingus,
 15 and drunken. Sotheli the kyng roose in
 the hee3ist spring of day, and Danyel
 16 with hym. And the kyng saith, Danyel,
 wher the sealis ben saaf? Whiche an-
 17 sweride, Kyng, saaf. And anoon whan
 thei hadden opnyd the dore, the kyng
 byhelde the bord, and he criede with

and erthe, and hath power of ech fleisch.
 And the kyng seide to hym, Whether it⁵
 semeth not to thee, that Bel is a lyuyng
 god? whether thou seest not, hou grete
 thingis he etith and drynkith ech dai?
 And Daniel seide leizinge, Kyng, erre thou⁶
 not; for whi this *Bel* is of clei with ynne,
 and of bras withoutforth, and etith not
 ony tyme. And the king was wroth, and⁷
 clepide the preestis therof, and seide to
 hem, If 3e seien not to me, who it is that
 etith these costis^d, 3e schulen die. For-⁸
 sothe if 3e schewen that Bel etith these
 thingis, Daniel schal die, for he blasfemed
 Bel. And Daniel seide to the king, Be it
 don bi thi word. Forsothe the prestis of⁹
 Bel weren seuenti, outakun wyues, and
 litle children, *ether seruauntis*, and sones.
 And the kyng cam with Daniel in to the
 temple of Bel. And the preestis of Bel¹⁰
 seiden, Lo! we schulen go out, and thou,
 kyng, sette meetis, and meddle wyn, and
 close thou the dore, and asele *it* with thi
 ryng. And whanne thou entrise^e eerli, if¹¹
 thou fyndist not alle thingis etun of Bel,
 we schulen die bi deth, ether Daniel *shal*
die, that liede a3ens vs. Sotheli thei trist-¹²
 iden, for thei hadden maad a priuy en-
 tryng vndur the boord, and bi it thei
 entriden euere, and deuouriden tho thingis.
 Forsothe it was don, aftir that thei 3eden¹³
 out, and the king settide metis bifor Bel,
 Daniel comaundide to hise children, and
 thei brou3ten aischis, and he riddide
 thorou3 al the temple bifor the kyng. And
 thei 3eden out, and closiden the dore, and
 aseeliden with the ryng of the kyng, and
 3eden forth. But the preestis entriden in^f¹⁴
 ni3t^g, bi her custom, and the wyues, and
 children of hem, and eeten^h and drunken
 alle thingis. Forsothe the kyng roos¹⁵
 moost eerli, and Daniel with hym. And¹⁶
 the kyng seide, Daniel, whether the seelis
 ben saaf? And he answeride, King, *tho*
ben saaf. And anoon whanne thei hadden¹⁷
 openyd the dore, the king biheelde the
 boord, and he criede an hi3 with a greet

^f seel it *A*. ^g dispysiden, or *sett at nou3t*, *G* *sec. m.* ^h and closiden *A*. ⁱ Om. *G* *pr. m. k.*

^d *ether spensis k marg.* ^e comist *N*. ^f bi *B*. ^g the ni3t *CEFGHIKMN PQRSUX*. ^h thei eeten *I*.

grete voyce, Grete art thou, Bel, and no
 18 gyle is anentys thee. And Danyel leij-
 ide, and he heelde the kyng, lest he en-
 tride with ynforth; and saide, Loo! the
 pament, perceyue whos steppis these ben.
 19 And the kyng saide, Y see steppis of
 men, and wynnmen, and zunge children.
 20 And the kyng is wroth. Thanne the
 kyng cau3te the prestis, and wijues, and
 sones of hem; and thei shewiden to hym
 smale doris hid, by whom thei entriden,
 and wastiden what thingus weren on the
 21 bord. Therefore the kyng slew3 hem, and
 bytoke Bel in to power of Danyel, whiche
 22 distruyde hym and his temple. And a
 grete dragoun was in that place, and
 23 men of Babyloyne wirshipiden hym. And
 the kyng saide to Danyel, Loo! now thou
 maist not saye, that this is not god lyu-
 24 ynge; therfore wirshipe hym. And Da-
 nyel saide to the kyng, Y wirshipe the
 Lord my God, for he is lyuyng God;
 25 this is not god lyuyng. Thou forsothe,
 kyng, zeue to me power, that Y slea the
 dragoun, with oute swerd and staff. And
 26 the kyng saith, Y zeue to thee. Therefore
 Danyel toke picche, and fatnesse, and
 heris, and seethide to gydre; and he
 made gobettis, and zaue in to mouthe of
 the dragoun, and the dragoun is borstun.
 And Danyel sayde, Loo! whom ze wir-
 27 shipiden. Whiche thing whanne men of
 Babyloyne herden, thei hadden indigna-
 cioun gretely; and thei ben gadrid azeinus
 the kyng, and sayden, The kyng is maad
 a Jewe; he distruyede Bel, and slew3 the
 28 dragoun, and killide prestis. And thei
 saiden, whanne thei camen to the kyng,
 zeue to vs Danyel, that distruyede Bel,
 and slew3 the dragoun; ellis we shuln
 29 slea thee, and thin hous. Therefore the
 king saw3, that thei fellen in to hym
 gretely; and by neede he constreyned
 30 zaue to hem Danyel. Whiche senten hym
 in to the lake of lyouns, and he was there
 31 seuen days. Forsothe in the lake weren
 seuen lyouns, and eche day two bodyes
 and two sheep weren zouen to hem. And
 thanne thei weren not zouen to hem, that

vois, Bel, thou art greet, and no gile is at
 thee. And Daniel leijede, and he helde 18
 the kyng, that he entride not with ynne.
 And *Daniel* seide, Lo! the pawment, per-
 seyue thou whos steppis these ben. And 19
 the kyng seide, Y se steppis of men, and
 ofⁱ wynnmen, and of zonge children. And
 the kyng was wroth. Thanne the kyng 20
 took the preestis, and the wyues, and chil-
 dren of hem; and thei schewiden to hym
 litle priuy doris, bi whiche thei entriden,
 and wastiden tho thingis that weren on
 the boord. Therfor the kyng killide hem, 21
 and bitook Bel in to the power of Daniel,
 which^j distriede thilke *Bel*, and his tem-
 ple. And a greet dragoun was in that 22
 place, and Babiloyns worschipiden it. And 23
 the kyng seide to Daniel, Lo! now thou
 maist not seie, that this is not a quik god;
 therfor worschipe thou hym. And Da- 24
 niel seide to the kyng, Y worschipe my
 Lord God, for he is God lyuyng. But 25
 thou, kyng, zeue power to me, and Y
 schal sle the dragoun, with out swerd and^k
 staf. And the kyng seide, Y zeue to
 thee. Therfor Daniel took pitch, and 26
 talow, and heeris, and sethede togidere;
 and he made gobetis, and zaf in to the
 mouth of the dragoun; and the dragoun
 was al to-brokun. And Daniel seide, Lo!
 whom ze worschipiden. And whanne Ba- 27
 biloynes hadden herd this thing, thei had-
 den indignacioun greetli; and thei weren
 gaderid azens the king, and seiden, The
 king is maad a Jew; he distriede Bel, and
 killide the dragoun, and slow the preestis.
 And thei seiden, whanne thei weren comun 28
 to the kyng, Bitake thou to vs Daniel, that
 distriede Bel, and killide the dragoun; ellis
 we schulen sle thee, and thin hous. Ther- 29
 for the kyng si3, that thei fellen in on
 hym greetli; and he^l was compellid bi
 nede, and he bitook Daniel to hem.
 Whiche^m senten hym in to the lake of 30
 liouns, and he was there seuen daies.
 Certis seuen liouns weren in the lake, 31
 and twei bodiesⁿ and twei scheep weren
 zouun to hem ech dai. And thanne tho
 weren not zouun to hem, that thei schul-

ⁱ Om. 1. ^j the whiche 1. ^k or N. ^l that he N. ^m The whiche 1. ⁿ dampned 1 marg.

32 thei shulde deuoure Danyel. Forsothe
Abacuc was a prophete in Judee, and he
hadde sothen potage, and hadde 'sette yn^l
looues in a litil vessel, and wente in to
33 the feeld, for to bere to reperis. And an
aungel of the Lord saide to Abakuc, Bere
thou the mete, that thou hast, in to Ba-
byloyne, to Danyel, that is in the lake of
34 lyouns. And Abakuc saide, Lord, I saw³
not Babyloyne, and I knewe^k not the
35 lake. And the angel of the Lord toke
hym in the poll of hym, and bare hym
in an her of his hed, and putte hym in
to Babyloyne, on the lake, in bir of his
36 spirit. And Abakuc criede, sayinge,
Danyel, seruaunt of God, take thou the
37 mete, that God sente to thee. And Da-
nyel saith, Lord God, thou hast mynde
of me, and forsakist not men loouynge
38 thee. And Danyel rysynge eet; forsothe
the aungel of the Lord restoride anoon
39 Abakuc in his place. Therefore the kyng
cam in the seuenthe day for to weile
Danyel; and he came to the lake, and
lookide with ynne, and loo! Danyel sitt-
40 ynge in the myddil of lyouns. And the
kyng criede with grete voice, saiynge,
Grete art thou, Lord God of Danyel;
41 and drou³ out him of the lake. Forsoth
he sente yn in to the lake hem, that
weren cause of his perdicion, and thei
beu deuoured in a moment byfore hym.
42 Thann the kyng saith, Men dwellynge
in al erthe, dreede the God of Danyel;
for he is deliuerer, and sauere, doynge
sygnes and merueyles in heuen and in
erthe, that delyuerede Danyel of the lake
of lyouns.

*Here endith the book of Danyel, the
prophete, and bigynneth the book of
Osee, the prophete^l.*

^l in put G sec. m. ^k knowe A. ¹ Here endithe the boke of Daniel, and here bigynneth Osee. A. No final rubric in GH.

^o sette hym I. ^P in to N. ^q myddil N. ^r From CGIMQV. Here endith Danyel, and here bigynneth Osee, profete. F. Here endith Danyel, and here bigynneth Osee. H. Here endeth Daniel, the prophet; se now Osee, the profete. K. Here endith the book of Danyel, and bigynneth the book of Osee. N. Heere eendith Daniel, and bigynneth the prophete Osee. X. Here endith Danyel, and begynneth Osee, the profete. X. No final rubric in AEPY. In S it is cut off.

den deuoure Daniel. Forsothe Abacuk,³²
the profete, was in Judee, and he hadde
soden potage, and hadde set in looues in a
litil panyere; and he 3e^{de} in to the feeld,
to bere to reperis. And the aungel of the³³
Lord seide to Abacuk, Bere thou the mete,
which thou hast, in to Babiloyne, to Da-
niel, which is in the lake of liouns. And³⁴
Abacuk seide, Lord, Y si³ not Babiloyne,
and Y knew not the lake. And the aun-³⁵
gel of the Lord took hym bi his top, and
bar hym bi the heer of his heed; and he
'settide thilke *Abacuk*^o in Babiloyne, on
the lake, in the fersnesse of his spirit.
And Abacuk criede, and seide, Daniel, the³⁶
seruaunt of God, take thou the mete, that
God hath sent to thee. And Daniel seide,³⁷
Lord God, thou hast mynde on me, and
hast not forsake hem that louen thee.
And Daniel roos, and eet; certis the aun-³⁸
gel of the Lord restoride Abacuk anoon
in^p his place. Therfor the kyng cam in³⁹
the seuenthe dai to biweile Danyel; and
he cam to the lake, and lokide in, and lo!
Daniel sittyng in the myddis^q of liouns.
The kyng criede an hi³ with greet vois,⁴⁰
and seide, Lord God of Daniel, thou art
greet; and *the kyng* drow hym out of
the lake. Certis he sente in to the lake⁴¹
hem, that weren cause of his perdicion,
and thei weren deuourid in a moment bi-
for him. Thanne the kyng seide, Thei⁴²
that dwellen in al erthe, drede the God
of Daniel, for he is God lyuynge in to
worldis; he is delyuerere, and sauour, do-
ynge myraclis and meruels in heuene and
in erthe, that delyuerede Daniel fro the
lake of liouns.

*Here endith Danyel, and here bigyn-
neth Osee^r.*

H O S E A .

Osee, the Prophete^a.

CAP. I.

1 THE word of the Lord that is maad to
Osee, sone of Bery, in the days of Osye,
Joathan, Achas, and Ezechie, kyngis of
Juda, and^b in the days of Jeroboam, sone
2 of Joas, kyng of Yrael. The bygynnyng
of spekyng Lord^c in Osee. And the
Lord said to Osee, Go thou, take to thee
a wijf of fornicacioun, and make to thee
sonys of fornicaciouns, for the erthe do-
yng fornicacioun shal do fornicacioun
3 fro the Lord. And he wente, and toke
Gomer, the douzter of Debalaym; and she
conceyuyde, and bare to hym a sone.
4 And the Lord saide to hym, Clepe the
name of hym Jesrael; for 3it a lytil and
Y shal visite the blode of Jesrael on the
hous of Hyeu, and shal make the kyng-
dam of the hous of Yrael for to reste.
5 And in that day Y shal breke to gydre
the bowe of Yrael in the valey of Jesrael.
6 And she conceyuyde 3it, and bare a douz-
ter. And he saide to hym, Clepe thou the
name of hir With outen mercy, for Y
shal namore putte to, for to haue mercy
to the hous of Yrael, bot bi for3etyng Y
7 shal for3ete hem. And to the hous of
Juda Y shal haue mercy, and Y shal saue
hem in the Lord her God; and Y shal
not saue hem in bowe, and swerd, and
bateil, and in horsis, and in horsmen.

*Here biginnith the book of Osee, the
profete*^a.

CAP. I.

THE word of the Lord that was maad 1
to Osee, the sone of Bery, in the daies of
Osie, Joathan, Achas, Ezechie, kingis of
Juda, and in the daies of Jeroboam, sone of
Joas, the kyng of Israel. The bigynnyng 2
of the spekyng to the Lord in Osee. And
the Lord seide to Osee, Go thou, take to
thee a wijf of fornyaciouns, and make to
thee sones of fornyaciouns, for the lond
doynge fornicacioun shal do fornicacioun
fro the Lord. And he 3ede, and took 3
Gomer, the douzter of Debalaym; and
sche conseyuede, and childide a sone to
hym. And the Lord seide to hym, Clepe 4
thou the name of hym Jesrael; for 3it a
litol and Y schal visite the blood of Jes-
rael on the hous of Hieu, and Y schal
make to reste the rewme of the hous of
Israel. And in that dai Y schal al to- 5
breke the bowe of Israel in the valei of
Jesrael. And sche conseyuede 3it, and 6
childide a douzter. And *the Lord* seide
to hym, Clepe thou the name of hir With
out merci, for Y schal no more leye to,
for to haue merci on the hous of Israel,
but bi for3etyng Y schal for3ete hem. And 7
Y schal haue merci on the hous of Juda,
and Y schal saue hem in her Lord God;
and Y schal not saue hem in bowe, and
swerd, and batel, and in horsis, and in

^a No initial rubric in *AGH*. ^b Om. *HK*. ^c bi the Lord *G sec. m. H*.

^a From *EPY*. No initial rubric in the other *Mss*.

8 And she wenyde hir that was With outen
9 mercye. And she conceyuyde, and bare
to hym a sone. And he saide^c, Clepe
thou the name of hym Not my people,
for 3e *ben* not my peple, and Y shal not
10 be 3our God. And the noumbre of sones
of Yrael shal be as grauel of the see,
whiche is with oute mesure, and shal
not be noumbrid; and it schal be^{cc} in
place, where it schal be seid to hem, Not
my peple 3e; it schal be seid to hem,
11 Sones of God lyuyngē. And sones^d of
Juda and sones of Yrael shuln be ge-
drid to gydre, and thei shuln putte to
hem self oon hed, and shuln stie vp fro
the lond, for grete is the day of Jesrael.

CAP. II.

1 Saye 3e to 3our bretheren, My peple;
and to 3our sister, Wynnyngē mercy;
2 deme 3e 3our modir, deme 3e, for she is
not my wijf, and Y not hir husbond. Do
she aweye hir fornicaciouns fro hir face,
and hir auowtries fro the mydil of her
3 tetis; lest perauenture Y vnclouthe hir
nakid, and sette hir vp the day of hir
birthe. And Y shal putte hir as a^e wil-
drenesse, and ordeyne hir as a lond vn-
weyed, or *with outen weye*, and shal^f
4 slea hir with thrist. And of the sones
of hir Y shal not haue mercy, for thei
5 ben sonys of fornyacioun; for the mo-
dir of hem dide fornyacioun, she is con-
fusid that conceyuyde hem, for she saide,
Y shal go after my louers that 3iuen^g
my looues to me, and my waters, and my
wolle, and my lynnē, and myn oyle, and
6 my drinke. For this thing lo! Y shal
hegge thi weye with thornys, and I shal
hegge it with a walle, and it shal not
7 fynde his pathis. And she shal sue hir
louers, and shal not cacche hem, and shal
seke hem, and shal not fynde hem; and
she^h shal saye, Y shal go, and Y shal
turne a3ein to my former husbond, for
wele it was to me thanne more than now.

horse men, *ether kniztis*. And he wenyde^g
hir that was With out merci. And sche
conseyuede, and childide a sone to hym.
And he seide, Clepe thou his name Not^g
my puple, for 3e *schulen* not *be* my puple,
and Y schal not be 3oure God.

CAP. II.

And the noumbre of the sones of Is-¹⁰
rael schal be as grauel of the see, which
grauel is with out mesure, and it schal
not be noumbrid; and it schal be in the
place, where it schal be seid to hem, 3e
ben not my puple; it schal be seid to hem,
3e *ben* the sones of God lyuyngē. And¹¹
the sones of Juda and the sones of Israel
schulen be gaderid togidere, and thei
schulen sette oon heed to hem silf, and
thei schulen stie^b fro erthe^c, for the dai
of Jesrael^d is greet. Sei 3e^e to 3oure bri-¹
theren, *Thei ben* my puple; and to 3oure
sister that hath gete merci, Deme 3e 3oure²
modir, deme 3e, for sche is not my wijf,
and Y *am* not hir hosebonde. Do sche
awaye hir fornicaciouns fro hir face, and
hir auowtries fro the myddis of hir
brestis; lest perauenture Y spuyle hir³
nakid, and sette hir nakid bi the dai of
hir natyuyte. And Y schal sette hir as a
wildirnesse, and Y schal ordeyne hir as a
lond with out weie, and Y schal sle hir in
thirst. And Y schal not haue merci on⁴
the sones of hir, for thei ben sones^f of
forniaciouns; for the modir of hem dide⁵
forniacioun, sche is schent that conseyu-
ede hem, for sche seide, Y schal go after
my louyeris that 3euen looues to me, and
my wattris, and my wolle, and my flex,
and myn oyle, and my drynke. For this⁶
thing lo! Y schal hegge thi weie with
thornes, and Y schal hegge it with a wal,
and sche schal not fynde hir pathis. And⁷
sche schal sue hir louyeris, and schal not
take hem, and sche schal seke hem, and
schal not fynde; and sche schal seie, Y
schal go, and turne a3en to my formere

^c seide to hym A. ^{cc} not be K. ^d the sonys G sec. m. ^e Om. AGH. ^f Y schal A. ^g 3auen A. 3euen H. ^h Om. A.

^b stie up I. ^c the erthe I. ^d Israel I. ^e Om. N. ^f the sones N.

8 And this *womman* wiste not, for Y 3aue
to hir wheet, wijne, and oyle; and mul-
9 thei maden to Baal. Therefore Y shal
turne, and shal take my wheet in hys
tyme, and my wijn in his tyme; and I
shal weize my wolle, and my lynnem,
10 whiche hiliden the yuel fame of hir. And
now Y shal shewe the folye of hir in the
eezen of hir louers, and a man shal not
11 delyuere hir fro myn hond; and I shal
make alle the ioie of hir for to ceese, hir
solempnyte, hir neomynye, *or new feest*,
hir saboth, and alle feestis and tymys of
12 hir. And I shal corruppe, *or distruye*,
hir vyne 3erd, and hir fijge tree, of which
she saide, These ben my hijris, whiche
my louers 3auen to me; and Y shal putte
hir in to wijlde wode, and the beest of
13 the feeld shal eet hir. And I shal visite
vpon hir the days of Baalym, in whiche
she brent ensence, and was ourned with
hir ere ring, and hir broche, and wente
aftir hir louers, and for3ate me, saith the
14 Lord. For this thing loo! Y shal 3eue
mylk to hir, and shal lede hir in to wil-
dernesse, and Y shal speke to hir herte;
15 and shal 3eue to hir vijne tyliers of the
same place, and the valey of Achor, for
to opyn hope. And she shal synge there vp
the days of hir 3outh, and vp the days
of hir steyng vp fro the lond of Egypt.
16 And it shal be in that day, saith the
Lord, she shal clepe me Myn husband,
and she shal namore clepe me Baalym;
17 and Y shal take awaye the names of Ba-
lym fro hir mouthe, and she shal namore
18 haue mynde of the name of hem. And Y
shal smyte to hem a boond of pees in
that day with beest of the feeld, and with
brid of heuen, and with crepyng beest
of erthe. And Y shal breke to gydre bowe,
and swerd, and batel of theⁱ erthe; and
Y shal make hem for to sleepe tristili.
19 And I shal spouse thee to me in to with
outen eende, and Y shal spouse thee to

hosebonde, for it was wel to me thanne
more than now. And this *Jerusalem*⁸
wiste not, that Y 3af to hir wheete, wyn,
and oyle; and Y multiplied siluer and gold
to hir, whiche thei maden to Baal. Ther-⁹
for Y schal turne, and take my wheete in
his tyme, and my wijn in his tyme; and
Y schal delyuere my wolle, and my flex,
bi which thei hiliden the schenscipe ther-
of. And now Y schal schewe the foli of¹⁰
hir bifore the izen of hir louyeris, and a
man schal not delyuere hir fro myn hond;
and Y schal make to ceesse al the ioie¹¹
therof, the solempnyte therof, the neome-
nye* therof^g, the sabat therof, and alle
the feeste tymes therof. And Y schal dis-¹²
trie^b the vyner therof, of whiche sche seide,
These ben myn hirris, whiche my louyeris
3auen to me; and Y schal sette it in to a
forest, and a beeste of the feeld schal ete
it. And Y schal visite on it the daies of¹³
Baalym, in whiche it brente encense, and
was ourned with hir eere ryng, and hir
broche, and 3ede after hir louyeris, and
for3at me, seith the Lord. For this thing¹⁴
loo! Y schal 3yue mylk to it, and Y schal
brynge it in to wildirnesse, and Y schal
speke to the herteⁱ therof. And Y schal¹⁵
3yue to it vyn tilieris therof of^k the same
place, and the valei of Achar, *that is, of^l*
disturblyng, for to opene hope. And it schal
synge there bi the daies of hir 3ongthe,
and bi the daies of hir stiyng^m fro the
lond of Egypt. And it schal be in that¹⁶
dai, seith the Lord, sche schal clepe me
Mynⁿ hosebonde, and sche schal no more
clepe me Baalym; and Y schal take awei¹⁷
the names of Baalym fro hir mouth, and
sche schal no more haue mynde of the
name of tho. And Y schal smyte to hem¹⁸
a boond of pees in that dai with the beeste
of the feeld, and with the brid of the eir,
and with the crepyng beeste of erthe^o.
And Y schal al to-breke bowe, and swerd,
and batel fro erthe; and Y schal make
hem to slepe tristili. And Y schal spouse¹⁹

* Neomenye is
the feeste of the
newe moone. A.

ⁱ Om. A.

^g therof, *ether feeste of newe moone* CEF GHIKMN PQRSUX. ^h corruppe, *ether distrie* CEF GHIKMN PQRSUX. ⁱ heelte CEF GHIKMN PQRSUX. ^{heiz}the K. ^k in I. ^l Om. K. ^m stiyng vp I. ⁿ hir N. ^o the erthe ERU.

me in ri3twijsnesse, and in dome, and in
 20 mercy, and in doyn9is of mercy. And
 Y shal spouse thee to me in feith; and
 21 thou shalt wite, for Y the Lord. And
 it shal be, in that day Y shal heere, saith
 the Lord, and I shal heere heuens, and
 22 thei shuln heere the erthe; and the erthe
 shal heere wheete, and wijn, and oyle, and
 23 these shuln heere Jesrael. And Y shal
 sowe hir to me in to lond, and Y^k shal
 haue mercy on hir that was with out
 24 mercy. And Y shal saye to not my pe-
 ple, Thou art my peple, and he shal saye,
 Thou art my God.

CAP. III.

1 And the Lord saide to me, 3it go thou,
 and loue thou a womman loued of a frend,
 and auoutresse, as the Lord loueth the
 sonys of Yrael; and thei byholden to
 alyen goddis, and louen the darstis of
 grapis, *that leueth in hem aftir pressyng.*
 2 And Y dalf hir to me with fifteen platis
 of siluer, and with a chorus of barly,
whiche is a mesure of thritti busshels,
 3 and with an half chorus of barly. And
 Y saide to hir, Manye days thou shalt
 abyde me; thou shalt not do fornyacioun,
 and thou shalt not be to husbond, bot
 4 and¹ Y shal abijde thee. For manye
 days the sonys of Yrael shuln sitte with
 out kyng, with out prince, with out sa-
 crifice, and with out auter, and with out
 ephot, *or prestis clothing,* and with out
 5 teraphyn^m. And after these thingis sonys
 of Yrael shuln turne a3ein, and shuln
 seke the Lord her God, and Dauith. her
 kyng; and thei shuln dreede to the Lord,
 and to the good of hym, in the last of
 days.

CAP. IV.

1 Heere 3e, sonys of Yrael, the word of
 the Lord, for dome to the Lord with
 dwellers of erthe; forsothe trewth is not

thee to me withouten ende; and Y schal
 spouse thee to me in ri3tfulnesse, and in
 dom, and in merci, and in merciful do-
 yngis. And Y schal spouse thee to me in 20
 feith; and thou schalt wite, that Y *am*
 the Lord. And it schal be, in that dai 21
 Y schal here, seith the Lord, and Y schal
 here heuenes, and tho schulen here the
 erthe; and the erthe schal here^p wheete, 22
 and wyn, and oile, and these schulen here
 Jesrael^q. And Y schal sowe it to me in 23
 to a lond, and Y schal haue merci on it
 that was with out merci. And Y schal 24
 seie to *that, that is* not my puple, Thou
 art my puple, and it schal seie, Thou art
 my God.

CAP. III.

And the Lord seide to me, 3it go thou, 1
 and loue a womman loued of a frend, and
a womman auoutresse, as the Lord loueth
 the sones of Israel; and thei biholden to
 alien goddis, and louen the draffis of grapis.
 And Y dalf it to me bi fiftene pens, and 2
 bi a corus[†] of barli, and bi half a corus of
 barli. And Y seide to it, Bi many daies 3
 thou shalt abide me; thou schalt not do
 fornyacioun, and thou schalt not be with
 an hosebonde, but also Y schal abide thee.
 For bi many daies the sones of Israel schu- 4
 len sitte with out kyng, with out prince,
 and with out sacrifice, and with out auter,
 and with out prestis cloth, and with out
 terafyn, *that is, ymagis.* And after these 5
 thingis the sones of Israel schulen turne
 a3en, and schulen seke her Lord God, and
 Dauid, her king; and thei schulen drede
 at the Lord, and at the good of him, in
 the laste of^r daies.

† *A corus* con-
 teyneth xxx.
 buschels, and
 so a corus and
 an half con-
 teynen xlv.
 buschels.
 CKNRU.

CAP. IV.

Sones of Israel, here 3e the word of the 1
 Lord, for whi doom *is* to the Lord with
 the dwellers of erthe; for whi trewth is

^k Om. A. ^l Om. A. ^m serafyn K.

^p bere N. ^q Israel I. ^r Om. A.

and mercy is not, and science, *or kunnynge*,
 2 of the Lord is not in erthe. Cursidness,
 and lesyng, and mansleaynge, and theft,
 and anoutrie flowiden, and bloode touchide
 3 bloode. For this thing erthe shal mourne,
 and eche man that dwellith theryn shal be
 seeke, in beest of the feeld, and in brid of
 heuen; bot and fishis of the se shuln be
 4 gadrid. Nethese eche man deeme not,
 and be not a man reproued; forsothe thi
 peple as these that azein sayen the prest.
 5 And thou shalt falle to day, and also the
 prophete shal falle to gydre with thee;
 in nyzt Y made thi modir for to be
 6 stille. And my peple was to gydre stille,
 for it hadde not science; for thou hast
 putte away science, Y shal putte thee
 away, that thou be not set, *or vse*, in
 presthode to me; thou hast forzete the
 lawe of thi God, and Y shal forzete thi
 7 sonys. Vp the multitude of hem, so thei
 synnyden to me. Y shal chaunge the
 8 glorie of hem in to yuel fame. Thei^m
 shuln ete the synnys of my peple, and to
 the wickidnesse of hem thei shuln reyse
 9 vp the soulis of hem. And it shal be,
 as the peple so the prest; and I shal
 visite on hym the weyes of hym, and I
 10 shal zelde to hym his thouztis. And thei
 shuln ete, and shuln not be fulfillid; thei
 diden fornyacioun, and cesiden not, for
 thei forsoken the Lord in not kepynge.
 11 Forniacioun, and wijn, and drunkenesse
 12 doth away herte. My peple axide in his
 tree, and the staff of hym shal shewe to
 hym; forsothe the spirit of forniaciouns
 disceyuyde hem, and thei diden forni-
 13 cioun fro her God. On hedisⁿ of hillis
 thei maden sacrifice, and on litil hillis
 thei brennedden tymyame, *or encense*, vn-
 der ook, and poplere, and terebynt, for
 the shadew of it was good. Therefore 3our
 douzters shuln do forniacioun, and 3our
 spousis, *or wijfis*, shuln be auoutressis.
 14 Y shal not visite on 3our douzters, whan
 thei shuln do forniacioun, and on 3oure

not, and merci is not, and kunnynge of the
 Lord is not in erthe. Curs, and leesyng, 2
 and manquelling, and thefte, and auowtrie
 flowiden, and blood touchide blood. For 3
 this thing the erthe schal mourne, and ech
 that dwellith in that lond, schal be sijk,
 in the beeste of the feeld, and in the brid
 of the eir; but also the fischis of the see
 schulen be gaderid togidere. Nethes ech 4
 man deme not, and a man be not repreyd;
 for thi puple *is* as thei that azen seien the
 prest. And thou schalt falle to dai, and 5
 the profete also schal falle with thee; in
 the nyzt Y made thi modir to be stille.
 My puple was stille, for it hadde not kun- 6
 nyng; for thou hast putte awei kunnynge,
 Y^s schal putte thee awei, that thou vse not
 presthod to me; and for thou hast forzete
 the lawe of thi God, also Y schal forzete
 thi sones. Bi the multitude of hem, so 7
 thei synnedden azens me. Y schal chaunge
 the glorie of hem in to schenscipe. Thei 8
 schulen ete the synnes of my puple, and
 thei schulen reise the soulis of hem to the
 wickidnesse of hem. And it schal be, as 9
 the puple so the prest; and Y schal visite
 on hym the weies of hym, and Y schal
 zelde to him the thouztis of hym. And 10
 thei schulen ete, and thei schulen not be
 fillid; thei diden forniacioun, and ceess-
 iden not, for thei forsoken the Lord in
 not kepynge. Forniacioun, and wijn, 11
 and drunkenesse doen awei the herte.
 My puple axide in his tre, and the staf 12
 therof^t telde to it; for the spirit of forni-
 acioun disseyuede hem, and thei diden
 forniacioun fro her God. On the heedis^u 13
 of mounteyns thei maden sacrifice, and on
 the litil hillis thei brenten encense vndur
 an ook, and a popeler, and terebynte, for
 the schadewe therof was good. Therfor
 3oure douztris schulen do forniacioun, and
 3oure wyues schulen be auoutressis. Y 14
 schal not visite on 3oure douztris, whanne
 thei don forniacioun, and on 3oure wyues,
 whanne thei doon auowtrie; for thei lyu-

^m and thei AH.ⁿ the hedis AGH.^s and I r. ^t Om. n.^u hedis, *ether coppis* r.

wijues, whanne thei shuln do auowtrie; for thei lyueden with hooris, and sacrificeden with men turned in to wommans maners. And peple not vndirstondynge
 15 shal be beten. Jif thou, Yrael, dost fornyacioun, nameli thou, Juda, trespasse not; and nyl 3e entre in to Galgala, and styte 3e not in to Bethauen, nether swere
 16 3e, The Lord lyueth. For as a cowe waxinge wijlde Yrael bowide away; now the Lord shal feede hem as a lombe
 17 in breed. Parcener of ydolis Effraym, 18 leue 3e hym; the feest of hem is departid. In fornicacioun thei diden fornicacioun, the defenders of hem loueden
 19 for to brynge to yuel fame. A spirit boonde hym in his weengis, and thei shuln be confoundid of her sacrifices.

CAP. V.

1 Heere 3e, prestis, these thingis, and perceyue 3e, hous of Yrael, and herken 3e, hous of the kyng; for with 3ou is dome, for 3e ben maad a graue to byholdyng, and as a nette sprad abroad on Thabor.
 2 And 3e bowiden doun slayn sacrifice for victorie in to depnesse; and Y the 3 lerner of hem alle. Y wote Effraym, and Yrael is not hid fro me; for now Effraym
 4 dide fornicacioun, Yrael is defoulid. Thei shul not 3eue her thou3tis, that thei turne a3ein to her God; for the spirit of fornicacioun in the mydil of hem, and thei
 5 knewen not the Lord. And the pryde of Yrael shal answeere in to his face, and Yrael and Effraym shuln falle to gydre in her wikkidnesse; also Juda shall falle
 6 with hem. In her flockis, and in her droues thei shuln go for to seke the Lord, and shuln not fynde; he is taken
 7 away fro hem. In the Lord thei trespassiden, for thei gendriden alien sonys; now the monethe with her partis shal deuoure hem. Sowne 3e with an horn in Gabaa, with trumpe in Rama; woule 3e
 8 in Bethauen, aftir thi bac, Beniamyn. 9 Effraym shal be in to desolacioun, in the day of correctioun, and in lynagis of

yden with hooris, and maden sacrifice with men turned in to wymmens condiciouns. And the puple that vndirstondith not, schal be betun. If thou, Israel, doist fornicacioun, nameli Juda trespasse^v not; and nyle 3e entre in to Galgala, and stie 3e not in to Bethauen, nether swere 3e, The Lord lyueth. For as a wielde cow Israel bowide
 16 awei; now the Lord schal fede hem as a lomb in broodnesse. Effraym is the par-
 17 tener of idols, leue thou him; the feeste
 18 of hem is departid. Bi fornicacioun thei diden fornicacioun, the defenders therof louyden to brynge schenschipe. The spirit
 19 boond hym in hise wyngis, and thei schulen be schent of her sacrifices.

CAP. V.

Preestis, here 3e this, and the hous of Israel, perseyue 3e, and the hous of the kyng, herkne 3e; for whi doom is to you, for 3e ben maad a snare to lokyng afer, and^w as a net spred abroad on Thabor. And 3e bowiden doun sacrifices in to
 2 depthe; and Y am the lernere of alle hem. Y knowe Effraym, and Israel is not hid³ fro me; for now Effraym dide fornicacioun, Israel is defoulid. Thei schulen not
 4 3iue her thou3tis, that thei turne a3ein to her God; for the spirit of fornicacioun is in the myddis of hem, and thei knewen not the Lord. And the boost of Israel
 5 schal answeere in to the face therof, and Israel and Effraym schulen falle in her wikkidnesse; also Judas schal falle with hem. In her flockis, and in her droues
 6 thei schulen go to seke the Lord, and thei schulen not fynde; he is takun awei fro hem. Thei trespassiden a3ens the Lord,
 7 for thei gendriden alien sones; now the monethe schal deuoure hem with her partis. Sowne 3e with a clarioun in Gabaa, with a trumpe in Rama; zelle 3e in
 8 Bethauen, after thi^x bak, Beniamyn. Ef-
 9 fraym schal be in to desolacioun, in the dai of anendyng, and in the lynagis of

^v trespasside CEFK *pr. m.* NVX. ^w Om. 1. ^x the 1.

10 Yrael Y shewide feith. The princis of
 Juda ben maad as takynge to the termes
 on hem; Y shal shede out as water my
 11 wrath. Effraym is suffrynge fals chal-
 lenge, he broken in dome; for he by-
 12 ganne for to go after filthis. And Y as
 a mou3the to Effraym, and as rot to the
 13 hous of Juda. And Effraym saw3 his
 seekenesse, and Juda his boond. And
 Effraym wente to Assur, and sente to
 the kyng veniour. And he shal not mowe
 saue 3ou, nether shal mowe vnbynde the
 14 boond fro 3ou. For Y as a lyonesse to
 Effraym, and as a whelp of lyoun to the
 hous of Juda. Y, Y shal take, and shal
 go, and shal take away, and ther is not
 15 whiche shal delyuere. Y goynge shal
 turne a3ein to my place, til 3e fayle, and
 seeke my face.

CAP. VI.

1 In her tribulacioun erly thei shuln
 ryse to gyder to me. Cum 3e^o, and turne
 2 we a3ein to the Lord; for he toke, *or*
bigan, and shal hele us; he shal smyte,
 3 and shal cure us. He shal quycken us
 affir two days, in the thrydde day he
 shal reyse vs, and we shuln lyue in the
 sizt of hym. We shuln wite, and sue, that
 we knewe the Lord. As the spryng of day
 his out goyng is maad redy, and he shal
 cum as rayne tymely to vs, and late to
 4 erthe. What shal Y do to thee, Effraym?
 what shal Y do to thee, Juda? 3our mercy
 as a morew cloude, and as dewe erly pass-
 5 ynge forth. For this thing Y haue hewun
 in prophetis, and slayn hem in wordis of
 my mouthe; and thi domys shuln go out
 6 as lizt. For Y wolde mercy, and not sac-
 rifice, and science of God, more than
 7 brente sacrifices. Forsothe thei as Adam
 braken my couenaunt; there thei tres-
 8 passiden in me. Galaad the cite of men
 wirchyng ydol, supplauntid by blood;
 9 and as cheekis of men theeues. Parcener
 of prestis in the waye of men sleaynge

Israel Y schewide feith. The princes of 10
 Juda ben maad as takynge terme; Y schal
 schede out on hem my wraththe as watir.
 Effraym suffrith fals chalenge, and *is* bro- 11
 kun bi doom; for he bigan to go after
 filthis. And Y *am* as a mou3te to Effraym, 12
 and as rot to the hous of Juda. And Ef- 13
 fraym siz his sikenesse, and Judas *siz* his
 boond. And Effraym 3ede to Assur, and
 sente to the kyng veniere. And he mai not
 saue 3ou, nether he mai vnbynde the boond
 fro 3ou. For Y *am* as a lionesse to^y Ef- 14
 fraym, and as a whelp of a lioun to the
 hous of Juda. Y my silf schal take, and 15
 go, and take awei, and noon is that schal
 delyuere. I schal go, and turne a3en to my
 place, til 3e failen, and seken my face.

CAP. VI.

In her tribulacioun thei schulen rise 1
 eerli to me. Come 3e, and turne we a3en
 to the Lord; for he took, and schal heele 2
 vs; he schal smyte, and schal make vs
 hool. He schal quykene vs after twei^z 3
 daies, and in the thridde dai he schal reise
 vs, and we schulen lyue in his sizt. We
 schulen wite, and sue, that we knowe the
 Lord. His goyng out is maad redi at the
 morewtid, and he schal come as a reyn
 to vs, *which is* timeful and lateful to the
 erthe. Effraym, what schal Y do to thee? 4
 Juda, what schal Y do to thee? 3oure
 merci *is* as a cloude of the morewtid, and
 as deew passynge forth eerli. For this 5
 thing Y hewide in profetis*, Y killide hem
 in the wordis of my mouth; and thi^o 6
 domes schulen go out as lizt. For Y wolde
 merci, and not sacrifice, and Y *wolde* the
 kunnyng of God, more than brent sacri-
 ficis^a. But thei as Adam braken the co- 7
 uenaunt; there^b thei trespassiden a3ens
 me. Galaad the citee of hem that wor- 8
 chen^c idol, *is* supplauntid with blood; and
 as the chekis of men *that ben^d* theues. 9

* that is, bi the
 coreccioun of
 prophetes, I
 wolde leede
 a3en 3ow to
 riztnesse, *or*
euenesse, as
 trees bi hew-
 ing. *Live*
here. κ.

^o Om. A.

^y of N. ^z fewe 1. ^a sacrifice A. ^b and there N. ^c worshipen A *pr. m.* ^d Om. c *et ceteri.*

men goynge of Sychem, for thei wrouzten
10 grete trespas. In the hous of Yrael Y
saw an orrible thing; there the fornyca-
ciouns of Effraym.

CAP. VII.

11 Israel is defoulid; bot and thou, Juda,
putte to thee rijp^o corn, whanne Y shal
turne to gydre the caitiftee of my peple.
1 Whanne Y wolde hele Yrael, the wickid-
nesse of Effraym is shewid, and the ma-
lice of Samarie, for thei wrouzten lesyng.
And a nyzt thief wente in robberyng; a
2 litil day thief with out forth. And lest
perauenture thei sayen in her hertis, me
hauynge mynde on al the malice of hem,
now her fyndyngis han gon about hem,
3 thei ben maad byfore my face. In her
malice thei gladden^p the kyng, and in
4 her lesyngus the princis. Alle doynge
auoutrie, as fourneice kyndlid of a man
seethinge. The citee restide a litil in
mengyng to gydre of soure dowe, til it
5 were sourdowid all. The day of oure
kyng; princis bygunnen for to wexe wode
of wijn; he streizte out his hond with
6 scorneris. For thei applieden as a four-
neys her herte, whanne he aspiede, *or*
sette, tresoun to hem. Al niyt he slepte
seethinge hem, erly he set on fijr, as fijr
7 of flawme. All ben maad hoot as a^q
fourneice, and deuoureden her domes-
men. All kyngis of hem fellen down, and
ther is not in hem that shal crie to me.
8 Effraym in peplis he was meynt to
gydre; Effraym is maad a loof baken
vndir ashis, whiche is not turned azein.
9 Aliens eeten the strengthe of hym, and
he wist not; bot and whijt heeris ben
shed out in hym, and he knewe not.
10 And the pride of Yrael shal be mekid
in the face of hym; nether thei ben turn-
ed azein to the Lord her God, and thei
souzten not hym in alle theese thingus.
11 And Effraym is maad as a culuer dis-
ceyued, not hauynge herte. Thei inlep-

Partener of prestis sleyng in the weie
men goynge fro Sichein, for thei wrouzten
greet trespasse. In the hous of Israel Y 10
si; an orible thing; there the fornicaciouns
of Effraym. Israel is defoulid; but also 11
thou, Juda, sette heruest to thee, whanne
Y schal turne the caitiftee of my puple.

CAP. VII.

Whanne Y wolde heele Israel, the wick-1
idnesse of Effraym was schewid, and the
malice of Samarie *was schewid*, for thei
wrouzten a^e leesyng. And^f a niyt thief en-
tride, and robbid; a dai thief *was* with-
outforth. And lest thei seien in her hertis, 2
that Y haue mynde on al the malice of
hem, now her fyndyngis han cumpassid
hem, tho ben maad bifer my face. In her 3
malice thei gladiden the kyng, and in her
leesyngys *'thei gladiden^g* the princes. Alle 4
that doen auoutrie, *ben* as an ouene maad
hoot of a bakere. The citee restide a litil
fro the medlyng of sour dou, til al was
maad sour *'of sour dou^h*. The dai of oure 5
kyng; the princis bigunnen to be wood of
wyn; he stretchide forth his hoond with
scorneris. For thei applieden her herte as 6
an ouene, whanne he settide tresoun to
hem. Al the niyt he slepte bakynge hem, in
the morewid he was maad hoot, as the fier
of flawme. Alle weren maad hoot as an 7
ouene, and thei deuouriden her iugis. Alle
the kyngis of hem fellenⁱ down, and noon
is among hem that crieth to me. Effraym 8
hym silf was medlid among puplis; Ef-
fraym was maad a loof bakun vndur
aishis, which is not turned azen. Aliens 9
eeten the strengthe of hym, and he knew
not; but also hoor heeris weren sched out
in hym, and he knew not. And the pride 10
of Israel schal be maad low in the face
therof; thei turneden not azen to her Lord
God, and thei souzten not hym in alle
these thingis. And^k Effraym was maad 11
as^l a culuer disseyued, not hauynge herte.
Thei clepiden Egipt to help, thei^m zeden to

^o the rijp. ^p gladiden *A.* ^q Om. *A.*

^e Om. *I.* ^f Om. *I.* ^g Om. *I.* ^h Om. *I.* ⁱ felden *1 et s passim.* ^k Om. *A pr. m.* ^l lyk to *s.*
^m whanne thei *N.*

iden Egypt, to Assiriens thei wenten.
 12 And whanne thei shuln go, Y shal sprede
 abrode on hem my nett, as a brid of
 heuen Y shal drawe hem down. Y shal
 bete hem, vp the heeryng of the cum-
 13 panye of hem. Wo to hem, for thei
 wenten awei fro me; thei shuln be
 waastid, for thei trespassiden in me. Y
 azein bouzte hem, and thei spaken azeinus
 14 me lesyng. And thei crieden not to me
 in her herte, bot thei wouldiden in her
 couchis. Thei chewiden cud vpon whete,
 15 and wijne, and departiden fro me. And
 I lernyde hem, and coumfortide the armys
 of hem, and in me thei thouzten
 16 malice. Thei turneden azein, that thei
 schulden be with out 3oc; thei ben maad
 as a gylful bowe. The princis of hem
 shuln falle in swerd, of the wodnesse of
 her tunge; this the mowyng, *or scornyng*,
 of hem in the lond of Egypt.

CAP. VIII.

1 In thi throte be a trumpe, as an egle
 on the hous of the Lord; for that that
 thei braken my bond of pees, and thei
 2 trespassiden, *or braken*, my lawe. Thei
 inclepiden me, My God, we Yrael knewen
 3 thee. Yrael castide away good thing, an
 4 enemy shal pursue hym. Thei regned-
 eden, and not of me; thei weren princis,
 and I knewe not. Thei maden her syluer
 and gold and her ydolis to hem, that thei
 5 schulden perishe. Samarie, thi calf is cast
 away; my woodnesse is wrothe in hem.
 6 Hou long mijten thei not be clensid? for
 of Yrael and he is. A craftise man made
 hym, and he is not god; for the calf of
 Samarie shal be⁹ into webbis of yreinus.
 7 For thei shuln sowe wynd, and repe
 whirlwynd. A stondyng stalk is not in
 hem, the buriownyng shal not make
 mele; that and 3if it shal make, aliens
 8 shuln ete it^f. Yrael is deuoured; now he
 is maad in naciouns, as an vnelene vessel,
 9 for thei stieden to Assur. Effraym a soli-
 tarie feeld asse to hym self. Thei 3auen
 10 3iftis to her louers; bot aud with meed
 thei hijriden naciouns. Now Y shal gedre

Assiriens. And whanne thei ben goen¹²
 forth, Y schal sprede abrood on hem my
 net, Y schal drawe hem down as a brid of
 the eir. Y schal beete hem, bi the heryng
 of the cumpany of hem. Wo to hem, for¹³
 thei 3eden awei fro me; thei schulden be
 distried, for thei trespassiden a3ens me.
 And Y a3enbouzte hem, and thei spaken
 leesyngis a3enus me. And thei crieden¹⁴
 not to me in her herte, but jelliden in her
 beddis. Thei chewiden code on wheete,
 and wyn, and thei 3eden awei fro me.
 And Y tauzte, and coumfortide the armes¹⁵
 of hem, and thei thouzten malice a3ens
 me. Thei turneden a3en, that thei schul-¹⁶
 den be with out 3ok; thei ben maad as a
 gileful bowe. The princis of hem schulden
 falle down bi swerd, for the woodnesse of
 her tunge; this *is* the scornyng of hem
 in the lond of Egypt.

CAP. VIII.

A trumpe be in thi throte, as an egle¹
 on the hous of the Lord; for that that thei
 3eden ouer my boond of pees, and braken
 my lawe. Thei clepiden me to helpe, A!²
 my God, we Israel han knowe thee. Israel³
 hath cast awei good, the enemye schal
 pursue hym. Thei regnyden, and not of⁴
 me; thei weren princes, and Y knew not.
 Thei maden her gold and siluer idols to
 hem, that thei schulden perishe. -A!⁵ Sa-
 marie, thi calf is cast awei; my strong
 veniaunce is wrooth a3ens hem. Hou long
 moun thei not be clensid? for also it is of⁶
 Israel. A crafti man made it, and it is
 not god; for the calf of Samarie schal be
 in to webbis of ireyns. For thei schulden⁷
 sowe wynd, and thei schulden repe whirle-
 wynd. A stalke stondyng is not in hem,
 the seed schal not make mele; that if also
 it makith *mele*, aliens schulden ete it. Is-⁸
 rael is deuouryd; now *Israel* is maad as
 an vnelene vessel among naciouns, for thei⁹
 stieden to Assur. Effraym *is* a wielde
 asse, solitarie to hym silf. Thei 3auen 3iftis
 to louyeris; but also with meede thei hir-¹⁰
 iden naciouns. Now Y schal gadere hem

⁹ be do κ *pr. m.* ^f hit κ.

hem, and thei shuln reste a litil of charge
 11 of the kyng and princis. For Efraym
 multipliede autris for to synne, autris
 12 ben maad to hym in to trespasse. Y
 shal write to hym my manyfolde lawis,
 13 whiche ben acomptid as alyen. Thei
 shulen brenge to oostis, and shuln offre
 fleshis, and shuln ete; and the Lord shal
 not reseuyue hem. Now he shal recorde
 the wickidnesse of hem, and shal visite
 the synnes of hem; thei shuln be turnyd
 14 in to Egypt. And Yrael forzate his
 maker, and beeldide templis, and Judas
 multipliede stronge citees; and Y shal
 sende fier in to the citees of him^r, and it
 shal deuoure the housis of hym.

CAP. IX.

1 Yrael, nyl thou glade, nyl thou ioie
 with outforth as peplis; for thou hast do
 fornicacioun fro thi God. Thou louedist
 2 hijris on alle feeldis of whete. Feeld
 and pressour shal not feede hem, and
 3 wijne shal lye to hem. Thei shuln not
 dwelle in the lond of the Lord. Efraym
 turnyde azein in to Egypt, and in Assi-
 4 riens eete defoulid thing. Thei shuln
 not sacrifice wijn to the Lord, and thei
 shuln not plesse to hym. The sacrifices of
 hem as breede of mournyng men; alle
 that eten it shuln be defoulid. For the
 breed of hem, of the soule of hem, shal
 not entre in to the^s hous of the Lord.
 5 What shuln ze do in the solempne day,
 6 in day of the fest of the Lord? Loo!
 sothely thei ben gon fro wastnesse.
 Egypt shal gedere hem, Memphis shal
 birie hem. A nettil shal enherit the de-
 sirable syluer of hem, a cloote in the
 7 tabernaclis of hem. Days of visityng
 camen, days of zeldyng camen. Yrael,
 wite thou thee a fool, a wood prophete,
 a spirituel man, for the multitude of thi
 wickidnesse, and multitude of madnesse.
 8 A spier of Efraym with my God; the
 prophete is maad a gnare of fallynge, on
 alle the wayes of hym, wodenesse in the

togidere, and thei schulen resteⁿ a litil fro
 birthun of the kyng and of princis. For 11
 Efraym multipliede autris to do synne,
 autris weren maad to hym in to trespas.
 Y schal write to hem my many fold lawis, 12
 that ben arettid as alien *lawis*. Thei schu- 13
 len bryng sacrifices, thei shulen offre, and
 ete fleischis; and the Lord schal not res-
 seyue tho. Now he schal haue mynde on
 the wickidnessis of hem, and he schal vi-
 site the synnes of hem; thei schulen turne
 in to Egypt. And Israel forzate his makere, 14
 and bildide templis to *idols*^o, and Judas
 multipliede stronge citees; and Y schal
 sende fier in to the citees^p of hym, and it
 schal deuoure the housis of hym.

CAP. IX.

Israel, nyle thou be glad, nyle thou 1
 make ful out ioie as puplis; for thou
 hast do fornicacioun fro thi God. Thou
 louedist meede on alle the cornflooris of
 wheete. The cornfloor and pressour schal 2
 not feede hem, and wyn schal lie to hem.
 Thei schulen not dwelle in the lond of the 3
 Lord. Efraym turnede azen in to Egypt,
 and eet defoulid^q thing among Assiriens.
 Thei schulen not offre wyn to the Lord, 4
 and thei schulen not plesse hym. The sacri-
 ficis of hem *ben* as breed of mourneris;
 alle that schulen ete it schulen be de-
 foulid. For the breed of hem *is* to the
 lijf of hem; thei schulen not entre in to
 the hous of the Lord. What schulen ze 5
 do in the solempne dai, in the dai of the
 feeste of the Lord? For lo! thei ben 6
 goon out fro distriyng. Egypt schal ga-
 dere hem togidere, Memphis schal birie
 hem. A nettle schal enherite the desirable
 siluer of hem, a cloote *schal be* in the ta-
 7 bernaclis of hem. Daies of visitacioun^r
 ben comun, daies of zeldyng ben comun.
 Knowe ze, that Israel *is* a fool, a wood
 profete, a spiritual man, for the multitude
 of thi wickidnesse *is* also the multitude
 of woodnesse. The biholdere of Efraym 8
 with my God *is* a profete; a snare of fall-

^r hem κ. ^s Om. GR.ⁿ not reste A pr. m. ^o his ydoles s. ^p citee N. ^q and defoulide I.

9 hous of his God. Thei synnedepely,
 as in days of Gabaa. He shal recorde her
 wickidnesse, and shal visite the synnys
 10 of hem. Y foonde Yrael as grapes in de-
 sert, as the first applis of a lital fyge tree.
 In the hee3t therof Y see3 the faders of
 hem; forsothe thei entriden to Belpagor,
 and ben alienyd aweye in to confusioun,
 and ben maad abomynable as tho thingus
 11 that thei loueden. Effraym as a brid
 flee3 away; the glorie of hem of chijld
 beryng, and of wombe, and of conceyu-
 12 ynge. That and 3if thei shuln nurishe
 out her sonys, Y shal make hem with
 out free childre in men. Bot and wo to
 hem, whanne I shal go away fro hem.
 13 Effraym, as I sy3 Tyrus, was foundid in
 fairnesse; Effraym schal leede out his
 14 sones to the slear. Lord, 3yue thou to
 hem; what schalt thou 3yue to hem? 3eue
 thou^t to hem a 3ate of wombe with oute
 15 free children, and drie tetis. Al wickid-
 nesse of hem in Galgal, for there Y hadde
 hem hateful; for the malice of her wickid-
 nesse Y shal caste hem out of myn hous.
 Y shal not putte to, that Y loue hem.
 16 Alle princis of hem goynge away; Ef-
 fraym is smyten, the root of hem is dried
 vp; thei shuln not make fruyte. That and
 3if thei shuln gendre, Y shal slea the
 most loued thingus of the wombe of hem.
 17 The Lord my God shal caste hem away,
 for thei herden not hym; and thei shuln
 be waginge in naciouns.

CAP. X.

1 Yrael a vijne ful of bowis, fruyte is
 maad euen to hym; vp the multitude of
 his fruyte he multipliede auters, vp the
 plente of his lond he was plenteous in
 2 symulacris, or *fals goddis*. The herte of
 hem is departid, now thei shuln perishe.
 He shal breke to gydre the symulacris of
 hem, he shal spuyle the auters of hem.
 3 For now thei shuln saye, Kyng is not
 to vs^u, forsothe we dreeden not God. And

ynge is maad now on alle the weies of
 hym, woodnesse *is* in the hous of his God.
 Thei synneden deeppli, as in the^r daies of 9
 Gabaa. *The Lord* schal haue mynde on
 the wickidnesse of hem, and schal visite
 the synnes of hem. Y foond Israel as 10
 grapis in desert, Y si3^s the fadris of hem
 as the firste applis of a fige tree, in the
 cop therof; but thei entriden to Belfegor,
 and weren alienyd in confusioun, and thei
 weren maad abhomynable as tho thingis
 whiche thei louyden. Effraym as a brid 11
 fley awei; the glorye of hem *is* of child-
 beryng, and of the wombe, and of con-
 seyuyng. That if thei nurschen her sones, 12
 Y schal make hem with out children
 among men. But also wo to hem, whanne
 Y schal go awei fro hem. Y si3 that Ef- 13
 fraym was as Tire, foundid in fairnesse;
 and Effraym schal lede out hise sones to
 the sleere. Lord, 3yue thou to hem; what 14
 schalt thou 3yue to hem? 3yue thou to
 hem a wombe with out children^t, and drie
 tetis. Alle the wickidnessis of hem *ben* 15
 in Galgal, for there Y hadde hem hateful;
 for the malice of her fyndyngis. Y schal
 caste hem out of myn hous; Y schal not
 leie to, that Y loue hem. Alle the princes
 of hem goen awei. Effraym is smyten, 16
 the roote of hem is dried vp; thei schulen
 not make fruyt. That thou3 thei gendren,
 Y schal sle the moost louyd thingis of her
 wombe. My God schal caste hem away, 17
 for thei herden not hym; and thei schulen
 be of vinstable dwellyng among naciouns.

CAP. X.

Israel *was* a vyne ful of bowis, fruyt 1
 was maad euene to hym; bi the multi-
 tude of his fruyt he multipliede auteris,
 bi the plente of his lond he was plen-
 teuouse. In simylacris the herte of hem 2
 is departid, now thei schulen perische. He
 schal breke the simylacris of hem, he schal
 robbe the auteris of hem. For thanne thei 3
 schulen seie, A kyng is not to vs, for we
 dreden not the Lord. And what schal a

^t Om. AGH. ^u of thee A.

^r Om. 1. ^s sau3 i sapius. ^t fre children NS sec. m.

4 what shal a kyng do to vs? Speke 3e
wordis of vnprofitable visioun, and 3e
shuln make a couenaunt with lesyng; and
dome shal buriowne as bitternesse on fo-
5 rowis of the feeld. The dwellers of Sa-
marie wirshipen the kijn of Bethauen.
For the peple therof mournyde vpon hym,
and kepers of the hous of hym ioyeden
with outforth in glorie of hym, for it
6 passide fro hym. Forsothe and he is
born in to Assur, a 3ift to the king
venier. Confusioun shal take Effraym, and
7 Yrael shal be confoundid in his will. Sa-
marie made his king for to passe, as
8 frooth on^u the face of water. And the
hee3 thingis of ydol, the synne of Yrael,
shulen be destruyed. Cloote and breere
shal stye on^v the auters of hem. And thei
shuln seye to mounteyns, Hille 3e vs, and
9 to smale hillis, Falle 3e vpon vs. Of the
days of Gabaa Yrael synnyde; there thei
stoden. Bateyl shal not cotche hem in Ga-
10 baa, on the sons of wickidnesse. Vp
my desijre Y shal chastise hem; puplis
shuln be gadrid on hem, whanne thei
shuln be chastisid for her two wickid-
11 nesis. Effraym a cow calf, tau3t for to
loue thresshyng; and Y passide on the
fairnesse of hir neck. Y shal stye vp on
Effraym. Judas shal ere, Jacob shal breke
12 to gydre to hym forowis. Sowe 3e to 3ow
in riztwijsnesse, and repe 3e in the mouth
of mercy, and make newe to 3ou a newe
feeld. Tyme sothely for to a3ein seeke the
Lord, whanne he shal cum, that shal
13 teche 3ou riztwijsnesse. 3e han sowe vn-
pite, 3e repiden wickidnesse, 3e eeten the
fruyte of lesyng. For thou tristidist in thi
wayes, and in multitude of thi stronge
14 men. Noyse shal ryse to gydre in thi
peple, and alle thi strengthus shuln be
destruyed; as Salmana is destruyed of the
hous of hym, that veniede Baal; in the
day of bateyle, the modir hurtlid on
15 sones. So Bethel shal do to 3ou, fro the
face of malice of 3our wickidnessis^w.

kyng do to vs? Speke 3e wordis of vnpro-4
fitable visioun, and 3e schulen snyte boond
of pees with leesyng; and doom as bittir-
nesse schal burioune on the forewis of the
feeld. The dwelleris of Samarie worschip-5
iden the kien of Bethauen. For the puple
therof mourenyde on that *calf*, and the
keperis of the hous therof; thei maden ful
out ioye on it in the glorie therof, for it
passide fro that *puple*. For also it was 6
borun to Assur, a 3ifte to the king veniere.
Confusioun schal take Effraym, and Israel
shal be schent in his wille. Samarie made 7
his kyng to passe, as froth on the face of
water. And the^u hij3 thingis of idol, the
synne of Israel, schulen be lost. A cloote 8
and^v a brere schal stie on the auters of
hem. And thei schulen seie to mounteyns,
Hile 3e vs, and to litle hillis, Falle 3e doun
on vs. Fro the daies of Gabaa Israel 9
synnede; there thei stoden. Batel schal
not take hem in Gabaa, on the sones of 10
wickidnesse. Bi my desir Y schal chastise
hem; puplis schulen be gaderid togidere
on hem, whanne thei schulen be chastisid
for her twei wickidnessis. Effraym *is* a 11
cow calf, tau3t^w for to loue threischyng;
and Y 3ede on the fairenesse of the necke
therof. Y schal stie^x on Effraym. Judas
shal ere, and Jacob schal breke forewis to
hym silf. Sowe 3e to 3ou riztfulnesse in 12
treuthe, and repe 3e in the mouthe of
merci, and make 3e newe to 3ou a feld
newli brou3te to tilthe. Forsothe tyme *is*
to seke the Lord, whanne he cometh, that
shal teche 3ou riztfulnesse. 3e han erid 13
vnfeithfulnesse, 3e han rope^y wickidnesse,
3e han ete the corn of leesyng. For thou
tristydist in thi weies, and in the multi-
tude of thi stronge men. Noise schal rise 14
in thi puple, and alle thi stronge holdis
schulen be distried; as Salmana was dis-
tried of the hous of hym, that took ven-
iaunce on Baal; in the dai of batel, whanne
the modir was hurlid^z doun on the sones.
So Bethel dide to 3ou, for the face of 15
malice of 3oure wickidnessis.

^u vpon G sec. m. ^v vpon A. ^w wickidnes A.

^u Om. I. ^v of N. ^w and tau3t I. ^x stie up I. ^y repe I. ^z hurtlid I.

CAP. XI.

1 As the morewning passith, the kyng
of Yrael passith byfore Yrael a chijld,
and Y louede hym; and of Egypt Y
2 clepide my sone. Thei clepiden hem, so
thei wenten away fro the face of hem.
Thei offreden to Baalym, and maden sa-
3 crifice to symylacris. And Y as a nurishe
of Effraym bare hem in myn armys, and
4 thei wisten not, that Y helide hem. In
litol boondis of Adam Y shal drawe hem,
in boondis of charitee. And Y shal be to
hem as reysynge 3oc on the cheekis of
hem; and Y bowide doun to hym, that he
5 schulde ete. He shal not turne a3ein in
to the lond of Egypt. And Assur the^x
kyng therof, for thei wolden not be con-
6 uertid. Swerd toke, *or bigan*, in the
citees therof, and schal waaste the chosun
therof, and schal ete the heedis of hem.
7 And my peple schal hange, at my com-
ynge a3ein. Forsoth a 3ok shal be putte
vpon hem to gydre, whiche shal not be
8 don away. Hou shal Y 3eue^y thee, Ef-
fraym? shal Y hille, *or defende*, thee,
Yrael? hou shal Y 3eue thee as Adama^z?
shal Y putte thee as Seboym? Myn hert
is conuertid in me; my forthinkyng is
9 trublid to gidre. Y shal not do the wood-
nesse of my wrath. Y shal not be con-
uertid, that Y distruye Effraym; for Y
God, and not man; holy in the myddil of
thee, and Y shal not entre in to cytee.
10 After the Lord thei shuln go. As a lyoun
he schal roore, for he schal roore, and
11 sones of the see schulen drede. And thei
shuln^a flee away as a brid fro Egypt, and
as culuer^b of the lond of Assiriens. And
Y shal to gydre sette hem in her housis,
saiht the Lord.

CAP. XII.

12 Effraym disceyuede me in marchaun-
dise, and in ydol of the hous of Yrael.
Forsothe Judas witnes weute doun with
1 God, and with feithful saintis. Effraym

CAP. XI.

As the morewid passith, the king of 1
Israel schal passe forth. For Israel was a
child, and Y louyde hym; and fro Egipt
Y clepide my sone. Thei clepiden hem, 2
so thei 3eden awei fro the face of hem.
Thei offriden to Baalym, and maden sacri-
fice to symylacris. And Y as a nursche 3
of Effraym bare hem in myn armes, and
thei wisten not, that Y kepte hem. Y schal 4
drawe hem in the ropis of Adam, in the
boondis of charite. And Y schal be to hem
as he that enhaunsith the 3ok on the chekis
of hem; and Y bowide doun to hym, that
he schulde ete. He schal not turne a3en in 5
to the lond of Egypt. And Assur, *he schal*
be kyng of hym, for thei nolden^a turne.
A swerd bigan in the citees therof, and it 6
schal waaste the chosun men therof, and
schal eete the heedis of hem. And my 7
puple schal hange, at my comynge a3en.
But a 3ok schal be put to hem togidere,
that schal not be takun awei. Hou schal 8
Y 3yue thee, Effraym? schal Y defende
thee, Israel? hou schal Y 3yue thee? As
Adama Y schal sette thee; as Seboym.
Myn herte is turned in me; my repent-
aunce is disturblid togidere. Y schal not 9
do the strong veniaunce of my wraththe.
Y schal not turne, to leese Effraym; for
Y *am* God, and not man. Y *am* hooli in
the myddis of thee, and Y schal not entre
in to a citee. Thei schulen go after the 10
Lord. He shal rore as a lioun, for he shal
roore, and the^b sones of the see schulen
drede. And thei schulen fle awei as a brid 11
fro Egipt, and as a culuer fro the lond of
Assiriens. And Y schal sette hem in her
housis, seith the Lord.

CAP. XII.

Effraym cumpasside me in denying, the 12
hous of Israel in gile. But Judas a wit-
nesse 3ede doun with God, and with feith-
ful seyntis. Effraym fedith wynd, and 1
sueth heete. Al dai he multiplieth leesynge,

^x he AG. ^y hille A. ^z an adamaunt G sec. m. H. ^a Om. G sec. m. ^b a culuer G sec. m.

^a wolden not I. ^b Om. N.

feedith the wijnd, and sueth heete. Al day he multiplieth lesyng, and distruccioun; and made pees with Assiriens, and bare 2 oyle in to Egypt. Therefore the dome of the Lord with Juda, and visitacioun on Jacob; vp the wayes, and vp^a the fyndyngus of hym he schal 3eelde to hym. 3 In the wombe he supplauntide, *or discyuyde*, his brother, and in his strengthe 4 he was dressid with an aungel. And he hadde victorie at the aungel, and he was coumfortid; he wepte, and preiede hym; in Bethel he fonde hym, and there he 5 spac with 3ou. And the Lord God of 6 oostis, the Lord, memorial of hym. And thou shalt be conuertid to the Lord thi God. Keepe thou mercy and dome, and 7 hoope thou euermore in thy God. Canaan, in his hond a gyleful balaunce, 8 louede fals challenge. And Efracym saide, Netheles Y am maad riche, Y fonde an ydol to me; alle my trauailis shuln not fynde to me wickidnesse, whiche Y synnyde. And Y the Lord thi God, whiche 9 ledde thee out of the lond of Egypt; 3it Y shal make thee for to sytte in tabernaclis, as in days of feest. And Y spac 10 on^b prophetis, and Y multipliede^c visioun, and in the hond of prophetis Y am 11 lickenyd. 3if in Galaad an ydol, therefore veynly they weren in Galgal of-frynge to oxis; forwhi and the auters of hem as hepis on forowis of the feeld. 12 Jacob flei3 into the cuntrie of Sirie, and Israel seruyde into wyf, and seruyde into 13 wyf. Forsothe in a prophete the Lord ledde out Yrael of Egypt, and in a prophete he is kepte. Efracym terride me to 14 wrath in his bitternessis, and his blood shal cum on hym; and the Lord his God shal restoren hym his shenship.

CAP. XIII.

1 Efracym spekyng, error^d assailide Yrael; and he trespasside in Baal, and 2 is dead. And now thei puttiden to for

and distriyng; and he made boond of pees with Assiriens, and bar oyle in to Egypt. Therfor the doom^c of the Lord *is* with 2 Juda, and visityng *is* on Jacob; bi the weies *of hym*, and bi the fyndyngis of hym he schal 3elde to hym. In the wombe 3 he supplauntide his brother, and in his strengthe he was dressid with the aungel. And he was strong to the aungel, and was 4 coumfortid; he wepte, and preiede hym; in Bethel he fonde hym, and there he spak with vs. And the Lord God of 5 oostis, the Lord, *is* the memorial of hym. And thou schalt turne to thi God. Kepe 6 thou merci and doom, and hope thou euere in thi God. Chanaan louyde fals caleng,⁷ a^d gileful balaunce in his hond. And Ef- 8 fracym seide, Netheles Y am maad riche, Y haue founde an idol to me; alle my trauelis schulen not fynde to me the wickidnesse, whiche Y synnede. And Y *am* thi 9 Lord God fro^e the lond of Egypt; 3it Y schal make thee to sitte in tabernaclis, as in the daies of feeste. And Y spak bi pro- 10 fetis, and Y multiplied profesie^f, and Y was licned in the hond of profetis. If Galaad 11 *worschipith* an idol, therfor thei erren in veyn offryng to oxis in Galgal; for whi and the auteris of hem *schulen be* as heepis on the forewis of the feeld. Jacob fledde 12 in to the cuntrei of Sirie, and Israel seruyde for a wijf, and seruyde, *ether kepte*, for a wijf. But bi a profete the Lord 13 ledde Israel out of Egypt, and bi a profete he was kept. Efracym terride me to 14 wrathfulnesse in hise bitternessis, and the blood of hym schal come on hym; and his Lord schal restore^g to hym the schenscipe of him.

CAP. XIII.

For Efracym spak, hidousnesse assailide 1 Israel; and he trespasside in Baal, and was deed. And now thei addiden to do synne, 2

^a Om. AH. ^b in A. ^c multiplie K. ^d orroure A.

^e word I. ^d and U. ^e that ledde thee fro K. ^f visicun, *ether profecie* CEFHGHIKMN PQRSUXY. ^g be restorid I.

to synne, and maden to hem a 3oten thing of her syluer, as the licknesse of ydols; the makyng of crafty^d men it is al. To these thei sayen, Offre, 3e men, wir-
 3 shippinge calues. Therefore thei shuln be as a morewe clowde, *or myst*, and as morewe dewe passyng, as dust rauyshid with whirlwynd of the feeld, and as
 4 smoke of the chynney. Forsothe Y the Lord thi God, of the lond of Egypt; and thou shalt not knowe God, with outen
 5 me, and saueour^e is not, out take me. Y knewe thee in desert, in the lond of wil-
 6 derness. Bysidis her lesewis and thei ben fulfillid, and ful crammyd; thei lyft-
 7 iden vp her herte, and for3aten me. And Y shal be to hem as a lyounesse, and as
 8 a paard in the waye of Assyriens. Y shal renne to hem as a she bere, the whelpis rauyshid; and Y shal breke the
 ynnere thingis of her mawe, and Y shal waastye hem there as a lyoun. A beest
 9 of the feeld shal kitte hem. Thi losse, Yrael; oonly of me thin help. Wher is
 thi kyng? most now saue he thee in alle thi citees; and thi domysmen, of whom
 thou saidist, 3eue thou to me a kyng, and
 11 princis? And^f Y shal 3eue to thee a kyng in my wodenesse, and Y shal take away
 12 in myn indignacioun. The wickidnesse of Effraym is bounden to gidre; the synne
 13 of hym hydde. Sorewis of *a womman* berynge chijld shuln cume to hym; he
 is^g a sone not wijse. Now forsothe he shal
 14 not stonde in contricioun of sonys. Of the hond of deth Y shal delyuere hem,
 Y shal a3ein bye hem fro deth. Thou deth, Y shal be thi deth; thou helle, Y
 shal be thi morsel. Coumfort is hid fro
 15 myn ee3en, for he departith among bretheren. The Lord shal brenge a bren-
 nyng wynd, of desert steiyng vp; and shal drye the veynis therof, and discour-
 forte, *or leuee aloon*, the welle therof; and he shal rauyshe tresour of eche de-
 16 sirable vessel. Perishe Sanarie, for to

and maden to hem a 3otun ymage of her siluer, as the licknesse of idols; al is the makyng of crafti men. To these thei
 seien, A! 3e men, offre, and worschipe^b caluys. Therfor thei schulen be as a mo-
 3 rewtid cloude, and as theⁱ deew of morew-
 tid, that passith forth, as dust rauyschide bi whirlwynd fro the corn floor, and as
 smoke of a chymenei. Forsothe Y *am thi*^k 4
 Lord God, *'that ledde thee'* fro^l the loond of Egypt; and thou schalt not knowe God,
 outakun me, and no sauour is, outakun me. Y knewe thee in the desert, in the
 5 lond of wildirnesse. Bi her lesewis thei
 6 weren fillid, and hadden abundaunce; thei reisen her herte^m, and for3aten me. And
 7 Y schal be as a lionesse to hem, as a parde in the weye of Assiriens. Y as a femal
 bere, whanne the whelps ben rauyschid, schal mete hem; and schal al to-breke the
 ynnere thingis of the mawe of hem. And Y as a lioun schal waaste hem there; a
 beeste of the feeld schal alⁿ to-rende hem. Israel, thi perdicoun *is of thee*; thin help
 9 *is* oneli of me. Where is thi kyng? moost
 10 saue he thee now in alle thi citees; and *where ben* thi iugis, of whiche thou seidist,
 3yue thou to me a kyng, and princes? Y
 11 schal 3yue to thee a kyng in my strong veniaunce, and Y schal take awei in myn
 indignacioun. The wickidnesse of Effraym
 12 is boundun togidre; his synne *is* hid. The sorewis of a womman trauelyng of
 13 child schulen come to hym; he *is* a sone not wijse. For now he schal not stonde in
 the defoulyng of sones. Y schal delyuere
 14 hem fro the hoond of deeth, and Y schal a3enbie hem fro deth. Thou deth, Y schal
 be thi deth; thou helle, Y schal be thi mussel. Coumfort is hid fro myn^o i3en, for
 15 he schal departe bitwixe britheren. The Lord schal bryng a brennyng wynd,
 styng^p fro desert; and it schal make drie the veynes therof, and it schal make deso-
 lat the welle therof; and he schal rauysche the tresour of ech desirable vessel.

^d craftise A. ^e a saueour G sec. m. ^f Om. AGH. ^g Om. GH.

^b worschipeth I. ⁱ dai N. ^k the I. ^l Om. A pr. m. ^m hope CEF GH I MN QP X. ⁿ Om. COHKMNQRSUX sec. m. F. ^o thin N. ^p styng^e vp I.

bitternesse she stiride hir God; in swerd perishe it. The litil childre of hem ben hurtlid, and wymmen with chijld of it ben coruen out.

CAP. XIV.

2 Yrael, be thou conuertid to the Lord thi God, for thou hast fallen to gydre in
3 thi wickidnesse. Take with 3ou wordis, and be 3e conuertid to the Lord; and saye 3e to hym, Do away alle wickidnesse, and resceyue good; and we shuln
4 3eelde the calues of our lippis. Assur shal not saue vs, we shuln not steye on hors; nether we shuln saye more, Our
5 goddis werkis of oure hondis; for thou shalt haue mercy of the ylke fadrellesse
6 chijld, that is in thee. Y shal heele the contricioun of hem; Y shal loue hem of my free wille, for my woodnesse is turned
7 away fro hem. Y shal be as dew, and Yrael shal buriowne as lillie. And the roote
8 of hym shal birst out as of Lyban; the braunchis of hym shuln go. And as olyue his glorie shal be, and his sauour as of
9 Liban. Thei shuln be conuertid sittyng in the shadewe of hym; thei shuln lyue in whete, and shuln burioune as a vyne
10 3erd. The memorial of hym as wijn of Lyban. Effraym, what ouer to me ydolis? Y shal heere hym, and Y shal dresse hym as a beech wexinge green. Of me
10 thi fruyte is founden. Who is wijse, and shal vndirstonden these thingis? vndirstondyng, and shal wite these thingis? For riztful the wayes of the Lord, and iust men shuln walke in hem; forsothe trespassours shuln falle in hem.

Here endith the book of Osee, and bigynneth the book of Joel, prophete^h.

CAP. XIV.
Samarie perische, for it stiride his God
1 to bittirnesse; perische it bi swerd. The litle children of hem be hurtlid down, and the wymmen with child therof be koruun.
2 Israel, be thou conuertid to thi Lord God, for thou fellist^a down in thi wickidnesse. Take 3e wordis with 3ou, and be 3e con-
3 uertid to the Lord; and seie 3e to hym, Do thou awei al wickidnesse, and take thou good; and we schulen 3elde the caluys of
4 oure lippis. Assur schal not saue vs, we schulen not stie^r on hors; and we schulen no more seie, Oure goddis *ben* the werkis
5 of oure hondis; for thou schalt haue merci on that modirles child, which is in thee. Y schal make hool the sorewis of hem; 5
6 Y schal loue hem wilfuli, for my strong veniaunce is turned awei fro hem. Y schal be as a^s dew, and Israel schal buriowne
7 as a lillie. And the root therof schal breke out as of the Liban; the braunchis
8 therof schulen go. And the glorie therof schal be as an olyue tree, and the odour therof *schal be* as of the Liban. Thei
9 schulen be conuertid, and sitte in the shadewe of hym; thei schulen lyue bi wheete, and schulen buriowne as a vyne. The memorial
10 therof *schal be* as the wyne of Liban. Effraym, what *schulen* idols *do* more to me? Y schal here him, and Y schal dresse him as a
10 greene fir tree. Thi fruit is foundun of me. Who *is* wijjs, and
10 schal vndurstonde these thingis? *who is* vndurstondyng, and schal kunne these thingis? For the weies of the Lord *ben* riztful, and iust men schulen go in tho; but trespassours schulen falle in tho.

Here endith Osee, and here biginneth Joel^t.

^g ful out heere *G sec. m.* ^h *Here endith Osee, and bigynneth Joel, prophete. A.* No final rubric in *GH.*

^q fellidist *CHIQRU.* ^r feldest *s.* ^s fallidest *κ text: ether fel κ marg.* ^t stie up *I.* ^u Om. *A pr. m.* ^v From *CFGHQRSU.* *Here endeth the booc of the profete Osee; se now Joel, the prophete. κ.* *Here endith Osee, and here bigynneth the book of Joel. M.* *Here endith the book of Osee, and bigynneth the book of Joel. N.* *Here endith the booc of the profete Osee, and begynneth Joel.* No final rubric in *AEPY.*

J O E L.

The book of Joel, prophete^a.

CAP. I.

1 THE word of the Lord, that is maad to
2 Joel, the sone of Fatuel. Heere 3e, olde
men, this, and with eeris perceyue 3e, alle
dwellers of erthe. 3if this thing is don in
3 your days, or in days of 3our faders.
4 Vpon this thing telle 3e to 3our sones,
and 3our sonys to her sonys, and the
sonys of hem to an other generacioun.
5 A locust eete the residue of eruke, *that*
is, a worme of bowis, and a bruke eete
the residue of locust, and rust eete the
6 residue of bruke. Awake 3e, drunken
men, and weepe; and 3oule 3e, alle that
drynken wyne in swetnesse; for it pe-
7 rishide fro 3our mouth. Forsothe folk hath
styed vpon my lond, stronge and vnnoun-
breable. The teeth of hym as teeth of
lyoun, and his wangteeth as whelpis of
8 a lyoun. He hath putte my vyne 3erd
in to desert, and hath drawn of the barc
of my figg tree. He nakynge^b robbide it,
and castide away; the braunchis therof
9 ben maad whijt. Weile thou, as a mayden
gird with a sacche vpon the husbonde of
hir puberte, *that is, tyme of weddyng*.
10 Sacrifice perishide, and libacioun, *that is,*
offryng flectyng^c *thingus*, of the hous of
the Lord; and prestis, mynystris of the
10 Lord, mureden. The cuntree is robbid,
the erthe mournede; for whete is waastid,

Here bigynneth the book of Joel^a.

CAP. I.

THE word of the Lord *is this*, that was
maad to Joel, the sone of Phatuel. Elde 2
men, here 3e this, and alle dwelleris of the
lond, perseyue 3e with eeris. If this thing
was don in 3oure daies, ether in the daies
of 3oure fadris. Of this thing telle 3e to 3
3our sones, and 3our sones *telle* to her
sones, and the sones of hem *telle* to an-
other generacioun. A locuste* eet the 4
residue of a worte worm, and a bruke
eet the residue of a locuste, and rust eet
the residue of a bruke. Drunken men, 5
wake 3e^b, and wepe; and 3elle 3e, alle that
drynken wyn in swetnesse; for it perisch-
ide fro 3oure mouth. For whi a folc 6
strong and vnnounbrable stiede on my
lond. The teeth therof *ben* as the^c teeth
of a lioun, and the cheek teeth thierof *ben*
as of a whelp of a lioun. It settide my 7
vyner in to desert, and took awei the
riyude of my fige tre. It made nakid and
spuylide that *vyner*, and castide forth; the
braunchis therof ben maad white. Weile 8
thou, as a virgyn gird with a sak on the
hosebonde of hir tyme of mariage. Sacri- 9
fice and moist sacrifice perischide fro the
hous of the Lord; and preestis, the mynys-
tris of the Lord, moureneden. The cuntrey 10
is maad bare of puple. The erthe mouren-
yde; for whete is distried. Wyn is schent,

* A locust is whanne it hath ful wyngis; a bruke is of the same kynde, bifore that it hath wyngis. rust eet, etc. rust is vice ether corrupcioun of wexyng corn, whanne bi brennyng wynd it makith no seed, and if it makith ony, it is in veyn. Live here. v. A bruke is clepid the fruyt of a locuste, bifore that it hath wyngis, afterward whanne it bigynneth to fle a litil, it is seid athelebus, and whanne it fleith fulli it is seid a locuste; and a bruke is myche greuousere than a locuste, ether athelebus, for it liggith in o place, and eetith the fruytis

^a No initial rubric in AGH. ^b nakynge AG sec. m. H. ^c of flectyng A.

^a Here bigimith the book of Joel, the profete. ERY. No initial rubric in the other Mss. ^b Om. N. ^c of the EY.

and wijn is confoundid, and oyle langwishide, *or failide*. Ertlie tiliers ben confoundid, vyne tiliers zouldiden vpon whete, wijn, and barly; for corn of the feeld perishide. The vyne zerd is confoundid, and the fyge tree langwishide. Poumgarnet, and palme tree, and maal tree, *or fir, of whom mastis ben maad*, and alle trees of the feeld dryeden; for ioye is confoundid fro sonys of men. **3e** prestis, gyrde zou, and weile; **3e** mynystris of the auter, zoule. **3e** mynystris of my God, entre **3e** yn, ligge **3e** in sak; for sacrifice perishide of the hous of **3our** God, and offryng *of fleetying thing*. Halewe **3e**^d fastyng, clepe **3e** cumpanye, gadre **3e** olde men, and alle dwellers of the lond in to the hous of **3our** God; and crye **3e** to the Lord, A! A! A! to the day; for the day of the Lord is ni³, and as waastynge it shal cum of the mi³ty. Wher not before **3our** eezen fodis perishen of the hous of your God; gladnesse and ioye with outen forth? Beestus wexiden roten to gidre in her drit. Berns ben destroyed, celers ben scaterd, for whete is confusid. What sorewide a beest with ynne? flockis of grete beestis lowiden? for lesewe is not to hem; bot and flockis of sheep perishiden. To thee, Lord, Y shal crye, for fijre ete the fair thingus of desert, and flawme brente alle trees of the cuntree. Bot and beestis of the feeld, as a feeld thristyng rayn, byhelden vp to thee; for wellis of wattris ben dryed vp, and fijr deuourede the fair thingis of desert.

CAP. II.

1 Syng **3e** with trumpe in Syon, zoule **3e** in myn holy mounteyn. Alle dwellers of erthe be trublid to gydre; for the^e day of the Lord cummeth, for ni³ is the day of derknessis and myst, and day of cloude and of whirlwynd. As the mornyng sprad abroad, vpon hillis myche peple and strong. Lijc to hym was not fro the bygynnyng,

and oyle was sijk, *ether failide*. The erthe tilieris ben schent, the vyn tilieris zelliden on wheete and barli; for the ripe corn of the feeld is perischid. The vyner is schent; and the fige tre was sijk. The pomgarnate tre, and the palm tre, and the fir tre, and alle trees^d of the feeld dryeden vp; for ioie is schent fro the sones of men. **3e** prestis, girde zou, and weile; **3e** mynystris of the auter, zelle^e. Mynystris of my God, entre **3e**, ligge **3e** in sak; for whi sacrifice and moist sacrifice perischide fro the hous of **3oure** God. Halewe **3e** fastyng, clepe **3e** cumpany^f, gadere **3e** togidere elde men, and alle dwelleris of the erthe in to the hous of **3oure** God; and crie **3e** to the Lord, A! A! A! to the^g dai; for the dai of the Lord is ni³, and schal come as a tempest fro the my³ti. Whether^h foodis perischiden not bfore **3oure** i³en; gladnesse and ful out ioie *perischide* fro the hous of **3oure** God? Beestis wexenⁱ rotun in her drit. Bernes ben distried, celeris ben distried, for wheete is schent. Whi weilide a beeste? *whi* lowiden the flockis of oxun and kien? for no lesewe is to hem; but also the flockis of scheep perischiden. Lord, Y schal crye to thee, for fier eet the faire thingis of desert, and flawme brente all the trees of the cuntrei. But also beestis of the feeld, as a corn floor thristyng reyn, bihelden to thee; for the wellis of wattris ben dried vp, and fier deuouride the faire thingis of desert.

CAP. II.

Syng **3e** with a trumpe in Sion, zelle **3e** in myn hooli hil. Alle the dwelleris of erthe be disturblid; for the dai of the Lord cometh, for the dai of derknessis and of myist is ni³, the dai of cloude and of whirlwynde. As the morewtid spred abroad on hillis, a myche puple and strong. Noon was lijk it fro the bigyn-

^d Om. A. ^e Om. AG.

^d the trees v. ^e zelleth i. ^f the cumpany EPY. ^g Om. i. ^h Wher *celeri pass.* ⁱ wexiden IKS *sec. m.*

¹¹ to the roote. *rust* is whanne tendre cornes ben smytun bi noyful dew, and boothe the stalkis and eeris of corn ben turned in to rednesse. If these comen, ech bi it silf, these ben noyful; if these comen to gidere, these doon awei outerli alle thingis. *The glose. v.*

and after hym shal not be, vnto 3eeris of
 3 generacioun and generacioun. Byfore
 the face of hym fijr deuourynge, and
 after hym brenyng flawme; as a 3erde of
 voluptee the erthe byfore hym, and after
 hym aloonenesse of desert, nether ther is
 4 that shal ascape hym. As the sijt of
 horsis the sijt of hem, and as horsmen
 5 so thei shuln renne. As sown of cartis
 on coppis of hillis shuln lijpe; so the sown
 of flawme of fijre deuourynge stoble, as a
 6 stronge peple maad redy to bataile. Of
 the face of hym peplis shuln be tour-
 mentid, alle cheeris shuln be dryuen in
 7 to a pot. As stronge thei shuln renne,
 as men fizters thei shuln stye on the
 walle. Men shuln go in her wayes, and
 thei shuln not bowe away fro her pathes.
 8 Eche shal not streyte^e his brother, eche
 shuln go in his path; bot and by wyn-
 dowis thei shuln falle, and thei shuln not
 9 be destruyed. Thei shuln entre in to the
 cyte, thei shuln renne in the wall; thei
 shuln stye vpon^f housis, thei shuln entre
 10 by wyndowis as a nijt thief. Of the
 face of hym the erthe tremblide togydre,
 heuens ben moued, the sunne and the
 mone ben maad derk, and sterris with-
 11 drowen her lijzt. And the Lord 3ane his
 voice byfore the face of his oost, for many
 ben the castels of hym ful myche; for
 stronge, and doynge the word of hym.
 Forsothe the day^g of the Lord grete, and
 dreadful ful myche, and who shal sus-
 12 teyne it? Now therfor saith the Lord,
 Be 3e conuerted to me in al 3our herte,
 in fastyng, and weepyng, and weylyng;
 13 and kerue 3e 3our hertis, and not 3our
 clothingus, and be 3e conuertid to the
 Lord 3our God, for he is benygne, and
 merciful, pacient, and of myche mercy,
 14 and abydyng vpon malice. Who wote,
 3if God be conuertid, and for3ene, and
 leue after hym blessing? sacrifice and
 offryng of *flectynge thingus* to the Lord
 15 3our God. Synge 3e with trump in

nyng, and after it schal not be, til in to
 3eeris of generacioun and of generacioun.
 Bifore the face therof *shal be* fier de-
 3 uourynge, and after it *shal be* brennyng
 flawme; as a gardyn of liking the lond
shal be bifor him, and wildirnesse of de-
 sert *shal be* after him, and noon is that
 schal ascape him. The lokyng of hem⁴
shal be as the lokyng of horsis, and as
 horse men so thei schulen renne. As the⁵
 sown of cartis on the heedis of hillis thei
 schulen skippe; as the sowne of the flawme
 of fier deuourynge stobil, as a stronge puple
 maad redi to batel. Pupilis schulen be⁶
 turmentid of the face therof, alle facis
 schulen be dryuun in to a pot. As stronge⁷
 men thei schulen renne, as men werriours
 thei schulen stie^k on the wal. Men schulen
 go in her weies, and thei schulen not bowe
 awei fro her pathis. Ech man schal not⁸
 make streyt his brother, ech man schal go
 in his path; but also thei schulen falle
 down bi wyndows, and schulen not be
 hirt. Thei schulen entre in to the citee,⁹
 thei schulen renne on the wal; thei schulen
 stie on housis, thei schulen entre as a nijt
 thief bi wyndows. The erthe tremblide of¹⁰
 his face, heuenys weren mouyd, the sunne
 and the moone weren maad derk, and
 sterris withdrawn her schynyng. And¹¹
 the Lord 3af his vois bifor the face of his
 oost, for hise oostis ben ful manye; for
tho ben stronge, and doen the word of
 hym. For the dai of the Lord *is* greet,
 and ful ferdful, and who schal suffre it?
 Now therfor seith the Lord, Be 3e con-
 12 uertid to me in al 3oure herte, in fastyng,
 and wepyng, and weilyng; and kerue 3e¹³
 3oure hertis, and not 3oure clothis, and be
 3e conuertid to 3oure Lord God, for he
 is benygne, and merciful, pacient, and of
 myche merci, and abidyng, *ether for-*
 3 yuynge, on malice. Who woot, if God¹⁴
 be conuertid, and for3yue, and leue bless-
 yng aftir hym? sacrifice and moist sacri-
 fice to oure Lord God. Synge 3e with a¹⁵

^e constreyne *G sec. M.* ^f Om. *AGH.* ^g dais *A.*

^k stie up *I.*

Syon, halewe 3e fastyng, clepe 3e cum-
 16 panye; gadre 3e the peple, halewe 3e the
 chirche, gadre 3e to gidre olde men, gadre
 3e lital children, and soukyngte tetis; the
 husbonde go out of his couche, and the
 17 wijf of hir chaumbre. Bitwix the vesti-
 arie and the auter prestis, mynystris of
 the Lord, shuln weepe, and shuln saye,
 Lord! spare thou, spare to thi peple, and
 3eue not thin eritage into schendship, that
 naciouns be lordis to hem. Whi sothely
 sayn thei in peplis, Wher is the God of
 18 hem? The Lord louede his lond, and
 19 sparide to his peple. And the Lord an-
 swerde, and saide to his peple, Loo! Y
 shal sende to 3ou whete, and wijn, and
 oyle, and 3e shuln be fulfilled in hem;
 and Y shal namore 3eue 3ou shenship in
 20 hethen men. And Y shal make fer fro
 3ou hym that is of the north; and Y shal
 putte hym away in to a lond with outen
 way, and desert; the face therof a3einus
 the eest see, and the last therof to the
 last see; and the stynk of hym shal stye
 vp, and the root of hym shal stye vp, for
 21 he did proudly. Erthe, nyl thou dreede,
 bot ioye thou with outforth, and be
 glad; for the Lord magnyfiede that he
 22 schulde do. Nyl 3e dreede, 3e beestis of
 the cuntre, for the faire thingus of desert
 buriowneden; for a tree brou3te to his
 fruyte, the fijge tree and the vynezerd
 23 3auen her vertue. And ioye 3e, sons of
 Syon, and gladd 3e in the Lord 3our
 God, for he 3aue to 3ou a techer of rjzt-
 wissesse, and he shal make for to cum
 down to 3ou morewe rayn, and late, as
 24 fro the bygynnyng. And feeldis shuln
 be fulfillid with whete, and pressours
 shuln be plenteuouse in wijn, and oyle.
 25 And Y shal 3elde to you the 3eris whom
 the locust eete, and bruke, and rust, and
 eruke, my grete strengthe, whom Y sente
 26 in to 3ou. And 3e shuln ete etyng, and
 ye shuln be fulfillid; and ye shuln herie
 the name of the Lord 3our God, that did
 with 3ou marueilis; and my peple shal
 not be confounded in to with outen eende.

trumpe in Sion, halewe 3e fastyng, clepe^l
 3e cumpany; gadere 3e^m togidere the puple,
 halewe 3e the chirche, gadere 3e togidere¹⁶
 elde men, gadere 3e togidere litle children,
 and soukyngte the brestis; a spouse go out
 of his bed, and a spousesse of hir chaum-
 bre. Prestis, the mynystris of the Lord,¹⁷
 schulen wepe bitwixe the porche and the
 auter, and schulen seie, Lord! spare thou,
 spare thi puple, and 3yue thou not thin
 eritage in to schenschiipe, that naciouns
 be lordis of hem. Whi seien thei among
 puplis, Where is the God of hem? The¹⁸
 Lord louyde gelousli his lond, and sparide
 his puple. And the Lord answeride, and¹⁹
 seide to his puple, Lo! Y schal sende to
 3ou wheete, and wyn, and oile, and 3e
 schulen be fillid with tho; and Y schal
 no more 3yue you schenschiipe among he-
 thene men. And Y schal make hym that²⁰
 is at the north fer fro 3ou; and Y schal
 cast hym out in to a lond with out weie,
 and desert; his face a3ens the eest see,
 and the laste part therof at the last see;
 and the stynk therof schal stieⁿ, and the
 root therof schal stie, for he dide proudli.
 Erthe, nyle thou drede, make thou ful out²¹
 ioye, and be glad; for the Lord magnyfiede
 that he schulde do. Beestis of the cuntrei,²²
 nyle 3e drede, for the faire thingis of de-
 sert buriowneden; for the tre brou3te his
 fruyt, the fige tre and vyner 3auen her
 vertu. And the sones of Sion, make 3e ful²³
 out ioie, and be 3e glad in 3oure Lord
 God, for he 3af to 3ou a techere of rjzt-
 fulnesse, and he schal make morewtid
 reyn and euentid reyn to come down to
 3ou, as in the bigynnyng. And cornflooris²⁴
 schulen be fillid of wheete, and pressours
 schulen flowe with wyn, and oile. And²⁵
 Y schal 3elde to 3ou the 3eris whiche the
 locuste, bruke, and rust, and wort worn,
 my greet strengthe, eet, which Y sente in
 to 3ou. And 3e schulen ete etyng, and 3e²⁶
 schulen be fillid; and 3e schulen herie the
 name of 3oure Lord God, that made mer-
 ueils with^o you; and my puple schal not
 be schent with outen eende. And 3e schulen²⁷

^l and clepe c. ^m Om. nu. ⁿ stie up i. ^o to n.

27 And 3e shuln wite, for in the myddil of Yrael Y am; and Y the Lord 3our God, and there is not more; and my peple shal not be confoundid in to with outen eende.

28 And it shal be, after these thingus Y shal helde out my spirit vpon eche fleshe, and 3our sonys shuln prophecie, and 3oure dou3ters; 3our olde men shuln mete sweuens, and 3our 3unge men shuln see vi-

29 sious. But and on my seruauntis, and hond maydens, in tho days Y shal heelde

30 out my spirit; and Y shal 3eue wondris in heuen, and in erthe, blood, and fjr, and

31 vapour of smoke. The sunne shal be turned in to dercknessis, and the mone in to blood, byfore that the grete day

32 and orrible of the Lord cumme. And it shal be, eche man that shal inlepe the name of the Lord, shal be saaf; for in the hill of Syon and in Jerusalem shal be saluacioun, as the Lord saide, and in the residue, whom the Lord shal clepe.

CAP. III.

1 For loo! in tho days, and in that tyme, whanne Y shal to gydre turne the

2 caitiftee of Juda and Jerusalem, Y^h shal gedre alle folkis, and Y shal leede hem forth in to the valey of Josaphath; and Y shal dispute there with hem on my peple, and myn eritage Yrael, whom

3 thei scaterden in naciouns; and thei departiden my lond, and on my peple thei senten lot; and thei puttiden a chijld in the bordel hous, and solden a meyd-

chijld for wijn, that thei schulden drynke.

4 Sothely what to me and 3ouⁱ, Tyrus, and Sydon, and alle the terme of Palestynys? Wher 3e shuln zelde vengyng to me? and 3if 3e vengen 3ou a3einus me, soone swiftly Y shal 3eelde the whilnesse to 3ou on

5 3our hed. Forsothe 3e token my syluer and gold, and my desireable and most faire thingus 3e baren in to 3our templis.

6 And 3e solden sonys of Juda, and sonys of Jerusalem to the sonys of Greekis,

wite, that Y am in the myddis of Israel; and Y *am* 3oure Lord God, and 'noon is^p more; and my puple schal not be schent with outen ende.

CAP. III.

And it schal be, aftir these thingis Y²⁸ schal schede out my spirit on ech man, and 3oure sones and 3oure dou3tris schulen profesie; 3oure elde men schulen dreme dremes, and 3oure 3onge men schulen se visious^q. But also Y schal schede out

29 my spirit on my seruauntis, and hand-maydis, in tho daies; and Y schal 3yue³⁰ grete wondris in heuene, and in erthe, blood, and fier, and the heete of smoke. The sunne schal be turned in to derk-

31 nessis, and the moone in to blood, bifer that the greet dai and orrible of the Lord come. And it schal be, ech that clepith to

32 helpe the name of the Lord, shal be saaf; for whi saluacioun^r schal be in the hil of Sion and in Jerusalem, as the Lord seide, and in the^s residue men, whiche the Lord clepith. For lo! in tho daies, and in that

1 tyme, whanne Y schal turne the caitifte of Juda and of Jerusalem, Y schal gadere² alle folkis, and Y schal lede hem in to the valei of Josephat; and Y schal dispute there with hem on my puple, and myn eritage Israel, whiche thei scateriden among naciouns; and thei departiden my lond, and senten lot on my puple; and thei set-

3 tiden a knaue child in the bordel hous, and seelden a damesel for wyn, that thei schulden drynke. But what to me and to

4 3ou, thou Tire, and Sidon, and ech ende of Palestynys? Whethir 3e schulen zelde vengyng to me? and if 3e vengen 3ou a3ens me, soone swiftli Y schal^t zelde while to 3ou on 3oure heed. 3e token away my⁵ siluer and gold, and 3e brou3ten my desirable thingis and faireste thingis in to 3oure templis of idols. And 3e selden the⁶ sones of Juda, and the sones of Jerusalem to the sones of Grekis, that 3e schulden

^h And Y κ. ⁱ to 3ou λ.

^p ther is noon I. ^q visious, *ether reuelaciouns* CEF^gGH^hIKMNPQRSUXY. ^r saluacioun, *ether sauynng* C^fGH^hIKMⁿQ^sSUX. ^s Om. CEF^gH^hIMNPQRSUX. ^t Om. N.

that 3e shulden make hem fer fro her
 7 coostis. Loo! Y shal reyse hem of the
 place in whiche 3e solden hem; and Y
 shal turne to gydre 3our 3eldyng in to
 8 3our hed. And Y shal selle 3our sonys
 and 3our dou3tris in the hondis of the
 sonys of Juda, and thei shuln selle hem
 to Sabeis, a fer folc, for the Lord spac.
 9 Crie 3e this thing in heithen men, halewe
 3e bateile, reyse 3e strong men; alle men-
 10 fizters, cum to, and stey vp. Bete to
 gydre 3our plowis in to swerdis, and 3our
 pikoyssis, *or mattokis*, in to speris; the
 11 seeke man saye, for Y am strong. Brete
 3e out, and come 3e, alle folkis of cumpas,
 and be 3e gadrid; there the Lord shal
 12 make thi stronge men for to dye. Folkis
 rijse to gydre, and stie vp in to the valey
 of Josephath; for there I shal sitte, that
 13 Y deme alle folkis in cumpas. Sende 3e
 sykellis, for the corn hath rypid; cum 3e,
 and discende 3e, for the pressoure is ful;
 pressours ben plenteuouse, for the malice
 14 of hem is multiplied. Peplis, peplis in
 the valey of concisioun, *or sleaynge to
 gydre*; for the day of the Lord is ni3 in
 15 the valey of concisioun. The sonne and
 mone ben maad derck, and sterris with-
 16 drewen her shynyng. And the Lord of
 Syon shal rore, and of Jerusalem shal
 3eue his voice, and heuens and erthe
 shuln be moued; and the Lord hoope of
 his peple, and strengthe of the sonys of
 17 Yrael. And 3e shuln wite, for Y the
 Lord 3our God, dwellynge in Syon, in my
 holy hyll; and Jerusalem shal be holy,
 and aliens shuln namore passe therby.
 18 And it shal be, in that day mounteyns
 shuln droppe swetnes, and lital hillis shuln
 flowe with mylk, and by alle the reuers
 of Juda waters shuln go; and a welle shal
 go out of the hous of the Lord, and shal
 moiste the reyny streme of thornys.
 19 Egypt shal be in to desolacioun, and
 Ydume in to desert of perdicoun; for
 that that thei diden wickidly in to sonys
 of Juda, and shedden out innocent blood

make hem fer fro her coostis. Lo! Y 7
 schal reyse hem fro the^u place in which 3e
 seelden hem; and Y schal turne 3oure
 3eldyng in to 3oure heed. And Y schal 8
 sille 3oure sones and 3oure dou3tris in the
 hondis of the^v sones of Juda, and thei
 schulen selle hem to Sabeis, a fer folc,
 for the Lord spac. Crye 3e this thing 9
 among hethene men, halewe 3e batel, reyse
 3e stronge men; alle men werriours, nei3^w,
 and stie^x. Beete^y 3e togydere 3oure plowis 10
 in to swerdis, and 3oure mattokkis^z in to
 speeris; a sijk man seie, that Y am strong.
 Alle folkis, breke 3e out, and come^a fro 11
 cumpas, and be 3e gaderid togidere; there
 the Lord schal make thi stronge men to
 die. Folkis rise togidere, and stie^b in to 12
 the valey of Josofat; for Y schal sitte
 there, to deme alle folkis in cumpas. Sende 13
 3e sikellis, *'ether sithis^c*, for ripe corn wex-
 ide; come 3e, and go 3e down, for the
 pressour is ful; pressouris ben plenteuouse,
 for the malice of hem is multiplied. Pu- 14
 plis, puplis in the valey of kittyng down;
 for the dai of the Lord is ny3 in the valey
 of kittyng down. The sunne and the 15
 moone ben maad derck, and sterris with-
 drawnen her schynyng. And the Lord 16
 schal rore fro Sion, and schal 3yue his
 vois fro Jerusalem, and heuenes and erthe
 schulen be mouyd; and the Lord *is* the
 hope of his puple, and the strengthe of
 the sones of Israel. And 3e schulen wite, 17
 that Y *am* 3oure Lord God, dwellynge in
 Sion, in myn hooli hil; and Jerusalem
 schal be hooli, and aliens schulen no more
 passe bi it. And it schal be, in that dai 18
 mounteyns schulen droppe swetnesse, and
 litle hillis schulen flowe with mylke, and
 watris schulen go bi alle the ryueris of
 Juda; and a welle schal go out of the hous
 of the Lord, and schal moiste the stronde
 of thornes. Egypt schal be in to desola- 19
 cioun, and Idume in to desert of perdi-
 cioun; for that that thei diden wickidli
 a3ens the sones of Juda, and shedden out
 innocent blood in her lond. And Judee 20

^u her v. ^v Om. i. ^w nei3eth i. ^x stieth up i. ^y Bere n. ^z *ether picoysses* κ marg. ^a cometh i.
^b stieth up i. ^c Om. κ.

20 in her lond. And Jude in to with oute
eende shal be enhabited, and Jerusalem
21 in to generacioun and generacioun. And
Y shal clense the blood of hem, whiche
Y clenside not; and the Lord shal dwelle
in Syon.

shal be enhabited with outen ende, and
Jerusalem in to generacioun and in to ge-
neracioun. And Y schal clense the blood 21
of hem, which Y hadde not clensid; and
the Lord schal dwelle in Syon.

*Here endith the book of Joel, and
bigyn[neth] the book of Amos, prophete^k.*

*Here endith Joel, and here bigiunnith
Amos^d.*

^k *Here endeth the boke of Joel, and bigynneth the boke of Amos. A. No final rubric in GH.*

^d *From CFGHIMQRSU. Here endeth Joel, the profete; se now the book of the profete Amos. K. Here endith the book of Joel, and here bigynneth the book of Amos. N. Here endith the booc of the profete Joel, and here bigynneth the booc of the profete Amos. X. No final rubric in AEPY.*

A M O S.

The book of Amos^a.

CAP. I.

1 THE wordis of Amos, whiche was in sheperdis thingus of Thecue, whiche he saw³ on Yrael, in the days of Osye, kyng of Juda, and in the days of Jeroboam, sone of Joas, kyng of Yrael, byfore two ²zeris of the erthe mouyng. And he saide, The Lord shal rore of Syon, and of Jerusalem shal ³ue his voice; and the faire thingus of sheperdis mourneden, and the top of Carmele is dried vp. These thingis saith the Lord, On thre grete trespassis of Damask, and on foure, Y shal not conuerte hym, for that that thei ⁴threshiden in yren waynes Galaad. And Y shal sende fjr in to the hous of Asael, and it shal deuoure the houses of Bena- ⁵dab. And Y shal breke to gydre the barris^b, or *lockis*, of Damaske, and Y shal distruye the dweller of the feeld of ydol, and the holdyng sceptre of the hous of voluptee and lechorie; and the peple of Syrie shal be transferrid to Sirenen, saith ⁶the Lord. These thingus saith the Lord, On^c thre grete trespassis of Gasa, and on foure, Y shal not conuerte hym, for that that he translatide perfit caitiftee, that he shulde close to gydre it^d in to ⁷Ydume. And Y shal sende fjr in to the wall of Gasa, and it shal deuoure housis ⁸therof. And Y shal distruye the dwellers of Azotus, and the holdyng sceptre of

Here begynneth Amos^a.

CAP. I.

THE wordis of Amos *ben these*, that ¹was in the schepherdis thingis of Thecue, whiche he si³^b on Israel, in the daies of Osie, king of Juda, and in the daies of Jeroboam, sone of Joas, kyng of Israel, bifor twei^c ²zeris^d of the erthe mouyng. And he seide, The Lord schal^e rore fro² Sion, and schal ³yue his vois fro Jerusalem; and the faire thingis of schepherdis mourenyden, and the cop of Carmele was maad drie. The Lord seith these thingis, ³On thre grete trespassis of Damask, and on foure, I shal not conuerte it, for it threischide Galaad in irun waynes. And ⁴Y schal sende fier in to the hous of Asael, and it schal deuoure the housis of Bena- ⁵dab. And Y schal al to-breke the barre⁵ of Damask, and Y schal leese a dwellere fro the feeld of idol, and hym that holdith the ceptre^f* fro the hous of lust and of ⁶letcherie; and the puple of Sirie schal be translatid to Sirenen, seith the Lord. The⁶ ⁶Lord seith these thingis, On thre grete trespassis of Gasa, and on foure, Y schal not conuerte it, for it translatide perfit caitifte, to close that togidere in Idumee. And Y schal sende fier in to the wal of ⁷Gasa, and it schal deuoure the housis therof. And Y schal leese the dwellers of ⁸Azotus, and hym that holdith the ceptre of Ascalon; and Y schal turne myn hond

* a ceptre is a kyngis zerde. A.

^a No initial rubric in AGH. ^b herris A. ^c Om. K. ^d Om. AGH.

^a Here biginnith the book of Amos, the profete. EPY. No initial rubric in the other Mss. ^b sau³ i sēpius. ^c two 1. ^d zēer EPY. ^e Om. N. ^f ceptre, ether kingis zerde CEF GHIKMN PQRSUXY. ^g And the 1.

Ascalon; and Y shal turne to gydre myn hond vpon Accharon, and relikis of Philistiens shuln perische, seith the Lord
 9 God. These thingis seith the Lord God, On thre greet trespassis of Tyrus, and on four, Y shal not conuerte hym, for that that thei closiden to gydre perfit caytiftee in Ydume, and thouzten not of the boond
 10 of bretheren. And Y schal send fjr in to the wall of Tyrus, and it shal deuoure
 11 the housis therof. These thingus seith the Lord God, On three grete trespassis of Edom, and on foure, Y shal not conuerte hym, for that he pursuede in swerd his brother, and defoulide the mercy of hym, and heelde ouer his wodenesse, and kepte
 12 his indignacioun til in to the eend. Y shal sende fjr in to Theman, and it shal
 13 deuoure the housis of Bosra. These thingus saith the Lord God, On^e three grete trespassis of the sonys of Amon, and on the foure, Y shal not conuerte hym, for that he karf wymmen with chijld of Galaad, for to alarge his terme.
 14 And Y shal kyndyl fjr in the wall of Rabba, and it shal deuoure his housis, in zoulyng in the day of bateyle, and in whirlwynd in the day of meuyng to
 15 gydre. And Melchon shal go in to caitiftee, he and his princis to gydre, saith the Lord.

CAP. II.

1 These thingis saith the Lord God, On three grete trespassis of Moab, and on foure, Y shal not conuerte hym, for that he brente the boonys of the kyng of
 2 Ydume vn to ash. And Y shal sende fjr in to Moab, and it shal deuoure the housis of Carioth; and Moab shal dye in
 3 sown of trumpe. And Y shal distruye the domysman of the mydil therof, and Y shal slea alle his princis with hym, saith the Lord. These thingis saith the Lord,
 4 On three grete trespassis of Juda, and on foure, Y shal not conuerte hym, for that he castide away the lawe of the Lord, and kepte not his comaundementis; for-

on Accaron, and the remenauntis of Filisteis schulen perische, seith the Lord God. The Lord God seith these thingis, On thre⁹ grete trespassis of Tیره, and on foure, Y schal not conuerte it, for thei closiden togidere perfit caitifte in Idumee, and hadde not mynde on the boond of pees of briteren. And Y schal sende fier in to the
 10 wal of Tیره, and it schal deuoure the housis therof. The Lord seith these thingis, On
 11 thre grete trespassis of Edom, and on foure, Y schal not conuerte it, for it pursuede bi swerd his brother, and defoulide the merci of hym, and helde ferthere his woodnesse, and kepte his indignacioun¹ til in to^b theⁱ ende. Y^k schal sende fier in to
 12 Theman, and it schal deuoure the housis of Bosra. The Lord seith these thingis,
 13 On thre grete trespassis of the sones of Amon, and on foure^l, Y schal not conuerte hym, for he karf the wymmen with childe of Galaad, for to alarge his terme. And
 14 Y schal kyndle fier in the wal of Rabbe, and it schal deuoure the housis therof, in zellyng in the dai of batel, and in whirlwynd in the dai of mouyng togidere. And
 15 Melchon schal go in to caitifte, he and hise princes togidere, seith the Lord.

CAP. II.

The Lord God seith these thingis, On
 1 thre grete trespassis of Moab, and on foure, Y schal not conuerte it, for it brente the boonys of the kyng of Idumee til to aische. And Y schal sende fier in
 2 to Moab, and it schal deuoure the housis of Carioth; and Moab schal die in sown, in the noise of a trumpe. And Y schal
 3 leese a iuge of the myddis therof, and Y schal sle with it alle the princes therof, seith the Lord. The Lord seith these
 4 thingis, On thre grete trespassis of Juda, and on foure, Y schal not conuerte hym, for he hath caste awei the lawe of the Lord, and kepte not the comaundementis

^e Vpon AGH.^b to EX. til into withowten s. ¹ Om. s. ^k And I I. ^l the foure EPY.

sothe her ydols disceiueden hem, after
 5 whom the faders of hem wenten. And Y
 shal sende fijr in to Juda, and it shal
 6 deuoure the housis of Jerusalem. These
 thingus saith the Lord^f, On three grete^{ff}
 trespassis of Yrael, and on foure, Y shal
 not conuerte hym, for that he solde a
 iust man for syluer, and a poore man for
 7 shoone. Whiche breken to gydre on^g
 dust of the erthe the hedis of pore men,
 and bowen away the waye of meeke
 men; the sone and his fadir wente to a
 wenche, that thei defouliden myn holy
 8 name. And on clothis leyde to wedde
 thei eeten bysidis eche auter, and drunken
 wijn of dampnyd men in the hous of her
 9 God. Forsothe Y distruyede Ammorey
 fro the face of hem^h, whos hienesse of
 cedris the hyennesse of hym, and he strong
 as an ook; and Y brake to gidre the
 fruyte of hym aboue, and the rotis of
 10 hym bynethe. Y am, that made 3ou for
 to stye vp fro the lond of Egypt, and Y
 ledde 3ou out in desert fourty 3eer, that
 3e schulde weelde the lond of Ammorrey.
 11 And Y reyside of 3our sonys in to pro-
 phetis, and of 3our 3unge men Nazareys.
 Wher it is not thus, 3e sonys of Yrael?
 12 saith the Lord. And 3e 3auen wijn to
 Nazareys, and 3e comaundiden to pro-
 13 phetis, sayinge, Prophecie 3e not. Loo!
 Y shal sowne strongly vndir 3ou, as a
 wayn chargid with hay sowneth strongly.
 14 And flizt shal perische fro theⁱ swift, and
 a strong man shal not weelde his vertue,
 and a mizty man^j in strengthe shal not
 15 saue his soule, *or lijf*; and a man hold-
 ynge bowe shal not stonde, and the swift
 in his feet shal not be saued; and the
 16 styer of hors shal not saue his soule, and
 the stronge in herte amonge men shal
 flee nakid in that day, saith the Lord.

CAP. III.

1 Sons of Yrael, heer 3e the word that
 the Lord spac on 3ou, on al the kynred,

of hym; for her idols, after whiche the
 fadris of hem 3eden, disseyueden hem.
 And Y schal sende fier in to Juda, and 5
 it schal deuoure the housis of Jerusalem.
 The Lord seith these thingis, On thre⁶
 grete trespassis of Israel, and on foure,
 Y schal not conuerte hym, for that that
 he seelde a iust man for siluer, and a
 pore man for schoon. Whiche al to-foulen⁷
 the heedis of pore men on the dust of
 erthe, and bowen awei the weie of meke
 men; and the sone and his fadir 3eden
 to a damesele, that thei schulden defoule
 myn hooli name. And thei eeten on⁸
 clothis leid to wedde bisidis ech auter,
 and drunken the wyn of dampned men
 in the hous of her God. Forsothe Y⁹
 distriede Ammorrei fro the face of hem,
 whos hiznesse *was* the hiznesse of cedris,
 and he *was* strong as an ook; and Y al
 to-brak the fruyt of hym aboue, and the
 rootis of hym bynethe. Y am, that made¹⁰
 3ou to stie^m fro the lond of Egipt, and
 ledde 3ou out in desert bi fourti 3eer,
 that 3e schulden welde the lond of Am-
 morrei. And Y reiside of 3oure sones¹¹
 in to profetis, and Nazareis of 3oure 3onge
 men. Whether it is not so, 3e sones of
 Israel? seith the Lord. And 3e birliden¹²
 wyn to Nazareis, and comaundiden to
 profetis, and seiden, Profecie 3e not. Lo!¹³
 Y schal charkeⁿ vndur 3ou, as a wayn
 chargid with hei charkith. And flizt schal¹⁴
 perische fro a swift man, and a strong
 man schal not holde his vertu, and a stal-
 worthe man^o schal not saue his lijf; and¹⁵
 he that holdith a bowe schal not stonde,
 and a swift man schal not be sauyd by
 hise feet; and the stiere of an hors schal
 not saue his lijf, and a stronge man of¹⁶
 herte schal fle nakid among stronge men
 in that dai, seith the Lord.

CAP. III.

Sones of Israel, here 3e the word which¹
 the Lord spac on 3ou, and on al the kyn-

^f Lord God A. ^{ff} Om. K. ^g as A. ^h hym A. ⁱ Om. A. ^j Om. AGH.

^m stie up I. ⁿ gnaste, *ether charke* CEF GHIKMN PQRSUXY. ^o Om. N.

whiche Y ledde out of the lond of Egypt,
 2 sayinge, Oonly 3ou Y knew of alle kyn-
 redis of erthe; therefore Y schal visite on
 3 3ou alle 3our wickidnessis. Wher two
 shuln go to gydre, no but it schal accorde
 4 to hem? Wher a lyoun schal rore in
 the wijld wode, no bot he schal haue
 pray? Wher the whelp of a lyoun schal
 3eue voice of his couche, no bot he schal
 5 cacche sum thing? Wher a brid schal
 falle in to grane^k of erthe, with outen a
 fouler? Wher a gnare schal be taken away
 fro erthe, before it schal take sum thing?
 6 3if a trumpe schal sowne in a cytee, and
 the peple schal not dreede? 3if there be
 yuel in the citee, whiche the Lord schal
 7 not do? For the Lord God schal not do
 a word, no bot he schal shewe his preuyte
 8 to his seruautis prophetis. A lyoun schal
 rore, who schal not dreede? the Lord God
 9 spac, who schal not prophecie? Make 3e
 herd in the housis of Azotus, and in the
 housis of the lond of Egypt; and saye 3e,
 Be 3e gadrid on the hillis of Samarye,
 and see many woodnessis in the mydil
 therof, and men suffrynge fals chalenge
 10 in priuy chaumbris therof. And thei
 couthen not do ri3t thing, saith the Lord,
 tresourynge wickidnesse and raueyn in
 11 her housis. Therefore these thingus saith
 the Lord God, The lond schal be in tri-
 bulacioun, and shal^l be cumpasid; and thi
 strengthe schal be drawen away fro thee,
 12 and thin housis shuln be robbid. These
 thingus saith the Lord, Hou 3if a sheperd
 delyuere two hypis, or the last thing of
 a litil ere of the lyouns mouthe, so the
 sonys of Yrael shuln be delyuered, that
 dwellen in Samarie, in plage, or wound,
 of the litil bed, and in the^m lappe of
 13 Damaske. Heere 3e, and witesse 3e to
 gidre in the hous of Jacob, saith the
 14 Lord God of oostis. For in the day,
 whanne Y schal bygynne for to visite the
 trespassis of Yrael on hym, Y schal visite
 and on the auters of Bethel; and the cor-

rede, which Y ledde out of the lond of
 Egipt, and seide, Oneli Y knewe 3ou of²
 alle the kynredis of erthe; therfor Y schal
 visite on 3ou alle 3oure wickidnessis.
 Whether tweyne schulen go togidere, no³
 but it acorde to hem? Whether a lioun⁴
 schal rore in a forest, no but he haue
 prey? Whether the whelp of a lioun schal
 3yue vois fro his denne, no but he take
 ony thing? Whether a brid schal falle⁵
 in to a snare of erthe, with outen a
 foulere? Whether a snare schal be takun
 awei fro erthe, bifor that it tak sum
 thing? Whether a trumpe schal sowne⁶
 in a citee, and the puple schal not drede?
 Whether yuel schal be in a citee, which
 yuel the Lord schal not make? For the⁷
 Lord God schal not make a word, no but
 he schewe his priuyte to hise seruautis
 profetis. A lioun schal rore, who schal⁸
 not drede? the Lord God spac, who
 schal not profesie? Make 3e herd in⁹
 the housis^p of Azotus, and in the housis
 of the lond of Egipt; and seie 3e, Be 3e
 gaderid togidere on the hillis of Samarye,
 and se 3e many woodnessis in the myddis
 therof, and hem that suffren fals calenge
 in the priuy places therof. And thei¹⁰
 kouden not do ri3tful thing, seith the
 Lord, and tresouriden^q wickidnesse and
 raueyn in her housis. Therfor the Lord¹¹
 God seith these thingis, The lond schal
 be troblid, and be cumpasid; and thi^r
 strengthe schal be drawun down of thee,
 and thin housis schulen be rauyschid.
 The Lord God^s seith these thingis, As¹²
 if a shepheard rauyschith fro the mouth
 of a lioun tweyne hipis, ether the laste
 thing of the eere, so the children of Is-
 rael schulen be rauyschid, that dwellen
 in Samarie, in the cuntrei of bed, and in
 the bed of Damask. Here 3e, and wit-¹³
 nesse 3e in the hous of Jacob, seith the
 Lord God of oostis. For in the dai,¹⁴
 whanne Y schal bigynne to visite the
 trespassyngis of Israel on hym, Y schal

^k gnare AGH. ^l shal not A. ^m Om. A.

^p hous 18. ^q thei tresouriden 1. ^r Om. N. ^s Om. CEF GHIKMN PQNUX.

ners of the auters shuln be kitte of, and
15 shuln falle in to erthe. And Y shal
smyte the wyntyr hous with the somer
hous, and the housis of yuer shuln pe-
rishe, and many housis shuln be destruy-
ed, saith the Lord.

CAP. IV.

1 Heer this word, 3e fatt kyen, that ben
in the mount of Samarie; whiche don
fals chalenge to nedy men, and to gydre
breken poore men; whiche saien to 3our
lordis, Brenge 3eeⁿ, and we shuln drynke.
2 The Lord God swore in his holy, for loo!
days shuln cum on 3ou; and thei shuln
reyse 3ou in a dart with out yren, and
3 3our relykis in pottis boylynge. And by
opnyngis 3e shuln go out, an other a3einus
an other, and 3e shuln be cast in to Ar-
4 noun, saith the Lord. Cum 3e to^o Be-
thel, and do 3e vnpytously; to Galgala,
and multiplie 3e trespassyng; and offre
3e eerly 3our sacrifices for victorie, in
5 three days 3our tithes. And sacrifice 3e
heryng of sour dowid, and clepe 3e wil-
ful offryngus, and telle 3e; forsothe thus
3e wolden, sonys of Yrael, saith the Lord
6 God. Wherfore and Y 3aue to 3ou eg-
gyng of teeth in alle 3our cytees, and need
of loues in alle 3our placis; and 3e turn-
eden not a3ein to me, saith the Lord.
7 And Y forbad rayn fro 3ou, whanne 3it
three monethis weren ouer, til to rype
corn; and I reynede on oo citee, and I
reynede not on an other; oo part is reyned,
and the part on whiche Y reynede^{oo} not,
8 dryede. And two and three cytees camen
to oo cytee, for to drinke water, and thei
ben not fulfillid; and 3e turnede not a3ein
9 to me, saith the Lord. Y smote 3ou in
brennyng wynd, and in myldew, the mul-
titude of 3our gardeyns, and 3our vijn
3erdis; and olyuetis, *or placis wher olyues
wexen*, and fijge placis, eruke eete; and 3ee

visite also on the auteris of Bethel; and
the hornes of the auter schulen be kit
awei, and schulen falle down in to erthe^t.
And Y schal smyte the wynter hous with 15
the somer hous, and the housis of yuer
schulen perische, and many housis schulen
be distried, seith the Lord.

CAP. IV.

3e fatte kien, that ben in the hil of 1
Samarie, here this word; whiche maken
fals caleng to nedi men, and breken pore
men; which seien to 3oure lordis, Bringe
3e, and we schulen drynke. The Lord 2
God swoor in his booli, for lo! daies
schulen come on 3ou; and thei schulen
reise 3ou in schaftis, and 3oure reme-
nautis in buylynge pottis. And 3e 3
schulen go out bi the^u openyngis, oon
a3ens another, and 3e schulen be cast
forth in to Armon, seith the Lord. Come 4
3e to Bethel, and do 3e wickidli; to Gal-
gala, and multiplie 3e trespassyng; and
offre 3e eerli 3oure sacrifices, in thre
daies 3oure tithis. And sacrifice 3e heri- 5
yng of breed maad sour, and clepe 3e
wilful offryngis, and telle 3e; for 3e, sones
of Israel, wolden so, seith the Lord God.
Wherfor and Y 3af to 3ou astonying of 6
teeth in alle 3oure citees, and nedinesse
of looues in alle 3oure places; and 3e
turneden not a3en to me, seith the Lord.
Also Y forbeed reyn fro 3ou, whanne 7
thre monethis weren 3it `to comyng^v, til
to ripe corn^w; and Y reynede on o citee,
and on another *citee* Y reynede not; o
part was bireyned, and the part driede
vp on which Y reynede not. And tweyne 8
and thre citees camen to o citee, to drynke
watir, and tho weren not fillid; and 3e
camen not a3en to me, seith the Lord.
Y smoot 3ou with brennyng wynd, and 9
with rust^x, the multitude of 3oure or-
cherdis, and of 3oure vyneris; and a wort
worm eet 3oure olyue places^y, and 3oure

ⁿ Om. A. ^o in A. ^{oo} ranede K.

^t the erthe I. ^u Om. CEF GHIKMN PQRSUXY. ^v residue, *ether* [3it 1] to comyng CEF GHIKMN PQRSUXY.
^w corn, *ether heruest* EFGHIKMN PQRSUXY. ^x rust, *ether myldew* CEF GHIKMN PQRSUXY. ^y place N.

turneden not azein to me, saith the Lord.
 10 Y sente in to zou deeth in the waye of
 Egypt, Y smote in swerd zoure jung men,
 vn to caitifte of zoure horsis, and Y made
 the stynk of zoure castels, *or multitude of
 armed men*, for to stye in to zoure nose
 thrillis; and ze turneden not azein to me,
 11 saith the Lord. Y distruyede zou, as
 God distruyede Sodom and Gomor, and
 ze ben maad as a brond rauyshid of
 brennyng; and ze turneden not azein to
 12 me, saith the Lord. Wherfore this Y
 shal do to thee, Yrael; forsothe after
 that Y shal do to thee this thing, Yrael,
 be thou maad redy in to azein cumnyng
 13 of thi God. For loo! Y fourmyng
 hillis, and makynge of nouzt wynd, and
 tellynge to man his speche, makynge a
 morewe cloude, *or myst*, and goynge on
 hee; thingis of erthe; the Lord of oostis
 name of hym.

CAP. V.

1 Heere ze, hous of Yrael, this word,
 2 that Y reyse on zou a weylng. The
 meyden of Yrael felle down, she shal not
 put to, that she rijse azein; she is cast
 down in to hir erthe, ther is not that shal
 3 reyse hir. For these thingus saith the
 Lord God, The cite of whiche a thou-
 sand wenten out, an hundrid shuln be
 left thereyne; and of whiche an hundrid
 wenten out, ten shuln be left thereynne, in
 4 the hous of Yrael. For these thingis seith
 the Lord to the hous of Israel, Seeke ze
 5 me, and ze shulen lyue; and nyle ze
 seeke Bethel, and in to Galgala nyle ze
 entre, and into Bersabe passe ze not; for
 Galgal schal be led caityf, and Bethel schal
 6 be vnprofitable. Seeke ze the Lord, and
 lyue ze, lest per auenture the hous of
 Joseph be brent as fijre; and it schal deu-
 oure, and thier shal not be, that shal
 7 quenche Bethel. Whiche conuerten dom
 in to wermud, and forsaken riztwijsnesse
 8 of the Lord in erthe, and makynge Ar-

fige places; and ze camen not azen to me,
 seith the Lord. Y sente in to zou deeth 10
 in the weie of Egypt, Y smoot with swerd
 zoure zonge men, 'til to^z the caitifte of
 zoure horsis, and Y made the stynk of
 zoure oostis to stie^a in to zoure nose thir-
 llis; and ze camen not azen to me, seith
 the Lord. Y distriede zou, as God dis- 11
 triede Sodom and Gomorre, and ze ben
 maad as a brond rauyschid of brennyng;
 and ze turneden not azen to me, seith the
 Lord. Wherfor, thou Israel, Y schal do 12
 these thingis to thee; but aftir that Y schal
 do to thee these thingis, Israel, be maad
 redi in to azen conyng of thi God. For 13
 lo! he fourmeth hillis, and makith wynd,
 and tellith to man his speche; and he
 makith a 'morew myist^b, and goith on hiz
 thingis of erthe; the Lord God of oostis
 is the^c name of^d hym.

CAP. V.

Here ze this word, for Y reise on zou 1
 a weylng. The hous of Israel felle down, 2
 he schal not put to, that it rise azen; the
 virgyn of Israel is cast down in to hir
 lond, noon is that schal reise hir. For 3
 the Lord God seith these thingis, The
 citee of which a thousynde wenten out,
 an hundrid schulen be left ther ynne;
 and of which an hundrid wenten out, ten
 schulen be left ther ynne, in the hous of
 Israel. For the Lord seith these thingis 4
 to the hous of Israel, Seke ze me, and ze
 schulen lyue; and nyle ze seke Bethel, 5
 and nyle ze entre in to Galgala, and ze
 schulen not passe to^e Bersabee; for whi
 Galgal schal be led caitif, and Bethel schal
 be vnprofitable. Seke ze^f the Lord, and 6
 lyue ze, lest perauenture the hous of Jo-
 seph be brent as fier; and it schal deuoure
 Bethel, and there schal not^g be, that schal
 quenche. Whiche^h conuerten doom in to 7
 wermud, and forsaken riztwisnesseⁱ in
 the lond, and *forsaken* hym that makith 8

^z vnto 1. ^a stie up 1. ^b morew cloud, *or myst c et ceteri.* ^c Om. 1. ^d to 1. ^e in to *su sec. m.*
^f Om. n. ^g noon v *sec. m.* ^h The whiche 1. ⁱ riztfulness 1.

ture and Orion, and turnyng in to morewning dercknessis, and chaungyng day 'in to^p nizt; whiche clepith waters of the see, and heeldith out hem on the face of the erthe; the Lord is name of^q hym.

9 Whiche scorneth distruyng, or *waastnesse*, on the stronge, and bringith robberyng on the mizty. Thei hadden in hate the repreuyng man in the zate, and thei wlatiden a man spekyng perfitly. Therfore for that that^r ze robbiden the pore man, and token fro hym the chosun pray, ze shuln beelde housis with sqware stoon, and ze shuln not dwelle in hem; ze shuln plante most amyable vyne zerdis, and ze shuln not drinke the wyne of hem. For Y knewe zour manye grete trespassis, and zour strong synnes; enmyes of the^s iust, takyng ziftis, and beryng doun pore men in the zate. Therefore a prudent man in that tyme shal be stille, for the tyme is yuel. Seke ze good, and not yuel, that ze lyue, and the Lord God of oostis shal be with zou, as ze saiden. Hate ze yuel, and loue ze good, and ordeyne ze in the zate dom; zif per auenture the Lord God of oostis haue mercye to the relikis of Joseph. Therefore these thingus saith the Lord God of oostis, hauyng lordship, In alle stretis weylyng, and in alle thingus that ben with outforth 'it shal be^t said, Wo! wo! and thei shuln cleepe an erthe tilier to mournyng, and hem to weylyng, that kunnen weyle. And in alle weyes weylyng shal be, for Y shal passe by the myddil of thee, saith the Lord.

18 Wo to men desiryng the day of the Lord; wher to it to zou? This day of the Lord dercknessis, and not lizt. Hou zif a man renne fro face^u of a lyoun, and a bere renne to hym; and he entre in the hous, and lene with his hond vpon the walle, and a serpent dwellyng in shadeuwe byte hym. Wher not dercknessis

Arture and Orion, and hym that turneth dercknessis in to the morewtid, and him that chaungith dai in to nizt; which clepith watris of the see, and heldith out hem on the face of erthe; the Lord is name of^k hym. Which scorneth distriyng^l on the⁹ stronge^m, and bringith robberyng on the myztiⁿ. Thei hatiden a man repreuyng¹⁰ in the zate, and thei wlatiden a man spekyng perfitli. Therfor for that that^{3e} robbiden a pore man, and token fro hym the chosun prey, ze schuln bilde housis with square stoon, and ze schuln not dwelle in hem^o; ze schuln plaunte moost louyd vynezerdis, and ze schuln not drynke the wyn of hem^p. For Y knewe zoure grete¹² trespassis many, and zoure stronge synnes; enemyes of 'the riztwis man^q, takyng zifte^r, and beryng doun pore men in the zate. Therfor a prudent man schal be¹³ stille in that time, for the time is yuel. Seke ze good, and not yuel, that ze lyue,¹⁴ and the Lord God of oostis schal be with zou, as ze seiden. Hate ze yuel, and loue¹⁵ ze good, and ordeyne ze in the gate doom; if perauenture the Lord God of oostis haue merci on the remenauntis of Joseph. Therfor the Lord God of oostis, hauyng¹⁶ lordschipe, seith these thingis, Weilyng *schal be* in alle stretis, and in alle thingis that ben withoutforth it schal be seid, Wo! wo! and thei schuln clepe an erthe tilier to mourenyng, and hem that kunnen weile, to weilyng. And weilyng schal be¹⁷ in alle weies, for Y schal passe forth in the myddil of 'the see^s, seith the Lord. Wo to hem that desiren the dai of the¹⁸ Lord; wher to *desiren* ze it to zou? This dai of the Lord *schal be* dercknessis, and not lizt. As if a man renne fro the face of¹⁹ a lioun, and a bere renne^t to hym; and he entre in to^u the^v hous, and lene with his hond on the wal, and a serpent dwellyng in schadewe bite hym. Whether the dai²⁰

p vnto A. q to A. r Om. H. s Om. A. t be it A. u the face A.

k to n. l distriyng, or [ether x] *wastnesse c et ceteri*. m stronge man v *sec. m*. n myzti man v *sec. m*. o tho v *sup. ras.* p tho v *sup. ras.* q riztfulnesse A *pr. m. C E F G H K M N P Q R S U X Y*. r a zifte v *sec. m*. s see F M Q S *sup. ras.* thee R U *sup. ras.* t renneth K. u Om. C E F G H K N P Q R S U X *sec. m. y.* v Om. I.

the day of the Lord, and not list; and
 21 myst, and not shynyng therynne? Y
 hatide and castide away 3oure feest days,
 and Y shal not take the odour of 3our
 22 cumpanyes. That zif 3e shuln offre to
 me 3our brent sacrifices, and ziftis, Y
 shal not resceyue, and Y shal not by-
 23 holde avowis of 3our fat thingus. Do
 away fro me the noyse of thi songis, *or*
ditees, and Y shal not heere the songis
 24 of thin harpe. And dom shal be shewid
 as water, and ríztwysnesse as a strong
 25 stream of reyn. Wher 3e offriden to
 me oostis, and sacrifice^v in desert fourty
 26 3eeris, 3e hous of Yrael? And 3e han
 born tabernaclis to Moloch, 3our god, and
 ymage of 3oure ydolis, the sterre of 3our
 27 god, whiche 3e maden to 3ou. And Y
 shal make 3ou for to passe ouer Damask,
 saide the Lord; God of oostis name to
 hym.

CAP. VI.

1 Wo to 3ou, that ben ful of richessis in
 Syon, and tristen in the hille of Samarie,
 3e best men in honour, hedis of peplis,
 proudly goynge in to the hous of Yrael.
 2 Go 3e in to Calamyne, and se 3e^w, and
 go 3e thennus in to Emath the grete; and
 go 3e down in to Geth of Palestyns,
 and to alle the best rewmes of hem, zif
 her terme be bradder than 3our terme.
 3 Whiche 3e ben departid in to yuel day,
 and neizen to seete of wickidnesse;
 4 whiche 3e sleepen in beddis of yuer, and
 wexen wijld, *or iolyf*, in 3our beddis;
 whiche 3e eete lombe of floe, and a calf
 5 of myddil of the droue; whiche 3e syngen
 at voice of psautrie. As Daid thei ges-
 6 siden hem for to haue vessels of song, in
 vyols drinkynge wyne, and with best
 oynement anoyntid; in no thing thei
 suffriden on the contricioun of Joseph.
 7 Wherfore now thei shuln passe in the

of the Lord *shal* not *be* derknessis, and
 not list; and myist, and not schynyng ther
 ynne? Y hatide and castide awei 3oure²¹
 feeste daies, and Y schal not take the
 odour of 3oure cumpanyes. That if 3e²²
 offren to me 3oure brent sacrifices, and
 ziftis, Y schal not resceyue, and Y schal
 not biholde avowis^w of 3oure fatte thingis.
 Do thou awei fro me the noise of thi²³
 songis, and Y schal not here the songis of
 thin harpe. And doom schal be schewid²⁴
 as watir, and ríztfulness^x as a strong
 stream. Whether 3e, the hous of Israel,²⁵
 offriden to me sacrifices for enemyes to be
 ouercomun, and sacrifice in desert fourti
 3eeris? And 3e han bore tabernaclis to²⁶
 Moloch, 3oure god, and ymage of 3oure
 idols, the sterre of 3oure god, which 3e
 maden to 3ou. And Y schal make 3ou for²⁷
 to passe ouer Damask, seide the Lord;
 God of oostis *is* the name of him.

CAP. VI.

Wo to 3ou, that ben ful of richessis in
 Sion, and tristen^z in the hil of Samarie, 3e
 principal men, the heedis of puplis, that
 goen proudli in^a to the hous of Israel. Go²
 3e in to Calamyne^b, and se 3e, and go 3e fro
 thennus in to Emath the greet; and go 3e
 down in to Geth of Palestyns, and to alle
 the beste rewmes of hem, if her terme be
 broddere than 3oure terme. And 3e ben³
 departid in to yuel^c dai, and neizen to the^d
 seete of wickidnesse; and 3e slepen in⁴
 beddis of yuer, and doen lecherie in 3oure
 beddis; and 3e eten a lomb of the flok, and
 calues of the myddil of droue^e; and 3e⁵
 syngen at vois^f of sautree. As Daid thei
 gessiden hem for to haue instrumentis of
 song, and drynken wyn in viols; and with⁶
 beste oynement *thei weren* anoynted; and
 in no thing thei hadden compassioun on
 the sorewe, *ether defoulyng*, of Joseph.
 Wherfor now thei schulen passe in the⁷

^v sacrificis AGH. ^w thee κ.

^w the avowis u *sec. m.* ^x ríztwysnesse CFGHIKMN PQRSUXY. ^y to N. ^z tristenen HIQRSU. ^a Om. A *pr. m.*
 CEFHIKMQRSU *pr. m.* ^b the calamyne I. ^c the yuel U. ^d Om. A *pr. m.* CEFHIKMN PQRSX U *pr. m.* ^e the
 droue U *pr. m.* ^f the vois IS.

hed of men passynge ouer, and the do-
 yng, *or tresoun*, of men wexinge ioly^x
 8 shal be don away. The Lord God swore
 in his soule, saith the Lord God of oostis,
 Y wlate the pride of Jacob, and Y hate
 the hous of hym, and Y shal bytake the
 9 citee with his dwellers; that 3if the
 relikis shuln be ten men in oon hous,
 10 and thei shuln dye. And his nei3bore
 shal take hym, and shal to gydre brenne
 hym, that he bere out boonys of the
 hous. And he shal saye to hym, that is in
 11 priue places of the hous, Wher there is
 3it anentis thee? And he shal answe-
 re, An eend is. And he shal saye to hym, Be
 stille, and recorde not the name of the
 12 Lord. For loo! the Lord shal comaunde,
 and shal snyte the gretter hous with
 fallyngis, and the lesse hous with keru-
 13 yngis. Wher horsis mown renne in
 stonys, or may it be erid in wijlde
 oxen? For 3e conuerten dom in to bit-
 ternesse, and the fruyte of ri3twisnesse
 14 in to wormod. Whiche 3e gladen in
 nou3t, whiche 3e sayen, Wher not in oure
 15 strengthe we token to vs hornes? Loo! Y
 shal reyse a folc vpon 3ou, 3e the^y hous of
 Yrael, saith the Lord God of oostis; and
 it shal to gydre breke 3ou fro entre of
 Emath vn to the streme of desert.

CAP. VII.

1 These thingus the Lord God shewide
 to me; and loo! a maker of locust in
 the bygynnyng of buriownynge thingus
 of eeuen rayn, and loo! eeuen rayn after
 2 the clipper of floc, *or kyng*. And it is
 don, whanne he eendide for to eete the
 herbe of erthe, Y saide, Lord God, be thou
 merciful, Y byseche; who shal reyse Ja-
 3 cob, for he is lital? The Lord hadde
 mercy on this thing; It shal not be, saide
 4 the Lord God. The Lord God shewide
 to me this thing; and loo! the Lord God

heed of men passynge ouer, and the do-
 yng^g of men doynge letcherie schal be don
 awei. The Lord God swoor in his soule,⁸
 seith the Lord God of oostis, Y wlate^h
 the pride of Jacob, and Y hate the housis
 of hym, and Y schal bitake the citee with
 hise dwellers; that if ten men ben leftⁱ in 9
 oon hous, and^k thei schulen die. And his¹⁰
 nei3bore schal take hym, and schal brenne
 hym, that he bere out boonys of the hous.
 And he schal seie to hym, that is in the
 priuy places^l of the hous, Whether ther is¹¹
 3it anentis thee? And he schal answer, An
 ende is. And he schal seie to hym, Be thou
 stille, and thenke thou not on the name of
 the Lord. For lo! the Lord schal co-¹²
 maunde, and schal snyte the grettere hous
 with fallyngis, and the lesse hous with
 brekyngis^m. Whether horsis moun renne¹³
 in stoonys, ether it mai be eerid withⁿ
 wielde oxun? For 3e turneden doom in
 to bitternesse, and the fruyt of ri3tful-
 nesse^o in to werinod. And 3e ben glad in¹⁴
 nou3t, and 3e seien, Whether not in oure
 strengthe we token to vs hornes? Lo! Y¹⁵
 schal reyse on 3ou, the hous of Israel, seith
 the Lord God of oostis, a folc; and it schal
 al to-breke 3ou fro entre^p of Emath 'til
 to^q the stream of desert.

CAP. VII.

The Lord God schewide these thingis¹
 to me; and lo! a makere of locust in bi-
 gynnyng^r of buriownynge thingis of euen-
 tid reyn, and lo! euentid reyn after the
 clippere of the kyng^s. And it was don,²
 whanne he^t hadde endid for to ete the
 erbe of erthe, Y seide, Lord God, Y bi-
 seche, be thou merciful; who schal reyse
 Jacob, for he is lital? The Lord hadde³
 merci on this thing; It schal not be, seide
 the Lord God. The Lord God schewide⁴
 to me these thingis; and lo! the Lord

^x iolif *A.* ^y Om. *AGH.*

^g doynge, *or* [ether Y] *tresoun* CEFHGKMNPNQRSXY. feyned doing, *either tresoun* U *sec. m.* ^h wlatide X *pr. m.*
ⁱ residue, *ether left* CEFHGIMNPNQRSUXY. residue R. ^k also U. ^l place N. ^m keruyngis, *ether brekingis*
 CEFHGIMNPNQRSUX. ⁿ in CEFHGIMNPNQRSUXY. ^o ri3twisnesse CEFHGIMNPNQRSUXY. ^p the entre U *sec. m.*
^q vnto I. ^r the begynnyng U *sec. m.* ^s flocke I *sup. ras.* ^t it U *sup. ras.*

shal cleepe dom to fjr, and it shal deuoure myche depnesse, and shal eet to
 5 gydre a part. And Y saide, Lord God, reste thou, Y byseche; who shal reise
 6 Jacob, for he is lytil? The Lord hadde mercy on this thing; Bot and this thing
 7 shal not be, saide the Lord God. The Lord God shewide to me these thingus;
 and loo! the Lord stondynge on a wall teerid, *or morterd*, and in the hond of
 8 hym a truel of masoun. And the Lord saide to me, What seest thou, Amos?
 And Y saide, A truel of masoun. And the Lord saide, Loo! Y shal putte a truel
 in mydil of my peple Yrael; Y shal no more putte to, for to ouer leede hym;
 9 and the hee; thingus of the ydol shuln be distruyed, and the halewyngis^z of
 Yrael shuln be desolat; and Y shal ryse
 10 on the hous of Jeroboam in swerde. And Amasie, prest of Bethel, sente to Jero-
 boam, kyng of Yrael, sayinge, Amos rebellide azeinus thee, in the mydil of the
 hous of Yrael; the lond may not susteyne
 11 alle his wordis. Forsothe Amos saith these thingus, Jeroboam shal dye in swerd,
 and Yrael caitif shal passe of his lond.
 12 And Amasie saide to Amos, Thou that seest, go; flee thou in to the lond of Juda,
 and eete thou there thi breede; and there
 13 thou shalt prophecie. And in Bethel thou shalt no more putte to, that thou
 prophecie, for it is the halewyng of the
 14 kyng, and is hous of the rewme. And Amos answerde, and saide to Amasye,
 Y am not a prophete, Y am not the sone of a prophete; but a neet heerde Y am,
 15 drawinge^a vp sycomor^{is}. And the Lord toke me, whanne Y suede the floc; and
 the Lord saide to me, Go, and prophecie
 16 thou to my peple Yrael. And now heere thou the word of the Lord. Thou saist,
 Thou shalt not prophecie on Yrael, and thou shalt not droppe on the^b hous of
 17 ydol. For this thing the Lord saith

God schal clepe doom to fier, and it schal deuoure myche depthe of watir, and it eet
 togidere a part. And Y seide, Lord God,⁵ Y biseche, reste thou; who schal reise
 Jacob, for he is litil? The Lord hadde⁶ merci on this thing; But and^u this thing
 schal not be, seide the Lord God. The⁷ Lord God schewide to me these thingis;
 and lo! the Lord stondinge on a wal plastrid^v, and in the hond of hym *was* a
 trulle of a masoun. And the Lord seide⁸ to me, What seest thou, Amos? And Y
 seide, A trulle of a masoun. And the Lord seide, Lo! I schal putte a trulle in
 the myddil of my puple Israel; Y schal no more putte to, for to ouerlede it; and⁹
 the hi; thingis of idol schulen be distried, and the halewyngis of Israel schulen be
 desolat; and Y schal rise on the hous of Jeroboam bi swerd. And Amasie, prest¹⁰
 of Bethel, sente to Jeroboam, kyng of Israel, and seide, Amos rebellide azens thee,
 in the myddil of the hous of Israel; the lond mai not susteyne alle hise wordis.
 For Amos seith these thingis, Jeroboam¹¹ schal die bi swerd, and Israel caitif schal
 passe fro his lond. And Amasie seide to¹² Amos, Thou that seest, go; fle thou in to
 the lond of Juda, and ete thou there thi breed; and there thou schalt profesie. And¹³
 thou schalt no more put to, that thou profesie in Bethel, for it is the halewyng of
 the king, and is the hous of the rewme. And Amos answerde, and seide to Ama-¹⁴
 sie, Y am not a profete, and Y am not some^w of profete^x; but an herde of neet Y
 am, drawyng vp sicomor^{is}. And the Lord¹⁵ took me, whanne Y suede the floc; and the
 Lord seide to me, Go, and profesie thou to my puple Israel. And now here thou¹⁶
 the word of the Lord. Thou seist, Thou schalt not profesie on Israel, and thou
 schal not droppe on the hous of idol. For¹⁷ this thing the Lord seith these thingis,
 Thi wijf schal do fornicacioun in the

^z halewis *A.* ^a dwellynge *A.* ^b Om. *AGK pr. m.*

^u also and *U sec. m.* ^v pargetid, *ether* [*or EPY*] *plastrid* *CEFGHIKMN PQSUXY*, pargetid *B.* ^w the sone *I.*
^x a profete *U.*

these thingis, Thi wyf in cytee shal do fornyacioun, and thi sonnys and thi dou3ters in swerd shuln falle, and thin erthe shal be meetyn with a litil coorde; and thou shalt dye in a polut lond, and Yrael shal passe caitif of his lond.

CAP. VIII.

1 The Lord God shewide to me these
2 thingis; and loo! an hoke of applis. And
the Lord saide, What seest thou, Amos?
And Y saide, An hok of applis. And
the Lord saide to me, The eende cum-
3 meth on my peple Yrael; Y shal namore
putte to, that Y passe by hym. And the
herris of temple shuln gretely sounne in
that day, saith the Lord God. Many
men shuln dye, in eche place silence
4 shal be cast down. Heere^c this thing,
whiche^d breken to gydre the pore man,
and maken needy men of the lond for
5 to fayle, sayinge, Whan shal rype corn
passe, and we shuln selle marchaundises?
and the saboth, and we shuln opyn
whete? that we make lesse the mesure,
and encesce the sycle, and vndirputte
6 gylfull balauncis; that we welden in
syluer nedy and pore men for shoon,
7 and we selle clensingus of whete? God
swore a3einus the pryde of Jacob, 3if Y
shal for3ete in to the eende alle the
8 werkis of hem. Wher on this thing the
erthe shal not be moued to gidre, and
eche dweller therof shal mourne? And it
shal stye vp as al the flood, and shal be
cast out, and shal fleete away as the
9 strond of Egypt. And it shal be, saith
the Lord, in that day the sunne shal go
downn in mydday, and Y shal make the
10 erthe for to be derk in day of list. And
Y shal conuerte 3our feest days in to
mournyng, and alle 3our songis in to
weylyng; and Y shal leede yn on al 3our
bac a sak, and on eche 3our hed ballid-
nesse; and Y shal putte it as mournyng

citee, and thi sones and thi dou3tris schal
falle bi swerd, and thi lond schal be
motun^y with a litil coord; and thou schalt
die in a pollutid lond, and Israel caitif
schal passe fro his lond.

CAP. VIII.

The Lord God schewide to me these¹
thingis; and lo! an hook of applis. And²
the Lord seide, What seist thou, Amos?
And Y seide, An hook of applis. And
the Lord seide to me, The ende is comun
on my puple Israel; Y schal no more
putte³ to, that Y passe bi hym. And the³
herris, *ether twistis*, of the temple schulen
greetli sowne in that dai, seith the Lord
God. Many men schulen die, silence
schal be cast forth in ech place. Here^{3e4}
this thing, whiche al to-breken a pore
man, and maken nedi men of the lond for
to faile; and 3e seien, Whanne schal her-⁵
uest passe, and we schulen sille mar-
chaundises? and the sabat, and we schulen
opene wheete? that we make lesse the me-
sure, and encesse the cicle, and vndur
put^a gileful balauncis; that we welde bi^{b6}
siluer nedi men and pore men for schoon,
and we sille outcastyngis^c of wheete?
The Lord swoor a3ens the pride of Jacob,⁷
Y schal not for3ete til to the ende alle the
werkis of hem. Whether^d on this thing⁸
the erthe schal not^e be mouyd togidere,
and eche dwellere therof schal mourene?
And it schal stie vp as al the flood, and
schal be cast out, and schal flete awei as
the stronde of Egypt. And it schal be,⁹
seith the Lord, in that dai the sunne schal
go down in myddai, and Y schal make
the erthe for^f to be derk in the dai of list.
And Y schal conuerte 3oure feeste daies in¹⁰
to mourenyng, and alle 3oure songis in
to weilyng; and Y schal brynge yn on ech
bac of 3ou a sak, and on ech heed of 3ou
ballidnesse; and Y schal put it as the

^c Heere 3e κ *pr. m.* ^d that *A.* that whiche κ.

^y metun CHU. metin EFIPSY. meten KM. ^z leye v *sec. m.* ^a that we sette preueli v *sec. m.* ^b for v
sup. ras. ^c clensingis, *ether outcastyngis* CEFGHIKMNPQRSUXY. ^d Wher not v *sec. m.* ^e Om. v *sec. m.*
^f Om. v *sec. m.*

of an oon bigeten sone, and the last
 11 thingus therof as a bitter day. Loo! the
 days cummen, saith the Lord^e, and Y
 shal sende out hungre in to erthe; not
 hungre of breed, nether thirst of water,
 12 bot of heeryng of the word of God. And
 thei shuln be moued to gydre fro see
 vn to see, and fro the north vn to the
 eest thei shuln cumpasse, seekynge the
 word of the Lord, and thei shuln not
 13 fynde. In that day faire maydeyns shul
 14 faile, and 3unge in thirst, whiche sweren
 in trespas of Samarye, and sayen, Thi
 god lyueth, Dan, and the waye of Ber-
 sabe lyueth; and thei shuln falle, and
 thei shuln namore ryse a3ein.

mourenyng of oon bigetun sone, and the
 laste thingis therof as a bittir dai. Lo!¹¹
 the daies comen, seith the Lord, and Y
 schal sende out hungur in to erthe; not
 hungur of breed, nether thirst of watir,
 but of herynge the word of God. And¹²
 thei schulen be mouyd to gidere fro the
 see til to the see, and fro the north til to
 the eest thei schulen cumpasse, sekyng
 the word of the Lord, and thei schulen
 not fynde. In that dai faire maidens¹³
 schulen faile, and 3onge men in thirst,
 whiche sweren in trespas^s of Samarie, and¹⁴
 seien, Dan, thi god lyueth, and the weie
 of Bersabee lyueth; and thei schulen
 falle^h, and thei schulen no more rise a3en.

CAP. IX.

1 I saw the Lord stondynge on the
 auter, and he saide, Smyte thou the
 herre, and be the ouer thrisfoldis moued
 to gydre; forsothe auerice in the hed of
 alle, and Y shal slea in swerd the last of
 hem; ther^f shal no flizt be to hem,
 and he that shal flee of hem, shal not be
 2 saued. 3if thei shuln go down vn to
 helle, fro thennus my hond shal leede
 hem out; and 3if thei shuln stye til in
 to heuen, fro thennus Y shal drawe hem
 3 down. And 3if thei shuln be hid in the
 top of Carmele, fro thennus Y seekynge
 shal do hem away; and 3if thei shuln
 hyde hem self fro myn eezen in depnesse
 of the see, ther Y shal comaunde to a
 4 serpent, and it shal bite hem. And 3if
 thei shuln go away in to caitiftee bifore
 her enmyes, ther Y shal comaunde to
 swerd, and it shal slea hem. And Y shal
 putte myn eezen vpon hem in to yuel,
 5 and not in to good. And the Lord God
 of oostis, that toucheth erthe, and it shal
 fayle, and alle men dwellynge thereyn
 shuln mourne; and it shal stye vp as
 eche stronde, and shal fleete away^g as

CAP. IX.

I sij the Lord stondynge on the auter,¹
 and he seide, Smyte thou the herre, and
 the ouer threshfoldisⁱ be mouyd togidere;
 for aueryce *is* in the heed of alle, and Y
 schal sle bi swerd the laste of hem; ther
 schal no flizt be to hem, and he that schal
 fle of hem, schal not be sauyl. If thei²
 schulen go down til to helle, fro thennus
 myn hond schal lede out hem; and if thei
 schulen *'stie* til in to^k heuene, fro thennus
 Y schal drawe hem down. And if thei³
 schulen be hid in the cop of Carmele, fro
 thennus Y sekyng schal do awei hem;
 and if thei schulen hide hem silf fro myn
 izen in the depnesse of the see, there Y
 shal comaunde to^l a serpente, and it schal
 bite hem. And if thei schulen go awei⁴
 in to caitifte bifore her enemyes, there Y
 schal comaunde to swerd, and it schal sle
 hem. And Y schal putte myn izen on hem
 in to yuel, and not in to good. And the⁵
 Lord God of oostis *schal do these thingis*,
 that touchith erthe, and it schal faile, and
 alle men dwellynge ther ynne schulen
 mourene; and it schal stie vp as ech
 stronde, and it schal flete awei as flood^m

^e Lord God *A.* ^f and ther *K.* ^g Om. *A.*

^h the trespas *v sec. m.* ⁱ falle down *v sec. m.* ^j threisfoldis, *either lyntelis v sec. m.* ^k stie up vnto *i.*
 stie til to *s.* ^l Om. *nv pr. m.* ^m a flood *s sup. ras.* the flood *v.*

6 the flood of Egypt. He that beeldith
his stying vp in heuen, and foundide his
knytche, or *berthen*, on erthe; whiche
clepith waters of the see, and heeldith
hem out on face of the erthe; the Lord
7 name of hym. Wher not as sonys of
Ethiopyens 3e ben to me, the sonys of
Yrael? saith the Lord God. Wher Y
made not Yrael for to stye vp of the
lond of Egypt, and Palistens of Capa-
8 docie, and Siriens of Syrenen? Loo! the
eezen of the Lord God on rewme syn-
nynge, and Y shal to gydre breke it fro
face of the erthe; netheles Y brekyng
togidere shal not breke to gydre the hous
9 of Jacob, saith the Lord. Loo! sotheli
Y shal comaunde, and shal smyte in alle
folkis the hous of Yrael, as whete is
smyten in a rydil, and a lytil stoon of it
10 shal not falle on erthe. Alle synners of
my peple shal dye in swerde, whiche
savn, Yuel shal not nei3, and shal not
11 cumme on vs. In that day Y shal rayse
the tabernacle of Dauid, that felle down,
and Y shal a3ein beelde opnyngis of
wallis therof, and Y shal instore tho
thingis that fellen to gydre; and Y shal
12 a3ein beelde hym, as in olde days, that
thei weelde relikis of Ydome, and alle
naciouns; for that my name is in clepid
on hem, saith the Lord doynge these
13 thingus. Loo! days cummen, saith the
Lord, and the erer shal cacche the reper,
and tredere of grape the man sendynge
seed; and mounteyns shuln droppe swet-
nesse, and alle smale hyllis shuln be
14 tilizid. And Y shal conuerte the caytiffe
of my peple Yrael, and thei shuln beelde
forsaken cytees, and shuln dwelle; and
shuln plaunte vyne 3erdis, and thei shuln
drinke wyne of hem; and thei shuln make
gardyns, and shuln ete fruytis of hem.
15 And Y shal plante hem on her erthe, and

of Egypt. He that bildith his stying vp
in heuene, *shal do these thingis*, and
foundide his birthunⁿ on erthe; which
clepith watris of the see, and heldith out
hem on the face of erthe; the Lord *is*
name of hym. Whether not as sones^o of
Ethiopiens 3e ben to me, the sones of Is-
rael? seith the Lord God. Whether Y
made not Israel for to stie vp fro the lond
of Egypt, and Palestines fro Capodosie,
and Siriens fro Cirenen? Lo! the izen of
8 the Lord God *ben* on the rewme synnynge,
and Y shal al to-breke it fro the face of
erthe; netheles Y al^p to-brekyng shal
not al to-breke the hous of Jacob, seith
the Lord. For lo! Y shal comaunde,⁹
and shal schake^q the hous of Israel in alle
folkis, as wheete is^r in a riddil, and a
litol stoon shal not falle^s on^t erthe^u. Alle¹⁰
synneris of my puple schulen die bi swerd,
whiche seien, Yuel shal not nei3, and
shal not come on vs. In that dai Y shal¹¹
reise the tabernacle of Dauith, that felle
down, and Y shal a3en bilde openyngis of
wallis^v therof, and Y shal restore the
thingis that fellen down; and Y shal a3en
bilde it, as in olde daies, that thei welde¹²
the remenauntis of Idume, and alle na-
ciouns; for that^w my name is clepun^x to
help on hem, seith the Lord doynge these
thingis. Lo! daies comen, seith the Lord,¹³
and the erere shal take the repere, and
'the stampere^y of grape *shal take* the
man sowynge^z seed; and mounteyns schu-
len droppe swetnesse, and alle smale hillis
schulen be tilid. And Y shal conuerte^a¹⁴
the caitiffe of my puple Israel, and thei
schulen bilde forsakun citees, and schulen
dwelle; and schulen^b plaunte vynezdis,
and thei schulen drynke wyn of hem^c; and
schulen^d make gardyns, and schulen ete
fruitis of hem^e. And Y shal plaunte hem¹⁵
on her lond, and Y shal no more drawe

ⁿ knyechoun, [knicchin c et alii] ether birthun CEF GHIKMN PQRSUXY. knytcne N. ^o the sones ISU sec. m.
P that al U sec. m. ^q make I. schake togidir U sec. m. ^r is shaken togidir U sec. m. ^s falle down U
sec. m. ^t in N. ^u the erthe I. ^v the wallis U sec. m. ^w that that U sec. m. ^x clepid FIS. ^y tredere,
or stampere CEF GHIKMN PQRSXY. the pressere, or slompere U sec. m. ^z sendinge FMQRSU. ^a turne U
sup. ras. ^b thei schulen U. ^c tho U sec. m. ^d thei schulen U sec. m. ^e tho U sup. ras.

Y shal namore drawe hem out of her
lond, whiche Y 3aue to hem, saith the
Lord thi^b God.

out hem of her lond, which Y 3af to hem,
seith the Lord thi^f God.

*Here endith the book of Amos, pro-
phete, and bigynneth the book of Abdias,
propheteⁱ.*

*Here endith Amos, and here bigyn-
neth Abdias^g.*

^b Om. AK pr. m. ⁱ No final rubric in AGH.

^f Om. A pr. m. ^g From CFGHIMQRSU. *Here endeth Amos, the profete; se now Abdias, the profete.* κ. *Here endith the book of Amos, the profete, and bigynneth the book of Abdias, the profete.* Ν. *Here endith Amos, and bigynneth the booc of Abdias, the profete.* χ. No final rubric in AEPY.

O B A D I A H.

The book of Abdias^a.

The book of Abdias, the profete^a.

1 THE visioun of Abdias. These thingus
saith the Lord God to Edom. We herden
an heeryng of the Lord, and he sente a
legate, *or messenger*, to heythen men.
Ryse 3e, and to gydre ryse we azeinus
2 hym in to bateile. Loo! Y 3aue thee
litol in heithen men, thou art ful myche
contemptible, *or worthi to be dispisid*.
3 The pride of thin herte enhaunside thee,
dwellynge in kyttyng, *or hoolis of
stoonys*, areysynge thi seete. The^b whiche
saist in thin herte, Who shal drawe me
4 doun in to erthe? 3if thou shalt be
reysid as an egle, and 3if thou shalt putte
thi nest amonge sterris, fro thennus Y
shal drawe thee doun, saith the Lord.
5 3if ni3t theeues entriden to thee, 3if out-
lawis bi ni3t, hou shuldirst thou haue be
styller? wher thei schulden not haue stoln
ynowe thingus to hem? 3if gadreris of
grapis hadden entriden to thee, wher at
the leste thei schulden haue left racyns to
6 thee? Hou sou3ten thei Esau, serchiden
7 the hid thingus of hym? Vn to the termys
thei senten thee out; and alle men of thi
couenaunt scorneden, *or disceyueden*,
thee, men of thi pees wexiden strong
azeinus thee; thei that shuln ete with
thee, shuln putte aspies, *or tresouns*, vn-
dir thee; ther is no prudence in hym.

VISIOUN of Abdias. The Lord God¹
seith these thingis to Edom. We herden
an heryng of the Lord, and he sente a
messenger^b to hethene men. Rise 3e, and
togidere rise we a3ens hym in to batel.
Lo! Y 3af thee litil in hethene men, thou²
art ful myche 'worthi to be dispisid^c. The³
pride of thin herte enhaunside thee, dwell-
ynge in crasyngis^d of stoonys, areisynge
thi seete. Whiche seist in thin herte,
Who schal drawe me doun in to erthe?
Thou3 thou schalt be reysid as an egle,⁴
and thou3 thou schalt putte thi nest among
sterris, fro thennus Y schal drawe thee
doun, seith the Lord. If ni3t theuys had-⁵
den entrid to thee, if outlawis bi ni3t, hou
schuldist thou haue be stille? whether
thei schulden not haue stole thingis ynow
to hem? If gadereris of grapis hadden en-
trid to thee, whether thei schulden haue
left nameli clustris^e to thee? Hou sou3ten⁶
thei Esau, serchiden the hid thingis of
him? Til to the termes thei senten^f out⁷
thee; and alle men of thi couenaunt of
pees scorneden^g thee, men of thi^h pees
wexiden stronge a3ens thee; thei that
schulen ete with thee, schuln putⁱ aspies,
ether tresouns, vndur thee; ther is no pru-
dence in hym. Whether not in that^k dai,⁸
seith the Lord, Y schal lese the wise men

^a Here bigynneth the boke of Abdias the prophete. A. No initial rubric in GH. ^b Om. A.

^a From EPY. Abdias. A. No initial rubric in the other Mss. ^b legat, ether [a FMSU] messenger CEFHII
MNPQRSUY. messenger K. ^c contemptible, *or worthi to be dispisid c et ceteri*. ^d crasynges Q. the crasyngis
U sec. m. ^e rasyns, *or [ether EPY] clustris c et ceteri*. ^f sou3ten E pr. m. PQ pr. m. X pr. m. Y. ^g scorniden,
ether disceyueden c et ceteri. ^h Om. A pr. m. ⁱ setten U sup. ras. ^k Om. A pr. m. C sec. m. EFGHIK pr. m.
MPS pr. m. UXY. the C pr. m.

8 Wher not in that day, saith the Lord,
 Y shal leese the wyse men of Ydume,
 and prudence of the mount of Esau?
 9 And thi stronge men shuln dreede fro
 mydday, that a man of the hill of Esau
 10 perishe. For sleayng and for wickidnes
 in to thi brother Jacob, confusioun shal
 hille thee, and thou shalt perishe in to
 11 with out eende. In the day whan thou
 stodist azeinus hym, whanne aliens token
 the oost of hym, and straungers entriden
 the zatis of hym, and on Jerusalem senten
 12 lot, and thou wast as oon of hem. And
 thou shalt not dispise in the day of thi
 brother, in day of his pilgrimage, and
 thou shalt not glade on sonys of Juda,
 in the day of perdicion of hem; and
 thou shalt not magnyfie thi mouth in
 13 day^c of anguysch, nether shalt^d entre
 the zate of my peple, in the day of fall-
 yng of hem; nether and thou shalt dis-
 pyse in the yuels of hym, in the day of
 his distriyng; and thou shalt not be
 sent out azens his ost, in the dai of his
 14 distriyng; nether thou schalt stonde in
 the goynge out of the waies, that thou
 sle hem that fledden; and thou schalt not
 close to gydre the relikis, *or left men*,
 15 of hym in the^e day of tribulacioun, for the
 day of the Lord is nize vpon alle hei-
 then men. As thou hast don, so it shal
 be don to thee; he shal conuerte thi zeld-
 16 yng in to thin hed. Forsothe as ze
 drunke on myn holy hylle, alle heithen
 men shuln drynke bysily, and thei shuln
 drynke, and shuln soupe vp; and thei
 17 shuln be as thei ben not. And in the
 hill of Syon saluacioun shal be, and holy
 shal be; and the hous of Jacob shal
 18 weelde hem whiche weldiden hem. And
 the hous of Jacob shal be fijr, and the
 hous of Joseph flawme, and the hous of
 Esau stobul; and thei shuln be brent in
 hem, and thei shuln deuoure hem; and

of Idumee, and prudence¹ of the mount of
 Esau? And thi stronge men schulen drede⁹
 of myddai^m, that a man of the hil of Esau
 perishe. For sleying and for wickidnesse¹⁰
 azens thi brother Jacob, confusioun schal
 hille thee, and thou schalt perishe with
 outen ende. In the dai whanne thou¹¹
 stodist azens hym, whanne aliens token
 the oost of hym, and straungeris entridenⁿ
 the zatis of hym, and senten lot on Jeru-
 salem, thou were also as oon of hem. And¹²
 thou schalt not dispise in the dai of thi
 brother, in the dai of his pilgrimage, and
 thou schalt not be glad on the sones of
 Juda, in the dai of perdicion of hem;
 and thou schalt not magnyfie thi mouth
 in the dai of angwisch, nether schalt^o en-¹³
 tre in to the zate of my puple, in the dai
 of fallyng of hem; and thou schalt not
 dispise in the yuels of hym, in the dai of
 his^p distriyng; and thou schalt not be
 sent out azens his oost, in the day of his
 distriyng; nether thou schalt stonde in the¹⁴
 goynges^q out, that thou sle hem that fled-
 den; and thou schalt not close togidere
 the residues, *ether left men*, of hym, in
 the day of tribulacioun, for the dai of¹⁵
 the Lord is ni; on alle 'hethene men^r. As
 thou hast doon, it schal be doon to thee;
 he schal conuerte^s thi zeldyng in to thin
 heed. For as ze drunken on myn hooli¹⁶
 hil, alle hethene men schulen drynke bi-
 sili, and thei schulen drynke, and schulen^t
 soupe vp; and thei schulen be as if thei
 ben not. And saluacioun schal be in the¹⁷
 hil of Sion, and it schal be hooli; and
 the hous of Jacob schal welde hem whiche
 weldiden hem^u. And the hous of Jacob¹⁸
 schal be fier, and the hous of Joseph *shal*
be flawme, and the hous of Esau *shal be*
stobil; and 'thei schulen^v be kyndlid in
 hem, and thei schulen deuoure hem; and
 relifs schulen not be of the hous of Esau,
 for the Lord spak. And these that ben at¹⁹

^c the day *G sec. m. H. Om. K.* ^d thou shalt *A.* ^e *Om. AGH.*

¹ the prudence *U sec. m.* ^m myddai, *ether south C et ceteri.* ⁿ entriden in to *U sec. m.* ^o thou schalt
INRS sec. m. V. ^p *Om. EPY.* ^q going *A pr. m. CEFGLIKMNPQRSU pr. m. XY.* ^r folkis *U sup. ras.*
^s not conuerte *RS pr. m.* not turne *U sup. ras.* ^t thei schulen *N.* ^u it *U sup. ras.* ^v it schal *A*
sec. m.

relikis shuln namore be of the hous of
 19 Esau, for the Lord spake. And these
 that ben at the southe, shuln enherite
 the hill of Esau; and thei that in the
 lowe feeldis, Philistiy^m; and thei shuln
 weelde the cuntree of Efraym, and cun-
 20 tre of Samarie; and Beniamyn shal
 weelde Galaad. And transmygracioun,
or ouer passynge, of this oost of sons
 of Yrael, alle places of Cananeys, vn to
 Sarepta; and the transmygracioun of Je-
 rusalem, that is in Bosphoro, shal weelde
 21 citees of the south. And saueouris shuln
 stye in to the hyll of Syon, for to deme
 the hill of Esau, and shal be rewme to
 the Lord. Amen^f.

*Here endith the book of Abdias, pro-
 phete, and bigynneth the book of Jonas,
 the profete^g.*

Om. A. § No final rubric in AGH.

^w not enherite i. ^x the cuntrei CIKNR *sec. m.* SUX *sec. m.* ^y transmygracioun, *or ouerpassing* CEFQHIK
 MNPQRUXY. transmygracioun, *ether passynge ouer s.* ^z the places i. ^a which U *sup. ras.* ^b the citees
 U *sec. m.* ^c stie up i. ^d Om. i. ^e Lord. Amen. X *sec. m.* ^f From CFGHIMNQRSU. *Here endeth Abdias,
 the profete; se now Jonas, the profete. K. Here endith Abdias, the profete, and bigynneth Jonas. x. No
 final rubric in AEPY.*

the south, schulen enherite^w the hil of
 Esau; and thei that ben in the lowe feeldis,
schulen enherite Filistiy^m; and thei schu-
 len welde the cuntrei of Efraym, and
 cuntrei^x of Samarie; and Beniamyn schal
 welde Galaad. And ouerpassyng^y of this^z
 20 oost of sones of Israel *shal welde* alle
 places^z of Cananeis, til to Sarepta; and the
 transmygracioun of Jerusalem, that^a is in
 Bosphoro, schal welde citees^b of the south.
 And sauyours schulen stie^c in to the hil²¹
 of Sion, for to deme the hil of Esau, and
 a^d rewme schal be to the Lord^e.

*Heere endith Abdias, and here bigin-
 neth Jonas^f.*

J O N A H.

The book of Jonas^a.

CAP. I.

1 AND the word of the Lord is maad to
2 Jonas, sone of Amathy, sayinge, Ryse
thou, and go in to Nynyuē, the grete
cytee, and preche thou thereynne, for the
3 malyce therof styeth vp byfore me. And
Jonas ros for to fleē; in to Tharsis, fro
the face of the Lord. And he came down
to Joppe, and foonde a schip goynge in to
Tharsis, and he 3aue shiphijre to hem;
and he wente down in to it, for to go with
hem in to Tharsis, fro the face of the
4 Lord. Forsothe the Lord sente a grete
wynde in the se, and a grete tempest is
maad in the se, and the ship was in
5 peryl for to be broken. And ship men
dredde, and men crieden to her god;
and senten vessels, that weren in the ship,
in to the se, that it were maad lizter of
hem. And Jonas wente down to^b the
ynner thingis of the ship, and slepte in a
6 greuouse sleep. And the governour cam
to hym, and saide to hym, What art thou
cast down in sleep? ryse thou, ynlepe
thi God, 3if per aventure God a3ein thank
7 of^c vs, and we perishe not. And a man
saide to his felaw, Cum 3e, and sende
we lot, and wite we, whi this yuel is to
vs. And thei senten lottis, and lot felle
8 on Jonas. And thei saiden to hym, Shewe
thou to vs, for cause of what thing this

Here bigynneth Jonas, the profete^a.

CAP. I.

AND the word of the Lord was maad 1
to Jonas, sone^b of Amathi, and seide, Rise 2
thou, and go in to Nynyuē, the^c greet
citee, and preche thou ther ynne, for the
malice therof stieth vp bifore me. And 3
Jonas roos for to fle in to Tharsis, fro the
face of the Lord. And he cam down to
Joppe, and foond a schip goynge in to
Tharsis, and he 3af schip hire to hem;
and he wente down in to it, for to go with
hem in to Tharsis, fro the face of the
Lord. Forsothe the Lord sente a greet 4
wynd in^d the see, and a greet tempest was
maad in the see, and the schip was in
perel for to be al to-brokun. And schip 5
men dredde, and men crieden to her god;
and senten vessels, that weren in the schip,
in to the see, that it were maad liztere of
hem. And Jonas wente down in to the^e
ynnere thingis of the schip, and slepte bi
a greuouse sleep. And the governour cam 6
to him, and seide to hym, Whi art thou
cast down in sleep? rise thou, clepe^f thi
God to help, if peraventure God a3enthenke
of vs, and we perische not. And a man 7
seide to his felowe, Come 3e, and caste^g
we lottis, and wite we, whi this yuel is to
vs. And thei kesten^h lottis, and lot felleⁱ
on Jonas. And thei seiden to hym, Schewe 8
thou to vs, for cause of what thing this

^a Here bigynneth the boke of Jonas prophet. *A.* No initial rubric in *GH.* ^b in to *AGH.* ^c on *A.*

^a Here bygynnyth the profecie of the boke of Jonas, the profete. *E.* The boke of Jonas, the profete. *PY.*
No initial rubric in the other Mss. ^b the sone *ISU sec. m.* ^c Om. *ACEFGHKMNPQSR pr. m. U sec. m.*
X pr. m. Y. ^d in to *EKPY.* ^e Om. *I.* ^f clepe thou *K sec. m. NRU.* ^g sende *CEFGHIKMNPPQRSUXY.*
^h senten *c et ceteri.* ⁱ felde *c et plures.*

yuel is to vs; what is thi werk, whiche
 thi lond, and whither gost thou, or of
 9 what peple art thou? And he saide to
 hem, Y am an Ebru, and Y dreede the Lord
 God of heuen, that made heuen and erthe.
 10 And the men dredden with grete drede,
 and saiden to hym, What didist thou
 this thing? forsothe the men knewen
 for he flee; fro the face of the Lord, for
 11 Jonas had shewid to hem. And thei
 saiden to hym, What shuln we do to^d
 thee, and the se shal ceese fro vs? for the
 12 se wente, and wexe grete on hem. And
 he saide to hem, Take 3e me, and sende
 in to the se, and the se shal cese fro
 3ou; forsothe Y wote, for whi for me
 13 this grete tempest is on 3ou. And men
 rowiden, for to turne a3ein to the drye
 lond, and thei mijten not, for the se
 14 wente, and wexe grete on hem. And
 thei crieden to the Lord, and saiden,
 Lord, we bisechen, that we perishe not
 in the soule of this man, and that thou
 3eue not on vs innocent blode; for thou,
 15 Lord, didist as thou woldist. And thei
 token Jonas, and senten in to the se; and
 16 the se stode of his buylyng. And the
 men dredden the Lord with grete dread,
 and offreden oostis to the Lord, and vow-
 iden avowis.

CAP. II.

1 And the Lord made redy a grete fische,
 that he schulde swelow Jonas; and Jonas
 was in wombe of the fishe three days
 2 and three nijtis. And Jonas preyede to
 the Lord his God of the fishis wombe,
 3 and saide, Y cryede to God of my tri-
 bulacioun, and he herde me; of the
 wombe of helle Y criede, and thou herd-
 4 ist my voice. Thou castidist me down in
 to depnesse in the hert of the se, and the
 flood aboute 3aue me; alle thi swelowis
 5 and wawis passiden on me. And Y saide,
 Y am cast away fro the sizt of thin ee3en;

yuel is to vs; what is thi werk, which *is*
 thi lond, and whidur goist thou, ether of
 what puple art thou? And he seide to
 hem, Y am an Ebrew, and Y drede the
 Lord God of heuene, that made the^k see
 and the drie lond. And the men dredden¹⁰
 with greet drede, and seiden to him, Whi
 didist thou this thing? for the men knewen
 that he flei fro the face of the Lord, for
 Jonas hadde schewide to hem. And thei¹¹
 seiden to hym, What schulen we do to
 thee, and the see schal seesse fro vs? for
 the see wente, and wexe greet on hem.
 And he seide to hem, Take 3e me, and¹²
 throwe^l in to the see, and the see schal
 ceesse fro 3ou; for Y woot, that for me
 this greet tempest is on 3ou. And men^m¹³
 rowiden, for to turne a3en to the drie
 lond, and thei mijten not, for the see
 wente, and wexe greet on hem. And thei¹⁴
 crieden to the Lord, and seiden, Lord, we
 bisechen, that we perische not in the lijf
 of this man, and that thou 3yue not on vs
 innocent blood; for thou, Lord, didist as
 thou woldist. And thei token Jonas, and¹⁵
 threwen^p in to the see; and the see stood
 of his buylyng. And the men dredden¹⁶
 the Lord with greet drede, and offriden
 oostis to the Lord, and vowiden avowis.

CAP. II.

And the Lord made redi a greet fisch,¹
 that he schulde swolowe Jonas; and Jonas
 was in the wombe of the fisch thre daies
 and thre nijtis. And Jonas preiede to the²
 Lord his God fro the fischis wombe, and³
 seide, Y criede to God of my tribulacioun,
 and he herde me; fro the wombe of helle
 Y criede, and thou herdist my vois. Thou⁴
 castidist^o me down in to depnesse, in the
 herte of the see, and the flood^p cumpasside
 me; alle thi swolowis and thi wawis pass-
 iden on me. And Y seide, Y am cast awei⁵
 fro sizt^q of thin i3en; netheles eftsoone^r

^d Om. κ.

^k Om. ΕΡΥ. ^l sende CEFHGS MNPRUXY. sendeth r. sende me κ. ^m the men U sec. m. ^p senten c et ceteri. ^o castist RU. ^q the sizt sup. ras. ^r eftsones s.

nethes eftsoone Y shal see thin holy
 6 temple Waters enuironden me vn to
 my soule, depnesse encloside me, the se
 7 hillide myn hed. To the vtmost places
 of hillis Y wente doun, the herris of erthe
 closiden me to gydre, in to with outen
 eend; and thou shalt reyse vp my lijf of
 8 corrupcioun, Lord my God. Whanne my
 soule was angwishid in me, Y^e bithouzte^f
 of the Lord, that my prayer cum to thee,
 9 to thyn holy temple. Thei that kepen
 vanytees, ydely shuln forsake her mercy.
 10 Y forsothe in voice of preysyng shal offre
 to thee; what euer thingis^g Y vowide, Y
 11 shal 3elde to the Lord, for helth. And
 the Lord saide to the fishe, and it castide
 out Jonas in to lond.

CAP. III.

1 And the word of the Lord is maad the
 2 secounde tyme to Jonas, sayinge, Ryse
 thou, and go in to Nynyue, the^g grete
 cytee, and preche thou there the prech-
 3 ynge whiche Y speke to thee. And Jonas
 ros, and wente in to Nynyue, vp the
 word of the Lord. And Nynyue was a
 grete cytee, in iourney of three days.
 4 And Jonas bygan for to entre in to the
 cytee, in iourney of oo day, and cryede,
 and saide, 3it fourty days, and Nynyue
 5 shal be vndirturned, or *distruyed*. And
 men of Nynyue byleuyden to the Lord,
 and prechiden fastyng, and weren clothid
 with sackis, fro the more vnto the lasse.
 6 And the word cam to the kyng of Ny-
 nyue; and he ros of his seete, and castide
 away his clothing fro hym, and is clothid
 7 with sacke, and sate in ashe. And he
 criede, and saide in Nynyue of the mouth
 of the kyng and of his princes, sayinge,
 Men, and werk beestis, and oxen, and
 sheep taaste not ony thing, nether be
 8 fed, nether drynke watir. And be men

Y schal see thin hooli temple. Watris⁶
 cunpassiden me 'til to⁸ my soule, depnesse
 enuyrownede me, the see hilide myn heed.
 Y wente doun to the vtmost^t places of⁷
 hillis, the barris^u of erthe closiden me to-
 gidere, in to withouten ende; and thou,
 my Lord God, schalt reyse vp my lijf fro
 corrupcioun. Whanne my soule was an-⁸
 gwisched in me, Y^v bithouzte on the Lord,
 that my preier come to thee, to thin hooli
 temple. Thei that kepen^w vanytees, for-⁹
 saken his^x merci idili. But Y in vois of¹⁰
 heriyng schal offre to thee; what euer
 thingis Y vowide, Y schal 3elde to the
 Lord, for^y myn helthe. And the Lord¹¹
 seide to the fisch, and it castide out Jonas
 'in to^z the drie lond.

CAP. III.

And the word of the Lord was maad¹
 the secounde tyme to Jonas, and seide,
 Rise thou, and go in to Nynyue, the greet²
 citee, and preche thou in it the prechyng
 which Y speke to thee. And Jonas roos,³
 and wente in to Nynyue, bi the word of
 the Lord. And Nynyue was a greet citee,
 of the iurnei of thre daies. And Jonas⁴
 bigan for to entre in to the citee, bi the
 iornei of o dai, and criede, and seide, 3it
 fourti daies, and Nynyue schal be 'turned
 vpsodoun^a. And men of Nynyue bileueden⁵
 to the Lord, and prechiden fastyng, and
 weren clothid with sackis, fro the more
 'til to^b the lesse. And the word cam til^c
 to the kyng of Nynyue; and he roos of his
 seete, and castide awei his clothing fro
 him, and was clothid with a^d sak, and sat
 in aische. And he criede, and seide in⁷
 Nynyue of the mouth of the kyng and of
 'his princis^e, 'and seide^f, Men, and werk
 beestis, and oxun^g, and scheep taaste not
 ony thing, nether be fed, nether drynke
 watir. And men be hilid with sackis, and⁸

^e and ^g *pr. m. h.* and Y ^g *sec. m.* ^f bisouzte *k.* ^g thing *A.* ^g *Om. GK pr. m.*

^s vnto *I.* ^t vttermoste *k.* outmest *s.* ^u harris *CEFGHI pr. m. k pr. m. MNPQRSX.* ^v and Y *A pr. m.*
^w kepen *N.* ^x her *A pr. m. CFGHIKNSX. Om. E.* ^y *Om. RU.* ^z to *I pr. m.* on *R.* in *U pr. m.*
^a vndirturned, or *distried c pr. m. distried c sec. m. ouerturned, or distried EKN pr. m. PRUY. vnturnyd,*
 or *distried FIJ. distried GMN sec. m. QSX.* ^b vnto *I.* ^c *Om. CEGHIKMNQRSUX.* ^d *Om. FIS.* ^e princis
 therof *GKMNQSX.* the princis therof *X.* ^f seiynge *I.* ^g *oxis IK.*

hillid with sackis, and werk beestis crie to the Lord in strengthe; and be a man conuertid, *or al turnyd*, fro his yuel waye, and fro wickidnesse that is in the hondis of hem. Who wote, 3if God be conuertid, and for3eue, and be turned a3ein fro woodnesse of his wrath, and we shuln not perishe? And God saw3 the werkis of hem, for thei ben conuertid fro her yuel waye; and God hadde mercy on the malice whiche he spac, that he shulde do to hem, and dide not.

CAP. IV.

1 And Jonas was tourmentid with grete
2 tourment, and was wrooth. And he prei-
ede to the Lord, and saide, Lord, Y bi-
seche, wher this is not my word, whanne
Y was 3it in my lond? For this thing Y
before ocupiede, for to flee in to Tharsis;
forsothe Y wote, for thou, God, art meke
and mercyful, pacient, and of myche mercy
3 doynge, and for3euyng on malice. And
now, Lord, Y preye, take my soule, *or*
lijf, fro me; for deeth is beter to me than
4 lyf. And the Lord saide, Gessist thou,
5 wher thou art wel wroth? And Jonas
wente out of the cytee, and sate a3einus
the eest, and made to hym a shadewyng
place there; and sate vndre it in shadewe,
til he saw3 what byfelle to the citee.
6 And the Lord God made redy an eder,
or a plaunt, and it styede vp on the
hed of Jonas, that shadewe wer on his
hed, and keuerde hym; forsothe he hadde
traueilid. And Jonas gladid on the eder,
7 with grete gladnesse. And God made
redy a worme, in stynging vp of grey day
in to morew; and smote the eder, and it
8 dryede vp. And whan the sunne was
sprungen, the Lord comaundide to the
hote wynd and brennyng; and the sunne
smote on the hed of Jonas, and he swa-
lide. And he axide to his soule that he

werk beestis crie to the Lord in strengthe;
'and be a man^b conuertid^l fro his yuel
weie, and fro wickidnesse that^k is in the
hondis of hem^l. Who woot, if God be con-
uertid, and for3eue, and be turned a3ein^m
fro woodnesse of his wraththe, and we
schulen not perische? And God saiⁿ the^o
werkis of hem, that thei weren conuertid
fro her yuel weie; and God hadde merci
on the malice which he spac, that he
schulde^o do to hem, and did not.

CAP. IV.

And Jonas was turmentid with greet¹
turment, and was wrooth. And he preiede²
the^p Lord, and seide, Lord, Y biseche, whe-
ther this is not my word, whanne Y was
3it in my lond? For this thing Y pur-
poside^q, for to fle in to Tharsis; for Y
woot, that thou, God, art meke and mer-
ciful, pacient^r, and of merciful^s doynge, and
for3euyng on^t malice. And now, Lord,³
Y preie, take my soule^u fro me; for deth
is betere to me than^v lijf. And the Lord⁴
seide^w, Gessist thou, whether thou art
wel wroth? And Jonas wente out of the⁵
citee, and sat a3ens the eest of the citee,
and made to hym a schadewyng place
there; and sat vndur it in schadewe, til he
sai^x what bifelle to the citee. And the⁶
Lord God made redy an yuy, and it stiede
vp on the heed of Jonas, that schadewe^y
were on his heed, and kyueride hym; for
he hadde trauelid. And Jonas was glad on
the yuy, with greet gladnesse. And God⁷
made redi a worm, in styng^z up of grei
dai on the morewe; and it^a smoot the yuy,
and it driede up. And whanne the sunne⁸
was risun, the Lord comaundide to the
hoot wynd and brennyng; and the sunne
smoot on the heed of Jonas, and he swa-
lide. And he axide to his soule that he
schulde die, and seide^b, It is betere to me

^a a man be c *sup. ras.* IKS. ⁱ al turned c *sup. ras.* GIKMN *sec. m.* QSX. conuertid, *or al* turned EFH
N *pr. m.* PRUY. ^k which c *sec. m.* IK. ^l him U *sup. ras.* ^m awey I. ⁿ si3 E *et alii.* saw F. say3 N.
^o wolde U *sup. ras.* ^p to the U *sec. m.* ^q bifore ocupiede CEF GHMNPQRSUX. ^r myche pacient R. ^s mercy
merciful A *pr. m.* CFHM QSX. myche merciful IKX *sec. m.* moche merciful U. ^t of IMQU *sup. ras.* ^u soule,
or lijf CEF GHMNPQRUSY. lijf KX. ^v than is U *sec. m.* ^w seide to Jonas I. ^x saw3 F. sau3 I. ^y schade A.
^z the styng U *sec. m.* ^a Om. A *pr. m.* CEFHR. ^b he seide IK.

shulde dye, and saide, It is beter to me
 9 for to dye, than for to lyue. And the
 Lord saide to Jonas, Gessist thou, wher
 thou art wel wroth on the eder? And
 he saide, Y am wel wrothe, vn to the
 10 deth. And the Lord saide, Thou art
 sorie on the eder, in whiche thou traueyl-
 idist not, nether thou madist^h that it
 wexide, the whiche was born vnder oo
 11 ni3t, and in oo ni3t perishide. And shal
 Y not spare to the grete citee Nynyue,
 in whiche ben more than a hundred and
 twenti thousand of men, whiche witen
 not what is bitwix her ri3t half and left,
 and many werk beestis?

*Here endith the book of Jonas, and
 bigynneth the book of Micheasⁱ.*

for^c to die, than for^d to lyue. And the⁹
 Lord seide to Jonas, Gessist thou, whether
 thou art wel wrooth on the yuy? And he
 seide, Y am wel wrooth, til to the deth.
 And the Lord seide, Thou art sori on the¹⁰
 yuy, in which thou trauelidist not, nether
 madist that it wexide, which was growun
 vndur o ny3t, and perischide in o ny3t.
 And schal Y not spare the grete citee Ny-¹¹
 nyue, in which ben more than sixe score
 thousynde of men, which witen not what
 is betwixe her ri3t half and left^e, and many
 beestis?

*Here endith Jonas, and here bigyn-
 neth Micheas^f.*

^h made it κ. ⁱ No final rubric in AGH.

^c Om. IKMQS. ^d Om. IKMQS. ^e left half u *sec. m.* ^f From CFGHIMRU. *Here endeth Jonas, the profete; se now Micheas, the profete. κ. Here endith Jonas, and here bigynneth the book of Mychee. NQ. Here endith Jonas, and bigynneth Michee, the prophete. s. Here endith the booc of the profete Jonas, and here bigynneth Mycheas, the profete. x. No final rubric in AEPY.*

M I C A H.

The book of Micheas, prophete^a.

*Here byginnith the book of Michie,
the profete^a.*

CAP. I.

1 THE word of the Lord, whiche is maad
to Mycheas Morastites, in the days of
Joathan, Achas, Ezechie, kyngys of Juda;
whiche he saw³ on Samarie, and Jerusa-
2 lem. Heere ^{3e}, alle peplis, and the erthe
perceyue, and the plente therof; and be
the Lord God to ^{3ou} in to a witnesse, the
3 Lord of hys holy temple. For loo! the
Lord shal gon out of his place, and shal
cumme doun, and shal trede on hee³
4 thingus of erthe. And mounteyns shuln
be waastid vndir hym, and valeys shuln
be kitt, as wex fro face of fijre, as waters
5 that rennen in to a pitt. In the grete
trespas of Jacob al this thing, and in the
synnes of the hous of Yrael. Whiche the
grete trespas of Jacob, wher not Sama-
rie? and whiche the hee³ thingis of Juda,
6 wher not Jerusalem? And Y shal putte
Samarie as an heap of stoons in the feeld,
whanne a vyne ^{3erd} is plauntid; and Y
shal drawe away the stoons therof into a
valey, and shal^b shewe the fundamentis
7 therof. And alle sculptilis, *or grauen
ymagis*, therof shuln be beten to gidre,
and alle hijres therof shuln be brent in
fijr; and Y shal putte al ydolis therof in
to perdicioun; for of hijris of an hoore
thei ben gadrid, and vn to hijre of an

CAP. I.

THE word of the Lord, which was maad 1
to 'Mychee of^b Morasti, in the daies of
Joathan, Achas, Ezechie, kyngis of Juda;
which *word*^c he sai on Samarie, and Jeru-
salem. Here ^{3e}, alle puplis, and the erthe 2
perseyue, and plentee^d therof, and be the
Lord God to ^{3ou} in to a witnesse, the
Lord fro his hooli temple. For lo! the 3
Lord schal go out of his place, and schal
come doun, and schal trede on hi³ thingis
of erthe. And mounteyns schulen be 4
waastid vndur hym, and valeis schulen be
kit, as wex fro the face of fier, as^e watirs^f
that rennen^g in to a pit. In the grete 5
trespas of Jacob *is* al this thing, and in
the synnes of the hous of Israel. Which *is*
the greet trespas of Jacob? whether^h not
Samarie? and whiche *ben* the hi³ thingis
of Juda? whether not Jerusalem? And 6
Y schal put Samarie as an heap of stoonys
in the feeld, whanne a vyn^{3erd} is plauntid;
and Y schal drawe awei the stoonys therof
in to a valei, and Y schal schewe the foun-
dementis therof. And alle 'grauun ymagisⁱ 7
therof schulen be betun togidere, and alle
hiris therof schulen be brent in fier; and
Y schal putte alle idols^k therof in to per-
dicioun; for of hiris^l of an hoore tho ben
gaderid, and 'til to^m hire of an hoore tho

^a Here bigynneth the boke of Mycheas. A. No initial rubric in GH. ^b Y shal AGH.

^a From EPY. Mychee, the profete. A. No initial rubric in the other Mss. ^b Mychee as of A pr. m. CRFGHI pr. m. NPY. Micheas K. Mycheas NX. ^c wordis EP pr. m. Y. ^d the plente EIPY. ^e and as U sec. m. ^f watir A pr. m. ^g renneth A pr. m. rennen doun U sec. m. ^h wher *ceteri fere passim*. ⁱ sculptils, ether *grauun ymagis* CEF GHIKMN PQRSUXY. ^k the idols U sec. m. ^l the hiris U sec. m. ^m to C pr. m. vnto I.

ahoore thei shuln be turned azein. On
 this thing Y shal weile and zoule, Y shal
 go spuylid and nakid; and^c Y shal make
 weylyng as of dragouns, and mournyng
 9 as of struciouns. For plage, or *wounde*,
 therof is dispeirid; for it came vn to Juda,
 it touchide the zate of my peple, vn to
 10 Jerusalem. In Geth nyl ze telle, in teris
 weepe ze not; in the hous of dust with
 11 dust togydre sprengre zou. And a faire
 dwellyng shal passe fro zou, confoundid
 with yuel fame; it is not gon out, whiche
 dwellith in the goyng out; a niz hous
 shal take of zou weylyng, whiche stode
 12 to it self. For it is maad seeke in to
 good, whiche dwellith in bitternessis. For
 yuel came down fro the Lord in to the
 13 zate of Jerusalem, noyse of a^d four
 horsid cart, of drede to the dwellynge at
 Lachis. It is the bygynnyng of synne of
 the douzter of Syon, for in thee the grete
 14 trespassis of Yrael ben founden. Ther-
 fore he shal zeue vnnoble men on the
 heritage of Geth, an hous of lesyng in to
 15 disceyte to the kyngis of Yrael. 3it Y
 shal brenge an eir to thee, that dwellist
 in Maresa^e; vnto Odolla of glorie of Yrael
 16 shal cum. Be thou maad ballid, and be
 thou clippid on the sonys of ydolis; alarge
 thi baldnesse as an egle, for thei ben led
 caityf fro thee.

CAP. II.

1 Woo to zou, that thenken vnprofitable
 thing, and wirchen yuel in zoure couchis;
 in the morew lizt thei don it, for the
 2 hond of hem is azeinus God. Thei co-
 uetiden feeldis, and violently token; and
 rauyshiden housis, and falsly chalengiden
 a man and his hous, and^f a man and his
 3 eritage. Therefore these thingis saith the
 Lord, Loo! Y thenke on this meynee
 yuel, of whom ze shuln not take away
 zoure neckis; and ze shuln not walke

schulen turne azen. On this thing Y schal^a
 weile and zelle, Yⁿ schal go spuylid and
 nakid; Y schal make weilyng of^o dra-
 gouns, and mournyng as of ostrigis. For⁹
 wounde therof is dispeirid; for it cam til
 to Juda, it touchide the zate of my puple,
 til to Jerusalem. In Geth nyle ze telle,¹⁰
 bi teeris wepe ze not; in the hous of dust
 with dust togidere spryngre zou^p. And ze¹¹
 a fair dwellyng passe^q, *which is* confoundid
 with yuel fame; it is not goon out, which
 dwellith in the goyng out; a niz hous
 schal take of zou weilyng, which stood to
 it silf. For it is maad sijk to good, which¹²
 dwellith in bitternessis. For yuel cam down
 fro the Lord in to the zate of Jerusalem,
 noise^r of foure horsid cart, of drede to the¹³
puple dwellynge at Lachis. It is the bi-
 gynnnyng of synne of the douzter of Sion,
 for the grete trespassis of Israel ben
 foundun in thee. Therfor he schal 3yue¹⁴
 werriours on the eritage of Geth, on
 housis^s of leesyng in to deseit^t to^u kyngis
 of Israel. 3it Y schal bryngre an eir to¹⁵
 thee, that dwellist in Maresa; the glorie
 of Israel schal come til to Odolla. Be¹⁶
 thou maad ballid, and be thou clippid on
 the sones of thi delices; alarge thi ballid-
 nesse as an egle, for thei ben lad caitif
 fro thee.

CAP. II.

Wo to zou, that thenken vnprofitable¹
 thing, and worchen yuele in zoure beddis;
 in the morewtid lizt thei don it, for the
 hond of hem is azenus God. Thei co-²
 ueitiden feeldis, and tooken violentli; and
 rauyschiden housis, and falsli calengiden
 a man and his hous, a man and his eri-
 tage. Therfor the Lord seith these thingis,³
 Lo! Y thenke on this meynee yuel, fro
 which ze schulen not take awei zoure
 neckis; and ze schulen not walke proude,

^c Om. AGH. ^d Om. AGH. ^e the Maresa κ. ^f Om. AGH.

^a and I 1. ^o as of *U sec. m.* ^p ze zou *plures.* ^q passe to zou *I sec. m. U sec. m.* ^r the noise *U sec. m.*
^s the housis *U sec. m.* ^t desert *A pr. m. EFIPY.* dissent κ. ^u of s.

4proude, for the warst tyme is. In that
 daye a parable shal be taken on 3ou, and
 a songe shal be sungen with swetnesse of
 men, sayinge, By robberyng we ben dis-
 truyed; a part of my peple is chaungid
 to gidre; hou shal he go away fro me,
 whanne he turneth a3ein that shal de-
 5parte 3oure cuntrees? For this thing
 there shal not be to thee the sendyng
 a lital coorde of sort in cunpanye of the
 6Lord. Thou Yrael, speke 3e not speky-
 nge; it shal not droppe on these, con-
 7fusioun shal not cacche, saith the Lord
 to Jacob. Wher the Spirit of the Lord is
 abreggid, or siche ben the thou3tus of
 hym? Wher my wordis ben not goode,
 8with hym that riztli goth? And a3ein-
 ward my peple ros to gidre in to an
 aduersarie; 3e toke away the mantil aboue
 the coote, and 3e turuyden hem in to
 9bataile, hem that wenten symply. 3e cast-
 iden out the wymmen of my peple, of
 the hous of her delices; fro the lital childe
 of hem 3e token away my heryng in to
 10with outen eende. Ryse 3e, and go, for
 here 3e han not reste; for the vnclennesse
 therof it shal be corrupt with the warst
 11rott. Y wolde Y were not a man hau-
 ynge spirit, and rather Y spake lesyng.
 Y shal droppe to thee in to wyn, and in
 to drunkenesse; and this peple shal be,
 12on whom it is droppid. With gadryng
 Y shal gadre Jacob; Y shal leede to gydre
 thee al in to oon, the relikis of Yrael. Y
 shal putte hym to gydre, as a flock in
 folde; as sheep in the myddil of foldis
 thei shuln make noyse, of multitude of
 13men. Forsothe he shal stye shewynge
 waye byfore hem; thei shuln departe, and
 passe the 3ate, and shuln go out therby;
 and the kyng of hem shal passe byfore
 hem, and the Lord in the hed of hem.

CAP. III.

1 And Y saide, Heere, 3e princis of Ja-
 cob, and dukys of the hous of Yrael.

for the worste tyme is. In that dai a 4
 parable shal be takun on 3ou, and a song
 shal be songun with swetnesse of men,
 seiynge, Bi robberyng we ben distried; a
 part of my puple is chaungid; hou schal
 he go awei fro me, whanne he turneth
 a3en that shal departe 3oure cuntreis?
 For this thing `noon schal be^v to thee^s
 sendynge a lital corde of sort^w in cumpeny
 of the Lord. A! thou Israel, speke 3e not⁶
 spekyng; it schal not droppe on these men,
 confusioun schal not cacche, seith the hous⁷
 of Jacob. Whether the Spirit of the Lord
 is abreggid, either^x siche ben the thou3tis
 of hym? Whether my wordis ben not
 gode, with hym that goith riztli? And⁸
 a3enward my puple roos togidere in to an
 aduersarie; 3e token awei the mantil
 aboue the coote, and 3e turneden in to batel
 heru that wenten sympli. 3e castiden the⁹
 wymmen of my puple out of the hous of
 her delices; fro the litle children of hem
 3e token awei myn heriyng with outen
 ende. Rise 3e, and go, for here 3e han¹⁰
 not^v reste; for the vnclennesse therof it
 schal be corrupt with the worst rot. Y¹¹
 wolde that Y were not a man hauynge
 spirit, and rather^z Y^a spak a leesyng. Y
 schal droppe to thee in to wyn, and in to
 drunkenesse; and this puple schal be, on
 whom it is droppid. With gaderyng Y¹²
 schal gadere Jacob^b; Y schal lede togidere
 thee al^c in to oon, the relifs of Israel. Y
 schal put hym togidere, as a floe in folde^d;
 as scheep in the myddil of fooldis thei
 schulen make noise, of multitude of men.
 For he schal stie^e schewynge weie^f bifore¹³
 hem; thei schulen departe, and passe the
 3ate, and schulen^g go out therbi; and the
 kyng of hem schal passe bifore hem, and
 the Lord in the heed of hem.

CAP. III.

And Y seide, 3e princis of Jacob, and¹
 dukis of the hous of Israel, here^h. Whe-

^v ther schal be noon i. ^w lot u sec. m. ^x Om. A pr. m. CEF GHIK pr. m. MNPQS pr. m. U pr. m. X sec. m.
^y no u sec. m. ^z rather thanne s. ^a that Y CGIKMNQRUX. ^b al thee, Jacob A sec. m. ^c Om. A sec. m.
^d the folde u sec. m. ^e stie up i. ^f a weie n. ^g thei schul i. thei shulen u sec. m. ^h hereth i.

2 Wher it be 3our for to wite dom, whiche
 han in hate good, and louen yuel? Whiche
 violentli taken away the skinnis of hem
 fro aboue hem, and the fleshe of hem
 3 fro aboue the bonys of hem. Whiche
 eeten fleshe of my peple, and hildiden, *or*
flewen, the skyn of hem fro aboue; and
 braken to gydre the bonys of hem, and
 kittiden to gydre as in a cawdroun, and
 4 as fleshe in the mydil of a pott. Thanne
 thei shuln crye to the Lord, and he shal
 not heer^g hem; and he shal hijde his face
 fro hem in that tyme, as thei diden wick-
 5 idly in her fyndyngus. These thingus
 saith the Lord on the prophetis that dis-
 ceuyen my peple, and biten with her
 teeth, and prechen pees; and 3if eny man
 shal not 3eue in the mouth of hem eny
 thing, thei halewyn bateyle on hym.
 6 Therefore n3zt shal be to 3ou for visioun,
or prophecie, and derknessis to 3ou for
 dyuynacioun; and the sunne shal go down
 on the prophetis, and the day shal be
 7 maad derk on hem. And thei shuln be
 confoundid that seen visiouns, and dy-
 uynours shuln be confoundid, and alle
 shuln hille her cheeris, for it is not the
 8 answeere of God. Nethes Y am fulfillid
 with strengthe of Spirit of the Lord, in
 dom and vertu, that Y shewe to Jacob
 his grete trespas, and to Yrael his synne.
 9 Heere 3e these thingis, 3e princis of the
 hous of Jacob, and domysmen of the hous
 of Yrael, whiche wlaten dom, and per-
 10 uerten alle r3zt thingus; whiche beelden
 Syon in blodis, and Jerusalem in wickid-
 11 nesse. Princis therof demyden in 3iftus,
 and the prestis therof tau3ten in hijre, and
 prophetis therof dyuynyden in money;
 and on the Lord thei restiden, sayinge,
 Wher not the Lord in the mydil of vs?
 12 yuels shuln not come on vs. For this
 thing by cause of 3ou, Syon as a feeld
 shal be eryd; and Jerusalem shal be as
 an heep of stoons, and the hill of the
 temple in to hee3 thingus of wodys.

ther it beⁱ not 3oure for to knowe doom,
 whiche haten good, and louen yuele?²
 Whiche violentli taken awei the skynnes
 of hem fro aboue hem, and the fleisch
 of hem fro aboue the bonys of hem.
 Whiche^k eeten the fleisch of my puple,³
 and hildiden^l the skyn of hem fro aboue;
 and broken^m togidere the boonys of hem,
 and kittiden togidere as inⁿ a cawdroun,
 and as fleisch in the myddil of a pot.
 Thanne thei schulen crie to the Lord, and⁴
 he schal not here hem; and he schal hide
 hise face fro hem in that tyme, as thei
 diden wickidli in her fyndingis. The⁵
 Lord *God*^o seith these thingis on the pro-
 fetis that disseuyen my puple, and^p biten
 with her teeth, and prechen pees; and if
 ony man 3yueth not in the mouth of hem
 ony thing, thei halewen batel on hym.
 Therfor n3zt schal be to 3ou for visioun,⁶
or profesie, and derknessis to 3ou for dy-
 uynacioun; and sunne^q schal go down on
 the profetis, and the dai schal be maad
 derk on hem. And thei schulen be con-⁷
 foundid that seen visiouns, and dyuynours
 schulen be confoundid, and alle schulen
 hille her cheris, for it is not the answer of
 God. Nethes Y am fillid with strengthe⁸
 of Spirit^r of the Lord, and in^s doom
 and vertu, that Y schewe to Jacob his
 greet trespas, and to Israel his synne.
 Here these thingis, 3e princes of the hous⁹
 of Jacob, and domesmen^t of the hous of
 Israel, whiche wlaten dom, and peruerten
 alle r3zt thingis; whiche bilden Sion in¹⁰
 bloodis, and Jerusalem in wickidnesse.
 Princes^u therof demyden for 3iftis, and¹¹
 prestis therof tau3ten for hire, and pro-
 fetis^v therof dyuyneden for money; and on
 the Lord thei restiden, and seiden, Whe-
 ther the Lord is not in the myddil of us?
 yuelis schulen not come on vs. For this¹²
 thing bi cause of 3ou, Sion as a feeld schal
 be erid; and Jerusalem schal be as an heep
 of stoonys, and the hil of the temple *schal*
be in to hize thingis of woodis.

^g heer to effect κ pr. m.

^l is u sec. m. ^k The whiche I. ^l hildiden IK. ^m braken I. ⁿ Om. I pr. m. ^o Om. ceteri. ^p that
 A sec. m. ^q the sunne u sec. m. ^r the Spirit c pr. m. KRUX sec. m. ^s with u sec. m. ^t 3e domesmen
 u sec. m. ^u The princis u sec. m. ^v the profetis u sec. m. κ.

CAP. IV.

1 And it shal be, in the last of days
the hill of the hous of the Lord shal be
maad redy in the top of hillis, and heez
ouer smale hillis. And peplis shuln fletee
2 to hym, and many folkis shuln hasten,
and shuln saye, Cum 3e, stye we to the
hill of the Lord, and to the hous of God
of Jacob; and he shal teche vs of his
wayes, and we shuln go in his pathes.
For of Syon the lawe shal go out, and
3 the word of the Lord of Jerusalem; and
he shal deme bitwixe manye peplis, and
shal chastyse strong folkis vnto in to fer.
And thei shuln bete to gydre her swerdis
in to shaaris, and her speris in to py-
coysis; a folk shal not take swerd azeinus
folk, and thei shuln namore lerne for to
4 f3zte. And a man shal sitte vndir his
vyne 3erd, and vnder his fijge tree; and
ther shal not be that shal fere, for the
5 mouth of the Lord of hoostis spak. For
alle peplis shuln go, eche man in name of
the Lord her God; forsoth we schulen
walke in the name of the Lord oure God
6 into with outen ende, and ouer. In that
day, seith the Lord, I schal gedere the
haltinge, and hir that I castide away Y
shal gedre, and whom Y tourmentide Y
7 shal coumforte. And Y shal putte the
haltynge in to relikis, and hir that tra-
uelide, in to a stronge folk. And the
Lord shal regne on hem in the hill of
Syon, fro this now and till in to the
8 world. And thou, cloudy, *or derk*, tour
of folk of the douzter of Syon, vn to thee
he shal cume, and the first power shal
cume, the rewme of the douzter of Jeru-
9 salem. Now whi art thou with mourn-
yng drawnen to gydre? wher a kyng is
not to thee, or thi counseilour perishide?
for sorewe hath cachid thee, as a wom-
10 man berynge chijld. Thou douzter of
Syon, make sorewe, and tyse, *or do*

CAP. IV.

And in the laste of^w daies the hil of¹
the^x hous of the Lord schal be maad redi
in the cop of hillis^y, and hij^z ouer smale
hillis. And puplis schulen flete^a to him,
and many puplis^b schulen haaste, and²
shulen seie, Come 3e, stie we til^c to the
hil of the Lord, and to the hous of God
of Jacob; and he schal teche vs of hise
weies, and we schulen go in hise pathis.
For lawe^d schal^e go out fro^f Syon, and the
word of the Lord fro Jerusalem; and³
he schal deme bitwixe many puplis, and
shal chastise stronge folkis til in to fer.
And thei schulen bete togidere her swerdis
in to scharis, and her speris in to picoisis;
a^g folc schal not take swerd azens folc,
and thei schulen no more lerne^h forⁱ to
f3zte. And a man schal sitte vndur his⁴
vyne3erd, and vndur his fige tree; and ther
shal not be that schal make aferd, for
the mouth of the Lord of oostis spak.
For alle puplis schulen go, ech man in⁵
the name of his Lord God; but we schulen
walke in the name of oure Lord God in
to the world, and ouer. In that dai, seith⁶
the Lord, Y schal gadere the haltynge,
and Y schal gadere hir that^k Y castide
awei, and whom Y turmentide Y schal
coumforte. And Y schal putte the halt-⁷
ynge in to relifs, *ether remenauntis*, and
hir that trauelide, in a strong folc. And
the Lord schal regne on hem in the hil
of Sion, fro this^l now and til in to with
outen ende. And thou, 'derk tour^m of⁸
theⁿ floe of the douzter of Sion, 'til to^o
thee he schal come, and the first power
schal come, the rewme of the douztir of
Jerusalem. Now whi art thou drawun to-⁹
gidere with mournyng? whether a kyng
is not to thee, ether thi counselour pe-
rischide? for sorowe hath take thee, as
a womman traueling of child. Thou¹⁰
douzter of Sion, make sorewe, and haaste,

^w Om. I. ^x Om. CHF sec. m. RSU pr. m. ^y the hillis N. ^z shal be hij v sec. m. ^a floue v sup. ras.
^b folk c et ceteri. ^c Om. ceteri. ^d the lawe I. ^e Om. s sec. m. ^f shal fro s. ^g Om. I. ^h serue v sec. m.
ⁱ Om. s. ^k whom I. ^l this tyme v sec. m. ^m cloudi, or [ether Y] derk, tour CEGHIMNPQRUXY. cloudi,
or derk F. ⁿ Om. CFKS. ^o vnto I.

*ynew*³, as a womman berynge chijld; for now thou shalt go out of the cyte, and thou shalt dwelle in cuntre, and thou shalt cum vn to Babiloyne; there thou shalt be delyuered, there the Lord shal azein bye thee, of the hond of thin enemies. And now many folkis ben gadrid on thee, whiche sayen, Be it stonyd, and biholde our eeze⁸ in to Syon. Forsothe thei kuenen not the thouztis of the Lord, and vndirstoden^h not the counseil of hym, for he gadride hem as hay of the feeld. Ryse thou, and threshe, douzter of Syon, for Y shal putte thin horn of yren, and Y shal putte thi naylis brasen; and thou shalt waste many peplis, and shalt slea to the Lord thei raueyns of hem, and the strengthe of hem to the Lord of al erthe.

CAP. V.

¹ Now thou, douzter of the theef, shalt be distroyed; thei puttiden on vs byseeg- yng, in a 3erd thei shuln smyte the cheeke of the iuge of Yrael. And thou, Beth- lem Efrata, art lital in the thousandis of Juda; of thee shal gon out to me, whiche is lordshipen in Yrael; and the goyng out of hym fro the bygynnyng of dais of euerlastyngnesse. For this thing God shal zeue hem vn to tyme in whiche the traueilynge of chijld shal bere chijld, and the relikis of his bretheren shuln be conuertid to the sons of Yrael. And he shal stonde, and shal feede in strengthe of the Lord, in the heizt of the name of the Lord his God; and thei shuln be conuertid, for now he shal be magnyfyed vn to the termes of al erthe. And this shal be pees, whanne Assirius shal cum in to oure lond, and whanne he shal trede in oure housis; and we shuln reyse on hym seuen sheperdis, and eizt primatis, *or first men in dignyte*. And thei shuln feede the lond of Assur in swerd, and

as a womman traueilynge of child; for now thou schalt go out of the citee, and schalt dwelle in cuntree^p, and schalt come 'til to^q Babiloyne; there thou schalt be delyuered, there the Lord schal azen bie thee, fro the hond of thin enemies. And now many¹¹ folkis ben gaderid on thee, whiche seien, Be it stonyd, and oure i3e biholde in to Sion. Forsothe thei kuenen not the¹² thouztis of the Lord, and vndurstoden not the council of hym, for he gadride hem as the^r hei of feeld^s. Rise thou, douzter¹³ of Sion, and thresche, for Y schal putte thin horn of irun, and Y schal putte thi nailis brasun; and thou schalt make lesse, *ether waste*, many puplis, and schalt sle to the Lord the raueyns of hem, and the strengthe of hem to the Lord of al erthe. Now thou, douzter of a theef, schalt be distried; thei puttiden ont^t vs bisegyng, in a 3erde thei schulen smyte the cheke of the^u iuge of Israel.

CAP. V.

And thou, Bethleem Efrata, art lital in² the thousyndis of Juda; he that is the lordli gouernour in Israel, schal go out of thee to me; and the goyng out of hym is fro bigynnyng, fro daies of euerlastyngnesse. For this thing he shal 3yue hem³ til to the tyme in which the traueilinge of child schal bere child, and the relifs of hise britheren schulen be conuertid to the sones of Israel. And he schal stonde, and⁴ schal fede in the strengthe of the Lord, in the heizthe of the name of his Lord God; and thei schulen be conuertid, for now he schal be magnefyed til to the endis of al erthe. And this schal be pees,⁵ whanne Assirius schal come in to oure lond, and whanne he schal trede in oure housis; and we schulen reise on hym se- uene scheepherdis, and eizte primatis men, *ether the firste in dignytee*. And thei⁶ schulen frete the lond of Assur bi swerd,

⁸ eyen A. heez K. ^h vndirstonden AGH. ¹ Om. A.

^p the cuntre U sec. m. ^q vnto I. ^r Om. GI. ^s the feld F pr. m. GIKNQRSUX. ^t Om. N. ^u Om. EGHKSPQRMNX pr. m. a U sec. m.

¹¹ Om. N. ¹² Om. N. ¹³ Om. N.

the lond of Nembroth in speris of hym; and he shal delyuere vs fro Assur, whanne he shal cum in to oure lond, and whanne he shal treede in oure 7 coostis. And relikis of Jacob shuln be in the mydil of many peplis, as dewe of the Lord, and as droppynge on erbe, whiche abydith not man, and shal not 8 abyde the sonys of men. And relikis of Jacob shuln be in heithen men, in the mydil of many peplis, as a lyoun in bestis of woddis, and as whelpe of lyoun rorynge in flockis of smale beestis; whiche whan shal passe, and defoule, and take, ther is not that shal delyuere. 9 Thin hond shal be reysid on thin enemyes, and alle thin enemyes shuln perishe. 10 And it shal be, in that day, saith the Lord, Y shal take away thin horsis of the mydil of thee, and Y shal distruye 11 thi foure horsid cartis. And Y shal leese the citees of thi lond, and Y shal distruye alle thi strengthis; and Y shal do away the yuel deedis of thin hond, and dyuynaciouns, *or tellyngus by deuels craft*, 12 shuln not be in thee. And Y shal make for to perishe thi sculptilis, *or grauen ymagis*, and Y shal breke^k to gydre of the mydil of thee thin ymagis, and thou shalt namore wirshipe the werkis of thin 13 hondis. And Y shal drawe out thi mawmet wodis, and shal^l breke to gydre thi 14 citees. And Y shal make in woodnesse and in indignacioun veniaunce in alle folkis, whiche herden not.

CAP. VI.

1 Heere 3e whiche thingis the Lord spekith. Ryse thou, stryue thou by dome 2 3einus mounteyns, and litil hillis heere 2 thi voice. Mounteyns heere the dom of the Lord, and the strenger fundamentis of erthe; for the dom of the Lord with his peple, and with Yrael he shal be

and the lond of Nembroth bi speris of hym; and he schal delyuere vs fro Assur, whanne he schal come in to oure lond, and whanne he schal trede in oure coostis. And relifs of Jacob schulen be 7 in the myddil^v of many puplis, as dew of the Lord, and as dropis on erbe, whiche abidith not man, and schal not abide sones^w of men. And relifs of Jacob schulen be in hethene men, in the myddil of many puplis, as a lioun in^x beestis of the woodis, and as a whelpe of a lioun rorynge in flockis of scheep; and whanne he passith, and defoulith, and takith, there is not that schal delyuere. And thin hond 9 schal be reysid on thin enemyes, and alle thin enemyes schulen perishe. And it 10 schal be, in that dai, seith the Lord, Y schal take awei thin horsis fro the myddil of thee, and Y schal distrie thi foure horsid cartis. And Y schal leese the 11 citees of thi lond, and Y schal distrie alle thi strengthis^y; and Y schal do awei witchecraftis fro^z thin hond, and dyuynaciouns^a schulen not be in thee. And Y 12 schal maké for to perishe thi 'grauun ymagis^b, and Y shal breke^c togidere fro the myddil of thee thin ymagis, and thou schalt no more worschipe the werkis of thin hondis. And Y schal drawe out of 13 the middis of thee thi woodis, and Y schal al to-breke thi citees. And Y schal make 14 in woodnesse and indignacioun veniaunce in alle folkis, whiche herden not.

CAP. VI.

Here 3e whiche thingis the Lord spek- 1 ith. Rise thou, stryue thou bi doom 2 3einus mounteyns, and litel hillis here thi vois. Mounteyns, and the stronge fundamentis 2 of erthe, here the doom of the Lord; for the doom of the Lord with^d his puple, and he schal be demyd with Israel. Mi 3

^k brenge κ. ^l Y shal A.

^v myddis EPSY. ^w the sones U. ^x among s sec. m. ^y strengthis, *ether wardingis* EFGHKMNPQRSUXY. ^z of I. ^a dyuynaciouns, *ether tellingis* [*tellynge s*] *bi* [*of* I] *deuels craft* CEFHGKMNQRSUX. *diuynaciouns, ether deuels craft* Y. ^b sculptilis, *ether grauen ymagis* CEFHGKMNQRSUXY. ^c al to-breke NRU. ^d shal be with U sec. m.

3 wysely demed. My peple, what haue Y
 don to thee, or what was Y greuous to
 4 thee? Answere thou to me. For Y ledde
 thee out of the lond of Egypt, and of the
 hous of seruage Y delyuerde thee; and
 Y sente byfore thi face Moyses, and
 5 Aaron, and Marie. My peple, bythenke,
 Y preye, what Balaac, kyng of Moab,
 thou3te, and what Balaam, sone of Beor,
 of Sethym, answeride to hym vn to Gal-
 gala, that thou shuldist knowe the ri3t-
 6 wisnesse of the Lord. What worthi thing
 shal Y offre to the Lord? shal Y bowe
 the knee to the^m hee; God? Wher Y shal
 offre to hym brent sacrifices, and calues
 7 of oo 3eer? Wher God may be plesid in
 thousandis of wetheris, or in many thou-
 sandus of fatt goot buckis? Wher Y shal
 3eue my first bygoten for my grete tres-
 pas, the fruyte of my wombe for synne
 8 of my soule? Y shal shewe to thee,
 thou man, what is good, and what the
 Lord axith of thee; forsothe for to do
 dom, and for to loue mercy, and bysi for
 9 to walke with thi God. The voice of
 the Lord crieth to the citee, and helthe
 shal be to alle men dreedinge thi name.
 Heere, 3e lynagis; and who shal aproue it?
 10 3it fijr in the hous of the vnpitous man,
 the tresours of wickidnesse, and a lasse
 11 mesure ful of wrath. Wher Y shal ius-
 tifie the wickid balaunce, and the gijlful
 12 weiztis of litalⁿ sac, in whiche riche
 men therof ben fulfillid with wickidnesse?
 And men dwellynge theryn spaken lees-
 yng, and the tunge of hem gijleful in the
 13 mouth of hem. And Y therfore bygan
 for to smyte thee, in perdicioun onⁿⁿ thin
 14 synnys. Thou shalt ete, and shalt not
 be fulfillid, and thi meekyng in the my-
 dil of thee; and thou shalt take to, and
 shalt not saue; and whom thou shalt
 15 saauē, Y shal 3eue in to swerd. Thou
 shalt sowe, and shalt not repe; thou
 shalt trede the olyue, and shalt not be
 anoyntid with oyle; and must, and shalt

puple, what haue Y don to thee, ether
 what was Y greuouse to thee? Answere
 thou to me. For Y ledde thee out of the 4
 lond of Egypt, and of the hous of seruage
 Y delyuerede thee; and Y sente bifore
 thi face Moyses, and Aaron, and Marye.
 My puple, bithenke, Y preie, what Ba- 5
 laac, kyng of Moab, thou3te, and what
 Balaam, sone of Beor, of Sethym, answer-
 ide to hym til to Galgala, that thou
 schuldist knowe the ri3twisnesse of the
 Lord. What worthi thing schal Y offre 6
 to the Lord? schal Y bowe the knee to
 the hi3e God? Whether Y schal offre to
 hym brent sacrifices, and calues of o 3eer?
 Whether God mai be paid in thousyndis 7
 of wetheris, ether in many thousyndis of
 fatte geet buckis? Whether Y schal 3yue
 my firste bigetun for my greet trespas,
 the fruyt of my wombe for synne of my
 soule? Y schal schewe to thee, thou man, 8
 what is good, and what the Lord axith
 of thee; forsothe for to do doom, and
 for to loue merci, and be bisi for to walke
 with thi God. The vois of the Lord cri- 9
 eth to the citee, and heelthe schal be to
 alle men dredyngē thi name. 3e lynagis,
 here; and who schal aproue it? 3it fier 10
 is in the hous of the^e vnpitouse man^f, the^g
 tresouris of wickidnesse, and a lesse me-
 sure ful of wraththe. Whether Y schal 11
 iustifie the wickid balaunce, and the gile-
 ful weiztis of lital^h sak, in whiche riche 12
 men therof benⁱ fillid with wickidnesse?
 And men dwellynge ther ynne spaken lees-
 yng, and the tunge of hem *was* gileful in
 the mouth of hem. And Y therfor bigan 13
 for to smyte thee, in perdicioun on thi
 synnes. Thou schalt ete, and schalt not 14
 be fillid, and thi mekyng *is* in the middil
 of thee; and thou schalt take, and schalt
 not saue; and which thou schalt saue, Y
 schal 3yue in to swerd. Thou schalt 15
 sowe, and schalt not repe; thou schalt
 trede the^k *frut of*^l oliue^m, and schalt notⁿ
 be anoyntid^o with oile; and must, and

^m Om. G *pr. m.* ⁿ the lital G *sec. m.* ⁿⁿ vpon G *sup. ras.*

^e Om. CEFHNPQRSUX *pr. m. y.* ^f men ES. ^g and v. ^h a lital is. ⁱ Om. s. ^k in the v. ^l Om.
^A *pr. m.* ERU. ^m oliue tre CFIKMQS. slyme H. ⁿ Om. v. ^o oyntid CFHNPQRS. noyntid s.

16 not drynke wijne. And thou keptist the heestis of Amry, and al the werke of the hous of Achab, and hast walkide in the voluptees, *or lustis*, of hem, that Y shulde zeue thee in to perdicion, and men dwellynge in it in to hissyng, *or scorn- yng*, and thou shalt bere the shenship of my peple.

CAP. VII.

1 Woo to me, for Y am maad as he that gadrith in heruest rasyns of grape tyme; ther is no clustre for to ete; my soule
2 desiride figis rijp before other. The holy perishide of the erthe, and rijtful is not in men; alle in blood asprien, a man
3 hunteth his brother to deth. The yuel of her hondis thei sayn good; the prince axith, and is domesman in zeeldyng; and a grete man spake desijr of his soule,
4 and thei strubliden to gydre it. He that is best in hem, is as a palyure, *that is, a sharp bushe, or a thistil, or frijse^m*; and he that is rijtful, as a thorne of hegge. The day of thi byholdyng, thi
5 visityng cummeth, now shal be distruy-
6 ing of hem. Nyl ze byleue to frend, and nylⁿ ze trist in duyke; fro hir that rest-
7 ith in thi bosum, keepe thou closyngis of
8 thi mouth. For the sone doith wronge to the fadre, and the douzter shal rijse azeinus hir modir, and wijf of the sone azeinus hir husbond modir; the enemyes
9 of a man, the homly, *or houshold meyne*,
10 of hym. Forsothe Y shal biholde to the Lord, Y shal abijde God my saueour; the Lord my God shal heere me. Thou, myn enemy, glade not on me, for Y felle
doun, Y shal ryse; whan Y shal sitte in dercnessis, the Lord isⁿⁿ my lizt. Y shal here wrath of the Lord, for Y haue synned to hym, til he deme my cause, and make my dom; he shal leede me
out in to lizt, Y shal se the rijtwisnesse
of hym. And myn enemye shal byholde

schalt not drynke wyn. And thou kept-
16 ist^p the heestis of Amry, and al the werk of the^q hous of Acab, and hast walkid in the lustis^r of hem^s, that Y schulde zeue thee in to perdicion, and men dwellynge in it in to scorn-
yng^t, and ze schulen bere the schenscipe of my peple.

CAP. VII.

Wo to me, for Y am maad as he that
1 gaderith in heruest rasyns of grapis; there is no clustre for to ete; my soule
2 desiride figis ripe bifore othere. The² hooli perischide fro erthe, and rijtful is not in men; alle asprien, *ether setten tre-
soun*, in blood, a man huntith his brother
3 to deth. The yuel of her hondis thei³ seien good; the prince axith, and the domesman is in zeldyng; and a greet man
4 spak the desir of his soule, and thei sturbliden^u togidere^v it. He that is best^w
5 in hem, is as a paluyre^{x*}; and he that is rijtful, *is* as a thorn of hegge. The dai
6 of thi biholdyng, thi visityng cometh, now schal be distriyng of hem. Nyle ze bi-
7 leue to a frend, and nyle ze truste in a duyk; fro hir that slepith in thi bosum,
8 kepe thou closyngis^y of thi mouth. For
9 the sone doith wrong^z to the fadir, and the douzter schal rise azens hir modir, and the wijf of the sone azens the modir of hir
10 hosebonde; the enemyes of a man *ben* the homeli, *ether houshold^a meynce*, of hym. Forsothe Y schal biholde to the Lord, Y
schal abide God my sauyour; the Lord my God schal here me. Thou, myn ene-
8 mye, be not glad on me, for Y felle^b doun,
Y schal rise; whanne Y sitte in derknessis, the Lord is my lizt. Y schal bere wraththe⁹
of the Lord, for Y haue synned to hym, til he deme my cause, and make my
doom; he schal lede out me in to lizt, Y schal se rijtwisnesse of hym. And myn
10 enemye schal biholde me, and sche schal

* a *paluyre* is a tasil, ether a scharp buysch.
A.

^m *frse* GH. ⁿ *nole* A. ⁿⁿ Om. G.

^p *kepist* U. ^q Om. HQRV *pr. m.* ^r *voluptees, ether lustis c et ceteri.* ^s *men* EPY. ^t *hissing, ether scorn- yng c et ceteri.* ^u *disturbliden c pr. m. F pr. m. s. troubliden* I. ^v Om. s *sec. m.* ^w *the best* U *sec. m.* ^x *paluyre, ether a tasil, ether [or EPY] a scharpe bush c et ceteri.* ^y *the closyngis* I. ^z *wrong, ether dispite c et ceteri.* ^a *the houshold* EPY. ^b *felde* CIKS.

me, and she shal be hillid with confusioun, whiche saith to me, Wher is the Lord thi God? Myn eezen shuln se hir, now she shal be in defoulyng, as clay, ¹¹ *or fen*, of stretis, day that thi wallis be beeldid. In that day law shal be maad ¹² afer, in that day Assur vn to thee shal come, and vn to^o stronge citees, and fro stronge citees vnto the flood; and to see ¹³ of see, and to hill of hill. And the erthe shal be in to desolacioun for hir dwellers, and for fruyte of the thouztis of hem. ¹⁴ Feed thou thi peple in thi 3erd, the floc of thin eritage, dwellynge aloone in the wijld wode; in the mydil of Carmele thei shuln be fed Basan and Galaad, vp ¹⁵ olde days, vp^{oo} days of thi goyng out of the lond of Egypt. Y shal shewe to hym ¹⁶ wondirful thingis; heethen men shuln see, and thei shuln be confoundid on al her strengthe; thei shuln putte hondis on the mouthe, the eris of hem shuln be defe; ¹⁷ thei shuln lick dust as the^p serpent, as crepynge thingis of the erthe thei shuln be disturbliid of her housis; thei shuln desijre the Lord our God, and thei shuln ¹⁸ dreede thee. What god liche of thee, that dost away wickidnesse, and berist ouer the synne of the relikis of thin eritage? He shal namore in sende his wodnesse, for he is willynge mercy; he shal turne a3ein, and haue mercy of vs. He shal putte doun oure wickidnessis, and he shal caste fer in to depnesse^{pp} of the ²⁰ see alle oure synnes. Thou shalt 3eue trewthe to Jacob, merci to Abraham, whiche thou sworist to oure fadris fro olde days.

Ende of the book of Micheas, and bigynneth the book of Naum, prophete^a.

be hilid with confusioun, which seith to me, Where is thi Lord God? Myn 3en schulen se hir, now sche schal be in to defoulyng, as clei^c of stretis. Dai *schal*¹¹ come, that thi wallis be bildid; in that dai lawe schal be maad afer. In that ¹² dai and Assur schal come til to thee, and til to^d stronge citees, and fro stronge citees til to flood; and to see fro see, and to hil fro hil. And erthe schal be in to desola- ¹³ cioun^e for her dwellers, and for fruyt of the thouztis of hem. Fede thou thi puple ¹⁴ in thi 3erde, the floc of thin eritage, that dwellen aloone in wielde wode; in the myddil of Carmel thei schulen be fed of Basan and of Galaad, bi elde daies, bi ¹⁵ daies of thi goyng out of the lond of Egypt. Y schal schewe to hym wondurful thingis; hethene men schulen se, and ¹⁶ thei schulen be confoundid on al her strengthe; thei schulen putte hondis on her mouth, the eris of hem schulen be deaf; thei schulen licke dust as a^f ser- ¹⁷ pent; as crepynge thingis of erthe thei schulen be disturbliid of her housis; thei schulen not desire oure Lord God, and thei schulen dreede thee. God, who *is* lijk ¹⁸ thee, that doist awei wickidnesse, and berist ouer the synne of relifs^g of thin eritage? He shal no more sende in his stronge veniaunce, for he is willynge merci; he schal turne a3ein, and haue merci ¹⁹ on vs. He schal put doun oure wickidnessis, and schal caste fer in to depnesse of the see alle oure synnes. Thou schalt ²⁰ 3yue trewthe to Jacob, merci to Abraham, whiche thou sworist to oure fadris fro elde daies.

Here endith Micheas, and here biginneth Naum^h.

^o to G. ^{oo} Om. K *pr. m.* P Om. A. PP depnesse K. ^q No final rubric in AGH.

^c clei, *ether fen c et ceteri.* ^d vnto the 1. ^e desolaciouns A *pr. m.* ^f Om. N. ^g the relifs 1. ^h From CFGHIMQRSU. *Here endith Micheas, the profete; se now Naum, the profete.* K. *Here endith the book of Micheas, and bigynneth the book of Naum.* N. *Here endith Micheas, and bigynneth Naum, the profete.* S. No final rubric in AEPY.

N A H U M.

The book of Naum, prophete^a.

Here bigynneth Naum, the profete^a.

CAP. I.

CAP. I.

1 THE charge of Nynyue; the boke of
2 visiou of Naum Helchesey. The Lord
a loue, and the Lord vengynge; the
Lord vengynge, and hauynge woodnesse;
3 the Lord vengynge in to his enmyes, and
he wrathing to his enmyes. The Lord
pacient, and grete in strengthe, and he
clensynge shal not^b make innocent. The
Lord in tempest, and in whirlwynd the
wayes of hym, and cloudis dust of his
4 feet; blamyng the see, and dryng it,
and bryngynge alle flodis to desert. Ba-
san is maad seek, and Carmele, and the
5 flour of Liban langwishide. Mounteyns
ben moued to gidre of hym, and lital
hillis ben desolate. And the erthe trem-
blide to gydre fro the face of hym, and
the roundnesse of erthe, and alle the
6 dwellyng theryn. Bifore the face of his
indignacioun^c who shal stonde? and who
shal azein stonde in^d the wrath of his
woodnesse? His indignacioun is shed
out as fije, and stoonus^e ben dissolued, *or*
7 *broken*, of hym. The Lord good^f, and
coumfortynge in the day of tribulacioun,
and he knowynge men hoopynge in hym.
8 And in grete floode passynge by, he shal
make eende of his place; and dercessis
9 shuln pursue his enmyes. What thinken
3e azeinus the Lord? He shal make eend;
double tribulacioun shal not ryse to gy-
10 dre. For as thornys biclippen hem to

THE birthun of Nynyue; the boke of
visiou of Naum Helcesei. The Lord *is* 2
a punyschere, and the Lord *is* vengynge;
the Lord *is* venginge, and hauynge strong
veniaunce; the Lord *is* vengynge azeus
hise aduersaries, and he *is* wrathing to
hise enemyes. The Lord *is* pacient, and 3
greet in strengthe, and he clensynge schal
not make innocent. The Lord *cometh* in
tempest, and the weies of hym *ben* in
whirlwynd, and cloudis *ben* the dust of
hise feet; he blameth^b the see, and drieth 4
it, and bryngith alle flodis to^c desert. Ba-
san is maad sijk, and Carmel, and the
flour of Liban langwischide. Mounteyns 5
ben mouyd togidere of hym, and lital hillis
ben desolat. And erthe tremblide togidere
fro the^d face of him, and the roundnesse
of erthe, and alle dwellyng ther ynne.
Who schal stonde bifore the face of his 6
indignacioun? and who schal azenstonde
in the wraththe of his stronge veniaunce?
His indignacioun is sched out as fier, and
stonys ben brokun^e of hym. The Lord 7
is good, and coumfortynge in the dai of
tribulacioun, and knowynge hem that
hopen in hym. And in greet flood pass- 8
ynge forth, he schal make eende of his
place; and derkuessis schulen pursue hise
enemyes. What thenken 3e azeinus the 9
Lord? He schal make eende; double tri-
bulacioun schal not rise togidere. For as 10

^a Here bigynneth the book of Naum. A. No initial rubric in GH. ^b Om. AG pr. m. H. ^c dignacioun
A pr. m. K. ^d Om. A. ^e stoon K. ^f is good A sec. m. K pr. m.

^a Here bigynnith the book of Naum, profete. EPY. No initial rubric in the other Mss. ^b blamede EPY.
^c in to. ^d Om. CFHNQR pr. m. Y. ^e dissoluyd, ether brokun c et ceteri.

gydre, so the feest of hem drynkynge to gydre shal be eendid, as stoble ful of
 11 drynesse. Forsothe of thee shal go out the thynkynge malice azeinus the Lord, in soule, *or mynde*, trefynge trespassyng.
 12 These thingus saith the Lord, 3if thei shuln be perfit, and so mo, and thus thei shuln be clippid, and it shal passe by. Y tourmentide thee, and Y shal namore
 13 tourmente thee. And now Y shal to gydre breke the 3erd of hym of thi bac,
 14 and Y shal breke thi boondis. And the Lord shal comaunde on thee, it shal namore be sown of thi name. Of the hous of thi god Y shal slea; a sculptil, *or grauen ymage*, and wellid to gydre, Y shal putte thi sepulcre, for thou art vn-
 15 wirshipid. Loo! on hillis the feet of euangelizinge and tellynge pees. Juda, halewe thou thi feest days, and zeelde thi vowis, for he shal namore putte to, that he passe by in thee; al Belial perishide.

CAP. II.

1 He styede vp, that schal scatere byfore thee, that shal kepe the byseeging^g; byholde thou the waye, coumforte leendis,
 2 strengthe thou vertu gretely. For as the Lord zeldide the pride of Jacob, so the pryde of Yrael; for distruyers scatri-
 3 iden, the generaciouns of hem. The sheeld of the strong^g of hym fijry, men of the hoost in rede clothis; raynes^h of fijre of the chaare, in the day of his mak-
 4 asleepe. In wayes thei ben trublid to gydre, cartis of foure horsis he hurtlide to gydre in stretis; the sizt of hem as
 5 laumpis, as leiztis rennyng aboute. He shal bythenke of his strenger, thei shulen falle in her wayes; and swyftly thei shuln stye vp the wallis therof, and the shadewynge place shal be maad redy.

thornes byclippen hem^f togidere, so the feeste of hem drynkynge togidere schal be wastyd, as stobul ful of drienesse. Of
 thee schal go out a man thenkynge malice azens the Lord, and trefe trespassyng in soule. The Lord seith these thingis, If
 thei schulen be parfit, and so manye, and thus thei shulen be clippid, and it schal passe bi. I turmentide thee, and Y schal no more turmente thee. And now Y schal
 al to-breke the 3erde of hym fro thi bak, and Y schal breke thi bondis. And the
 Lord schal comaunde on thee, it schal no more be sowun of thi name. Of the hous of thi god Y schal sle^g; Y schal putte^h thi sepulcre a 'grauun ymage', and^k wellid togidere^{kk}, for thou art vnworschupid. Lo!
 on hillis the^l feet of the^m euangelisyng and tellyng pees. Juda, halewe thou thi feeste daies, and zelde thi vowis, for whi Belial schal no more put to, that he passe forth in thee; al *Belial*ⁿ perischide.

CAP. II.

He stiede up, that schal scatere bifore
 thee, that schal kepe bisechyng; biholde thou the weie, coumforte^o leendis, strengthe thou vertu greetli. For as the Lord zeld-
 ide the pride of Jacob, so^p the pride of Israel; for distrieris scateriden^q hem, and distrieden^r the generaciouns^s of hem. The
 scheld of stronge men of hym *ben firi*, men of the oost *ben* in rede clothis; raynes of fire of chare, in the dai of his makyng redi; and the leederis therof ben asleep. In weies thei ben troblid togidere, cartis
 of foure horsis ben^{ss} hurtlid togidere in stretis; the sizte of hem as laumpis, as leitis rennyng aboute. He schal bi-
 5 thenke of his stronge men, thei schulen falle in her weies; and swiftli thei schulen stie^t on the wallis therof, and schadewyng place schal be maad redi. 3atis of floodis
 6 ben openyd, and the temple *is* brokun

^g by seege AGH. ^g stronge men G sec. m. ^h bridil reines G sec. m.

^f hem silf v sec. m. ^g sle thee CGI pr. m. KMNQXS. ^h sette CGKMNQXS. ⁱ sculptil, ether [or EPY. ether a κ] grauen ymage c pr. m. EFHKPRUY. ^k Om. IKMQS pr. m. and an ymage s sec. m. ^{kk} togidere, ether 3otun GIKNQSX. ^l ben the v sec. m. ^m Om. cq. ⁿ he is c sec. m. i. Om. s sec. m. ^o comforte thou c sec. m. FGIKMNQRSUX. ^p so he schal zelde c sec. m. GIKMNQRSUX. ^q gaderiden n. ^r corrupiden, ether destrieden CEFHIK sec. m. NPRU. corrupiden GMQXS. ^s generacioun v. ^{ss} be A. ^t stie up i.

6 Zatis of flodis shuln be opnyd, and the
7 temple broken doun to the erthe. And
a kni3t caitif is led to, and the hond
maydens therof shuln be dryuen sorew-
yng as culuers, grucchyng in her hertis.
8 And Nynyue, as the cysterne of waters
the waters therof; forsothe thei fledden,
sayinge, Stonde 3e, stonde 3e, and ther is
9 not that shal turne a3ein. Rauyshe 3e
syluer, rauyshe 3e gold; and there is not
eende of richessis, of all desireable vessels.
10 It is distruyed, and kitt, and to-torne,
and herte feylyng, and vnknnytyng of
smale knees, and failyng in alle reynes;
and the face of alle as blacnesse of a pott.
11 Where is the dwellyng of lyouns, and the
lesewis of whelpis of lyouns? The lyoun
wente to water, that the whelp of the
lyoun shulde entre thidre, and there is
12 not that shal fere. The lyoun toke ynow;
to his whelpis, and slew3 to his lyoun-
nessis; and fulfillide with praye her den-
13 nys, and his couche with raunyn. Loo!
Y to thee, saith the Lord God of oostis;
and Y shal vndre brenne thi cartis of
foure horsis vn to the heezist, and swerd
shal ete thi smale lyouns; and Y shal
distruye of erthe thi praye, and voice of
thi messangeres shal no more be herd.

CAP. III.

1 Wo 'to theⁱ citee of blodis, al of lesyng,
ful of to-teryng; raueyn shal not go
2 away fro thee. Voice of scourge, and
voice of bir of wheel, and of hors mak-
yng noyse, and of a foure horsid cart
brennyng, and of kni3t steyng vp,
3 and of shynyng swerd, and smytyng
spere, and of the slayn multitude, and
greouse fallyng, nether^j ther is eende
of careins. And thei shuln falle to gydre
4 in her bodies, for multitude of the for-
nycaciouns of the hoore fair and able,
and hauyng euel dedis, *or wicchecraftis*;
whiche solde folkis in her fornyaciouns,
5 and meynes in her poysons. Loo! Y

doun to erthe. And a kny3t is led awei⁷
caitif, and the handmaidis^u therof schulen
be dryuun sorewyng as culueris, grutch-
yng in her hertis. And Nynyue, as a
cisterne of watris the watris therof; for-
sothe thei fledden; stonde 3e, stonde 3e,
and there is not that schal turne a3en.
Rauysche 3e siluer, rauysche 3e gold; and⁹
there is noon ende of richessis, of alle de-
sirable^{uu} vessels. It is distried, and kit, and¹⁰
to-rent, and herte failyng, and vnknny-
tyng of smale knees, and failyng in alle
reynes; and the face of alle *ben* as blac-
nesse of a pot. Where is the dwellyng¹¹
of liouns, and lesewis of whelpis of liouns?
To whiche *citee* the lioun 3ede, that the
whelp of the lioun schulde entre thidur,
and there is not that schal make aferd.
The lioun took ynow to hise whelpis, and¹²
slow3 to his lionessis; and fillide her dennes
with prei, and his couche with raueyn.
Lo! Y to thee, seith the Lord God of¹³
oostis; and Y schal brenne thi cartis of
foure horsis til to the hizeste, and swerd
shal ete thi smale liouns; and Y schal
distrie thi^v prei fro the lond, and the vois
of thi messangeris schulen^{vv} no more be
herd.

CAP. III.

Wo to the citee of bloodis, al of leesyng,¹
ful of to-reendyng; raueyn shal not go
away fro thee. Vois of scourge, and vois²
of bire of wheel, and of hors makyng
noise, and of foure horsid carte brennyng,
and of kni3t stiyng vp, and of schynyng³
swerd, and glesenyng spere, and of slayn
multitude, and of greouse fallyng, nether
ther is eende of careyns. And thei schulen
falle togidere in her bodies, for the mul-⁴
titude of fornyaciouns of the hoore fair
and plesaunt, and hauyng witchecraftis;
which^w seelde folkis in her fornyaciouns,
and meynes in her enchaumentis, *ether*
sorceries. Lo! Y to thee, seith the Lord⁵

ⁱ the *G pr. m.* thou *G sec. m.* ^j ne *G.*^u hand maidens *CEFGHIKMNPRUX.* ^{uu} desirable *C.* ^v the *I.* ^{vv} shul *E.* ^w the whiche *I.*

to thee, saith the Lord God of oostis; and Y shal shewe thi shamful thingis in thi face; and Y shal shewe to folkis thi nakidnesse, and to rewmes thin yuel fame.
 6 And Y shal caste out onⁱ thee thin abomynaciouns, and Y shal punyshe thee with dispitis, and Y shal putte thee in to
 7 ensauple. And it shal be, eche man that shal see thee, shal lippe azein fro thee, and shal saye, Nynyue is distruyed. Who shal moue togydre the hed vpon thee? wherof shal Y seke to thee a coun-
 8 fortour? Wher thou art better than Alisaundre, of peplis whiche dwellith in flodis? Waters in cumpas therof, whos ritchessis the se, waters the wallis therof.
 9 Ethiopie the strengthe therof, and Egypt, and ther is noon eende; Affrik and Libie
 10 weren in help therof. Bot and it in transmygracioun, or *passing ouer*, is led in to caitiftee; the litil children therof ben hirt in the heed of alle wayes. And on the noble men therof thei senten lot, and alle grete men therof ben sett togi-
 11 der in thei stockis. And thou therefore shalt be drunken, and thou shalt be dispisid, and thou shalt seeke help of enmy.
 12 Alle thi strengthis as a fijge tree, with his vnripe fijgis; 3if thei shuln be smyten to gydre, thei shuln falle in to the mouth
 13 of the etyng. Loo! thi peple wymmen in the myddil of thee; to thin enmyes, to the opnyng the^j 3atis of thi lond shuln be shewid, or *opnyd*; fijr shal deuoure thi
 14 barrisk, or *lockis*. Drawe vp to thee water for aseegyng, beelde thi strengthis; entre in to fen, and trede, thou vndergoynge
 15 holde a tijl. There fijr shal ete thee, thou shalt perishe by swerd, it shal deuoure thee, as bruke; therfor be thou gadrid togydre as bruke, be thou multi-
 16 plied as locust. Thou madist thi marchaundises mo than ben sterris of heuen; bruke is sprad o brood, and fleizeth away.
 17 Thi keepers as locustis, and thi litel chil-

God of oostis; and Y schal schewe thi schameful thingis in thi face; and Y schal schewe to folkis thi nakidnesse, and to rewmes thin yuel fame^x. And Y schal
 cast out on thee thin abomynaciouns, and Y schal punysche thee with dispitis, and Y schal putte thee in to ensauple. And it schal be, ech man that schal se⁷ thee, schal skippe^y awei fro thee, and schal seie, Nynyue is distried. Who schal moue heed on thee? wherof schal Y seke to thee a counfortour? Whether thou art^a betere than Alisaundre of puplis, that dwellith in floodis? Watris *ben* in cumpas therof, whos ritchessis *is* the see, watris *ben* wallis therof. Ethiopie *is* strengthe⁹ therof, and Egypt, and there is noon ende; Affrik and Libie weren in help therof. But and it in *passyng ouer*^z is led in to ¹⁰ caitifte; the litle children therof ben hurtlid down in the heed of alle weies. And on the noble men therof thei kesten^a lot, and alle grete men therof ben set togidere in gyues^b. And thou therfor schalt be ¹¹ drunkun, and schalt be dispisid, and thou schalt seke helpe of enemye^c. Al thi ¹² strengthis as^d a fige tree, with hise figis vnripe; if thei schulen be schakun, thei schulen falle in to the mouth of the etere. Lo! thi puple *ben* wymmen in the myddil ¹³ of thee; the 3atis of thi lond schulen be schewid to opnyng to thin enemyes; fier^e schal deuoure thin herris. Drawe ¹⁴ vp to thee water for asegyng, bilde thi strengthis; entre in fen, and trede, thou vndergoynge holde a tiel stoon. There ¹⁵ fier schal ete thee, thou schalt perische bi swerd, it schal deuoure thee, as bruke *do-ith*; be thou gaderid togidere as a bruke, be thou multiplied as a locuste. Thou ¹⁶ madist thi marchaundises^f mo than ben sterris of heuene; a bruke is sprad abroad, and flei awei. Thi keperis *ben* as locustis, ¹⁷ and thi litle children *ben*^g as locustis of locustis, whiche sitten togidere in heggis

ⁱ vpon G sec. m. ^j Om. AGH. ⁱⁱ of A. ^k berris GK pr. m.

^x fame, ether *schenscipe c et ceteri*. ^y lippe c et ceteri. ^z transmygracioun, ether [or EPY] *passing ouer c et ceteri*. ^a senten ceteri. ^b ether *feteres k marg.* ^c the enemye c sec. m. F sec. m. GIKMNQRSUX. ^d ben as c sec. m. F sup. ras. ^e and fier v. ^f marchaundies k. ^g Om. N.

dren as locustis of locustis, whiche siten to gidre in heggis in the day of cold; the sunne is sprungen vp, and thei fledden away, and the place of hem is not knowen, where thei weren. Thi^k shepherdis naptē^l, thou kyng Assur, thi princes shuln be biried; thi peple oft derkid in hillis, and ther is not that shal gadre. Thi contricioun is not derk, thi wound is warst; alle men that herden thi heering, pressiden^m to gidre hond on thee, for vpon whom passide not thi malice euermore?

Here endith the [book] of Naum, prophete, and bigynneth the book of Abacuk, propheteⁿ.

in the dai of coold; the sun is risun, and thei fledden awei, and the place of hem is not knowun, where thei weren. Thi¹⁸ scheepherdis naptē^h, thou kyng Assur, thi princes schulen be biried; thi puple ofte was hid in hillis, and ther is not that schal gadere. Thi sorewe is not priuyⁱ,¹⁹ thi wounde is worst; alle men that herden thin heryng, pressiden togidere hond on thee, for on whom passide not thi malice euermore?

Here endith Naum, and here biginneth Abacuk^j.

^k The κ. ^l nappen η. ^m pressiden, or wrong GH. ⁿ No final rubric in AGH.

^h nappen ι. ⁱ derk, ether priuy c et ceteri. ^j From CFGHIMQSU. *Here endith Naum, the profete; se now Abacuk, the profete.* κ. *Here endith the book of Naum, and bigynneth the book of Abacuc.* η. *Here eendith the booc of the profete Naum, and here bigynneth Abacuc.* x. No final rubric in AEPHY.

H A B A K K U K.

The book of Abacuk^a.

CAP. I.

1 THE charge that Abacuk, prophete^b,
2 saw^c. Hou longe, Lord, shal Y crye, and
thou shalt not heere *graciously*? Y suf-
fringe violence shal crie on hee³, and
3 shalt thou not saue? Whi shewidist
thou to me wickidnesse and traueile, for
to see pray and vnri³twisnesse a³einus
me? Whi biholdist thou dispisers, and
art stille, the vnpitouse man defoulyng a
iuster than hym? And thou shalt make
men as fishis of the se, and as crepynge
thingis^d not hauynge duyk; and dom is
maad, and a³einsayinge more mi³ty.
4 For this thing law is to-broken, and dom
cummeth not vn to the eende; for vn-
pitous man hath mi³t a³einus the iust,
5 therfore weywerd dom shal go out. Bi-
holde ³e in hethen men, and see ³e, and
wondre ³ee, and gretely dreede ³ee; for a
worke is don in ³our days, whiche no man
6 shal byleue, whan it shal be told. For
loo! Y shal reyse Caldeis, a bitter folk
and swift, goynge vpon the breed of
erthe, that he weelde tabernaclis not his.
7 He is orrible, and dreedeful; of hym self
8 dome, and his charge shal go out. His
horsis li³ter than pardis, and swifter than
euyⁿ wolues, and his horsmen shuln be

Here bigynneth Abacuk, the profete^a.

CAP. I.

THE birthun that Abacuk, the profete,¹
sai. Hou longe, Lord, schal Y crye, and²
thou schalt not here? Y suffrynge vio-
lence schal crie an hi³ to thee, and thou
schalt not saue? Whi schewidist thou to³
me wickidnesse and trauel, for to se prey
and vnri³twisnesse a³ens me? Whi bi-
holdist thou dispiseris, and art stille, the
while an^b vnpitouse man^c defoulith a ri³-
fulere than hym silf? And thou schalt
make men as fischis of the see, and as
crepynge thingis not hauynge a ledere;
and doom is maad, and a³enseiyng *is* more
mi³ti. For this thing lawe is 'to-brokun^{d,4}
and doom cometh not til to the ende; for
the vnpitouse man hath mi³t a³ens the
iust, therfor weiward doom schal go out.
Biholde ³e in hethene men, and se ³e, and⁵
wondre ³e, and greetli drede ³e; for a
werk is doon in ³oure daies, which no
man schal bileue, whanne it schal be teld.
For lo! Y schal reyse Caldeis, a bittir folk⁶
and swift, goynge on the breede of erthe,
that he welde tabernaclis not hise. It is⁷
orible, and dreedeful; the dom and birthun^e
therof schal go out of it silf. His horsis⁸
ben li³tere than pardis, and swifter than
euentyd woluy^s, and hise horse men schu-

^a Here bigynneth the boke of Abacuk, prophete. A. No initial rubric in GH. ^b Om. A. the prophete H.
^c saith K. ^d thing A.

^a Here biginnith the book of Abacuk, profete. E. The book of Abacuk, the profete. FY. Abacuk. R. No
initial rubric in the other Mss. ^b the c et ceteri. ^c Om. G. ^d brokun 1. ^e the birthun 1S.

scatrid abrode; for whi horsmen shuln cum fro fer, thei shuln flee as an egle hastynge to ete. Alle men shuln cume to preye, the face of hem as^e brennyng wynde; and he shal gadre as grauel caitiftee. And he shal haue victorie of kyngis, and tirauntis shuln be his leizingis; he shal leize vpon al strengthe, and shal bere to gidre an hepe of erthe, and shal take it. Thanne the spirit of hym shal be chaungid, and he shal passe by, and falle to gydre; this is the strengthe of hym, of his god. Wher not thou fro bigynnyng, Lord my God, myn holy, and we shuln not dye? Lord, in to^f dome thou hast putte hym, and thou groundidist hym strong, that thou shulddest chastise. Thyn eezen ben cleene, see thou not yuel, and thou shalt not mow biholde to wickidnesse. Whi biholdist thou not vpon men doynge wickidly, and thou art stille, the vnpytouse man deuourynge a more iust than hym? And thou shalt make men as fishis of the se, and as crepyng thing not hauynge prince. Alle in hooke he shal lifte vp; he drawide it in his nett, and gadride in to his net; vpon this thing he shal glade, and ioie with out forth. Therefore he shal offre to his nett, and he shal make sacrifice to his nett; for in hem his part is maad fatt, and his mete chosun. Therefore for this thing he spredith abrood his nett, and euermore he shal not spare for to slea folkis.

CAP. II.

1 Vpon my keepyng Y shal stonde, and Y shal picche a greese vpon the wardyng; and Y shal byholde, that Y see what thing shal be saide to me, and what Y shal answeere to the repropynge me. And the Lord answerde to me, and saide, Write thou the sijt, and make it pleyn

len be scaterid abrood; for whi horse men^f schulen come fro fer, thei schulen fle as an egle hastynge to ete. Alle men^g schulen come to preye^g, the faces of hem *is* as a brennyng wynd; and he schal gadere as grauel caitiftee, and he schal haue victorie of kyngis, and tirauntis schulen be of his scornynge. He schal leize on al strengthe, and schal bere togidere heep of erthe, and schal take it. Thanne the spirit schal be chaungid, and he schal passe forth, and falle down; this is the strengthe of hym, of his god. Whether thou, Lord, art not my Godⁱ, myn hooli, and we schulen not die? Lord, in to doom thou hast set hym, and thou groundidist hym strong, that thou schulddest chastise. Thin izen ben clene, se thou not yuel, and thou schalt not mowe biholde to wickidnesse. Whi biholdist thou not on men doynge wickidli, and thou art stille, while the vnpytouse man deuourith a more iust man than hymself? And thou schalt make men as fischis of the see, and as a crepyng thing not hauynge prince^k. He schal lifte vp al in the hook; he drawide^l it^m in his greet net, and gaderide in to his net; on this thing he schal be glad, and make ioie with outforth. Therefore he schal offere to his greet net, and schal make sacrifice to his net; for in hem his part is maad fat, and his mete *is* chosun. Therfor for this thing he spredith abrood his greet net, and euer more he ceesith not for to sle folkis.

CAP. II.

Onⁿ my kepyng Y schal stonde, and schal pitche a^o grees on wardyng; and Y schal biholde, that Y se what thing schal be seid to me, and what Y schal answeere to hym that repreuith me. And the Lord answeride to me, and seide, Write thou the reuelacioun^p, and make it pleyn on

^e a AGH. ^f thi A.

^f hise horsemen v *sec. m.* ^g the praye EP *sec. m. y.* ^h Om. RU. ⁱ thou, Lord, art not my God fro bigynnyng A *sec. m. i.* thou art not fro the bigynnyng, thou, Lord my God s *sup. ras.* ^j Om. EPSY. al R. ^k a prince cr. ^l drow3 PY. ^m it vp s. ⁿ In IS. ^o my v *sec. m.* ^p sijt, ether reuelacioun c et ceteri.

vpon tablis, that he renne, that shal
 3 reede it. For jit the visioun fer, and it
 shal apeere in to eende, and shal not
 leeze; jit it shal make dwellyng, abijde
 thou it, for it cummyng shal cum, and
 4 shal not tarie. Loo! he that is vnbi-
 leeful, the soule of hym shal not be rjzt
 in hym self; forsothe the iust man shal
 5 lyue in his feith. And as wijn disceiu-
 eth a man drinkyng, so shal the proude
 man be, and shal not be maad faire; for
 as helle he alargide his soule, and he as
 deth, and he shal not be fulfillid; and he
 shal gedre to hym alle folkis, and he shal
 6 hepe^s to gydre to hym alle peplis. Wher
 not alle these vpon hym shuln take a
 parable, and the spekyng of derk sen-
 tencis of hym? And it shal be saide, Wo
 to hym that multiplieth thingus not his
 owne; how long, and he aggregith azeinus
 7 hym thicke clay? Wher not sudeynly
 thei shuln ryse to gydre, that shuln bite
 thee? And thei shuln be reisid to-teryng
 thee, and thou shalt be in to raueyne to
 hem; and thin aspieris *in yuel* shuln
 8 wake. For thou robbidist many folkis,
 alle shuln robbe thee, whiche shuln be
 relikis of peplis, for blood of man, and
 wickidnesse of lond of the citee, and of
 9 men dwellyng in it. Woo to hym that
 gadrith euyt coueitise to his hous, that
 his nest be in hee, and gessith hym for
 to be delyuered of the hond of yuel.
 10 Thou thouztist confusioun to thin hous;
 thou hast slayn many peplis, and thi
 11 soule synned. For a stoon of the wall
 shal crie, and a tree that is bitwixe
 ioyntours of beeldingis shal answeere.
 12 Woo to hym that beeldith a citee in
 blodis, and makith redy a cytee in wick-
 13 idnesse. Wher not these thingis ben of
 the Lord of oostis? Forsothe peplis shuln
 traueile in myche fjr, and folkis in veyn,
 14 and thei shuln faile. For the erthe shal
 be fulfillid, that thei knowe the glorie of

tablis, that he renne^q, that schal rede it.
 For jit the visioun *is* fer, and it schal
 appere in to ende^r, and schal not lie; if it
 schal make dwellyng, abide thou it, for
 it comyng schal come, and schal not
 tarie. Lo! the soule of hym, that is vn-
 4 bileeful, schal not be rjztful in hym silf;
 forsothe the iust man schal lyue in his
 feith. And as wyn disseyueth a man⁵
 drynkyng, so schal the proude man be,
 and he schal not be maad feir; for as helle
 he alargide^s his soule, and he *is* as deth,
 and he is not fillid; and he schal gadere to
 hym alle folkis, and he shal kepe^t togidere
 to hym alle puplis. Whether^u not alle⁶
 these *puplis* schulen take a parable on
 hym, and the spekyng of derk sentencis of
 hym? And it schal be seid, Wo to hym that
 multiplieth thingis not his owne; hou
 longe, and he aggregith azens hym silf
 thicke clei? Whether not sudeynly thei⁷
 schulen rise to gidere, that schulen bite
 thee? And thei schulen be reisid to-teer-
 yng thee, and thou schalt be in to raueyn
 to hem; and thin aspieris *in^v yuel* schulen
 wake. For thou robbidist many folkis,⁸
 alle schulen robbe thee, whiche schulen be
 left^w of puplis, for blood of man, and for
 wickidnesse of lond of the citee, and of
 alle men dwellyng in it. Woo to hym⁹
 that gaderith yuel coueitise to his hous,
 that his nest be in hi, and gessith hym
 for to be delyuered of the hond of yuel.
 Thou thouztist confusioun to thin hous;¹⁰
 thou hast slayn many puplis, and thi
 soule synned. For a^x stoon of the wal¹¹
 schal crie, and a tree that is bitwixe ioynt-
 uris of bildyngis schal answeere. Woo to¹²
 hym that bildith a citee in blodis, and
 makith redi a citee in wickidnesse. Whe-¹³
 ther not these thingis ben of the Lord
 of oostis? For puplis schulen trauele in
 myche fier, and folkis in veyn, and thei
 schulen faile. For the erthe schal be¹⁴
 fillid, that it knowe the glorie of the

^s kepe κ.

^q renne perfj; tli *u sec. m.* ^r the ende *c pr. m.* ^s largide s. ^t gadere s. ^u And whether *A pr. m.*
 Wher *c et ceteri.* ^v in to g. ^w residue, *ether left c et ceteri.* ^x the i.

15 the Lord, as waters hillynge the se. Woo
 to hym that zeuith drinke to his frend,
 sendynge his galle, and makynge drunken,
 16 that he biholde his nakidnesse. He is
 fulfillid with yuel fame for glorie; and
 drynke thou, and be aslept^h; the cup of
 the ri3t half of the Lord shal aboute
 zeue thee, and casting vp of yuel fame
 17 vpon thi glorie. For the wickidnesse of
 Liban shal keuere thee, and the distruc-
 cioun of beestis shal fere thee, of blodis
 of man, andⁱ of wickidnesse of lond^k of
 the citee, and of alle dwellynge theryn.
 18 What profitith the sculptile, for his
 maker grauede it; a wellid thing to gi-
 dre, and a fals ymage, for the maker
 therof hopide in the makynge, that he
 19 made dumbe symulacris? Woo to hym
 that saith to a tree, Wake thou; Ryse
 thou, to a stoon beynge styлле; wher he
 shal mowe teche? Loo! this is keuered
 in gold and syluer, and eche spirit is not
 20 in his entrailis. Forsothe the Lord in
 his holy temple, al erthe be stille fro his
 face.

CAP. III.

*Domine, audiui
audium tuum.
A.*

1 Lord, Y herde thi heerynge, and Y
 2 dredde; Lord, thi werke, in the mydil
 of 3eeris quyckene thou it. In the my-
 dil of 3eeris thou shalt make knowen;
 whan thou shalt be wrothe, thou shalt
 3 recorde of mercy. God shal cum fro the
 south, and the holy fro the mount of
 Pharan. The glorie of hym keuerde he-
 uen, and the erthe is ful of his heryng.
 4 The shynyng shal be as lizt; hornys in
 5 hondis of hym. There the strengthe of
 hym is hid, byfore his face deth shal go;
 6 the deuyl shal go out bifore his feet. He
 stode, and matte the erthe; he bihelde,
 and vnboonde folkis, and hillis of the
 world ben broken to gydre; the lital hillis

Lord, as watris hilynge the see. Wo to 15
 hym that 3yueth drynk to his frend, and
 sendith his galle, and makith drunkun,
 that he biholde his nakidnesse. He is fill- 16
 id with yuel fame for glorie; and thou
 drynke, and be aslept; the cuppe of the
 ri3thalf of the Lord schal cumpasse thee,
 and 'castynge vpy of yuel fame on thi
 glorie. For the wickidnesse of Liban 17
 schal kyuere thee, and distruccioun of
 beestis schal make hem aferd, of bloodis
 of man, and of wickidnesse of lond, and
 of the citee, and of alle men dwellynge
 ther ynne. What profitith the 'grauun 18
 ymage^z, for his makere grauyde it, a
 wellid thing togidere and fals ymage? for
 the makere therof hopide in makynge, that
 he made doumbe synylacris. Wo to hym 19
 that seith to a tre, Wake thou; Rise thou,
 to a stoon beynge stille; whether he schal
 mow teche? Lo! this is kyuerid with gold
 and siluer, and no spirit is in his entrails.
 Forsothe the Lord *is* in his hooli temple, 20
 al erthe be stille fro his face.

CAP. III.

*The preier of Abacuk, the profete, for
vnkunynge men^a.*

*This title is in
Ebreu, and is
of the text.
Lire here.
EGKPQVY.*

Lord, Y herde thin heryng, and Y 1
 dredde; Lord, it *is* thi werk, in the myd- 2
 dil of 3eeris quyckene thou it. In the
 middil of 3eeris thou schalt make knowun;
 whanne thou schalt be wrooth, thou schalt
 haue mynde of mercy. God schal come 3
 fro the south, and the hooli fro the mount
 of Faran. The glorie of hym kyueride
 heuenes, and the erthe is ful of his heryng.
 The schynyng of hym schal be as lizt; 4
 hornes in hondis^b of hym. There the 5
 strengthe of hym was hid, deth schal go
 bifore his face; the denel schal go out
 bifore hise feet. He stood, and mat the 6
 erthe; he bihelde, and vnboond folkis, and
 hillis of the world weren al to-brokun; the

^h asleepe A. ⁱ Om. A. ^k the lond H.

^y casting up, *ether spuyng c et eeteri prater I.* ^z sculptil c et eeteri. ^a From CEFGIKMNPRXY. *The preier of Abacuk, the profete, for vnkunynge men, and this schulde be red.* v. No rubric in AHS. ^b the hondis RV.

of the world ben bowid doun, of the
 7 wayes of his euerlastingnesse. For wick-
 idnesse Y saw; the tentis of Ethiopie,
 the skynnes of lond of Madian shuln be
 8 trublid. Lord, wher in flodis thou art
 wrothe, or in flodis thi woodnesse, or in
 the se thin indignacioun? Whiche shalt
 stye vp thin horsis; and thi foure horsid
 9 cartis saluacioun. Thou reysynge shalt
 reyse thi bowe, othis to lynagis whiche
 thou hast spoken; thou shalt kitte flodis
 10 of erthe. Watris sawen thee, and hillis
 sorewiden, the guter of waters passide;
 depnesse 3af his voice, heeznesse reyside
 11 his hondis. Sunne and mone stoden in
 her dwellynge; in the list of thin arewis
 thei shuln goo, in the shynynge of thi
 12 spere smytynge. In beting of teeth thou
 shalt defoule erthe, and in wodnesse
 13 thou shalt astoneye folkis. Thou art gon
 out in to helthe of thi peple, in to helthe
 with thi crist; thou hast smyten the heued
 of the hous of the vnpitouse man, thou
 hast made nakid the fundament vn to
 14 the neckus. Thou cursidist the sceptris,
or powers, of hym, the hed of his fizters,
 cummynge as whirlwynde for to scater
 me; the ioyinge with outforth of hem, as
 of hym that deuourith a pore man in
 15 hidils. Thou madist a weye in the se
 to thin horsis, in cleye of manye waters.
 16 Y herde, and my wombe is to gydre
 trublid; of the voice my lippis trem-
 bleden to gydre. Rott entre in to my
 boonys, and boyle, *or sprynge*, vndir me;
 and Y shal reste a3ein in the day of tri-
 bulacioun, and Y shal stey vp to oure
 17 peple girde to gydre. Forsothe the fije
 tree shal not florishe, and buriownyng
 shal not be in vyne 3erdis; the werk of
 the olyue shal lee3e, and feeldis shuln
 not brynge to mete; a sheep shal be kitt
 of fro the folde, and a drooue shal not
 18 be in the cratchis. Forsothe Y shal haue
 ioye in the Lord, and Y shal ioye with
 19 outeforth in God my Jhesu. God the

litle hillis of the world weren bowid doun,
 of the weies of his euerlastyngnesse. For
 wickidnesse Y sai; the tentis of Ethiopie,
 the skynnes of the lond of Madian schulen
 be troblid. Lord, whether in floodis thou
 art wrooth, ether in floodis *is* thi strong
 veniaunce, ether in the see *is* thin indig-
 nacioun? Which shalt stie on thin horsis;
 and thi^c foure horsid cartis *is^d* saluacioun.
 Thou reysynge schalt reyse thi bouwe,⁹
 othis to lynagis whiche thou hast spoke;
 thou schalt departe the floodis of erthe.
 Watris saien thee, and hillis sorewiden,¹⁰
 the goter of watris passide; depnesse 3af
 his vois, hi3nesse reyside hise hondis. The¹¹
 sunne and moone stoden in her dwellyng
 place; in the list of thin arowis thei schu-
 len go, in the schynyng of thi spere glis-
 nyng. In gnastyng thou schalt defoule¹²
 erthe, and in strong veniaunce thou schalt
 astoneye folkis. Thou art gon out in to¹³
 helthe of thi puple, in to helthe with thi
 crist; thou hast smyte the heed of the
 hous of the vnpitouse man, thou hast
 maad nakid the fundament til to the
 necke. Thou cursidist the ceptris^e, *ether*¹⁴
powers^f, of hym, the heed of hise fizteris,
 to men comyng as whirlwynde for to
 scater me; the ioiung withoutforth of hem,
 as of hym that deuourith a pore man in
 hidlis. Thou madist a weie in the see¹⁵
 to thin horsis, in clei of many watris. Y¹⁶
 herde, and my wombe is troblid togidere;
 my lippis trembliden togidere of the vois.
 Rot entre^g in my boonys, and spreng^h
 vndur me; that Y reste a3ein in the dai
 of tribulacioun, and Y schal stie vp to
 oure puple gird togidere. For the fije¹⁷
 tre schal not floure, and buriownyng schal
 not be in vyn3erdis; the werk of olyue tre
 schal lie, and feeldis schulen not brynge
 mete; a scheep schal be kit awei fro the
 fold, and droueⁱ schal not be in cratchis.
 Forsothe Y schal haue ioye in the Lord,¹⁸
 and Y schal make ioie with outforth in
 God my Jhesu. God the Lord *is* my¹⁹

^c on thi ru. ^d *is* thi n. ^e ceptre s. ^f *power* s. ^g entrede A *pr. m.* ^h buyle, *ether sprynge c et ceteri.*
ⁱ a droue ik.

Lord my strengthe, and he shal putte
my feet as of hertis; and vpon myn hee;
thingus, the ouercummer shal leede me
forth, syngyng in psalmes.

strengthe, and he schal putte my feet as
of hertis; and on myn hiȝe thingis, the
ouercomere schal lede forth me, syngyng
in salmes.

*Here endith the book of Abacuk, the
prophete, and bigynneth the book of
Sophonye, prophete¹.*

*Here endith Abacuk, and here begin-
neth Sofonye).*

¹ No final rubric in AGH.

^j From CFGHIMQRSU. *Here endeth Abacuk, the profete; se now the booc of Sophonye, the profete. κ.*
Here endith the book of Abacuk, and bigynneth the book of Sophonye. κ. *Here endith Abacuk, the pro-
fete, and here bigynneth the booc of Sophonye, the profete. x.* No final rubric in AEPY.

ZEPHANIAH.

The book of Sophonye^a.

*Here bigynnith the book of the profecie
of Sophonie, the profete^a.*

CAP. I.

1 THE word of the Lord, that is maad to
Sophonye, sone of Chusy, sone of Godo-
lie, sone of Amasie, sone of Ezechie, in
the daies of Josye, the sone of Amon,
2 kyng of Juda. Y gaderynge shal gadre
alle thingus fro face of erthe, saith the
3 Lord; gadrynge man and beeste, gad-
rynge volatilis of heuen, and fishes of the
se; and fallyngis of vnpytous men shuln
ben, and Y shal leese men fro face of
4 the erthe, saith the Lord. And Y shal
stretche out myn hond vpon Juda, and
vpon alle the dwellers of Jerusalem; and
Y shal leese of this place the relíkis of
Baal, and the names of kepers of the
5 housis, with the prestis; and hem that
worshipen vpon roues the kny3thod of
heuen, and worshipen, and sweren in
6 the Lord, and sweren in Melchon; and
whiche ben turned away byhynde the
bac of the Lord, and whiche sou3ten, *or*
axiden, not the Lord, nether enserch-
7 iden hym. Be 3e stille fro face of the
Lord God, for ni3 is the day of the
Lord; for the Lord made redi a sacrifice,
8 halewide his clepid *men*. And it shal
be, in the day of offryng of the Lord, Y
shal visite vpon princes, and vpon sones

CAP. I.

THE word of the Lord, that was maad 1
to Sofonye, sone of Chusi, sone of Godo-
lie, sone of Amasie, sone of Ezechie, in
the daies of Josie, the sone of Amon, king
of Juda. Y gaderinge schal gadere alle 2
thingis fro the face of erthe, seith the
Lord; Y gaderynge man and beeste, Y 3
gaderynge volatils of heuene, and fischis
of the see; and fallyngis of vnpytouse men
schulen be, and Y schal leese men fro
face^b of erthe, seith the Lord. And Y 4
schal stretche out myn hond on Juda, and
on alle dwellers^c of Jerusalem; and Y schal
lese fro this place the relifs of Baal, and
the names of keperis of housis, with
prestis; and hem that worschipen on 5
rououys the kny3thod of heuene, and wor-
schipen, and sweren in the Lord, and
sweren in Melchon; and whiche ben 6
turned awei bihynde the bak of the Lord,
and whiche 'sou3ten not^d the Lord, nether
enserschiden hym. Be 3e stille fro the 7
face of the Lord God, for ni3 is the dai
of the Lord; for the Lord made redi a^e
sacrifice, halewide^f hise clepid *men*. And 8
it schal be, in the dai of sacrifice of the
Lord, Y schal visite on princes, and on
sones of the kyng, and on alle that ben

^a Here bigynneth the boke of Sophonyas, prophete. A. No initial rubric in GH.

^a From E. Sofonye. A. Here bigynnith Sophonie, profete. FY. No initial rubric in the other Mss.
^b the face c pr. m. IKNR sec. m. SX sec. m. ^c the dwellers x sec. m. ^d sou3ten not, nether axide not
c pr. m. s. n. ether a. not c sec. m. sou3ten not, nether axeden not ES. sou3ten not, either axeden not FGH
KMNPQRUXY. ^e Om. I. ^f he halewide IK sec. m.

of the kyng, and vpon alle that ben clothid with pilgrim, *or straunge*, clothing. And Y shal visite vpon eche that proudli entrith vpon the threshfold in that day, whiche fulfillen the hous of the Lord her God with wickidnesse and gyle. And ther^b shal be in that day, saith the Lord, a voys of crye fro the zate of fishis, and zoulynge fro the secoude, *or that streete of Jerusalem*, and grete contricioun fro litil hillis. Zoule ze, dwellers of Pyle, *or of tauern*; alle the peple of Canaan was stille to gidre, alle wlappid in syluer perishiden. And it shal be, in that tyme Y shal seeke Jerusalem in lanternys, and Y shal visite vpon alle men pi3t in her darstis, whiche sayen in her hertis, The Lord shal not do wel, and he shal not do yuel. And the strengthe of hem shal be in to rauyshyng, and the hous of hem in to desert; and thei shuln beelde housis, and shuln^c not enhabite; and thei shuln plante vyne zerdus, and thei shuln not drynke the wijn of hem. Ni3 is the grete day of the Lord, ni3 and swyft ful myche; the voys of day of the Lord bitter, a stronge man shal be in tribulacioun there. The ilk day a day of wrath, day of tribulacioun and anguysh, the day of needynesse, *or sorewe with out coumfort*, and myseisetee, *or wretchidnesse^{cc}*, day of derknessis and myst, day of cloude and whirlwynde, day of trumpe and noyse vpon stronge cytees and vpon heeze corners. And Y shal truble men, and thei shuln walke as blynde, for to the Lord thei han synned; and the blood of hem shal be shed out as erthe, and the bodyes of hem as tordis. Bot and the syluer of hem, and the gold of hem, shal not mowe delyuere hem in the day of wrath of the Lord; in fijr of his feruour al erthe shal be deuoured, for he shal make eende with haastyng to alle men enhabitynge erthe.

clothid with pilgrimys, *ether straunge*, clothing. And Y schal visite on ech that proudli entrith on the threisfold^g in that dai, whiche fillen the hous of her Lord God with wickidnesse and gile. And ther^h schal be in that dai, seith the Lord, a voys of crye fro the zate of fishis, and zellynge fro the secoude zate, and greet defoulyng fro litle hillis. Zelle ze, dwelleris of Pila; al the puple of Canaan was stille togidere, alle men wlappid in siluer^b perischiden. And it schal be, in that tyme Y schal seke Jerusalem with lanternes, and Y schal visiteⁱ on alle men pi3t^k in her darstis^l, whiche seien in her hertis, The Lord schal not do wel, and he schal not do yuele. And the strengthe of hem schal be in to rauyschyng, and the housis of hem in to desert; and thei schulen bilde housis, and schulen not enhabite; and thei schulen plaunte vynezerdus, and thei schulen not drynke the wyn of hem. Ny3 is the grete dai of the Lord, ni3 and swift ful myche; the voys of the^m dai of the Lord is bittir, a strong man schal be in tribulacioun there. The ilkeⁿ dai is a dai of wraththe, dai of tribulacioun and^o angwisch, dai of nedynesse and wretchidnesse^p, dai of derknessis and myist, dai of cloude and whirlewynd, dai of trumpe and^q noise on strong citees and on hize corneris. And Y schal troble men, and thei schulen walke as blynde, for thei han synned azens the Lord; and the blood of hem schal be sched out as erthe, and the bodyes of hem *schulen be* as tordis. But and^r the siluer of hem, and gold of hem, schal not mowe delyuere hem in the dai of^s wraththe of the Lord; in fier of his feruour al erthe schal be deuourid, for he schal make ende with haastyng to alle men enhabitynge the^t erthe.

^b Y A. Y ther H. ^c thei shulen A. ^{cc} wretchidnesses G sec. m.

^g threshold EIPY. frexfold K. ^h children N. ⁱ ryse I. ^k put K sec. m. QRSU. ^l drastis K SX. ^m Om. EPIKMQSU. ⁿ Thilke EFGIKMPY. ^o and of I. ^p myseiste, *ether wrecchidnesse* CEGHIKMNPRQUSY. ^q myseise, *eithir wrecchidnesse* FS. ^r Om. EPSY. ^s of the I. ^t in ceteri.

CAP. II.

1 Cum 3e togydre, be 3e^d gadrid, 3e folk
 2 not worthi to be louyd, byfore that
 comaundyng brenge forth as dust pass-
 yunge day; byfore that wrath of wode-
 nesse of the Lord cum, byfore that the
 day of his indignacioun come vpon 3ou.
 3 Alle mylde, or *pacient*, men of erthe,
 seeke 3e the Lord, whiche han wrouzt
 the dom of hym; seke 3e the iust, seeke
 3e the mylde, 3if eny maner 3e be hid in
 4 the day of woodnesse of the Lord. For
 Gaza shal be distruyed, and Aschalon in
 to desert; thei shuln caste out Azotus
 in mydday, and Ackaron shal be drawn
 5 out by the rote. Woo! 3e that dwellen
 the lital part of the se, a^{dd} folk of lost men.
 The word of the Lord vpon 3ou^e, Canaan,
 the lond of Fylysteyns, and Y shal dis-
 truye thee, so that an yndweller be not;
 6 and the lital part of the se shal be reste
 7 of sheeperdis, and fooldis of sheep. And
 it shal be a lital part of hym, that shal
 abide of the hous of Juda, there thei
 shuln be fed in the housis^f of Aschalon;
 at euyne thei shuln reste, for the Lord
 God of hem visitide hem, and shal turne
 8 away the caityftee of hem. Y herde the
 shenshippe of Moab, and blasfemyes of
 the sonys of Amon, whiche thei^{ff} dispis-
 iden my peple, and thei ben magnyfyed
 9 vpon the termes of hem. Therefore Y
 lyue, saith the Lord of oostis, God of
 Yrael, for Moab shal be as Sodom, and
 the sonys of Amon as Gomor; drienesse
 of thornes, and hepis of salt, and desert,
 til in to with out eende. The relikis of
 my peple shuln rauyshe hem, the resi-
 10 dues of my folc shuln welde hem. So-
 thely this thing shal come to hem for her
 pride, in whiche thei blasfemyden, and
 weren magnyfyed vpon the peple of the
 11 Lord of oostis. Orrible the Lord vpon
 hem, and he shal make feble alle goddis
 of erthe; and men of her place shuln

CAP. II.

Come 3e togidere, be gaderid, 3e folc
 not worthi to be loued, bifore that co-2
 maundyng brynge forth as dust passyng
 dai; bifore that wraththe of strong ven-
 iauunce of the Lord come on 3ou, bifor
 that the dai of his indignacioun come on
 3ou. Alle myelde^u men of erthe, seke 3e 3
 the Lord, whiche han wrouzt the doom of
 hym; seke 3e the iust, seke 3e the mylde,
 if ony maner 3e be hid in the dai of
 strong veniaunce of the Lord. For Gasa 4
 schal be distried, and Ascalon *shal be* in
 to desert; thei schulen caste out Azotus
 in myddai, and Accaron schal be drawun
 out bi the root. Wo to 3ou that dwellen 5
 in the lital part of the see, a folc of loste
 men. The word of the Lord on 3ou, Ca-
 naan, the lond of Filisteis, and Y schal
 distrie thee, so that a dwellere be not;
 and the lital part of the see schal be reste 6
 of scheeperdis, and foldis of scheep. And 7
 it schal be a lital part of hym, that schal
 be left of the hous of Juda, there thei
 schulen be fed in the housis of Ascalon;
 at euentid thei schulen reste, for the Lord
 God of hem schal visite hem, and schal 8
 turne awei the caitifte of hem. Y herde 8
 the schenschip of Moab, and blasfemyes^v
 of^w sones of Amon, whiche thei seiden
 schentfuli to my puple, and thei weren
 magnyfyed on the termes of hem. Therfor 9
 Y lyue, seith the Lord of oostis, God of
 Israel, for Moab schal be as Sodom, and
 the sones of Amon as Gomorre; drynesse
 of thornes, and hepis of salt, and desert, til
 in to withouten ende. The relifs of my
 puple schulen rauysche hem, the residues
 of my folc schulen welde hem. Sotheli 10
 this thing schal come to hem for her
 pride, for thei blasfemeden, and weren
 magnyfyed on the puple of the Lord of
 oostis. The Lord *shal be* orible on hem, 11
 and he schal make feble alle goddis^x of
 erthe; and men of her place schulen wor-

^d Om. AGH. ^{dd} o A. ^e Om. A. ^f hous A. ^{ff} Om. G sec. m.

^u myelde, ether *pacient c et ceteri*. ^v blasfemye F. ^w of the I. ^x goodis NRS sup. ras. U.

wirshipe hym, alle the ijlis of hethen
 12 men. Bot and 3ee, Ethiopiens, shuln be
 13 slayn bi my swerd. And he shal stretche
 forth his hond vpon the north, and shal
 leese Assur; and he shal putte the faire
 in to wildrenesse, and in to vnwayed, and
 14 as desert. And alle flockis^g, and beestis
 of folkis, shuln ligge in the mydil therof;
 and onacratulus, *that is, a brid with a
 long bill lijke a swan*, and the yrchoun
 shuln dwelle in the threshefoldis therof;
 voys of the syngynge in a wyndowe, and
 a crowe in the lyntill, *or ouer thresfold*,
 for Y shal make thynne the strengthe
 15 therof. This is the glorious citee dwell-
 ynge in trist, whiche saide in her herte,
 Y am, and ther is noon other more with
 outen me. Hou it is maad desert, a
 couche of beast? Eche man that shal passe
 bi it, shal hisse, *or scorne*, and shal moue
 his hond.

CAP. III.

1 Wo! thou cytee, terrere, *or stirere*, to
 2 wrathe, and bouzt azein culuer. It herde
 not the voice, and resceyuede not disci-
 plyne, *or chastising*; it tristede not in
 3 the Lord, it neizide not to hir God. The
 priucis therof in mydil therof as lyouns
 roringe; iugis therof wolues, in the euynd-
 4 tyde leften not in to morewe. The pro-
 phetis therof wode, vnfeithful men; the
 prestis therof defouliden holy thing, vn-
 5 iustly diden azeinus the lawe. The Lord
 iust in mydil therof, he shal not do
 wickidnesse; erly, erly he shal 3eue his
 dom in lizt, and it shal not be hid; for-
 sothe the wickid man wist not confu-
 6 sioun. Y loste folkis, and the corners of
 hem ben distruyed; Y made the wayes of
 hem desert, whijl ther is not that shal
 passe. The cytees of hem ben desolate,
 not dwellynge a man, nether eny dweller.
 7 Y sayde, Nethese thou shalt drede me,
 thou shalt resceyue disciptyne; and the

schipe hym, alle the ilis of hethene men.
 But and 3e, Ethiopiens, schulen be slayn 12
 bi my swerd. And he schal stretche forth 13
 his hond on the north, and schal leese
 Assur; and he schal putte the feir *citee
 Nynyue* in to wildirnesse, and into with
 out weie, and as desert. And flockis, and 14
 alle the beestis of folkis^y, schulen ligge in
 the myddil therof; and^z onacratulus*, and
 irchun schulen dwelle in threshfoldis ther-
 of; voys of the syngynge in wyndow^a,
 and crow^b in the lyntill, for Y schal make
 thinne the strengthe therof. This is 15
 the gloriouse citee dwellynge in trist,
 which seide in hir herte, Y am, and ther
 is noon other more withouten me. Hou
 is it maad vnto desert, a couche of beeste;
 ech man that schal passe bi it, schal hisse,
 and schal moue his hond.

* *onacratulus*
 is a brid with
 a long bile, lijke
 a swan. AGK
 NQU.

CAP. III.

Wo! thou citee, terrere to wraththe, 1
 and bouzt azen a culuer. It herde not 2
 the^d voys of the Lord, and resceyuede not
 techyng, *ether chastising*; it tristenyde^e
 not in the Lord, it neizide not to her God.
 Princes therof in myddil therof *weren* as 3
 liouns rorynge; iugis therof *weren* wolues,
 in the euentid thei leften not in to mo-
 rewe. Profetis therof *weren* woode, vn- 4
 feithful^f men; prestis therof defouliden
 hooli thing, thei diden vniustli azens the
 lawe. The Lord iust^g in the myddil 5
 therof, schal^h not do wickidnesse; erli, erli
 he schal 3yue his dom in lizt, and it schal
 not be hid; forsothe the wickid *puple*
 knew not confusioun. Y loste folkis, and 6
 the corneris of hem ben distried; Y made
 the weies of hem desert, while there is
 not that schal passe. The citees of hem
 ben desolat, for a man is not left, nether
 ony dwellere. Y seide, Nethesles thou 7
 schalt drede me, thou schalt resceyue

^g folkis A.

^y flockis I. ^z Om. EPY. ^a the wyndow C. ^b a crow U. ^d Om. CEFHGKMNPRQSUX *pr. m.* ^e tristede I.
^f and vnfeithful U *sec. m.* ^g is iust U *sec. m.* ^h and schal U *sec. m.*

dwellynge therof shal not perishe, for alle thingus in whiche Y visitide it; nethese ful erly thei rysyng han corrupid alle her thouztis. Wherfore abyde thou me, saith the Lord, in the day of my rysyng azein in to comyng. For my dome is, that Y gadre folkis, and gadre rewmes; and Y shal shede out vpon hem myn indignacioun, and al the wrath of my wodenesse; forsothe in fjr of my feruour al erthe shal be deuoured. ⁹For thanne Y shal zelde to my peplis a chosen tunge, that alle in cleepen in name of the Lord, and serue to hym in oo ¹⁰shuldre. Ouer the flodis of Ethiopie, fro thennis my bisecheris, the sonys of my scaterid men, shuln bryng a zift to ¹¹me. In that day thou shalt not be confoundide vpon alle thi fyndyngis, in whiche thou trespassidist in me; for thanne Y shal take away fro the mydil of thee the grete spekers of thi pride, and thou shalt namore putte to, for to ¹²be enhaunsid in myn holy hill. And Y shal leue in mydil of thee a pore peple, and nedý; and thei shuln hope in name ¹³of the Lord. The relíkis of Yrael shuln not do wickidnesse, nether shuln speke leesyng, and a gyleful tunge shal not be funden in hem; for thei shuln be fed, and shuln reste, and there shal not be ¹⁴that shal fere. These thingus saith the Lord ^h, Douzter of Syon, herie thou, syng thou, Yrael; glade thou, and ful-out ioie in al thi herte, thou douzter of ¹⁵Jerusalem. The Lord hath taken away thi dom, he hath turned away thin enemyes; kyng of Yrael lord ⁱ in the mydil of thee, thou shalt namore dreede yuel. ¹⁶In that day it shal be said, Jerusalem, nyl thou dreede; Syon, be not thin hondis ¹⁷vnknyt. The Lord thi God stronge in mydil of thee, he shal saauē ^j; he shal enioyē ^{ij} vpon thee in gladnesse, he shal be stille in thi louyng, he shal ful enioyē ^k

techyng; and the dwellyng place therof schal not perishe, for alle thingis in whiche Y visitide it; nethese ful eerli thei rysyng han corrupt alle her thouztis. Wherfor abide thou me, seith the Lord, ⁸in the dai of my rysyng azein in to comyng. For my doom is, that Y gadere folkis, and Y schal gadere rewmes; and Y schal schede out on hem myn indignacioun, and alⁱ wrathtie of my strong veniaunce; for in fier of my feruour al erthe schal be deuourid. For thanne Y schal ⁹zelde to puplis a chosun lippe, that alle clepe inwardli in the name of the Lord, and serue to hym with o schuldre. Ouer ¹⁰the floodis of Ethiopie, fro thens my bisecheris, the sones of my scaterid men^k, schulen bryng zifte to me. In that ¹¹day thou schalt not be confoundid on alle thi fyndyngis, in whiche thou trespassidist azein me; for thanne Y schal take awei fro the myddil of thee grete spekeris of thi pride, and thou schalt no more put to, for to be enhaunsid in myn hooli hil. And Y schal leue in the myddil of thee ¹²a pore puple and nedi; and thei schulen hope in the name of the Lord. The relifs ¹³of Israel schulen not do wickidnesse, nether schulen speke leesyng, and a gyleful tunge schal not be foundun in the mouth of hem; for thei schulen be fed, and schulen reste, and ther schal not be that schal make aferd. These thingis seith the Lord, ¹⁴Douzter of Sion, herie thou hertli^l, syng thou, Israel; be thou glad, and make thou ioie withoutforth in al thin herte, thou douzter of Jerusalem. The Lord hath ¹⁵take a wei thi dom, hath turned a wey thin enemyes; the kyng of Israel the Lord ^{is} in^m myddil of thee, thou schalt no more dreede yuel. In that dai it schal be seid, ¹⁶Jerusalemⁿ, nyle thou dreede; Sion, thin hondis be not clumsid^o. Thi Lord God ^{is} ¹⁷stronge in the myddil of thee, he schal saue; he schal make ioie on thee in glad-

^h Lord God A. ⁱ lord, lord K. ^j saauē thee G sec. m. ^{ij} ioie G sec. m. ^k out ioie AH.

^l al the r. ^k of men A pr. m. C sec. m. EFGHIKMNQRSUX pr. m. ^l Om. I. ^m in the IK. ⁿ in Jerusalem E. to Jerusalem U sec. m. ^o clumsid CFGHIKMNQRSUX. a cumbled EP.

18 vpon thee in heryng. Y shal gadre the
foolis that wenten away fro thi lawe, for
thei weren of thee, that thou haue na-
19 more shenshipe vpon hem. Loo! Y shal
slea alle men that tourmentiden thee in
that tyme, and Y shal saauē the halt-
ynge, and Y shal gedre hir that was cast
out; and Y shal putte hem in to heryng,
and in to name in eche lond of confu-
sioun of hem, in that tyme in whiche Y
20 shal leede 3ou to, and in the tyme in
whiche Y shal gadre 3ou. Forsothe Y
shal 3eue 3ou in to name, and in to heryng
to alle peplis of erthe, whanne Y shal
conuerte 3our caitifte byfore 3our eezen,
saith the Lord.

*Here endith the book of Sophonye,
prophete, and bigynneth the book of
Aggey, the prophete*¹.

nesse, he schal be stille in thi louyng, he
schal make ioie withoutforth on thee in
heriyng. Y schal gadere the foolis^p, *ether* 18
veyn men, that wenten awei fro the lawe,
for thei weren of thee, that thou haue no
more schenschipe on hem. Lo! Y schal 19
sle alle men that turmentiden thee in that
tyme, and Y schal saue him that haltith,
and Y schal gadere hir that was cast out;
and Y schal putte hem in to heryng, and
in to name in ech lond of confusioun of
hem, in that tyme in which Y schal
brynge 3ou, and in the tyme in which Y 20
schal gadre 3ou. For Y schal 3yue 3ou in
to name, and in to heryng to alle puplis
of erthe, whanne Y schal conuerte 3oure
caitifte bifore 3oure izen, seith the Lord.

*Here endith Sophonye, and here bi-
gynneth Aggei*^q.

¹ No final rubric in AGH.

^p triflers i. ^q From CFGHIMQRSU. *Here eendeth the booc of Sophonye; se now the booc of Aggei, the
profete. k. Here endith the book of Sophonye, and bigynneth the book of Aggey. nx. No final rubric in
AEPY.*

H A G G A I.

The booke of Aggey^a.

CAP. I.

1 IN the secounde 3eer of Darius, kyng
of Persis, in the sixte moneth, in oo day
of the moneth, the word of the Lord is
maad in the hond of Aggey, prophete, to
Zorobabel, sone of Salatiel, duyke of Juda,
and to Jhesu, 'the greet prest, sone of Jo-
2 sedech^b, sayinge, These thingus saith the
Lord of oostis, sayinge, This peple saith,
3 It cummeth not the tyme of the hous of
the Lord to be beeldid. And the word
of the Lord is maad in the hond of Ag-
4 gey, prophete, sayinge, Wher it is tyme
to 3ou, that 3e dwelle in housis^c couplid
5 with tymbre, and this hous desert? And
now these thingus saith the Lord God of
oostis, Putte 3e^d 3our hertis vpon 3our
6 wayes. 3e han sown myche, and brouzten
in lital; 3e han eten, and 3e ben not ful-
fillid; 3e han drunke, and 3e ben not ful
of drinke; 3e hilliden 3ou, and 3e ben not
maad hote; and he that gadrid hijris,
sente hem in to a sac, *or bagge*, hoolid,
7 *or broken*. These thingus saith the Lord
of oostis, Putte 3e 3our hertis vpon 3our
8 wayes. Stye 3e vp in to the mounteyn,
bere 3e treese, and bielde 3e an hous;
and it schal be acceptable to me, and Y
9 schal be glorifiede, saith the Lord. 3e
bihelden to more, and loo! it made^e
lesse; and 3e brouzten in to hous, and

Here bigynneth Aggey^a.

CAP. I.

IN the secounde 3eer of Darius, kyng of
Persis, in the sixte monethe, in the firste
dai of the monethe, the word of the Lord
was maad in the hond of Aggey, profete,
to Sorobabel, sone of Salatiel, duyke of
Juda, and to Jhesu, the greet preest, sone
of Josedech, and seide, The Lord of oostis²
seith these thingis, and spekith, This pu-
ple seith, It cometh not the tyme of the
hous of the Lord to be bildid. And the³
word of the Lord was maad in the^b hond
of Aggei, profete^c, and seide, Whether^d it⁴
is tyme to 3ou, that 3e dwelle in housis
couplid with tymbir, and this hous *be for-*
sakun^e? And now the Lord of oostis seith⁵
these thingis, Putte 3e 3oure hertis on
3oure weies. 3e han sowe myche, and⁶
brouzte in lital; 3e han etun, and ben^f not
fillid; 3e han drunke, and 3e ben not ful
of drynk; 3e hiliden 3ou, and 3e ben not
maad hoote; and he that gaderide hiris,
sente tho in to a sak holid, *ether brokun*.
The Lord of oostis seith these thingis,⁷
Putte 3e 3oure hertis on 3oure weies. Stie⁸
3e vp in to the munteyn, bere 3e trees,
and bilde 3e an hous; and it schal be
acceptable to me, and Y schal be glorified,
seith the Lord. 3e bihelden to more, and⁹
loo! it is maad lesse; and 3e brouzten in
to the hous, and Y blew it out. For what

^a Here begynneth the booke of Aggey, prophete. A. No initial rubric in GH. ^b the sone of Josedech, the greet preest AGHK *pr. m.* ^c the hous K. ^d Om. A. ^e is maad G *sec. m.*

^a Here biginnyth the booke of Aggei, profete. E. Here biginnith Aggei, profete. PY. No initial rubric in the other Mss. ^b Om. HINRUX *pr. m.* ^c the prophete I. ^d Wher ceteri. ^e desert, ether forsakun CEF GHIKMNPRUXY. desert, ether desolacioun S. ^f 3e ben ceteri.

Y blewe it out. For what cause, saith the Lord of oostis? for myn hous is desert^f, and 3e hasten eche man in to his
 10 hous. For this thing heuens ben forbeden, that thei schulden not 3eue dew; and the erthe is forbeden, that it schulde
 11 not 3eue his buriownyng. And Y clepide drynesse vpon erthe, and vpon mounteyns, and vpon whete, and vpon wyn,
 and vpon oyle, and what euer thingus the erthe bringeth forth; and vpon men, and vpon beestis, and vpon
 12 al labour of hondis. And Zorobabel, sone of Salatiel, herde, and Jhesus, the grete prest, sone of Josedech^{ff}, and alle relikis of the peple, the voys of her God, and the wordis of Aggey, prophete, as the Lord God of hem sente hym to hem; and al the peple dredde of the face
 13 of the Lord. And Aggey saide, a messangere of the Lord, of messangers of the Lord to the peple, sayinge, Y am
 14 with 3ou, saith the Lord. And the Lord reyside the spirit of Zorobabel, sone of Salatiel, duyck of Juda, and the spirit of Jhesu, the grete prest, sone of Josedech^g, and the spirit of the relikis of alle peple; and thei entriden, and maden werk in the hous of the Lord of hoostis, her God,
 1 in the twentithe day and fourthe of the moneth, in the sixte moneth, in the secounde 3eer of Darius, kyng.

CAP. II.

2 In the seuenthe moneth, in the twentithe and firste of the moneth, the word of the Lord is maad in the hond of Aggey, prophete, sayinge, Speke thou to Zorobabel, sone of Salatiel, duyck of Juda, and to Jhesu, the greet preest, sone of Josedech^{gg}, and to other of the peple, sayinge, Who in 3ou is left, that saw³ this hous in his first glorie? and what seen 3e this now? wher it is not thus, as it be
 5 not in 3our eezen? And now, Zorobabel,

cause, seith the Lord of oostis? for myn hous is desert^g, and 3e hasten ech man in to his hous. For this thing heuens ben
 10 forbedun^h, that thei schulden not 3yue dew on 3ou; and the erthe is forbodun, that it schulde not 3yue his buriownyng. And Y clepide drynesse on erthe, and on
 11 mounteyns, and on wheete, and on wyn, and on oile, and what euer thingis the erthe bryngith forth; and on men, and on beestis, and on al labour of hondis. And
 12 Sorobabel, the sone of Salatiel, and Jhesus, the greet preest, the sone of Josedech, and alle relifs of the puple, herden the vois of her God, and the wordis of Aggei, the profete, as the Lord God of hem sente him to hem; and al the puple dredde of the face of the Lord. And Aggei, a messenger of
 13 the Lord, of the messengeris of the Lord, seide to the puple, and spak, Y am with 3ou, seith the Lord. And the Lord reyside^l
 14 the spirit of Sorobabel, the sone of Salatiel, duyck of Juda, and the spirit of Jhesu, the greet preest, the sone of Josedech, and the spirit of the relifs of al puple; and thei entriden, and maden werk in the hous of the Lord of oostis, her^k God.

CAP. II.

In the foure and twentithe dai of the
 1 monethe, in the sixte monethe, in the secunde 3eer of kyng Darius. In the se-
 2 uenthe monethe, in the oon and twentith dai of the monethe, the word of the Lord was maad in the hond of Aggei, the profete, and seide, Speke thou to Sorobabel,
 3 the sone of Salatiel, the duyck of Juda, and to Jhesu, the gret preest, the sone of Josedech, and to othere^l of the puple, and seie thou, Who in 3ou is left, that sai^m
 4 this hous in his firste glorie? and what seen 3e this now? whether it is not thus, as if it be not bifore 3oure izen? And
 5 now, Sorobabel, be thou counfortid, seith the Lord, and Jhesu, greetⁿ preest, sone^o

^f desert, or *forleft GK pr. m.* ^{ff} the sone of Josedech, the greet preest *AG.* ^g sone of Josedech, the greet preest *AGHK pr. m.* ^{gg} sone of Josedech, the greet preest *AGHK pr. m.*

^g desert, or *forleft CEFGHKMNPRUXY.* desert, other left *s.* ^h forbendid *I.* ⁱ seisede *EY.* ^k of her *KRU.* ^l othere men *v sec. m.* ^m sau³ *I sæpius.* ⁿ the grete *FI.* ^o the sone *I.*

be thou coumfortid, saith the Lord, and Jhesu, 'greet preest, sone of Josedech^h, be thou coumfortid, and al peple of the lond, be thou coumfortid, saith the Lord of oostis; and do 3e, for Y am with 3ou, 6 saith the Lord of oostis. The word that Y couenauntide with 3ou, whanne 3e wenten out of the lond of Egypt, and my Spirit schal be in the mydil of 3ou, 7 Nyl 3e dreede, for these thingus saith the Lord of oostis, 3it oo lytil thing, or tyme, is, and Y shal moue heuen, and 8 erthe, and the se, and dryenesse; and Y shal moue alle folkis, and the desirid to alle folkis shal cume; and Y shal fulfille this hous with glorie, saith the Lord of 9 oostis. Myn is syluer and myn is gold, 10 seith the Lord of oostis. The glorie of this laste hous schal be greet, more than of the firste, seith the Lord of oostis. And in this place I schal 3yue pees, 11 seith the Lord of oostis. In the foure and twentithe of the nynthe moneth, in the secunde 3eer of Darius, kyng, the word of the Lord is maad to Aggey, 12 prophete, seiynge, These thingus saith the Lord God of oostis, Axe prestis the 13 lawe, saynge, 3if a man shal take halewid fleshe in the heme of his clothinge, and shal touche of the heeznesse therof brede, or potage, or wyne, and oyle, or eche mete, wher it shal be halewid? Sotheli prestis answerynge sayden, Nay. 14 And Aggey saide, 3if a man defoulid in soule shal touche of alle these, wher it shal be defoulid? And prestis answerden, 15 and saiden, It shal be defoulid. And Aggey answerde, and saide, So this peple, and so this folk byfore my face, saith the Lord, and so al werc of her hondis; and alle thingus that thei shuln offre there, 16 shuln be defoulid. And now putte 3e 3our hertis, fro this day and aboue, byfore that a stoon vpon a stoon was putt 17 in the temple of the Lord, whenne 3e wenten to an hep of twenty bushellis,

of Josedech, be thou coumfortid, and al the puple of the lond, be thou coumfortid, seith the Lord of oostis; and do 3e, for Y am with 3ou, seith the Lord of oostis. The word that Y couenauntide with 3ou, 6 whanne 3e wenten out of the lond of Egypt, and my Spirit schal be in the mydil^p of 3ou. Nyle 3e drede, for the Lord 7 of oostis seith these thingis, 3it oo litil thing is, and Y schal moue heuene, and erthe, and see, and drie lond; and Y schal 8 moue alle folkis, and the desirid to alle folkis schal come; and Y schal fille this hous with glorie, seith the Lord of oostis. Myn is siluer, and myn is gold, seith the 9 Lord of oostes. The glorie of this laste 10 hous schal be greet, more than the^q firste, seith the Lord of oostis. And in this place Y schal 3yue pees, seith the Lord of oostis. In the foure and twentithe *dai* of 11 the nynthe monethe, in the secunde 3eer of kyng Daryus, the word of the Lord was maad to Aggei, the profete, and seide, The Lord God of oostis seith these thingis, 12 Axe thou prestis the lawe*, and seie thou, If a man takith halewyd fleisch in 13 the hein of his clothing, and touchith of the hiznesse therof breed, ether potage, ether wyn, ether oile, ether ony mete, whether it schal be halewid? Sotheli prestis answeriden, and seiden, Nai. And 14 Aggei seide, If a man defoulid in soule touchith of alle these thingis, whether it schal be defoulid? And prestis answeriden, and seiden, It schal be defoulid. And 15 Aggei answeride, and seide, So *is* this puple, and so *is* this folc bifor my face, seith the Lord, and so *is* al werk^r of her hondis; and alle thingis whiche thei offren there, schulen be defoulid. And nowe 16 putte 3e 3oure hertis, fro this dai and aboue, bifor that a stoon on a stoon was put in temple^s of the Lord, whanne 3e 17 wenten to an heap of twenti buischels, and there weren maad ten; 3e entriden to the pressour, that 3e schulden presse out

* *Axe thou prestis the lawe;* for bi [her κ] office thei ben holden to kunne it. *Live here.* κ υ γ. It perteineth to prestis, to kunne the lawe of the Lord, and for to answer to [an κ υ] axing of the lawe. If a man is a preste, kunne he the lawe of the Lord; if he kan not the lawe of the Lord, he preueth himself to be no prest of the Lord. *Jerom and the Glose here.* κ ρ υ γ.

^h sone of Josedech, the greet preest AG. sone of Josedech, greet preest HK pr. m.

^p myddis I. ^q of the CEF GHIKMN PQRSUX. ^r the werk IK. ^s the temple IK.

and there weren maad ten; 3e entriden to the pressour, that 3e shulden presse out fifty galouns, and ther weren maad
 18 twenti. Y smote 3ou with brennynge wynd, and mildew, and hayl, and alle the werkis of 3our hondis; and ther was not in 3ou that turnede a3ein to me, saith
 19 the Lord. Putte 3e 3our hertis of this day, and in to cummynge, fro the fourthe^l and twentithe of the ninthe moneth, fro the day in whiche fundamentis ben casten of the temple of the Lord, putte
 20 3e vppon 3our herte. Wher now seed is^k in buriownyng? and 3it the vyne 3erd, and fijge tree, and powme garnet, and the tree of olyue florishide^l not. Of this
 21 day Y shal blesse. And the word of the Lord is maad the secounde tyme to Aggey, in the foure and twentithe of the
 22 moneth, saiynge, Speke thou to Zorobabel, duyck of Juda, sayinge, Y shal moue heuen and erthe to gydre, and Y
 23 shal destruye the sete of rewmys, and Y shal breke the strengthe of the rewme of heithen men, and Y shal destruye the
 24 four horsid cart, and the styer therof; and the horsis shuln go doun, and the styers of hem, a man in swerd of his brother. In that day, saith the Lord of oostis, thou Zorobabel, sone of Salatiel, my seruaunt, Y shal take to thee, saith the Lord; and Y shal putte thee as a sygnet, for Y cheese thee, saith the Lord of hoostis.

Here endith the booc of Aggey, the prophete, and bigynneth the booc of Zacharie, sone of Barachie^m.

fifti galouns, and there weren maad twenti. Y smoot 3ou with brennynge wynd; and
 18 with myldew, and hail, alle the werkis of 3oure hondis; and ther was noon in 3ou that turnede a3en to me, seith the Lord. Putte 3e 3oure hertis fro this dai, and in
 19 to comynge, fro the foure and twentithe dai of the nynthe monethe, fro the dai in whiche fundamentis of the temple of the Lord ben castun, putte 3e on 3oure herte. Whether now seed is in buriownyng?
 20 and 3it vine3erd, and fige tre, and pom-garnade, and the tre of olyue flouride not. Fro this dai Y schal blesse. And the
 21 word of the Lord was maad the secounde tyme to Aggei, in the foure and twentithe dai of the monethe, and seide, Spek thou
 22 to Sorobabel, duik of Juda, and seie thou, Y shal moue heuene and erthe togidere, and Y schal distrie the seet of rewines,
 23 and Y schal al to-breke the strengthe of rewme of hethene men, and^t schal distrie a foure horsid carte, and the stiere therof; and horsis schulen go doun, and stieris of hem, a man bi swerd of his brother. In
 24 that dai, seith the Lord of oostis, thou Sorobabel, sone of Salatiel, my seruaunt, Y schal take thee, seith the Lord; and Y schal putte thee as a signet, for Y chees thee, seith the Lord of oostis.

Here endith Aggei, and here bigynneth Sacarieⁿ.

^l foure A. ^k Om. A. ^l flouride A. ^m No final rubric in AGH.

^t and I IK. ⁿ From CFGHIMQRSU. *Here eendeth the booc of Aggei; se now the booc of Zacharie, the profete. K. Here endith the booc of Aggey, and bygynneth the booc of Sacharie, the prophete. N. Here endith the booc of Aggey, the profete, and here bigynneth the booc of Sacarie, the profete. X. No final rubric in AEPY.*

Z E C H A R I A H.

The book of Zacharias^a.

CAP. I.

1 IN the eijte moneth, in the secounde
2 3eer of Darius, the word of the Lord is
3 maad to Zacharie^b, sone of Barachie, sone
4 of Addo, prophete^c, seyinge, The Lord is
5 wroth vpon 3our fadris with wrathe.
6 And thou shalt saye to hem, These
7 thingis saith the Lord of oostis. Be 3e
8 conuertid to me, saith the Lord of oostis,
9 and Y shal be conuertid to 3ou, saith
10 the Lord of oostis. Be 3e not as 3our
11 fadris, to whom former prophetis crieden,
12 sayinge, These thingus saith the Lord of
13 oostis, Be 3e conuertid of 3our yuel
14 wayes, and 3oure warst thou3tes; and
15 thei herden not, nether token entente^d
16 to me, saith the Lord of oostis. Where
17 ben 3our faders and prophetis? where
18 thei shuln lyue into with outen eende?
19 Nethese my wordis and my lawful
20 thingis, whiche Y comaundide to my ser-
21 uauntis prophetis, where thei tau3ten not
22 3oure fadris? And thei weren to gydre
23 turned, and saiden, As the Lord of oostis
24 thou3te for to do to vs vp oure wayes,
25 and vp oure fyndyngis he dide to vs.
26 In the foure and twentithe day of the
27 elleuenthe moneth Sabath, in the se-
28 counde 3eer of Darius, the word of the
29 Lord is maad to Sacharie, sone of Bara-
30 chie, sone of Addo, prophete, sayinge,
31 Y saw3 bi ni3t, and loo! a man styngie

Here bigynneth Sacarie, the prophete^a.

CAP. I.

IN the eijthe monethe, in the secounde
1 3eer of Darius, the word of the Lord was
2 maad to Sacarie, the sone of Barachie, the
3 sone of Addo, profete, and seide, The Lord
4 is wrooth on 3oure fadris with wrathful-
5 nesse. And thou schalt seie to hem, The
6 Lord of oostis seith these thingis. Be 3e
7 conuertid to me, seith the Lord of oostis,
8 and Y schal be conuertid to 3ou, seith the
9 Lord of oostis. Be 3e not as 3oure fadris,
10 to whiche the formere profetis crieden,
11 seiynge, The Lord of oostis seith these
12 thingis, Be 3e conuertid fro 3oure yuel
13 weies, and 3oure worste thou3tis; and
14 thei herden not, nether token tent to me,
15 seith the Lord of oostis. Where ben 3oure
16 fadris and profetis? whether^b thei schul-
17 len lyue with outen ende? Netheles my
18 wordis and my lawful thingis, whiche Y
19 comaundide to my seruauantis profetis, whe-
20 ther thei tau3ten^c not 3oure fadris? And
21 thei weren conuertid, and seiden, As the
22 Lord of oostys thou3te for to do to vs bi
23 oure weies, and bi oure fyndyngis he dide
24 to vs. In the foure and twentithe dai of
25 the enleuenthe monethe Sabath*, in the
26 secounde 3eer of Darius, the word of the
27 Lord was maad to Sacarie, sone of Bara-
28 chie, sone of Addo, profete, and seide, Y
29 sai3 bi ni3t, and loo! a man styngie on a
30 reed hors; and he stood bitwixe places

^a Here bigynne[th] the boke of Zacharye, prophete. A. No initial rubric in GH. ^b Zacharie, prophete
K sec. m. ^c Om. K sec. m. ^d tente AGH.

^a Here biginnith the book of Zacharie, profete. EPY. No initial rubric in the other Mss. ^b where
celeri. ^c cau3ten A.

* In Ebreu it
is Sebeth, and
it answerith to
Januarie. AEI
KHPUY.

vp^c a rede hors; and he stode bitwixe the places where myrtis wexen, that weren in the deepe, and after hym horsis dyurse, rede, and white. And Y saide, My lord, what ben these? And an angel of the Lord saide to me, that spac in me, Y shal shewe to thee what these ben. And the man that stode bitwixe places wher myrtis wexen, answerde, and saide, These ben, whom the Lord sente, that thei walke thorow erthe. And thei answerden to the aungel of the Lord, that stode bitwixe places wher myrtis wexen, and saiden, We han walkid thorou erthe, and loo! al erthe is enhabitid, and restith. And the aungel of the Lord answerde, and saide, Lord of oostis, hou longe shalt thou not haue mercy of Jerusalem, and of the citees of Juda, to whiche thou art wroth? This is now the seuentithe 3eer. And the Lord answerde to the aungel, that spac in me, good wordis, coumfortyng. And the aungel that spac in me, saide to me, Crie thou, sayinge, These thingus saith the Lord of oostis, Y louede Jerusalem and Syon in grete feruour; and in grete wroth Y shal be wroth vpon riche folkis; for Y was wrothe a litil, forsothe thei holpen in to yuel. Therefore these thingis saith the Lord, Y shal turne a3ein to Jerusalem in mereyes. My hous shal be byldid in it, saith the Lord of oostis; and an hangyng lyne, or *mesure*, shal be streijt out vpon Jerusalem. 3it crie thou, sayinge, These thingus saith the Lord of oostis, 3it my cytees shuln flete with goodis, and 3it the Lord shal coumforte Syon, and 3it he shal chese Jerusalem. And Y reyside myn ee3en, and saw3, and loo! foure hornes. And Y saide to the aungel that spac in me, What ben these? And he saide to me, These ben hornes, that wyndewiden Juda, and Israel, and Jerusalem. And the Lord shewide to me foure smythis. And Y saide, What

where mirtis wexen, that weren in the depthe, and aftir hym weren horsis reede, dyurse, and white. And Y seide, My lord, who ben these? And an aungel of the Lord seide to me, that spac in me, Y schal schewe to thee what these ben. And the man that stood bitwix places where mirtis wexen, answeride, and seide, These it ben, whiche the Lord sente, that thei walke thorou3 erthe. And thei answeriden to the aungel of the Lord, that stood bitwixe places where mirtis wexen, and seiden, We han walkid thorou3 erthe, and lo! al erthe is enhabitid, and restith. And the aungel of the Lord answeride, and seide, Lord of oostis, hou long schalt thou not haue merci on Jerusalem, and citees of Juda, to whiche thou art wroth? This now is the seuentithe 3eer. And the Lord answeride to the aungel, that spac in me, goode wordis, and wordis of coumfort. And the aungel that spac in me, seide to me, Crie thou, seiynge, The Lord of oostis seith these thingis, Y louyde Jerusalem and Sion in greet feruour; and in greet wraththe Y schal be wroth on riche folkis; for Y was wroth a litil, forsothe thei helpiden in to yuel. Therfor the Lord seith these thingis, Y schal turne a3en to Jerusalem in mercies. Myn^e hous schal be bildid in it, seith the Lord of oostis; and a plomet schal be streijt out on Jerusalem. 3it crie thou, seiynge, The Lord of oostis seith these thingis, 3it my citees schulen flete with goodis, and 3it the Lord schal coumforte Sion, and 3it he schal chese Jerusalem. And Y reyside myn i3en, and Y sai3, and lo! foure hornes. And Y seide to the aungel that spac in me, What ben these? And he seide to me, These ben hornes, that wyndewiden^d Juda, and Israel, and Jerusalem. And the Lord schewide to me foure smythis. And Y seide, What comen these for to do? Which^e spac, seiynge, These ben^f the hornes, that wyndewiden^g Juda bi alle

^c vpon AGH.^b and on I. ^c And myn v *sec. m.*^d wynewden I. wyndowen K.^e The whiche I.^f Om. EY,^g winweden E. wynewden I.

cummen these for to do? Whiche saith, sayinge, These ben the hornes, that wyndewiden Juda by alle men, and no man of hem reise his hed; and these camen for to fere hem, that thei caste doun hornes of heithen men, whiche reysiden horn vpon the lond of Juda, for to scater it.

CAP. II.

1 And Y reise myn eezen, and saw³, and loo! a man, and loo! in his hond a
2 litil coorde of meters. And Y saide, Whider gost thou? And he saide to me, That Y mete Jerusalem, and Judee; hou myche is the breede therof, and hou
3 myche the lengthe therof. And loo! the angel that spac in me, wente out, and another angel wente out into meetynge of
4 hym, and saide to hym, Renne thou, spek to this chijld, saiynge, With outen wall Jerusalem shal be enabitid, for multitude of men and beestis in the mydil
5 therof. And Y shal be to it, saith the Lord, a wall of fijr in cumpas; and Y shal be in glorie in the mydil therof.
6 O! O! O! flee ze of the lond of the north, saith the Lord, for in foure wyndis of heuen Y scatride zou, saith the Lord.
7 Thou Syon, flee, that dwellist anentus
8 the douzter of Babyloyne. For these thingus saith the Lord of oostis, After glorie he sente me to heithen men, whiche robbiden zou; forsothe he that shal touche
9 zou, shal touche the appil of myn eeze.
10 For lo! Y reyse my hond vpon hem, and thei shuln be pray to these that seruyden to hem; and ze shuln knowe, for the
11 Lord of oostis sente me. Douzter of Syou, herie thou, and glade; for loo! Y come, and shal dwelle in the mydil of
12 thee, saith the Lord. And manye folkis shulu be applied to the Lord in that day, and thei shuln be to me in to a peple, and Y shal dwelle in the mydil of thee; and thou shalt wite, for the Lord of
12 oostis sente me to thee. And the Lord

men, and no man of hem reise his heed; and these camen for to make hem aferd, that thei caste doun the hornes of hethene men, which reysiden horn^b on the lond of Juda, for to scater it.

CAP. II.

And Y reise myn i³zen, and si³, and loo! a man, and loo! in his hoond a litil coorde of meteris. And Y seide, Whidir² goist thou? And he seide to me, That Y mete Jerusalem, and Judee; hou myche is the breede therof, and hou myche is the lengthe therof. And loo! the aungel that³ spac in me, wente out, and another aungel wente out in to the metyng of hym, and seide to hym, Renne thou, speke to⁴ this child, and seie thou, Jerusalem shal be enhabitid with out wal, for the multitude of men and ofⁱ beestis in the mydil therof. And Y schal be to it, seith⁵ the Lord, a wal of fier in cumpas; and Y schal be in glorie in inyddil therof. A! A! A! fle ze fro the lond of the north,⁶ seith the Lord, for in foure wyndis of heuene Y scateride you, seith the Lord. A! thou Sion, fle, that dwellist at the⁷ douzter of Babiloyne. For the Lord of⁸ oostis seith these thingis, After glorie he sente me to hethene men, whiche robbiden zou; for he that schal touche zou, schal touche the apple of myn i³ze. For loo! Y⁹ reise^k myn hond on hem, and thei schulen be preyes to these that seruyden hem; and ze schulen knowe, that the Lord of oostis sente me. Douzter of Sion, herie thou,¹⁰ and be glad; for loo! Y come, and Y schal dwelle in myddil of thee, seith the Lord. And many folkis schulen be applied to the¹¹ Lord in that dai, and thei schulen be to me in to puple^l, and Y schal dwelle in^m myddil of thee; and thou schalt wite, that the Lord of oostis sente me to thee. And¹² the Lord schal weldé Juda in to his part,

^b hornes c *pr. m.* ΕΦΗΜΡΥ. the horn i. hornen v. ^m in the i.

ⁱ Om. i.

^k reise i.

^l a puple A *sec. m.* i.

shal welde Juda in to his part, in the lound halewid, and shal chese 3it Jerusalem. Be eche flesh stille fro the^d face of the Lord, for he roose of his holy dwell-ynge place.

CAP. III.

1 And the Lord shewide to me the grete prest Jhesu, stondynge byfore the aungel of the Lord; and Sathan stode on his ri3t half, that he were aduersarie to hym.
 2 And the Lord saide to Sathan, The Lord blame in thee, Sathan, and the Lord blame in thee, that ches Jerusalem. Wher this is not a dead brond rauyshid of the
 3 fjr? And Jhesus was clothid with filthi clothis, and stode byfore the face
 4 of the aungel. Whiche answerde, and saith to hym that stode bifore hym, say-inge, Do 3e away filthi clothis fro hym. And he saide to hym, Loo! Y haue don away fro thee thi wickidnesse, and Y haue clothid thee with chaungynge
 5 clothis. And he saide, Putte 3e a cleene cappe, *or mytre*, vpon his heued. And thei puttiden a cleene cappe, *or mytre*, vpon his heed, and clothiden hym with clothis. And the aungel of the Lord
 6 stode, and the aungel of the Lord wit-
 7 nesside Jhesu, sayinge, These thingis saith the Lord of oostis, 3if thou shalt go in my wayes, and shalt keepe my keepynge, and thou shalt deme my hous, and shalt keepe my porchis; and Y shal 3ene to thee men walkynge, of these
 8 that now stonden here ni3. Heere thou, Jhesu, grete prest, thou and thi freendis that dwellen byfore thee, for thei ben men signyfynge thing^e to cummyng. Loo! sothely Y shal bringe my seruaunt
 9 spryngynge vp. For loo! the stoon whom Y 3af^f byfore Jhesu, vpon oo stoon ben seuen eezen; and loo! Y shal graue the grauynge therof, saith the Lord of oostis, and Y shal do away the

in the lound halewid, and schal cheese 3it Jerusalem. Ech fleisch be stil fro the^d face of the Lord, for he roos of his hooli dwelling place.

CAP. III.

And the Lord schewide to me the greet¹ prest Jhesu, stondynge bifore the aungel of the Lord; and Sathan stood on his ri3t half, that he schulde be aduersarie to hym. And the Lord seide to Sathan, The
 2 Lord blame in thee, Sathan, and the Lord that chees Jerusalem, blame in thee. Whether this is not a deed broond rauyschid fro the fier? And Jhesus was clothid with
 3 foule clothis, and stood bifore the face of the aungel. Which answerde, and seide
 4 to hem that stoden bifore hym, and he seide, Do 3e awei foule clothis fro him. And he seide to hym, Lo! Y haue don awei fro thee thi wickidnesse, and Y haue clothid thee with chaungynge clothis. And he seide, Putte 3e a clene mytreⁿ on
 5 his heed. And thei puttiden a cleene mytre^o on his heed, and clothide him with clothis^p. And the aungel of the Lord stood, and the aungel of the Lord wit-
 6 nesside to Jhesu, and seide, The Lord of
 7 oostis seith these thingis, If thou schalt go in my weies, and schalt keepe my kep-ynge, also and thou schalt deme myn hous, and schalt keepe my porchis; and Y schal 3yue to thee goeris, of these that now here stonden ni3. Here thou, Jhesu, greet⁸
 8 preest, thou and thi freendis that dwellen bifore thee, for thei ben men signefynge thing to comyng. Lo! sothely Y schal bryngne my seruaunt spryngynge up, *ether Crist borun*. For lo! the stoon which⁹
 9 Y 3af bifore Jhesu, on o stoon ben seuen eezen; and lo! Y schal graue the grauynge therof, seith the Lord of oostis, and Y schal do awei the wickidnesse of that lound in o dai. In that dai, seith the Lord¹⁰

^d Om. *A*. ^e thingis *A*. ^f 3att *K*.

ⁿ cappe, *ether* [*a s*] *mytre* *c et ceteri*.
 clothis *v sec. m*.

^o cappe *CEKPRY*. cappe, *ether mytre GHMNQSUX*.

^p white

10 wickidnesse of that lond in oo day. In that day, saith the Lord of oostus, a man shal clepe his frend vndir his vyne 3erd, and vndir his fijge tree.

CAP. IV.

1 And the aungel turnede a3ein, that spak in me, and reyside me, as a man 2 that is reyside of his sleep. And he saide to me, What seest thou? And Y saide, Y saw³, and loo! a candilstyke al of gold, and the laumpe therof vpon the hed therof, and seuen lanternes therof vpon it, and seuen vessels for to holde oyle to the lanternys, that weren vpon 3 the hed therof. And two olyues ther-vpon, oon on the ri3t half of the laumpe, and an other on the left half therof. 4 And Y answerde, and Y saye to the an-gel that spak in me, sayinge, What ben 5 these thingus, my lord? And the angel that spak in me, answerde, and saide to me, Wher thou wost not what ben these thingus? And Y saide, No, my lord. 6 And he answerde, and saith to me, say-inge, This is the word of the Lord to Zorobabel, sayinge, Not in oost, nether in strengthe, bot in my spirit, saith the 7 Lord of oostis. Who thou, grete hill, byfore Zorobabel in to pleyn? and he shal leede out the firste stoon, and shal make 8 euene grace to grace therof. And the word of the Lord is maad to me, say-inge, The hondis of Zorobabel foundiden this hous, and the hondis of hym shuln perfourme it; and 3e shuln wite, for the 10 Lord of oostis sente me to 3ou. Who forsothe dispiside lital days? and thei shuln glade, and shuln see a stoon of tyn in the hond of Zorobabel. These ben seuen eezen of the Lord, that rennen 11 aboute in to eche lond. And Y an-swerde, and saide to hym, What ben these two olyues on the ri3thalf of the 12 candilstike, and at the left half? And Y answerde the secounde tyme, and sayde

of oostis, a man schal clepe his frend vn-dur a vyn *tre*^r, and vndur a fige tre.

CAP. IV.

And the aungel turnede a3en, that spak 1 in me, and reyside me, as a man that is reysid of his sleep. And he seide to me, 2 What seest thou? And Y seide, Y sai³, and lo! a candilstike al of gold, and the laumpe therof on the heed therof, and seuen lanternes therof on it, and seuen vessels for to holde^s oyle to the lanternes, that weren on the heed therof. And twei³ 3 olyues there onne, oon of^t the ri3thalf 'of the laumpe^u, and 'an other^v on the left half therof^w. And Y answeride, and seide 4 to the aungel that spak in me, and Y seide, What ben these thingis, my lord? And the aungel that spak in me, answer- 5 ide, and seide to me, Whether^{ww} thou woist not what ben these thingis? And Y seide, No, my lord. And he answeride, 6 and seide to me, and spak, This is the word of the Lord, seiyng to Sorobabel, Not in oost, nether in strengthe, but in my spirit, seith the Lord of oostis. Who 7 *art* thou, greet hil, bifore Sorobabel in to pleyn? and he schal lede out the firste stoon, and schal make euene grace to grace therof. And the word of the Lord 8 was maad to me, and seide, The hondis 9 of Sorobabel foundiden this hous, and the hondis of hym schulen perfourme it; and 3e schulen wite, that the Lord of oostis sente me to 3ou. Who forsothe dispiside 10 litle daies? and thei schulen be glad, and schulen se a stoon of tyn in the hond of Sorobabel. These ben^x seuen i3en of the Lord, that rennen aboute in to al erthe. And Y answeride, and seide to hym, 11 What ben these tweyne olyues on the ri3thalf of the candilstike, and at the lift-half therof? And Y answeride the se- 12 counde tyme, and seide to hym, What ben

^r Om. *ceteri*. ^s helde yn v *sec. m.* ^t on s. ^u therof *RSU.* ^v oon s. ^w Om. *RV.* ^{ww} Wher *ceteri passim.* ^x ben the 1.

to hym, What ben the two eris, *or rijp fruyt*, of the olyues, that ben bysidis the two golden bilis^g, in whiche ben oyle
13 vesselis of gold? And he saith to me, sayinge, Wher thou wost not what ben these thingis? And Y saide, No, my
14 lord. And he saide, These ben two sonys of oyle shynynge, whiche stonden ni³ to the lordshipere of al erthe.

CAP. V.

1 And Y was conuertid, and reyside^h myn eezen, and saw³, and loo! a bok
2 fleezinge. And he saide to me, What seest thou? And Y saide, Y see a bok fleezinge; the lengthe therof of twenti cubitis, the breed therof of ten cubitis.
3 And he saide to me, This is the curs, that goth out vpon the face of al erthe; for eche theef, as it is writen there, shal be demyd; and eche man swerynge, of
4 this also shal be deemid. Andⁱ Y shal leede it out, saith the Lord of oostis, and it shal cum to lious of the theef, and to hous of the swerynge falsly in my name; and it shal dwelle in mydil of his hous, and shal waaste hym, and his trees, and
5 his stoones. And the aungel wente out, that spak in me, and saide to me, Reyse thin eezen, and see, what this thing is,
6 that goth out. And Y saide, What is it? And he saith, This is an amfer, *or a vessel that sum men clepen a tankard*, goynge out. And he saide, This is the
7 eeze of hem in eche lond. And lo! a talent of lede was born; and loo! a womman syttyng in mydil of the amfer.
8 And he saide, This is vnpitee. And he keste hir doun in mydil of the amfer, and sente a gobet of leed in the mouth
9 therof. And Y reyside myn eezen, and sau³, and loo! two wymmen goynge out, and a spirit in the wengus of hem; and thei hadden weengus as weengus of a

the tweyne eeris, *ether ripe fruyt*, of olyues, that ben bisidis the twei bilis of gold, in whiche ben oile vesselis of gold? And he seide to me, and spak, Whether
13 thou woost not what ben these thingis? And Y seide, No, my lord. And he seide,
14 These ben twei sones of oile of^r schynynge, whiche stonden^z ny³ to the lordli gouernour of al erthe.

CAP. V.

And Y was conuertid, and reyside myn¹ izen, and si^{3a}, and lo! a book fleyng. And he seide to me, What seest thou?² And Y seide, Lo! Y se a book fleyng; the lengthe therof *was* of twenti cubitis, and the breede therof of ten cubitis. And³ he seide to me, This is the curs, that goith on the face of al erthe; for ech theef schal be demed, as it is writun there; and ech man swerynge, schal be demyd of this also. Y schal lede out it, seith the Lord⁴ of oostis, and it schal come to the hous of a theef, and to the^b hous of hym that swerith falsli in my name; and it schal dwelle in myddil^c of hys hous, and schal waaste hym, and his trees, and hise stoonys. And the aungel wente out, that⁵ spak in me, and seide to me, Reyse thin izen, and se, what this thing is, that goith out. And Y seide, What is it? And he⁶ seide, This is a pot^d goyng out. And he seide, This is the i^{3e} of hem in al erthe. And lo! a talent of leed was borun; and⁷ lo! a womman sittynge in myddil^e of the pot^f. And he seide, This is vnpite, *ether s vnfeithfulnesse*. And he castide doun hir in myddil^g of the pot^h, and sente a gobet of leed in to the¹ mouth therof. And Y⁹ reyside myn izen, and si³, and lo! twei wymmen goynge out, and a spirit in^k wyngis of hem; and thei hadden wyngis as^l wyngis of a kite, and reysiden the pot^m bitwixe heuene and erthe. And Y seide¹⁰

^g *brid billes u.* ^h Y reyside *A.* ⁱ Om. *AGH.*

^y Om. *N.* ^z stooden *N.* ^a I si³ *I.* ^b Om. *CHNPR pr. m. u.* ^c the myddil *SU.* ^d an amfore, *ether a pot CEF GHIKMN PQRSUY.* ^e the myddil *FUX sec. m. myddis M.* ^f amfore *CEFGHIMN PQRSU. amfore, ether pot KX.* ^g the myddil *CFIMSUX sec. m.* ^h amfore *CEFGHIMN PQRSU. amfore, ether pot K sec. m.* ⁱ Om. *NPRSX pr. m.* ^k in the *I.* ^l as the *I.* ^m amfore *CEFGHIMN PQRS. amfore, ether pot K sec. m.*

kijte, and reysiden the amfer bitwix he-
 10 uen and erthe. And Y saide to the
 aungel that spac in me, Whither beren
 11 these the amfer? And he sayde to me,
 That an hous be beeldid therto in the
 lond of Sennaar, and be stablid, and putte
 there vpon his foundement.

CAP. VI.

1 And Y was conuertid, and Y reyside
 myne e3en, and saw3, and loo! foure four-
 horsid cartis goynge out of the mydil of
 two hillis, and the hillis hillis of brass.
 2 In the first foure horsid carte rede horsis,
 and in the secound foure horsid cart
 3 blake horsis; and in the thrid foure
 horsid cart white horsis, and in the
 fourth foure horsid carte dyuerse horsis
 4 stronge. And Y answerde, and saide to
 the aungel that spac in me, What ben
 5 these thingus, my lord? And the aungel
 answerde, and saith to me, These ben
 foure wyndis of heuen, whiche gon out,
 that thei stonde byfore the lordshipere of
 6 al erthe. In whiche weren blake horsis,
 wente out in to the^k lond of the north;
 and the white wenten out after hem; and
 the dyuers wenten out to the lond of the
 7 south. Forsothe thei that weren streng-
 est wenten out, and sou3ten for to go,
 and renne aboute bi al erthe. And he
 saide, Go 3e^l, walke 3e thoru the erthe.
 8 And thei walkiden thoru erthe^m. And
 he clepide me, and spac to me, saynge,
 Loo! thei that gon out in to lond of the
 north, maden my spirit for to reste in
 9 lond of the north. And the word of the
 10 Lord is maad to me, saynge, Take thou
 of the transmygracioun, or *caitiftee*, of
 Olday, and of Toby, and of Bydayⁿ; and
 thou shalt cum in that day, and thou
 shalt entre in to the hous of Josye, sone
 of Sophonye, that camen fro Babyloyne.
 11 And thou shalt take gold and syluer, and

to the aungel that spac in me, Whidur
 beren these the potⁿ? And he seide to 11
 me, That an hous be bildid therto in the
 lond of Sennaar, and be stablischid, and
 set there on his foundement.

CAP. VI.

And Y was conuertid, and reyside myn 1
 13en, and si3, and lo! foure horsid cartis
 goynge out of the myddil of tweyne hillis,
 and the hillis *weren* hillis of bras. In the 2
 firste foure horsid carte *weren* reed horsis,
 and^o in the secounde foure horsid carte
 3 *weren* blac horsis; and in the thridde 3
 foure horsid carte *weren* white horsis, and
 in the fourthe foure horsid carte *weren*
 dyuerse horsis, and^p stronge. And Y an- 4
 sweride, and seide to the aungel that spac
 in me, What ben these thingis, my lord?
 And the aungel aunsweride, and seide to 5
 me, These ben foure wyndis of heuene,
 whiche goen out, that thei stonde bifor the
 lordschipere of al erthe. In which weren 6
 blake horsis, wenten^q out in to the lond of
 the north; and the white wenten out aftir
 hem; and the dyuerse wenten out to^r the^s
 7 lond of the south. Forsothe thei that 7
 weren strengeste wenten out, and sou3ten
 for to go, and renne aboute bi al erthe.
 And he seide, Go 3e, and walke 3e thorou 3
 the erthe. And thei walkiden thorou 3
 erthe^t. And he clepide me, and spac to 8
 me, and seide, Lo! thei that goon out in
 to lond^u of north^v, maden my spirit for^w
 to reste in the^x lond of north^y. And the 9
 word of the Lord was maad to me, and
 seide, Take thou of^z the transmygracioun, 10
ether caitiftee, of Oldai, and of Tobie, and
 of Idaye; and thou schalt come in that dai,
 and schalt entre in to the^a hous of Josie,
 sone of Sofonye, that camen fro Babiloyne.
 And thou schalt take gold and siluer, and 11

^k Om. A. ^l Om. A. ^m the erthe H. ⁿ Bidaj A. Yday G sec. m.

^o amfore CEFGHIMNPQRSU. amfore, *ether pot* K sec. m. ^o Om. A sec. m. ^p Om. CEFHRU. ^q thei wenten I. ^r into E. ^s Om. ACHMNPQRX sec. m. ^t the erthe I. ^u the lond GKSUX sec. m. ^v the north EIKSU. ^w Om. N. ^x Om. N. ^y the north IKSU. ^z of hem that U sec. m. ^a Om. EFHMNPQRX pr. m.

thou shalt make crownes, and putte in the hed of Jhesu, sone of Josedech, the grete preste; and thou shalt speke to hym, sayinge, These thingus saith the Lord of oostus, sayinge, Loo! a man, Eest, or *Springynge*, his name, and vndir hym shal springe; and he shal beelde a temple to the Lord. And he shal ful make the temple to the Lord, and he shal bere glorie, and shal sitte, and shal be lord vpon his seete; and counseile of pees shal be bitwixe hem two. And crownys shuln be to Helem, and Toby, and Ydaie, and Hen, the sone of Sophonye, a memorial in temple^a of the Lord. And thei that ben fer, shuln cumme, and bylde in the temple of the Lord; and 3e shuln witen, for the Lord of oostis sente me to 3ou. Sothely this thing shal be, 3if bi heeryng 3e shuln heere the voyce of the Lord 3our God.

CAP. VII.

1 And it is maad in the fourthe 3eere of Darius, kyng, the word of the Lord is maad to Zacharie, in the fourthe day of the nynthle monethe, that is Casleu. And Sarasar, and Rogumelech, and men that weren with hem, senten to the hous of the Lord, for to preye the face of the Lord; that thei shulden saye to prestis of the hous of the Lord of oostis, and to prophetis, spekyng, Wher it is to wepe to me in the fifthe moneth, or Y shal halewe me, as Y dide now manye 3eeris? 4 And the word of the Lord of oostis is maad to me, sayinge, Speke thou to al the peple of the lond, and to prestis, sayinge, Whenne 3e fastiden, and weiliden in the fifthe and seuenthe monethe, by seuenti 3eeris, wher 3e fastiden a fast to me^o? And when 3e eeten, and drunken, wher 3ee eeten not to 3ou^p, and drunken to 3our self? Wher wordis of prophetis

schalt make corouns, and putte on the heed of Jhesu, the greet preest, sone^b of Josedech; and schalt speke to hym, and seie, The Lord of oostis seith these thingis, seiynge, Lo! a man, Comynge forth, *ether Borun, is* his name, and vndir him it^c schal sprynge. And he schal bilde a temple to the Lord, and he schal make a temple to the Lord; and he schal bere glorie, and schal sitte, and schal be lord on his seete; and the preest schal be on his seete, and counsel of pees schal be bitwixe hem tweyne. And corouns schulen be to Helem, and to Tobie, and to Idaie, and to Hen, sone^d of Sofonye, a memorial^e in the temple of the Lord. And thei that ben fer, schulen come, and bilde in the temple of the Lord; and 3e schulen wite, that the Lord of oostis sente me to 3ou. Sotheli this thing schal be, if bi heryng 3e schulen here the vois of 3oure Lord God.

CAP. VII.

And it is maad in the fourthe 3eer of Darius, kyng, the word of the Lord was maad to Sacarie, in the fourthe dai of the nynthle monethe, that is Caslew*. And Sarasar, and Rogumelech, and men that weren with hem, senten to the hous of the Lord, for to preye the face of the Lord; that thei schulden seie to prestis of the hous of the Lord of oostis, and to prophetis, and speke, Whether it is to wepe to me in the fyuethe monethe, ether Y schal halowe me, as Y dide now many 3eeris? And the word of the Lord was maad to me, and seide, Speke thou to al the puple of the lond, and to prestis, and seie thou, Whanne 3e fastiden, and weiliden in the fyuethe^g and seuenthe *monethe*, bi these seuenti 3eeris, whether 3e fastiden a fast to me? And whanne 3e eeten, and drunken, whether 3e eten not to 3ou, and drunken not to 3ou silf? Whether wordis^h of pro-

*that is, Nueembre. AENP
SUY.

^a the temple H. ^o Om. A. ^p togidre A.

^b the sone I. ^c list A sec. m. ^d the sone IK. ^e memorial, or thing for mynde CFH. memorial, or myndeful thing EPY. memorial, either a thing for mynde GKMNRUSUX. ^f Om. FR. ^g fifthe monethe I. ^h the wordis IU sec. m.

ben not, whiche the Lord spak in the hond of former prophetis, when 3it Jerusalem was enhabited, and was ful of ritchessis, and it, and the citees therof in cumpas^q therof, and at the south and in feeldi place was enhabited? And the word of the Lord is maad to Zacharie, sayinge, These thingis saith the Lord of oostis, sayinge, Deme 3e trewe dome, and mercy, and doyngus of mercy do 3e, eche man to his brother. And nyl 3e falsly chalenge the wydue, and fadirlesse, *or moderlesse*, and the cumlyng, and pore man; and a man thenke not in his herte yuel to his brother. And thei wolden not take heed, and thei turneden away the shuldre goynge away, and aggregiden, *or maden heuy*, her eeris, lest thei herden. And thei puttiden her herte as an adamaunt, lest thei herden the law, and wordis whiche the Lord of oostis sente in his holy Spirit, by hond of former prophetis; and grete indignacioun is maad of the Lord of oostis. And it is don, as he spak; and as thei herden not, thei shuln crye, and Y shal not heere hem, saith the Lord of oostis. And Y scatride hem by alle rewmys, whiche thei knewen not, and the lond is desolate fro hem, for that there was not a man goynge and turnynge a3ein; and thei han putt the desirable lond in to desert.

CAP. VIII.

1 And the word of the Lord of oostis is 2 maad to me, sayinge, These thingis saith the Lord of oostis, Y hatide Syon with grete feruour, and with grete indignacioun Y hatid it. These thingis saith the Lord of oostis, Y am turned a3ein to Syon, and Y shal dwelle in the myddil of Jerusalem; and Jerusalem shal be clepid a cytee of trewthe, and the hill of the 4 Lord, an hill halewid. These thingis

fetis ben not, whiche the Lord spak in the hond of the formere profetis, whanne 3it Jerusalem was enhabited, and was ful of ritchessis, and it, and citeesⁱ therof in cumpas therof, and at the south and in feeldi place was enhabited? And the word of the Lord was maad to Sacarie, and seide, The Lord of oostis saith these thingis, and spekith, Deme 3e trewe dom, and do 3e merci, and doyngis of merci, ech man with his brother. And nyle 3e falsli¹⁰ calenge a widewe, and fadirles, *ether^k modirles¹*, and^m comelyng, andⁿ pore man; and a man thenke not in his herte yuel to his brother. And thei wolden not¹¹ 'take heede^o, and thei^p turneden awei the schuldre, and 3eden awei, and^q 'maden heuy^r her eeris, lest thei herden. And¹² thei puttiden^s her herte as^t adamaunt, lest thei herden the lawe, and wordis whiche the Lord of oostis sente in his Spirit, bi the hond of the formere profetis; and greet indignacioun was maad of the Lord of oostis. And it is doon, as he spak; and¹³ as thei herden not, so thei schulen crie, and Y schal not here, seith the Lord of oostis. And Y scateride hem bi alle¹⁴ rewmes, whiche thei knewen not, and the lond is desolat fro hem; for that there was not a man goynge and turnynge a3ein, and thei han put desirable^{tt} lond in to desert.

CAP. VIII.

And the word of the Lord of oostis was 1 maad to me, and seide, The Lord of oostis 2 seith these thingis, Y hatide Sion with greet feruour, and with greet indignacioun Y hatide it. The Lord of oostis 3 seith these thingis, Y am turned a3ein to Sion, and Y schal dwelle in the myddil^u of Jerusalem; and Jerusalem schal be clepid a citee of treuthe, and hil of the Lord^v *schal be clepid* an hil halewid.

^q the cumpas *A.*

ⁱ the citees *1.* ^k and *IKS.* ^l *modirles child* *IKS.* ^m and a *IKS.* ⁿ and a *IKS.* ^o perceyue *1.* ^p *Om. 1.*
^q and thei *IK.* ^r aggregiden, *ether* [or *EPY*] *maden heuy* *CEFGHIKMNQRSUXY.* ^s settiden *GMN sec. m.*
^{qsx.} setten *1.* ^t as an *IK.* ^{tt} desirable *c.* ^u myddis *1.* ^v Lord of oostis *u sec. m.*

saith the Lord of oostis, 3it olde men and olde wymmen shuln dwelle in streetis of Jerusalem, and the staff of a man in his hond, for multitude of 3eeris. And streetis of the citee shuln be fulfillid with infauntis and maydens, pleyinge in the streetis of it. These thingus saith the Lord of oostis, 3if it shal be seen hard in eezen of the relikis of this peple in tho dayes, wher in myn eezen it shal be hard, saith the Lord of oostis? These thingus saith the Lord of oostis, Loo! Y shal saue my peple of lond^r of the eest, and of the lond of goynge doun of the sunne; and Y shal leede hem to, and thei shuln dwelle in mydil of Jerusalem; and thei shuln be to me in to peple, and Y shal be to hem in to God, and in trewthe, and in rijtwise. These thingis saith the Lord of oostis, Be 3oure hondis counfortid, whiche heeren in these days these wordis by the mouth of prophetis, in the day in whiche the hous of the Lord of oostis is foundid, that the temple shulde be beeldid. Sothely bifore tho days hijre of men was not, nether hijre of werk beestis was, nether to man entringe and goynge out was pees for tribulacioun; and Y departide alle men, eche a3einus his neizbore. Now forsothe not after the former days Y shal do to the relikis of this peple, saith the Lord of oostis, but seed of pees shal be; the vyne 3erd shal 3eue his fruyt, and the erthe shal 3eue his buriownyng, and heuens shuln 3eue her dewe; and Y shal make the relikis of this peple for to welde alle these thingus. And it shal be, as 3e, hous of Juda, and the hous of Yrael, weren cursyng in heithen men, Y shal saue 3ou, and 3e shuln be blessing. Nyl 3e dreede, be 3our hondis counfortid; for these thingus saith the Lord of oostis, As Y thou3te for to tourmente

The Lord of oostis seith these thingis, 4 3it elde men and elde wymmen schuln dwelle in the stretis of Jerusalem, and the staf of man^w in^x his hond, for the multitude of 3eeris. And the stretis of the citee schuln be fillid with 3onge children^y and maidens^z, pleiynge in the stretis of it^a. The Lord of oostis seith these thingis, 6 Though it schal be seyn hard bifore the izen of relifs^b of this puple in tho daies, whether bifore myn izen it schal be hard, seith the Lord of oostis? The Lord of oostis seith these thingis, Lo! Y schal saue my puple fro the lond of the eest, and fro lond^c of goynge^d doun of the sunne; and Y schal brynge hem, and 8 thei schuln dwelle in the myddil of Jerusalem; and thei schuln be to me in to a puple, and Y schal be to hem in to God, and in trewthe, and in rijtwise^e. The 9 Lord of oostis seith these thingis, Be 3oure hondis counfortid, whiche heren in these daies these wordis bi the mouth of prophetis, in^f the dai in which the hous of the Lord of oostis is foundid, that the temple schulde be bildid. Sotheli^g bifore tho daies 10 hire^h of men was not, nether hireⁱ of werk beestis was, nether to man^k entryng and goynge out was pees for tribulacioun; and Y lefte alle men, ech a3ens his neizbore. But now not after the formere daies Y 11 schal do to relifs^l of this puple, seith the Lord of oostis, but seed^m of pees schal 12 be; vyne3erdⁿ schal 3yue his fruyt, and erthe^o schal 3yue his buriownyng, and heuenes schuln 3yue her dew; and Y schal make the relifs^p of this puple for to welde alle these thingis. And it schal be, 13 as the^q hous of Juda and hous^r of Israel weren cursyng in^s hethene men, so Y schal saue 3ou, and 3e schuln be blessing. Nyle 3e dreede, be 3oure hondis counfortid; for the Lord of oostis seith these 14 thingis, As Y thou3te for^t to turmente

^r the lond *n*.

^w a man *v sec. m.* ^x is in *m.* shal be in *ru sec. m.* ^y infauntis *c et ceteri.* ^z damysels *r.* ^a therof *r.* ^b the remenantis *r.* ^c the lond *IKRSU.* ^d the goynge *INS.* ^e rijtfulnesse *ER.* ^f and in *1.* ^g And sotheli *r.* ^h the hire *n.* ⁱ the hire *r.* ^k men *r.* ^l the relifs *1.* the remenantis *r.* ^m the seed *r.* ⁿ the vyne3erd *1.* the vyne *r.* ^o the erthe *r.* ^p remenantis *r.* ^q 3e, the *r.* ^r the hous *CIKRSU.* ^s among *r.* ^t Om. *v.*

3ou, whanne 3oure fadris hadden terrid
 15 me to wrath, saith the Lord, and Y
 hadde not mercy, so Y conuertid thou3te
 in these days for to do wele to the hous
 of Juda and Jerusalem; nyl 3e dreede.
 16 Forsothe these ben the wordis whiche 3e
 shuln do; speke 3e trewthe, eche man
 with his nei3bore; deme 3e treuthe and
 17 dom of pees in 3our 3atis; and thinke
 3e not in 3oure hertis, eche man yuel
 a3einys his freend, and loue 3e not a
 fals oth; forsothe alle these thingus ben,
 18 whiche Y hate, saith the Lord. And
 the word of the Lord of hoostis is maad
 19 to me, sayinge, These thingus saith the
 Lord of oostis, Fastyng of the fourthe
 monethe, and fastyng of the fifthe, and
 fastyng of the seuenthe, and fastyng of
 the tenthe, shal be to the hous of Juda
 in to ioie and gladnesse, and in to ful
 cleere solempnytees; loue 3e oonly treuthe
 20 and pees. These thingis saith the Lord
 of oostis, On eche syde peplis shuln come,
 21 and dwelle in many citees; and the
 dwellers shuln go, oon to an other, sai-
 ynge, Go we, and biseche the face of the
 Lord, and seeke we the Lord of oostus;
 22 also Y shal go. And many peplis shuln
 cumme, and stronge folkis, for to seeke
 the Lord of oostus in Jerusalem, for to
 23 biseche the face of the Lord. These
 thingus saith the Lord of oostis, In tho
 days, in whiche ten men of alle tungis,
or langagis, of heithen men shuln cacche,
 and thei shuln cacche the hem of a man
 Jew, sayinge, We shuln go with 3ou;
 forsothe we han herd, for God is with
 3ou.

CAP. IX.

1 The charge of word^s of the Lord, in
 the lond of Adrach, and Damask, reste
 therof; for the Lord is the ee3e of man,
 2 and of alle the lynagis of Yrael. And
 Emath in termes therof, and Tyrus, and

3ou, whanne 3oure fadris hadden terrid me
 to wraththe, seith the Lord, and Y hadde 15
 not merci, so Y conuertid thou3te in these
 daies for^u to do wel to the hous of Juda
 and Jerusalem^v; nyle 3e drede. Therfor 16
 these ben the wordis whiche 3e schulen
 do; speke 3e treuthe, ech man with his
 nei3bore; deme 3e treuthe and dom^w of
 pees in 3oure 3atis; and thenke 3e not in 17
 3oure hertis, ony man yuel a3ens his frend,
 and loue 3e^x not a fals ooth; for^y alle thes
 thingis it ben, whiche Y hate, seith the
 Lord. And the word of the Lord of 18
 oostis was maad to me, and seide, The 19
 Lord of oostis seith these thingis, Fast-
 yng^z of the fourthe *monethe*, and fastyng
 of the fyuethe^a, and fastyng^b of the se-
 uenthe, and fasting^c of the tenthe, schal be
 to the hous of Juda in^d to ioie^e and glad-
 nes, and in^f to solempnitees ful cleer; loue
 3e oneli treuthe and pees. The Lord of 20
 oostis seith these thingis, Puplis schulen
 come on ech side, and dwelle in many
 citees; and the dwelleris schulen go, oon 21
 to an other, and seie, Go we, and biseche
 the face of the Lord, and seke we the
 Lord of oostis; also I shal go. And many 22
 puplis schulen come, and stronge folkis, for
 to seke the Lord of oostis in Jerusalem,
 and for^g to biseche the face of the Lord.
 The Lord of oostis seith these thingis, In 23
 tho daies, in whiche ten men of alle lan-
 gagis^h of hethene inen schulen caccheⁱ, and
 thei schulen cacche^k the hemme of a man
 Jew^l, and seye, We schulen go with 3ou;
 for we han herd, that God is with 3ou.

CAP. IX.

The birthun of the word of the Lord, 1
 in the lond of Adrach, and of Damask, the
 reste therof; for 'of the Lord is^m the ize
 of man, and of alle lynagis of Israel. And 2
 Emath inⁿ termes^o therof, and Tirus, and

^s the word *u*.

^u Om. R. ^v to Jerusalem R. ^w the dome R. ^x Om. R. ^y for whi R. ^z The fastyng R.
^a Om. R. ^b the fastyng R. ^c the fasting R. ^d and *A pr. m. CEGHKMNPQUX*. ^e the ioie E. ^f Om. I.
^g Om. R. ^h tungis, *or langagis* CEF GHIKMN PQSUXY. ⁱ take R. ^k take R. ^l a Jew RU *sec. m.* ^m the
 Lord of R. ⁿ shal be in RU. ^o the termes R.

Sydon; sotbeli thei token to hem wisdom gretey. And Tyrus beelde his strengthynge, and gadride syluer as erthe, and gold as fen of streetis. Loo! the Lord shal weelde it, and shal smyte in the see the strengthe therof, and it shal be deuoured in fjr. Ascalon shal see, and shal drede; and Gaza, and shal sorewe ful myche; and Acharon, for the hoope therof is confoundid; and the kyng shal perishe of Gaza, and Ascalon shal not be enhabited; and a departer shal sitte in Azoto, and Y shal distruye the pride of Philistynes. And Y shal take away the blood therof of the mouth of it, and the abhomynaciouns therof of mydil of the teeth therof, and it also shal be left to oure God; and it shal be as a duyck in Juda, and Accharon as Jebusey. And Y shal enuyrounne myn hous of these that holden kny3thode to me, goynge and turnynge a3ein; and the exactoure, or the vniust axer, shal namore passe vpon hem, for now Y saw3 in myn ee3en. Thou dou3ter of Syon, ioye with outeforth ynow3, syngge, thou dou3ter of Jerusalem; loo! thi kyng shal come to thee, he iust, and saueour; he pore, styngge vpon a she asse, and vpon a fole, sone of the she asse. And Y shal scaterere the foure horsid carte of Effraym, and the hors of Jerusalem, and bowe of the bateile shal be destruyed; and he shal speke pees to heithen men, and power of hym fro se vn to se, and fro floodis vn to eendis of the erthe. And thou in blood of thi testament sentist out thi bounden fro the lake, in whiche is not water. Be 3e conuertid to strengthing, 3e bounden of hoope; and this day Y shewynge double thingus shal 3eelde to thee, for Y shal stretche forth to me Juda as a bowe, Y shal fulfille the lond of Effraym. And Y shal reyse thi sonnes, Syon, vpon thi sonnes, Greece, and Y shal

Sidon; for thei token to hem wisdom greetli. And^p Tirus bildide his strength-³ing, and gaderide siluer as erthe, and gold as fen of stretis. Lo^q! the Lord shal weldc it, and schal smyte in the see the strengthe therof, and it schal be deuourid bi fier. Ascalon schal see, and schal drede; and Gasa, and schal^r sorewe ful myche; and Accaron, for the hope therof is confoundid; and the kyng schal perische fro Gasa, and Ascalon schal not be enhabited; and a departere schal sitte⁶ in Asotus, and Y schal distrie the pride of Filisteis. And Y schal take aweid the⁷ blood therof^s fro the mouth of him, and abhomynaciouns^t of hym fro the myddil of teeth^u of hym, and he also^v schal be left to our God; and he schal be as a duyck in Juda, and Accaron as Jebusei. And Y⁸ schal cumpasse myn hous of these that holden kny3thod to me, and goen, and turnen a3en^w; and an vniust axere^x schal no more passe on hem, for now Y si3 with myn i3en. Thou dou3ter of Sion, make⁹ ioie withoutforth ynow, syngge^y, thou dou3ter of Jerusalem; lo! thi kyng schal come to thee, he iust, and sauyour; he pore, and styngge on a sche asse, and on a fole^z, sone^a of a^b sche asse. And Y schal leese¹⁰ foure^c horsid carte of Effraym, and^d an hors of Jerusalem, and the bouwe of batel schal be distried; and he schal speke pees to hethene men, and the power of him schal be fro see^e til to see^f, and fro floodis til to the endis of erthe. And thou in¹¹ blood^g of thi testament sentist out thi boundun men fro lake^h, in which is not water. 3e boundun of hope, be conuertid¹² to strengthing; and to dai Y schewynge^k schal 3elde to thee double thingis, for Y¹³ schal stretche forth to me Juda as a bowe, Y fillide the lond of^l Effraym. And Y schal reise thi sonnes, thou Sion, on thi sonnes, thou lond of Grekis, and Y schal sette thee as the swerd of stronge men. And¹⁴

^p For R. ^q For I. ^r schal make R. ^s of him R. ^t the abhominacions IR. ^u the teeth IR. ^v Om. I. ^w to me I. ^x exactour, ether [or EPY] vniust axere CEF GHIKMN PQSUXY. exactour R. ^y syngge hertili R. ^z colt R. ^a the sone R. ^b Om. EFGHIMNPQX pr. m. Y. ^c the foure IX sec. m. a foure R. ^d Om. N. ^e the se R. ^f the see R. ^g the blood R. ^h the lake IR. ⁱ no R. ^k telle, and Y R. ^l Om. R.

14 putte thee as swerd of stronge. And the Lord God shal be seen vpon hem, and the swerd of hym shal go out as leyt. 15 And the Lord God shal synge in trumpe, and shal^u go in whirlwynd of the south; the Lord of oostis shal keuere, *or defende*, hem, and thei shuln deuouren, and maken suget in stones of slynge; and thei drynkyng shuln be fulfillid as with wyne, and shuln be fillid as cruetis, and 16 as hornes of the auter. And the Lord God of hem shal saue hem in that day, as a floc of his peple, for holy stoonys shuln be reysid vpon the lond of hym. 17 What forsothe is the good of hym, and what the faire of hym, no but whete of chosen, and wyne buriownynge virgynes?

CAP. X.

1 Axe 3e reyn of the Lord in euenyng tyme, and the Lord shal make snowis, and reyn of myzt^{uu} of the cloude; and he shal 3eue to hem, eche by hem self, erbe 2 in the feeld. For symulacris spaken vnprofitable thing, and dynynours sawen lesyng; and dremers spaken veynly, ydely thei confortiden; therfor thei ben ledde to as^v a floc^w, thei shuln be tourmentid, for sheperd is not to hem. Vpon sheperdis my woodnes is wrothe, and vpon goot buckis Y shal visite; for the Lord of oostis hath visited his floc, the hous of Jnda, and hath putt hem^x as 4 hors of his glorye in batel. Of hym corner, and of him a litil pale, of hym bowe of batel, and of hym eche exactour, 5 *or vniust axer*, shal go out togidre. And thei shuln be as stronge men, defoulynge cley of wayes in bateil, and thei shuln fizte, for the Lord is with hem; and sty- 6 ers of horsis shuln be confoundid. And Y shal coumforte the hous of Juda, and Y shal saue the hous of Joseph; and Y

the Lord God schal be seyn on^m hem, and the dart of himⁿ schal go out as leit. And 15 the Lord God schal synge in a trumpe, and schal go in^o whirlwynd of the south; the Lord of oostis schal defende^p hem, and thei schulen deuoure, and make suget with stoonys of a slynge; and thei drynkyng^q schulen be^r fillid as with wyn, and schulen be fillid as viols^s, and as hornes of the auter. And the Lord God^t of hem^u schal 16 saue hem in that dai, as a floc^u of his puple, for hooli stoonus schulen be reysid on the lond of hym. For^v what is the 17 good of hym, and what *is* the faire^w of hym, no but whete^x of chosun men, and wyn buriownynge virgyns^y?

CAP. X.

Axe 3e of the Lord reyn in late^z tyme, 1 and the Lord schal make snowis, and reyn of myzt of cloude; and he schal 3yne to hem, to ech bi hym silf, erbe in the feeld. For synylacris spaken vnprofitable thing^a, 2 and diuynours saien leesyng; and dremers spaken veynli, ydily thei counfortiden; therfor thei ben led awei as a floc, thei schulen be turmentid, for a scheepherd is not to hem. On^b scheepherdis my strong³ veniaunce is wrooth, and on buckis^c of geet Y schal visite; for the Lord of oostis hath visitide his floc, the hous of Juda, and hath put^d hem as an hors of hys glorie in batel. Of hym *'schal be'* a cornere, 4 and of hym a^f litil pale, of hym a^g bowe of^h batel, and of hym ech vniust axereⁱ schal go out togidre. And thei schulen 5 be as stronge men, defoulynge clei of weies in batel, and thei schulen fizte, for the Lord is with hem; and stieris of horsis schulen be confoundid. And Y schal coum- 6 forte the hous of Juda, and Y schal saue the hous of Joseph; and Y schal conuerte

^u he shal κ *pr. m.* ^{uu} nyzt *A.* ^v vs as *A.* ^w folc *H.* ^x him *A.*

^m of *IR.* ⁿ hem *R.* ^o in to the *R.* ^p kyuere, *ether defende c et ceteri.* ^q schulen drinke *R.* ^r greetli be *R.* ^s viols, *ether cruetis c et ceteri.* ^t Om. *R.* ^u folc *A pr. m.* ^v For whi *R.* ^w faire thing *RU sec. m.* ^x the whete *R.* ^y Om. *R.* ^z lateful *R.* ^a thinges *R.* ^b Vpon *R.* ^c the buckis *R.* ^d set *R.* ^e is *R.* ^f is a *R.* ^g is a *R.* ^h in *R.* ⁱ exactour, *ether vniust axere* CEFHGHIKMN PQSUXY. exactour *R.*

shal conuerte hem, for Y shal haue mercye of hem; and thei shuln be as thei weren, whanne Y hadde not cast hem away; forsothe Y the Lord God of hem, and Y 7 shal graciously heere hem. And thei shuln be as stronge of Effraym, and the herte of hem shal glade, as of wyne; and the sonys of hem shuln see, and glade, and the hert of hem shal ioie with oute- 8 forth in the Lord. Y shal hisse, *or softly speeke*, to hem, and Y shal gedre hem, for Y azein bouzte hem, and Y shal multiplie hem, as thei weren byfore multiplied. And Y shal sowe hem in pepelis, and of fer thei shuln bithenke of me; and thei shuln lyue with her sonys, and 10 shuln turne azein. And Y shal azein leede hem fro the lond of Egypt, and of Assiriens Y shal gedre hem; and to the lond of Galaad and of Liban Y shal bringe hem, and place shal not be 11 founden in hem. And he shal passe in wawe of the se, and shal smyte wawes in the see, and alle depnessis of flood shuln be confoundid; and the pride of Assur shal be meekid, and the sceptre of 12 Egypt shal go away. Y shal coumforte hem in the Lord, and in the name of hym thei shuln walke, saith the Lord.

CAP. XI.

1 Liban, opne thi zatis, and fijr shal 2 eete thi cedris. Zoule, thou beche, for the cedre felle down, for the grete ben distruyed; zoule, ze ookis of Basan, for the stronge wijlde wod is kitt down. 3 Voice of zoulyng of sheperdis, for the grete doying of hem is distruyed; voice of roryng of lyouns, for the pride of Jor- 4 dan is waastid. These thingus saith the Lord my God, Feede thou beestis of slauz- 5 ter, whom thei that weeldiden slwen; and sorewiden not, and soulden hem, say- inge, Blessid the Lord, we ben maad riche. And the sheperdis of hem spariden

hem, for Y schal haue merci on hem; and thei schulen be as thei weren, whanne Y hadde not cast awei hem; for Y *shal be* the Lord God of hem, and Y schal graciously here hem. And thei schulen be as 7 the stronge^k of Effraym, and the herte of hem schal be glad, as of wyn; and sones^l of hem schulen se, and be glad, and the herte of hem schal make ioie withoutforth in the Lord. Y^m schal hisse, '*ether softly*³ *speke*ⁿ, to hem, and Y schal gadere hem^o, for Y azen bouzte hem, and Y schal multiplie hem, as thei weren multiplied before. And Y schal sowe hem in^p puplis,⁹ and fro fer thei schulen bithenke of me; and thei schulen lyue with her sones, and schulen turne azen. And Y schal 'azen¹⁰ lede⁹ hem fro the lond of Egipt, and Y schal gadere hem fro Assiriens; and Y schal brynge hem to the lond of Galaad and of Liban, and place schal not be foundun to hem. And he schal passe in¹¹ the^r wawe of the see, and schal smyte wawis in the see, and alle depnessis^s of flood schulen be confoundid; and the pride of Assur schal be mekid, and the ceptre of Egypt schal go awei. Y schal coumforte¹² hem in the Lord, and thei schulen walke^t in the name of hym, seith the Lord.

CAP. XI.

Thou Liban, opene thi zatis, and fier 1 schal ete thi cedris. Zelle, thou fir tre, for 2 the cedre felle down, for grete men ben^u distried; zelle, ze okis of Basan, for the stronge welde^v wode^w is^x kit down. Vois^y 3 of zellyng of schepherdis, for the greet worschip of hem is distried; vois^z of roryng of liouns, for the pride of Jordan is wastid. My Lord God seith these thingis, 4 Fede thou beestis of slauzter, whiche thei 5 that weeldiden slwen^a; and sorewiden not^b, and selden hem, and^c seiden, Blessid *be* the Lord, we ben maad riche. And schep- herdis^d of hem spariden not hem, and 6

^k stronge men R. ^l the sones R. ^m And I. ⁿ Om. R. ^o hem togedere R. ^p amonge R. ^q brynge azen R. ^r that A. ^s depthis R. ^t go R. ^u Om. R. ^v weeldide G. wielde I. wijlde K. weelde N. Om. R. wylde S. wilde U. wijld X. ^w forest R. ^x as A. *pr. m. CEFGLMNPQU.* ^y The voice R. ^z the voice R. *sec. m.* ^a killiden R. ^b maden no sorewe R. ^c and thei I. ^d the schepherdis R.

6 not hem, and Y shal na more spare
vpon^v men enabitinge the erthe, saith the
Lord. Loo! Y shal bytake men, eche
in the hond of his neizbore, and in the
hond of his kyng, and thei shuln falle
to gydre in to erthe; and Y shal not de-
7 lyuere of the hond of hem, and Y shal
feede the beest of sleaynge. For this thing,
3e^{yv} pore men of the floc^z, heerith. And
Y toke to me two 3erdis; oon Y clepide
Fairnesse, and the tother Y clepide Litol
8 Coorde; and Y fedde the floc. And Y
kitte down thre sheperdis in oo monethe,
and my soule is drawen to gydre in
hem; sothely and the soule of hem vari-
9 ede, or *chaungide*, in me. And Y saide,
Y shal not feede 3ou; that that dyeth,
dye; and that that is kitt down, be it
kitt down; and the tother deuoure, eche
10 the fleshe of his neizbore. And Y toke
my 3erde, that was clepid Fairnesse, and
Y kitte it down, that Y shulde make
voide my couenaunt, that Y smote with
11 alle peplis. And it is led forth void in
that day; and the pore of the floc^a that
kepen to me, knewen thus, for it is the
12 word of the Lord. And Y saide to hem,
3if it is good in 3our eezen, brenge 3e
my meede; and 3if nay, reste 3e. And
thei wey3iden my meede, thritti platis of
13 syluer. And the Lord saide to me, Caste
it away to a feir maker of ymagis, the
pris, by whiche Y am preysid of hem.
And Y toke the thritti platis of syluer,
and Y keste hem forthe in the hous of
14 the Lord, to^b the maker of ymagis. And
Y kitte down my secounde 3erde, that
was clepid Litol Coorde, that Y shulde de-
parte, or *vnbynde*, the brotherhed bitwixe
15 Juda and Yrael. And the Lord saide to
me, 3it take to thee vessels of a foltishe
16 sheperd; for loo! Y shal reyse a sheperd

Y schal no more spare on 'men enhabit-
yng^e the erthe, seith the Lord. Lo! Y
schal bitake men, ech in^f hond of his
neizbour, and in hoond^g of his kyng,
and thei schulen to-reende togidere the
lond; and Y schal not delyuere fro the
hond of hem, and Y schal fede the⁷
beeste of sleyng. For this thing, 3e pore
men of the floc, here^h. And Y took to
me twei 3erdis; oon Y clepide Fairnesse,
and the tother Y clepide Litol Corde; and
Y fedde the flocⁱ. And Y kittide down⁸
thre scheepherdis in o monethe, and my
soule is^k drawun togidere in hem; for
also the soule of hem variede^l in me.
And Y seide, Y schal not fede 3ou; that⁹
that dieth, die; and that that is kit down,
be kit down; and the residues deuoure,
ech^m the fleisch of his neizbore. And¹⁰
Y took my 3erde, that was clepid Fair-
nesse, and Y kittide down it, that Y
schulde make void my couenauntⁿ, that^o
Y smoot with alle puplis. And it 'is led¹¹
forth^p voide in that dai^q; and the pore^r
of floc^s that kepen^t to me, knewen thus,
for it is the word of the Lord. And Y¹²
seide to hem, If it is good in^u 3oure izen,
brynge 3e my meede; and if nai, reste
3e. And thei weiden my meede, thretti
platis^v of siluer. And the Lord seide to¹³
me, Caste awei^w it to a^x makere of
ymagis, the fair prijs, bi which Y am
preysid of hem. And Y took thritti
platis^y of siluer, and Y^z castide forth
hem^a in^b the hous of the Lord, to the
makere of ymagis. And Y kittide down¹⁴
my secunde 3erde, that was clepid Litol
Corde, that Y schulde departe^c the bro-
therhed bitwixe Juda and Israel. And¹⁵
the Lord^d seide to me, 3it take to thee
vessels^e of a fonned scheepherde; for lo!¹⁶
Y schal reise a scheepherde* in erthe,

* *schepparde*;
that is, Ante-
crist. *Live here.*
c et plures.

Y on A. Yy the K. z folk K. a folk K. b in to G sec. m.

^e hem that enhabiten R. ^f in to the R. ^g the hond R. ^h heereth I. ⁱ folk A pr. m. C E F G I K M N P Q U X.
^k was R. ^l variede, or *chaungide* c et ceteri. ^m eche man R. ⁿ couenaunt of pees C sec. m. F sec. m. I K R S.
^o which C sec. m. F sec. m. I K S. ^p was made C sec. m. F sec. m. I K R S. ^q Om. R. ^r pore men C sec. m.
C F sec. m. I K R S U sec. m. ^s the floc F sec. m. I K R S. ^t kepten F sec. m. ^u bifore R. ^v pens R. ^w thou
forth R. ^x the I. ^y pens R. ^z Om. ceteri. ^a tho R. ^b in to I. ^c departe, or [ether EPY] vnbynde
c et ceteri. ^d Lord God I. ^e the vessels R.

in erthe, whiche shal not visite forsaken thingus, he schal not seeke scatered thingis, and shal not heele the broken to gydre, and shal not nurishe forth that that stonidith. And he shal eete fleshis of the fatt, and shal vnbynde the clees of 17 hem. A! sheperd, and ydol, forsakyng the flocc; swerd on his arme, and on his riȝt eeȝe; the arm of hym shal be dried with drynesse, and his riȝt eeȝe wexinge derk shal be maad derc.

CAP. XII.

1 The charge of word^c of the Lord on Yrael. The Lord saide, stretchyng forth heuen, and foundyng erthe, and makyng the spirit of a man in hym, 2 Loo! Y shal putte Jerusalem a threshfold of glotonye to alle peplis in cumpas, bot and Juda shal be in aseegyng 3 aȝeinus Jerusalem. And it shal be, in that day Y shal putte Jerusalem a stoon of charge to alle peplis; alle that shuln lifte it, with conscicioun, *or kittyng to gidre*, shuln be to-drawen, and alle rewmys of erthe shuln be gadrid aȝeinus 4 it. In that day, sayth the Lord, Y shal smyte eche hors in to dreed, *or leesyng of mynde*, and the styer of hym in to wodenesse; and on^d the hous of Juda I shal opyn myn eeȝen, and Y shal smyte 5 with blyndnesse eche hors of peplis. And duykis of Juda shuln saye in her hertis, Be the dwellers of Jerusalem counfortid to me in the Lord of oostis, the God of 6 hem. In that day Y shal putte the duykis of Juda as a chymney of fijr in trees, and as a broond of fijr in hay; and thei shuln deuoure at the riȝt half and left alle peplis in cumpas. And Jerusalem shal be enhabitid eftsoone in his place, 7 in Jerusalem. And the Lord shal saue the tabernaclis of Juda, as in the bygyn-

which schal not visite forsakun thingis, schal^f not seke scatered thingis, and schal^g not heele 'the brokun togidere^h, and schal not nurische forth that that stonidith. And he schal ete fleischisⁱ of the fat^k, and schal vubynde the clees of hem. A! the 17 scsheepherd, and ydol, forsakyng the flocc; swerd on his arm, and on his riȝt iȝe; the arm of hym schal be dried with drynesse, and his riȝt iȝe wexyng derk schal be maad derk.

CAP. XII.

The birthun of the word of the Lord 1 on Israel. And the Lord seide, stretchyng forth heuene, and founding erthe^l, and makyng the spirit of a man in hym, Lo! Y schal putte^m Jerusalem a lyntel of 2 glotonye to alle puplis in cumpas, but andⁿ Juda schal be in 'asegyng^o aȝens Jerusalem. And it schal be, in that dai 3 Y schal putte^p Jerusalem a stoon of birthun to alle puplis; alle that schulen lifte it, schulen be to-drawun with kittyng doun, and alle rewmes of erthe schulen be gaderid aȝens it. In that dai, seith the 4 Lord, Y schal smyte ech hors in drede, 'ether leesyng of mynde^q, and the stiere 'of hym^r in woodnesse; and on the hous of Juda Y schal opene myn iȝen, and schal^s smyte with blyndnesse ecli hors of puplis. And duikis^t of Juda schulen seie 5 in her hertis, Be the dwellers of Jerusalem counfortid to me in the Lord of oostis, the God of hem. In that dai Y 6 schal putte^u the duykis of Juda as a chymnei of fier in trees, and as a broond of fier in hei; and thei schulen deuoure at the 'riȝthalf and lefthalf^v alle puplis in cumpas. And Jerusalem^w schal be enhabitid eftsoone^x in his place, 'in Jerusalem^y. And the Lord schal saue the taber- 7 naclis of Juda, as in bigynnyng^z, that the

^c the word *h.* ^d Om. *κ.*

^f and schal *R.* he shal *S.* ^g he schal *R.* ^h a thing al to-broken *R.* ⁱ the fleischis *R.* ^k fat *men R.*
^l the erthe *R.* ^m sette *R.* ⁿ also *R.* ^o bisegyng *R.* ^p sette *IRS.* ^q Om. *R.* ^r therof *R.* ^s Y schal *R.*
^t the dukes *R.* ^u sette *R.* ^v riȝt side and left side *R.* ^w Israel *GKMSU pr. m. Irael NQX.* ^x eft *R.*
^y Om. *R.* ^z the bigynnyng *R.*

nyng, that the hous of Daud glorie not greetly, and the glorie of men dwellynge
 8 in Jerusalem azeinus Juda. In that day the Lord shal defende the dwellers of Jerusalem; and it shal be, he that shal offende of hem in that day as Dauyd, and the hous of Dauyd as of God, as the aungel of the Lord in the^a sizt of hym.
 9 And it shal be, in that day Y shal seeke for to breke to gydre alle folkis that
 10 cummen azeinus Jerusalem. And Y shal heelde out on the hous of Daud, and on dwellers of Jerusalem, the spirit of grace, and of prayers; and thei shuln biholde to me, whom thei to gidre ficchiden. And thei shuln weile hym with weilyng, as
 on^b the oon bigoten; and thei shuln sorewen on hym, as it is wont for to be
 11 sorewid in deth of the first bygoten. In that day grete weilyng shal be in Jerusalem, as the weilyng of Adremon in the
 12 feeld of Magedon^c. And erthe shal weyle; meynes and meynes by hem self; the meynes of the hous of Daud by hem self, and the wymmen of hem by hem-
 13 self; meynes of the hous of Nathan bi hem self, and the wymmen of hem by hem self; meynes of the hous of Leuy by hem self, and the wymmen of hem by hem self; meynes of Semei^d bi hem self, and the wymmen of hem bi hem
 14 self. Alle meynes, and^e other meynes, and meynes by hem self, and wymmen of hem by hem self.

CAP. XIII.

1 In that day shal be a welle opnyng to the hous of Dauith, and to men dwelling at Jerusalem, in to washyng away of the synful, and of the menstruate.
 2 And it shal be, in that day, saith the Lord of oostis, Y shal distruye names of ydolis of the lond, and thei shuln namore

hous of Daud `glorie not^a greetli, and the^b glorie of men dwellynge in Jerusalem *be not* azeins Juda. In that dai the Lord schal defende the dwellers of Jerusalem; and he that schal offende of hem, schal be in that dai as Daud, and the hous of Daud *shal be* as of^c God, as the^d aungel of the Lord in the sizt of hym. And it^e schal be, in that dai Y schal seke for^e to al to-breke alle folkis that comen azeins Jerusalem. And Y schal helde^f out on^g the hous of Daud, and on dwelleris^g of Jerusalem, the spirit of grace, and of preieris; and thei schulen biholde to me, whom thei `fitchiden togidere^h. And thei schulen biweile hym with weilyng, as onⁱ `the oon^k bigetun^l; and thei schulen sorewe^m on hym, as itⁿ is wont `for to be sorewid^o in the deth of the firste bigetun^p. In that dai greet weilyng schal be in Je-
 11 rusalem, as the weilyng of Adremon^q in the feeld of Magedon. And erthe^r schal
 weile; meynes and meynes bi hem silf; the meynes of the hous of Daud bi hem silf, and the wymmen of hem bi hem silf; meynes of the hous of Nathan bi hem
 13 silf, and the wymmen of hem bi hem silf; meynes of the hous of Leuy bi hem silf, and the wymmen of hem bi hem silf; meynes of Semei bi hem silf, and the wymmen of hem bi hem silf. All othere^s
 14 meynes, meynes and meynes bi hem silf, and the^s wymmen of hem bi hem silf.

CAP. XIII.

In that dai an open welle schal be to the hous of Daud, and to men dwelling at Jerusalem, in to waischyng away of a synful man, and of womman^t defoulid in vnclene blood. And it schal be, in that
 2 dai, seith the Lord of oostis, Y schal distric names^u of idols fro `the lond^v, and

^a Om. AGH. ^b vp on G sec. m. ^c Maiedon κ. ^d Semeth κ. ^e of G sec. m.

^a haue not glorie R. ^b that the R. ^c the house of R. ^d an R. ^e Om. R. ^f schede R. ^g the dwellers IRU. ^h prickeden R. ⁱ Om. GNQU. ^k Om. F. ^l bigotun sone R. ^m make sorewe R. ⁿ sorewe R. ^o to be maad R. ^p bigetun sone R. ^q Remon R. ^r the lond ΙΚΜΩΒΣΥ. ^s Om. R. ^t a womman CPGHIKMNRΣUX. ^u the names RU sec. m. ^v erthe R.

be thouzte on; and Y shal take away fro erthe fals prophetis, and the vnclene spirit. And it shal be, whan eny man shal prophecie ouere, his fader and moder that gendriden hym, shuln saye to hym, Thou shalt not lyue, for thou hast spoken lesyng in name of the Lord; and his fadir and modir, gendrer^f of hym, shuln to gidre ficche hym, whanne he hath prophecied. And it shal be, in that day prophetis shuln be confoundid, eche of his visioun, whan he shal prophecie; nether thei shuln be hillid with mantil of sac, that thei leeze; bot thei shuln sey, Y am not a prophete; a man erthe tilier Y am, for Adam my ensauple fro^g my zongthe. And it shal be said to hym, What ben these woundis in mydil of thin hondis? And he shal say, With these Y was woundid in the hous of hem that loueden me. Swerd, be thou reysid on my sheperd, and on the wall cleuyng to me, saith the Lord of oostis; smyte thou the sheperd, and the sheep of the floc shuln be scaterid. And Y shal turne my hond to the lital; and ther shuln be in eche lond, saith the Lord, two parties in it, and shuln be scatered, and shuln faile, and the thrid part shal be left in it. And Y shal leede the thrid part bi fijr, and Y shal brenne^h, as syluer is brent, and Y shal proue hem, as gold is proued. He shal incleepe my name, and Y shal graciously heere hym; and Y shal saye, Thou art my peple, and he shal saye, The Lord my God.

CAP. XIV.

1 Loo! days cummen, saith the Lord, and thi spuylis shuln be departid in mydil of thee. And Y shal gadre alle folkis to Jerusalem, in to bateyl; and the citee

thei^w schulen no more be 'thouzt on^x; and Y schal take awei fro erthe false profetis, and an vnclene spirit. And it schal be, whanne ony man schal profesie ouer^y, his fadir and modir that gendriden hym, schulen seie to hym, Thou schalt not lyue, for thou hast spoke leesyng in the name of the Lord; and his fadir^z and his^a modir^b, gendreris^c of hym, schulen 'togidere fitche^d hym, whanne he hath profesied. And it schal be, in that dai profetis schulen be confoundid^e, ech of his visioun, whanne he schal profesie; nether thei schulen be hilid with mentil^f of sak, that thei lie; but 'thei schulen^g seie, Y am⁵ not a profete; Y am a man 'erthe tiliere^h, for Adam is myn ensaupleⁱ fro my zongthe. And it schal be seid to hym, What ben these woundis in the myddil^k of thin hondis? And he schal seie, With these Y was woundid in the hous of hem that louyden me. Swerd, be thou reisid⁷ on my scheepherde, and on a man cleuyng to me, seith the Lord of oostis; smyte thou the scheepherde, and scheep^l of the floc schulen be scaterid. And Y schal turne myn hond to the litle. And⁸ twei partis schulen be in ech lond, seith the Lord, and thei schulen be scaterid, and schulen faile, and the thridde part schal be left in it. And Y schal lede the⁹ thridde part bi fier, and Y schal brenne hem, as siluer is brent, and Y schal preue hem, as gold is preuyd. He schal clepe to help my name, and Y schal graciously here him; and Y schal seie, Thou art my puple, and he schal seie, *Thou art* my Lord God.

CAP. XIV.

Lo! daies comen, seith the Lord, and thi spuylis schulen be departid in the myddil of thee. And Y schal gadere alle folkis to Jerusalem, in to batel; and the

^f the gendrerers *G sec. m.* gendres κ. ^g is fro *G sec. m.* ^h brenne hem *G sec. m.*

^w tho R. ^x had in mynde R. ^y eny more *RU sec. m.* ^z fadris I. ^a Om. *IR.* ^b modris I. ^c the gendreris R. ^d pricke R. ^e schend R. ^f a mentil R. ^g he schal R. ^h an erthe tilier R. ⁱ sample R. ^k myddis R. ^l the scheep R.

shal be taken, and housis shuln be destroyed, and wymmen shuln be defoulid. And the myddil part of the citee shal go out in to caitiftec, and the tother of the peple shal not be taken away fro the citee. And the Lord shal go out, and shal fize azeinus the folkis, as he fauzte in the day of stryf. And his feet shuln stonde in that day on the hill of olyues, that is azeins Jerusalem at the eest. And the hill of olyues schal be coruen of the myddel part therof to the eest and to the west, the greet valey bifore brokyn; and the myddel of that hill beⁱ departid to the north, and the myddil therof to the mydday, or *southe*. And ze shuln flee to the valey of myn hillis, for the valey of hillis shuln be ioyned togidre vn to the next. And ze shuln flee, as ze fledden fro face^k of the erthe mouyng in the days of Osee, kyng of Juda; and the Lord my God shal cunme, and alle sayntis with hym. And it shal be, in that day lizt shal not be, hot colde and frost. And ther shal be oo day, whiche is knowen to the Lord, not day, nether nigt, and in tyme of euyng lizt shal be. And it shal be, in that day quyck waters shuln go out of Jerusalem, the myddil of hem to the eest see, and the myddil of hem to the last see; in somer and in wynter thei shuln be. And the Lord shal be kyng on al erthe; in that day ther shal be oo Lord, and his name shal be oon. And eche erthe shal turne azein vnto desert, fro the litil hill Remmon to the south of Jerusalem. And it shal be reysid, and shal dwelle in his place, fro the zate of Beniamyn til to the place of the former zate, and vn to the zate of corners, and fro the tour of Ananyel vn- to pressours of the kyng. And thei shuln dwelle thereynne, and cursidnesse shal namore be, bot Jerusalem shal sitte

citee schal be takun, and housis schulen be distried, and wymmen schulen be defoulid. And the myddil part of the citee schal go out in to caitiftee^m, and the tother partⁿ of the puple schal not be takun awei fro the citee. And the Lord schal go out, and schal fize azens tho^o folkis, as he fauzte in the dai of striff. And hise feet schulen stonde in that dai on the hil of olyues, that^p is azens Jerusalem at the eest. And the hil of olyues schal be coruun^q of the myddil part therof to the eest and to the west, bi ful greet biforbreyng; and the myddil of the hil schal be departid to the north, and the myddil therof to the south. And ze schulen fle to the valey of myn hillis, for the valey of hillis schal be ioyned togidere til to the nexte. And ze schulen fle, as ze fledden fro the face of erthe mouyng in the daies of Osie, kyng of Juda; and my Lord God schal come, and alle seyntis with hym. And it schal be, in that dai lizt schal not be, but coold and frost. And ther schal be o dai^r, which is knowun to the Lord, not day, nether nigt, and in tyme^s of euentid lizt schal be. And it schal be, in that dai quyke wattris schulen go out of Jerusalem, the myddil of hem^t schal go out to the eest see, and the myddil of hem^u to the laste see; in somer and in wynter thei^v schulen be. And the Lord schal be kyng on al erthe; in that dai there^w schal be o Lord, and his name schal be oon. And al erthe schal turne azen til to desert, fro the litil hil Remmon to the south of Jerusalem. And it schal be reysid, and schal dwelle in his place, fro the zate of Beniamyn til to place^x of the formere zate, and til to the zate of the^y corneris, and fro the tour of Ananyel til to the^z pressouris of the kyng. And thei schulen dwelle there ynne, and cursidnesse schal no more be, but Jerusalem schal sitte

ⁱ shal be AGH. ^k the face H.

^m captiuite R. ⁿ oother part I. residue R. ^o the I. ^p whiche R. ^q departed R. ^r o day schal be R. ^s the tyme IR. ^t tho wattris R. ^u tho R. ^v tho R. ^w Om. R. ^x the place IKRU. ^y Om. ceteri. ^z Om. CEFGRK *pr. m. MNPQSUX.*

12 sykir. And this shal be the plage, by
 whiche the Lord shal smyte alle folkis,
 that fouzten azeinus Jerusalem; the
 fleshe of eche man stondinge vpon his
 feet shal fayle, *or rote*, and his eezen
 shuln faile to gydre in her hoolis, and
 his tunge shal faile to gydre in his
 13 mouth. In that day grete noyse of the
 Lord shal be in hem, and a man shal
 catche the hond of his neizbore; and his
 hond shal be lockid to gidre on the hond
 14 of his neizbore. Bot and Judas shal fizte
 azeinus Jerusalem; and richchessis of alle
 folkis in cumpas shuln be gadred to gi-
 der, gold, and syluer, and¹ many clothis
 15 ynowe. And so fallyng shal be of hors,
 and mule, and camel, and asse, and of
 alle werce beestis, that weren in tho
 16 castellis, as this fallyng. And alle that
 shuln be residu of alle folkis, that camen
 azeinus Jerusalem, shuln stye vp fro zeere
 'in to^m zeer, that thei wirshipen the kyng,
 Lord of oostis, and halewe the feest of
 17 tabernaclis. And it shal be, thei that
 shuln not stye vp of the meynes of erthe
 to Jerusalem, that thei wirshipe the
 kyng, Lord of oostus, reyn shal not be
 18 on hem. That and zif the meynce of
 Egypt shal not stye vp, and shal not cum,
 nether on hem shal be; bot fallynge shal
 be, bi whiche the Lord shal smyte alle
 folkis, whiche stieden not vp, for to ha-
 19 lewe the fest of tabernaclis. This shal
 be the synne of Egypt, and this the
 synne of alle folkis, that stieden not vp,
 20 for to halewe the fest of tabernaclis. In
 that day, it shal be, on whiche thing the
 bridil of hors *is* hooly to the Lord; and
 caudrons shuln be in the hous of the
 21 Lord, as cruetis hyfore the auter. And
 euery caudron in Juda and Jerusalem
 shal be halewid to the Lord of oostis.
 And alle men shuln cum offrynge, and

sikir. And this schal be the wounde, bi 12
 which the Lord schal smyte alle folkis,
 that fouzten azens Jerusalem; the fleisch
 of ech man stondynge on hise feet schal
 faile^a, and hise izen schulen faile togidere
 in her hoolis, and her tunge schal faile
 togidere^b in her mouth. In that dai greet 13
 noise of the Lord schal be in hem, and a
 man schal catche the hond of his neizbore;
 and his hond schal be lockid^c togidere on
 hond^d of his neizbore. But and^e Judas 14
 schal fizte azens Jerusalem; and richchessis^f
 of alle folkis in cumpas schulen be gader-
 ide togidere, gold, and siluer, and many
 clothis ynow. And so fallyng schal be 15
 of hors, and mule, and camel^g, and asse^h,
 and of alle werki beestis, that weren in
 tho castels, as^k this fallyng. And alle 16
 that schulen be residne of alle folkis, that
 camen azens Jerusalem, schulen stie vp^l
 fro zeer in to zeer, that thei worschipe the
 kyng, Lord of oostis, and halewe the
 feeste of tabernaclis. And it schal be, 17
 reyn schal not be on hem that^m schulen
 not stie vpⁿ of the meyneis of erthe to
 Jerusalem, that thei^o worschipe the king,
 Lord of oostis. That and if^p the meyn- 18
 nee^q of Egypt schal not stie vp^r, and schal
 not come, nether on hem schal be *reyn*;
 but fallyng schal be, bi whiche the Lord
 schal smyte alle folkis, whiche^s stieden
 not^t, for^u to halewe the feeste of taber-
 naclis. This schal be the synne of Egypt, 19
 and this the^v synne of alle folkis, that
 stieden not, for to halewe the feeste of
 tabernaclis. In that dai, that that is on^w 20
 the bridil of hors^x schal be hooli to the
 Lord; and caudrons schulen be in the^y
 hous of the Lord, as cruetis^z bifor the
 auter. And euery^a caudron in Jerusalem 21
 and Juda schal be halewid to the Lord
 of oostis. And alle men schulen come of-
 frynge, and schulen take of tho, and schu-

¹ Om. κ. ^m to A.

^a fail, *ether rot* C E F G H I K M N P Q S U X Y. be roten R. ^b Om. R. ^c lokun C *sec. m.* F G I K M N Q R S X. ^d the
 hond F I R U X *sec. m.* ^e also C *sec. m.* F G I K M N Q R U X. ^f the riches R. ^g of camele R. ^h of asse R.
^l Om. R. ^k of I. ^l Om. R. ^m whiche R. ⁿ Om. R. ^o for to R. ^p That if also R. ^q meynes G.
^r Om. R. ^s that R. ^t not up I. ^u Om. R. ^v shal be the R X *sec. m.* ^w not on P. ^x the hors K N S *sup.*
 ras. U X *sec. m.* ^y Om. C E F H M N P Q X *pr. m.* ^z viols R. ^a eche R.

shuln take of hem, and shuln seethe in hem; and a marchaunt shal namore be in hous of the Lord of oostus in that day.

len sethe^b in tho; and a marchaunt schal no more be in the hous of the Lord of oostis in that day.

Here endith the book of Zacharias, the prophete, and bigynneth the book of Malachie, propheteⁿ.

Here endith Sacarie, and here bigynneth Malachie, the profete^c.

ⁿ No final rubric in AGH.

^b se A pr. m. EGHIMPQSUX. see F. sle N. ^c From CH. *Here endith Sacarie, and here bigynneth Malachie. FGIMNQSU. Here endeth the booc of Zacarie; se now Malachie, the profete. K. Heere endeth the profete Zacarie, and bigynneth the book of Malachie, profete. R. Here endith Sacarie, the profete, and bigynneth Malachie. X. No final rubric in AEPY.*

M A L A C H I.

The book of Malachie, the prophete^a.

*Here biginnith the book of Malachie,
the profete^a.*

CAP. I.

1 THE charge of word of the Lord to
Yrael, in the hond of Malachie, prophete.
2 Y louyde 3ou, saith the Lord, and 3ee
saiden, In what thing louydist thou vs?
Wher Esau was not the brother of Jacob,
3 saith the Lord, and Y louyde Jacob, for-
sothe Y hadde Esau in hate? And Y
haue putte Seir his hillis in to wildren-
nesse, and his eritage in to dragouns of
4 desert. That 3if Ydume shal say, We be
distrayed, but we turnynge a3ein shuln
beelde, whiche thingus ben distrayed;
these thingus saith the Lord of oostis,
These shuln beelde, and Y shal distraye;
and thei shuln be cleepid termes of wick-
ednesse, and a peple to whom the Lord
5 is wroth, til vnto withouten eende. And
3our ee3en shuln see, and 3ee shuln saye,
Magnyfiyd be the Lord on the terme of
6 Yrael. The sone honoureth the fadir,
and the seruaunt shal drede his lord;
therfore 3if Y am fadir, wher is myn
honour? and 3if Y am lord, wher is
my dreed? saith the Lord of oostis. O!
prestis, to 3ou that dispisen my name;
and 3e saiden, Wher yn haue we dispisid
7 thi name? 3e offren on myn auter de-
foulid, *or vnclene*, breed, and 3e sayn,

CAP. I.

THE birthun of the word of the Lord¹
to Israel, in the hond of Malachie, the
profete. Y louyde 3ou, seith the Lord,²
and 3e seiden, In what thing louydist
thou vs? Whether Esau was not the^b
brother of Jacob, seith the Lord, and Y
louyde Jacob, forsothe^c Y hatide Esau?³
And Y haue put^d Seir the hillis of hym in
to wildirnesse, and his eritage in to dra-
gouns of desert. That if Idumee seith,⁴
We ben distried, but we schulen turne
a3en, and bilde tho thingis that ben dis-
tried; the Lord of oostis seith these
thingis, These^e schulen bilde, and Y schal
distrie; and thei schulen be clepid termes^f
of wickidnesse, and a puple to whom the
Lord is wroth, til in to with outen ende.
And 3oure i3en schulen se, and^g 3e schulen⁵
seie, The Lord be magnyfiyd on the terme
of Israel. The sone onourith the fader,⁶
and the seruaunt schal drede his lord;
therfor if Y am fadir^h, wher is myn
onour? and if Y am lordⁱ, where is my
dreed? seith the Lord of oostis. A! 3e
prestis, to 3ou that dispisen my name; and
3e seiden^k, Wherynne han we dispisid thi
name? 3e offren^l on myn auter vnclene^m⁷
breed, and 3e seien, Wherynne han we

^a Here bigynneth Malachie. A. No initial rubric in *GH*.

^a From *E*. Here beginnith Malachie, profete. *PY*. No initial rubric in the other Mss. ^b Om. *CEFG*
HKNPSXY. ^c but *N*. ^d set *R*. ^e These men *RU sec. m*. ^f the termes *R*. ^g Om. *N*. ^h the fadir *R*.
ⁱ the lord *R*. ^k seien *I*. ^l offriden *I*. ^m defoulid, *ether vnclene* *CEFGHIKMNQSUX*. defoulid *EPXY*.

Wherynne han we defoulide thee? In that thing that 3e sayn, The bord of the
 8 Lord is dispisid. 3if 3e offren a blynd thing for to be offrid, wher it is not yuel? And 3if 3e offren a crokid and^b seek, wher it is not yuel? Offre it to thi duyk, 3if it shal plesse to hym, or 3if he shal resceyue thi face, saith the Lord of
 9 oostis. And nowe biseeche^c the cheere of the Lord, that he haue mercy on 3ou; forsothe of 3oure hond this thing is don, 3if eny manere he resceyue 3our faces,
 10 saith the Lord of oostis. Who is in 3ou that closith doris, and brenneth myn auter of his own wille, *or freeli*? Wille is not to me in 3ou, saith the Lord of oostus; and Y shal not resceyue a 3ift of
 11 3our hond. Forsothe fro rysyng of the sunne vn to goyng doun, my name is grete in heythen men; and in eche place a cleene offryng is halewid, and offrid to my name; for my name is grete in^d hei-
 12 then men, saith the Lord of oostis. And 3e han defoulid it in that that 3e sayn, The bord of the Lord is defoulid, and that that is putt on is contemptible, *or worthi for to be dispisid*, with the fijr
 13 that deuourith it. And 3e saiden, Loo! of traueil; and 3e han blowe it away, saith the Lord of oostis. And 3e brouzten yn of raueins a crokid thing, and seeke, and brouzten yn a 3ift; wher Y shal resceyue it of 3our hond? saith the Lord.
 14 Cursid the gylful, that hath in his floc a male beest, and he makynge a uowe offrith a feble to the Lord; for I a grete kyng, saith the Lord of oostus, and my name orrible in folkis.

defoulid thee? In that thing that 3e seien, The boordⁿ of the Lord is dispisid^o. If 3e⁸ offren a blynd *beest*^p to be sacrificid^q, whether it is not yuel? And^r if 3e offren a crokid and sike *beeste*, whether^s it is not^t yuel? Offre thou it to thi duyk, if it schal plesse hym, ether if he schal resseyue thi face, seith^u the^v Lord of oostis. And now⁹ biseche 3e the cheer of the Lord, that he haue merci on 3ou; for of 3oure hond this thing is doon, if in ony maner he resseyue 3oure faces, seith the Lord of oostis. Who¹⁰ is 'in 3ou^w that closith doris^x, and brenneth myn auter 'of his owne wille, *ether freli*^y? Wille is not to me in 3ou, seith the Lord of oostis; and Y schal not resseyue a 3ifte of 3oure hond. For fro rys-
 11 yng^z of the sunne til to goyng^a doun, my name is greet in^b hethene men; and in ech place a cleene offering is sacrificid^c, and offrid to my name; for my name is greet in^d hethene men, seith the Lord of oostis. And 3e^e han defoulid it in that that 3e¹² seien, The boord of the Lord is defoulid, and that that is put^f aboue is 'worthi to be dispisid^g, with fier^h that deuourith it. And 3e seidenⁱ, Lo! of trauel; and 3e han¹³ blowe it a wei, seith the Lord of oostis. And 3e brouzten in of raueyns a crokid thlng^k and sijk, and brouzten in a 3ifte; whether^l Y schal resseyue it of 3oure hond? seith the Lord. Cursid *is* the¹⁴ gileful^m, that hath in his floc a male beeste, and 'he makyngeⁿ a uowe offrith^o a feble^p to the Lord; for Y *am* a greet kyng, seith the Lord of oostis, and my name *is*^q dredeful^r 'in folkis^s.

CAP. II.

1 And now, O! prestis, to 3ou this maun-
 2 dement, 3if 3e woln heere. And 3if 3e

CAP. II.

And now, A! 3e preestis, this maunde-
 1 ment *is* to 3ou. If 3e wolen here, and if²

^b or *G sec. m.* ^c biseche 3e *G sec. m.* ^d amonge *A.*

ⁿ boord *I.* ^o defoulid *R.* ^p thing *EHPY.* ^q sacrificid *EPY.* ^r Om. *X.* ^s wher *ceteri prater RS.*
^t Om. *I.* ^u seid *X.* ^v thi *KY.* ^w among *R.* ^x the dores *R.* ^y frely *R.* ^z the risyng *R.* ^a the going
EIPRSY. ^b among *R.* ^c sacrificid *EPY.* ^d among *R.* ^e 3e that *A.* ^f set *R.* ^g contemptible, *ether*
^[or Y] *worthi for to be dispisid CEF GHIKMN PQSUXY.* ^h the fier *R.* ⁱ seyn *I.* ^k Om. *R.* ^l beest *U.*
¹ wher *ceteri prater R hic et alibi.* ^m gileful *MAN RU sec. m.* ⁿ makith *R.* ^o and offrith *R.* ^p feble
 best *R.* ^q Om. *EF GHIKMN PQSUXY.* ^r hidouse *R.* ^s among folkis *I.* among hethen men *RU sec. m.*

woln not putte on the herte, that 3e zeue glorie to my name, saith the Lord of oostis, Y shal sende in^e 3ou nedynesse, and Y shal curse to 3our blessyngis; and Y shal curse hem, for 3e han not putte³ on the herte. Loo! Y shal caste to 3ou arme, and Y shal scater^e on^f 3our cheere the dritt of 3oure solempnytees, and it⁴ shal take 3ou with it. And 3e shuln wite, for Y sente to 3ou this maundement, that my couenaunt were with Leuy, saith the⁵ Lord of oostis. My couenaunt was with hym of lijf and pees; and Y 3aue to hym a dred, and he dredde me, and he dredde⁶ of the face of my name. The lawe of trewth^e was in his mouth, and wickidnesse is not founden in his lippis; in pees and in equitee he walkide with me, and many men he turnyde away fro wickidnesse. Forsothe lippis^g of the prest kepen science, *or kunnyng*, and thei shuln seeke a3ein the lawe of the mouth of hem, for he is an aungel of the Lord of⁸ oostis. Forsothe 3e wenten away fro the weye, and sclaudren^h ful many men in the lawe; 3e maden voide the couenaunt of Leuy, these thingus saith the Lord of⁹ oostis. For whiche thing and Y 3aue 3ou worthi to be dispisid, and meeke, *or lowe*, to alle peplis, as 3e kepten not my¹⁰ wayes, and token folcⁱ in the lawe. Wher not oo fadir of alle 3ou? wher oo God made 3ou not of nouzt? Whi therfore ech of 3ou dispisith his brother, defoul-¹¹ ynge the couenaunt of 3our faders? Judas trespasside, and abomynacioun is maad in Yrael, and in Jerusalem; for Judas defoulide the halewing of the Lord, whiche he^k louyde, and aliens hadden¹² the douzter of the Lord. The Lord shal

3e wolen not putte^t on the herte, that 3e 3yue glorie to my name, seith the Lord of oostis, Y schal sende nedynesse in to 3ou, and Y schal curse to^u 3oure blessyngis; and Y schal curse hem^v, for 3e han not putte^w on the herte. Lo! Y schal caste^x 3 to 3ou the arm, and Y schal scater^e on 3oure cheere^y the drit of 3oure solempnytees, and it schal take 3ou with it. And⁴ 3e schulen wite, that Y sente to 3ou this maundement, that my couenaunt were with Leuy^z, seith the Lord of oostis. My⁵ couenaunt was with hym of lijf and pees^a; and Y 3af to hym a^b drede, and he dredde me, and he dredde of^c face^d of my name. The lawe of trewth^e was in his mouth,⁶ and wickidnesse was not foundun in hise lippis; in pees and in^e equite he walkide^f with me, and he turnede awei many men fro wickidnesse. For the lippis of a^g prest kepen science^h, and thei schulen a3en seke the lawe of 'the mouth of hymⁱ, for he is an^k aungel of the Lord of oostes. But 3e wenten^l awei fro the weie, and⁸ sclaudren^m ful many menⁿ in the lawe; 3e maden voide the couenaunt of Leuy, seith the Lord of oostis. For whichⁿⁿ9 thing and Y 3af 3ou^o worthi to be dispisid^p, and bowen^q to alle puplis, as 3e kepten not my weies, and token a face in the lawe. Whether not o fadir *is* of alle 3ou? ¹⁰ whether^r o^s God made not^t of nouzt 3ou? Whi therfor ech of 3ou dispisith his brother, and defoulith the couenaunt of 3oure fadris? Judas trespasside, and abhomy-¹¹ nacioun is maad^u in Israel, and in^v Jerusalem; for Judas defoulide the halewyng of the Lord, which he lonyde, and he hadde the douzter of an alien god. The¹² Lord schal^w distrie the man that dide^x

^e in to G sec. m. ^f vpon G sec. m. ^g science K. ^h sclaudreden A. han sclaudrid G sec. m. H.
ⁱ face of persor G sec. m. H. ^k Om. K.

^t nylen sette R. ^u Om. R. ^v tho R. ^w set R. ^x caste forth R. ^y face R. ^z 3ou and Leuy R sec. m.
^a of pees R. ^b my R. ^c Om. CEHPS. ^d the face CEHIKPRSUX pr. m. ^e Om. R. ^f wente R. ^g Om. CEFHLMNQRSUX pr. m. the K. ^h kunnyng CER. science, ether [or G] kunnyng^e FGHKMN^sX. ⁱ his mouthe R. ^k the R. ^l 3eden R. ^m sclaudriden CEFHLMNQRSUX. ⁿ Om. N. ⁿⁿ the whiche I.
^o to you C. ^p contemptible, ether *worthi* [for FGHM] to be dispisid CFIKMQSUX. contemptible ENP. dispisable R. ^q lowed F. bowiden I. low3 R. ^r whether not R. ^s Om. E. ^t Om. AR. ^u done R.
^v Om. N. ^w Om. R. ^x schal do R.

distruye the man that dide this thinge,
 the maystir aud disciple, of tabernaclis of
 Jacob, and the offryng a 3ift to the Lord
 13 of oostis. And eftsoone 3e diden this
 thing; 3e hilliden with teris the auter of
 the Lord, with weepyng and mournyng,
 so that Y biholde namore to sacrifice,
 nether resceyue eny thing plesaunt of
 14 3our hond. And 3e saiden, For what
 cause? For the Lord witnesside bitwixe
 thee and the wijf of thi pubertee, *that*
is, tyme of mariage, whiche thou di-
 15 spisidist, and this thi parcener, and^l wijf
 of thi couenaunt. Wher oon dide not,
 and the residue of his spirit is? and what
 seekith oon, no bot the seed of God?
 Therefore kepe 3e 3oure spirit, and nyl
 thou dispise the wijf of thi 3ongthe;
 16 whanne thou shalt haue hir in hate,
 leue thou hir, saith the Lord God of
 Yrael. Forsothe wickidnesse keure the
 closyng of hir, saith the Lord of oostis;
 kepe 3e 3oure spirit, and nyl 3e dispise.
 17 3e maden the Lord for to traueile in
 3our wordis, and 3e saiden, Wheryn
 made we hym for to traueile? In that
 that 3e sayen, Eche man that doth yuel,
 is good in the sizt of the Lord, and sicke
 plesen to hym; or certis wher is God
 of dom?

CAP. III.

1 Loo! Y shal sende myn aungel, and he
 shal make redy the waye byfore my face;
 and anoon the lordshiper, whom 3e seken,
 shal cum to his holy temple, 'and the^m
 aungel of testament, whom 3e woln. Loo!
 he cummeth, saith the^{mm} Lord of oostis;
 2 and who shal mowe thenke the day of
 his cummyng? and who shal stonde for
 to see hym? Forsothe he as fjr wellynge
 3 to gidre, and as the erbe of fullers; and
 he shal sitte wellinge to gidre and clens-
 ynge syluer, and shal purge the sonys of

this thing, the maister and disciple, fro
 the tabernacle of Jacob, and him that
 offrith a 3ifte to the Lord of oostis. And¹³
 eftsoone 3e diden this thing; 3e hilliden
 with teris the auter of the Lord, with
 wepyng and mourenyng^y; so that Y bi-
 holde no more to sacrifice, nether resseyue
 ony thing plesaunt of 3oure hond. And¹⁴
 3e seiden, For what cause? For the Lord
 witnesside bitwixe thee and the wijf of
 thi 'puberte, *that is^z, tyme of mariage*,
 which^a thou dispisidist, and this *is* thi
 felowe, and wijf^b of thi couenaunt^c. Whe-¹⁵
 ther oon made not, and residue^d of spirit
 is his? and what sekith oon, no^e but the
 seed of God? Therefore kepe 3e 3oure
 spirit, and nyle thou dispise the wijf of
 thi 3ongthe; whanne thou hatist hir, leue¹⁶
 thou *hir*, seith the Lord God of Israel.
 Forsothe wickidnesse schal kyure^f the
 closyng^g of hym, seith the Lord of oostis;
 kepe 3e 3oure spirit, and nyle 3e dispise.

CAP. III.

3e maden the Lord for to trauele in¹⁷
 3oure wordis, and 3e seiden, Wherynne
 maden we hym for to trauele? In that
 that 3e seien, Ech man^h that doith yuel, is
 good in the sizt of the Lord, and sickeⁱ
 plesen to^k hym; ether certis where is the^l
 God of doom? Lo! Y sende^{ll} myn aungel,¹
 and he schal make redi weie^m bifer my
 face; and anoon the lordshipereⁿ, whom 3e
 seken, schal come to his hooli temple, and
 the aungel of^o testament, whom 3e wolen.
 Lo! he cometh, seith the Lord of oostis;
 and who schal mowe thenke the dai of his²
 comyng? and who schal stonde for^p to se
 hym? For he *schal be* as fier wellynge
 togidere, and as erbe^q of fulleris^r; and he³
 schal sitte wellynge togidere and clens-
 ynge siluer, and he schal purge the sones

^l Om. A. ^m Om. G *pr. m.* ^{mm} Om. K.

^y weiling R. ^z Om. V. ^a whom R. ^b the wijf R. ^c couenaunt of pees R. ^d the residue 1R.
^e not R. ^f hile R. ^g clothe R. ^h Om. R. ⁱ suche men R. ^k Om. R. ^l Om. R. ^{ll} schal sende
 RU *sec. m.* ^m the wey I. ⁿ Lord R. ^o of the I. ^p Om. R. ^q the erbe RX *sec. m.* ^r fulleris, *ether*
toukeris EGHKMNPSUX.

Leuy; and shal purge hem as gold and as syluer, and thei shuln be offrynge to the Lord sacrifices in rjztwinessis. And sacrifice of Juda and Jerusalem shal plesse to the Lord, as days of the world, and as olde 3eeris. And Y shal cum to 3ou in dom, and Y shal be a swyft wnesse to mysdoars, to poysonners, or *enchauners bi the deuyls craft*, and to auowters, and forsworne men, and that falsly chalenge the hijr of the hirid man, and meeken widues, and faderlesse *childre, and moderlesse*, and oppresen the pylgryme, nether dredden me, saith the Lord of oostis. Forsothe Y the Lord, and Y am not chaungid; and 3e sonnys of Jacob ben not waastid. Forsothe fro the days of 3our fadres 3e wenten away fro my lawful thingus, and kepten not; turne 3e a3ein to me, and Y shal a3ein turne to 3ou, saith the Lord of oostis. And 3e saiden, In what thing shuln we turne a3ein? 3if a man shal turmente God? for 3e to gydre fitchen me. And 3e saiden, In what thing togidre fitchen we thee? In tythes, and in premissis, or *first fruytis*, and in myseyse, or *nedynesse*, 3e ben cursid; and al 3e folk disceyuen me, and to gidre fitchen. Breng 3e ynⁿ eche tithe in to my berne, that mete be in my hous, and proue 3e me on this thing, saith the Lord, 3if Y shal not opne to 3ou the gutters of heuen, and shal sheede out to 3ou blessing, vnto aboundaunce. And Y shal blame for 3ou the deuouryng, and he shal not corruppe, or *distruye*, the fruyte of 3our londe; nether bareyn vynezerd shal be in the feeld, saith the Lord of oostis, and alle folkis shuln sayn 3ou blessing; sothely 3e shuln be a desyrable lond, saith the Lord of oostis. 3oure wordis wexiden

of Leuy; and he schal purge hem as gold and as siluer, and thei schulen be offrynge to the Lord sacrifices in rjztfulness^s. And the sacrifice of Juda and of Jerusalem schal plesse to^t the Lord, as the daies of the world, and as olde 3eeris. And Y schal come to 3ou in doom, and Y schal be a swift wnesse to^u mysdoeris, *'ether enchaunteris of deuylis craft'*^v, and to auouteris^w, and^x forsworn men, and that falsli calengen the hire of the^y hirid man, and widewis, and fadirles, *'ether modirles'*^z, children, and oppresen a pilgrym, *'nether dredden'*^a me, seith the Lord of oostis. Forsothe Y *am* the Lord, and am^b not chaungid; and 3e sonnes^c of Jacob ben not wastid. Forsothe fro daies^d of 3oure⁷ fadris 3e wenten^e awei fro my lawful thingis, and kepten not; turne 3e a3ein to me, and Y schal a3ein turne to 3ou, seith the Lord of oostis. And 3e seiden, In what thing schulen we turne a3ein? If a⁸ man schal turmente God, for 3e *'togidere fitchen'*^f me. And 3e seiden, In what thing *'togidere fitchen'*^g we thee? In tithis and in *'firste fruytis'*^h; and 3e ben cursid in⁹ nedynesseⁱ, and alle 3e folk^k disseyuen me, and *'togidere fitchen'*^l. Bryng 3e yn^m ech¹⁰ tithe in to my berne, that mete be in myn hous, and proue 3e me on this thing, seith the Lord, if Y schal not opne to you the goteris of heuene, and schalⁿ schede out to 3ou blessing, til to aboundaunce. And Y¹¹ schal blame for 3ou that^o that deuourith, and he schal not distrie^p the fruit of 3oure lond; nether bareyn vynezerd^q schal be in the feeld, seith the Lord of oostis, and¹² alle folkis schulen seie 3ou blessing; for 3e schulen be a desirable^{qq} lond, seith the Lord of oostis. 3oure wordis wexiden^r strong¹³ on me, seith the Lord; and 3e seiden, What han we spokun a3ens thee? And¹⁴

ⁿ Om. A.

^s rjztwinesses C E F G H I K M N P Q S U X. ^t Om. R. ^u in to I. ^v Om. R. ^w auouteris I K R. ^x and to I. ^y an R. ^z Om. R. and *modirles* s. ^a nether thei dredden I. and dredden not R. ^b I am I. ^c the sonnes R. ^d the daies R. ^e 3eden R. ^f turmenten R. ^g turmenten R. ^h premyssis, *ether firste fruytis* C E F G H I K M N P Q S U X. the firste fruytis R. ⁱ myseyse, *ether* [or EP] *nedynesse* C E F G H I K M N P Q S U X. ^k the folk A pr. m. R. ^l turmenten R. ^m Om. R. ⁿ Y schal I R. ^o him R U. ^p corruppe, *ether distrie* C E F G H I K M N P Q S U X. ^q vyne R. ^{qq} desirable c. ^r wexen R.

stronge on^o me, saith the Lord; and 3e
saiden, What han we spoken a3eins thee?
14 And 3ee saiden, He is veyn, that serueth
God; and what wynnynge for we kepten
his heestis, and for we wenten sorewful
15 bifore the Lord of oostis? Therefore now
we sayn proud men blessid^p; sotheli thei
ben beeldid doynge vnpite, and thei
temptiden God, and ben maad saaf.
16 Thanne men dredynge God spaken, eche
with his nei3boure; and the Lord per-
ceuyde, and herde, and a boke of mynde
is writen bifore hym to men dreedinge
17 God, and thinkynge his name. And thei
shuln be to me, saith the Lord of oostis,
in the day in whiche Y schal make, into a
special tresoure; and Y schal spare hem,
as a man sparith his sone seruyng to
18 hym. And 3e shuln be conuertid, and
3e shuln see, what is bitwixe the iust
man and the vnpitouse, bitwixe the ser-
uyng to the Lord and not seruyng to
19 hym. Loo! forsothe the day schal cumme,
brennyng as a chymney; and alle proude
men, and alle doynge vnpite shuln be
stobil; and the day cummyng schal en-
flawme hem, saith the Lord of oostis,
whiche schal not leue to hem rote and
20 buriownyng. And to 3ou dredynge my
name the sunne of ri3twisnesse schal
springe, and helthe in pennys of hym;
3e shuln go out, and 3e shuln lippe, as a
21 calf of the droue. And 3e shuln to-trede
vnpitouse men, whanne thei shuln be
ashe vndir the soole of 3oure feet, in the
day in whiche Y do, saith the Lord of
22 oostis. Bithenke 3e of the lawe of my
seruaunt Moyses, whiche Y comaundide
to hym in Oreb, to alle Yrael comaunde-
23 mentis and domys. Loo! Y schal sende
to 3ou Hely, the prophete, bifore that
the grete day and orrible of the Lord

3e seiden, He is veyn, that serueth God;
and what wynnynge for we kepten hise
heestis, and for we wenten^s sorewful bi-
fore the Lord of oostis? Therfor now we¹⁵
seien proude men blessid; for thei ben
bildid doynge vnpite^t, and thei tempt-
iden God, and ben maad saaf. Thanne¹⁶
men dredynge God spaken, ech with his
nei3boure; and the Lord perseyuede, and
herde, and a book of mynde is writun
bifor hym to 'men dredynge^u God, and
thenkyng^v his name. And thei schulen¹⁷
be to me, seith the Lord of oostis, in the
dai in which Y schal make, in to a special
tresour; and Y schal spare hem, as a man
sparith his sone seruyng to hym. And¹⁸
3e schulen be conuertid, and 3e schulen se,
what is bitwixe the^w iust man and vn-
pitouse^x, bitwixe^y 'the seruyng to^z the
Lord and 'not seruyng to hym^a.

CAP. IV.

For lo! a dai schal come, brennyng as¹
a chymenei; and alle proude men, and alle
doynge^b vnpitee schulen be stobil; and
the dai comyng schal enflawme hem, seith
the Lord of oostis, which schal not leue
to hem rote and^c buriownyng. And to²
3ou dredynge^d my name the sunne of ri3t-
wisnesse^e schal rise^f, and helthe in^g pen-
nys^h of hym; and 3e schulen go out, and
schulen skippeⁱ, as a calf of^k the^l droue.
And 3e schulen to-trede vnpitouse^m men,³
whanne thei schulen be aische vndir the
soole of 3oure feet, in the dai inⁿ which Y
do^o, seith the Lord of oostis. Bithenke⁴
3e on the lawe of my seruaunt Moyses,
whiche Y comaundide to hym in Oreb, to
al Israel comaumentis and domes. Lo!⁵
Y schal sende to 3ou Elie, the profete, bi-
fore that the greet dai and orible of the
Lord come. And he schal conuerte the⁶

^o vpon A. P ben blessid G *sec. m.*

^s 3eden R. ^t wickidnesse R. ^u hem that dredden R. ^v thenken on R. ^w a R. ^x the vnpitous FI.
vnfeithful R. ^y and bitwixe R. ^z him that serueth R. ^a him that serueth not the Lord R. ^b that
done R. ^c of R. ^d that dredden R. ^e ri3tfulnesse R. ^f rise, *ether [or EP] be borun* CEF GHIKMN PQSUX.
^g schal be in R. ^h the pennys R. ⁱ lippe CEF GHIKMN PQSUX. ^k in R. ^l a R. ^m the vnpitouse I.
ⁿ Om. R. ^o schal do R.

6 cumme. And he shal conuerte the herte of faders to sonys, and the herte of sonys to her faders, lest per auenture Y cumme, and smyte the erthe with curse.

herte of fadris to sones, and the herte of sones to fadris^p of hem, lest perauenture Y come, and smyte the erthe with curs^q.

Here endith the book of Malachie, and bigynneth the firste book of Machabeorum^q.

Here endith Malachie, the profete, and here bigynneth the firste book of Machabeis^r.

^q No final rubric in AGH.

^p the fadris IR. ^q curs. Amen. CEF GHMNPQRSU. cursidnesse I. ^r From CFX. *Here endith Malachie, and bigynneth a prolog on the firste book of Machabies. G. Here endeth Malachie, and bigynneth the firste book of Machabeis. HIQSV. Heere endeth Malachie, the profete; se now the firste book of Macabeus. K. Here endith Malachie, the profete, and here bigynneth a prologe on Machabis the firste. M. Here endith Malachie, and bigynneth the firste Machabeus. N. Heere endith the profete Malachie, and bigynneth the firste booke of Machabeis. R. No final rubric in AEP. Y is defective.*

I. M A C C A B E E S.

[*Prologue on the First book of Maccabees^a.*]

THIS book of Machabeis techith alle men, bi ensaumple of Matatias and of his sones, to stonde in tyme of persecucioun stifli bi the lawe of God, and rathere to leue alle worldli goodis and bodili lijf, than to feyne, or peruerte in to errour, for the drede of heij power of men; as Judas Machabeus and his brethren ouercamen her enemyes, bi heij vertu of God, with fewe men, and not in multitude of peple, and azenstoden kingis and princes, and hadden victorie bi the help of almy3ti God, and susteyned it anoon to the deeth.

Here endith the prologe, and here bigynneth the firste book of Machabeis.

The firste book of Machabeorum^a.

Here biginnith the firste book of Machabeies^b.

CAP. I.

1 AND it is don, after that Alisaundre of Philip, kyng of Macedo, which regnede first in Grece, smote, he gon out of the lond of Sethym, smote Darius, kyng
2 of Persis and Medis, and ordeynede many bateilis, and gate strengthes of alle;
3 and he^b slew3e kyngus of erthe, and passide forth vnto eendis of erthe, and toke spuylis of multitude of folkis; and the erthe was stille in the sijt of hym.
4 And he gadride vertu, and ful stronge oost, and the herte of hym is enhaunsid
5 and lift up. And he gate cuntrees of folkis, and tyrauntis, *or stronge men*; and thei ben maad to hym in to tribut.

CAP. I.

AND it was don, aftir that Alisaundre¹ of Filip, king of Macedoyne, which regnede first in Grece^c, and 3ede out of the lond of Sethym, smoot Darius, king of Perseis and of Medeis, he ordeynede many² batels, and gat strengthis of alle; and he slow the kingis of erthe, and passide³ forth til to endis^d of erthe, and took spuylis of multitude of folkis; and the erthe was stille in sijt^e of hym. And he⁴ gaderide vertu, and oost ful strong, and the herte of hym was enhaunsid and lift vp. And he gat the cuntreis of folkis,⁵ and tirauntis^f; and thei weren maad to^g hym in to tribut. And after these thingis⁶

^a Here bigynneth the first boke of Machabeorum. A. Machabee the first. G. The first boke of Machabeis. H. ^b Om. AGH.

^a This Prologue is from M. ^b From EPE. No initial rubric in the other Mss. ^c Grece, ether [or EP] in the lond of Grekis EFGHIKMNPSUXE. ^d the endis EIR. ^e the sijt EIKR. ^f tirauntis, ether stronge men CEFHIKMNPSUXE. ^g in to F.

6 And after these thingus he felle in to
7 bed, and knewe that he schulde die. And
he clepide his noble childre, that weren
nurishid with hym fro her youthe, and
departide to hem his kyngdam, whanne
8 3it he leuede. And Alisaundre regnyde
9 twelue 3eer, and is dead. And his chil-
dren weldiden the rewme, eche in his
10 place, and alle puttiden to hem dyademes
after his deth, and sonys^b of hem after
hem, many 3eeris; and yuelis ben mul-
11 tiplied in erthe. And there wente out of
hem a root of synne, Antiochus the no-
ble, the sone of Antiochi kyng, that was
at Rome in seegyng, *'or plegge^c*, and
regnede in the hundrid and seuen and
12 thretti 3eer of the rewme of Grekis. In
tho days wickid sonys of Yrael wenten
out, and counseiliden many, sayinge, Go
we, and ordeyne we a testament with
heithen men, that ben aboute us; for
sithen we departiden fro hem, many yuels
13 founden us. And the word^{cc} is seen good
14 in the eezen of hem. And summe of the
peple senten, and wenten away to the
kyng; and he 3aue power to hem for to
15 do rijtwisnesse of heithen men. And
thei beeldiden a scole in Jerusalem, vp
16 the lawis of naciouns; and thei maden
to hem prepucyes, *or hethen customes*,
and wenten away fro the holy testament,
and weren ioyned to naciouns, and weren
17 solde for to do yuel. And the rewme
hadde prosperite in the sizt of Antio-
chus, and he byganne for to regne in
the lond of Egypt, for to regne on two
18 rewmes. And he entride into Egypt in
a greuous multitude, in chaaris, and oli-
fauntis, and horsmen, and a plenteuous
19 multitude of schippis, and he ordeynede
bateil azens Tholome, kyng of Egypt;
and Ptholome dredde of his face, and
fleiz; and manye woundid fellen down.
20 And he toke the stronge citees in the
lond of Egypt, and he toke prayes of the

he felle^s in to bed, and knew that he
schulde die. And he clepide his noble
7 children^b, that weren nurschid with hym
fro 3ongtheⁱ, and departide to hem his
kingdom, whanne he lyuede 3it. And
8 Alisaundre regnede twelue 3eer, and was
deed. And his children weldiden the^{k,9}
rewme, ech in his place, and alle puttiden
10 to hem diademys aftir his deth, and the
sones of hem after hem, many 3eeris;
and yuels weren multiplied in erthe. And
11 ther wente out of hem a roote of synne,
Antioch the noble, the sone of Antioch
kyng^l, that was at Rome in ostage^m, andⁿ
regnede in the hundrid and seuen and
thrittithe 3eer of^o the^p rewme^q of Grekis.
In tho daies wickid sones *'of Israel^r*
12 wenten out, and counseiliden many, and
seide, Go we, and ordeyne we testament
with hethene men, that ben aboute vs;
for sithen we departiden fro hem, many
yuels foundun vs. And the word was
13 seyn good bifore the izen of hem. And
14 summe of the puple senten, and wenten
to the kyng; and he 3af power to hem
for to do rijtwisnesse^s of hethene men.
And thei bildiden a scole in Jerusalem,
15 bi lawis of naciouns; and maden to hem
16 prepucies, and wenten awei fro the hooli
testament, and weren ioyned to naciouns,
and weren seeld^{ss} for to do yuel. And the
17 rewme hadde prosperite in the sizt of An-
tiok, and he bigan for^t to regne in the
lond of Egypt, that he schulde regne on
twei rewmes. And he entride in to E-
18 gipt with a greuouse multitude, in cha-
ris, and olifauntis, and horse men, *'ether
leniztis^u*, and plenteuouse multitude of
schippis, and he ordeynede batel azens
19 Tholome, kyng of Egypt; and Tolome
dredde of his face, and flei; and many
weren woundid, and fellen down. And he
20 took the stronge citees in the lond of
Egypt, and took the preies of the lond of
Egypt. And Antioch turnede, after that
21

^b the sonys *G pr. m.* ^c Om. *A.* ^{cc} Lord *K.*

^s felde *c et alii.* ^b *that is, familiar felowis e marg.* ⁱ her 3ongthe *c et ceteri.* ^k Om. *ceteri prater K.*
^l the kyng *I.* ^m ostage, *ether plegge CEF GHIKMN PQSU X.* ⁿ and he *I.* ^o in *G.* ^p Om. *CEFH MN PQSU*
x pr. m. e. ^q lond *G.* ^r Om. *R.* ^s rijtfulnesse *R.* ^{ss} seeld to naciouns *F.* ^t Om. *R.* ^u Om. *R.*

21 lond of Egypt. And Antiochus turnede,
 after that he smote Egypt, in the hun-
 drid and three and fourtithē zeer, and
 22 styede vp^d to Yrael. And he stiede vp
 to Jerusalem in a greuouse multitude,
 23 and entride in to the halewyng with
 pride; and he toke the golden auter,
 and the candilstike of lizt, and alle ves-
 sels therof, and the bord of proposicioun,
 and vessels of fleetyngē sacrifices, and
 cruetis, and golden morters, and veil,
 and crownys, and golden ournement that
 was in face of the temple; and he brake
 24 alle. And he toke gold and syluer, and
 alle desireable vessels, and he toke the^e
 priuy tresours, whiche he fonde; and alle
 25 taken up, he wente in to his lond. And
 he made slawzter of men, and spake in^f
 26 grete pride. And grete weiling is maad
 27 in Yrael, and in eche place of hem; and
 princis sorewiden inwardly, and elder
 men, and meydenys, and zung men, ben
 maad seeke, and fairnesse of wymen is
 28 chaungid. Eche husbond toke weilyng,
 and thei that saten in the husbondis bed,
 29 mourneden. And the lond is moued to
 gidre on men dwellynge therynne, and al
 the hous of Jacob clothide confusioun.
 30 And after two zeeeris of days, the kyng
 sente a prince of tributis in to the citees
 of Juda, and he cam to Jerusalem with
 31 grete cumpanye. And he spake to
 hem pesible wordis in gyle, and thei
 32 bileeuyden to hym. And sodenly he felle
 yn on the citee, and smote it with grete
 wounde, and lost miche peple of Yrael.
 33 And he toke prayes of the citee, and
 brente it with fjr, and distruyede housis
 34 therof, and wallis therof in cumpas. And
 thei ledden wymmen caityf, and children,
 35 and weldiden beestis. And thei beeld-
 iden the cytee of Daud with grete^g wall
 and sad, and sad toures; and it is maad
 36 to hem in to strengthe. And thei put-
 tiden there a folk of synners, wickid
 men, and thei weren stronge in it; and

he smoot Egypt, in the hundrid and thre
 and fourtithē zeer, and stiede to Israel.
 And he stiede to Jerusalem with a greu-²²
 ouse multitude, and entride in to the²³
 halewyng with pride; and he took the
 goldun auter, and the candilstike of lizt,
 and alle^v vessels therof, and the boord of
 proposicioun, and vessels of fletyngē sacri-
 fices, and cruetis, and goldun morteris,
 and veil, and crownes, and goldun orne-
 ment that was in the face of the temple;
 and he brak alle. And he took siluer²⁴
 and gold, and alle desirable^w vessels, and
 he took the priuy tresours, whiche he
 foond; and whanne he hadde takun vp
 alle thingis, he wente in to his lond. And²⁵
 he made slawzter of men, and spak in
 greet pride. And greet weilyng was maad²⁶
 in Israel, and in ech place of hem; and²⁷
 princes sorewiden inwardli, and eldere
 men, and maidens, and zonge men weren
 maad sike, and fairnesse of wymmen was
 chaungid. Ech hosebonde took weilyng,²⁸
 and thei that saten in hosebondis bed,
 morenyden. And the lond was mouyd²⁹
 togidere on men dwellynge therynne, and
 al the hous of Jacob was clothid with
 confusioun. And aftir twei zeeeris of³⁰
 daies, the kyng sente a prince of tributis
 in to the citees of Juda, and he cam to
 Jerusalem with greet cumpanye. And he³¹
 spak to hem pesible wordis in gile, and
 thei bileuyden to hym. And sudeynli he³²
 felle in on the citee, and smoot it with a^x
 greet wounde, and loste myche puple of
 Israel. And he took preies of the citee,³³
 and brente it with fier, and distriede
 housis therof, and wallis therof^y in cum-
 pas. And thei ledden wymmen caitif,³⁴
 and children, and weldiden beestis. And³⁵
 thei bildiden the citee of Daud with greet
 wal and sad, and sadde touris; and it was
 maad to hem in to an hiz tour^z. And³⁶
 thei puttiden there a folc of synneris,
 wickid men, and thei weren strong in it;
 and thei puttiden arneris, and metis, and

^d Om. A. ^e Om. H. ^f Om. K. ^g a grete G sec. m. H.

^v alle the I. ^w desirable c. ^x Om. R. ^y Om. R. ^z toure, ether strengthe CEF GHIKMN PQSUXE.

thei puttiden arners, and metis, and
 37 gadirden prays of Jerusalem; and put-
 tiden vp there, and ben maad into a
 38 grete gnare. And this thing is maad to
 aspyngus in yuel of halewyng, and in
 39 to yuel gyle in Yrael euermore. And
 thei shedden out innocent blood, bi cum-
 pas of the halewyng, and defouliden the
 40 halewyng. And dwellers of Jerusalem
 fledden for hem, and is maad habita-
 cioun of straungers, and is maad strange,
or alien, to his seed, and the sonnys
 41 therof forsoken it. The halewyng therof
 is desolat as wildrenesse; the feestdays
 therof ben turned in to mournyng, the
 sabothis therof in to shenship, the hon-
 42 ouris therof into noujt. Vp the glorie
 therof the yuel fame therof is multi-
 plied, and hei3nesse therof is touned
 43 into mournyng. And kyng Antiochus
 wrot to al his reume, that al the peple
 weren oon. And thei forsoken eche man
 44 his lawe; and alle folkis consentiden vp
 45 the word of kyng Antiochus, and manye
 of Yrael consentiden to hym, and sacri-
 fieden to ydolis, and defouliden saboth.
 46 And kyng Antiochus sente bokis bi the
 hond of messangers in to Jerusalem, and
 in to alle citees of Judee, that thei shul-
 47 den sue the lawis of folkis of erthe, and
 thei schulden forbede burnt sacrifices, and
 sacrifices, and plesyngis for to be don in
 48 the temple of God, and schulden^h forbede
 the saboth for to be halewid, and so-
 49 lempne days, and holy thingus for to be
 defoulid, and the holy peple of Yrael.
 50 And he comaundide auters for to be
 beeldid, and templis, andⁱ ydolis; and
 swyne fleshe for to be sacrificid, and
 51 commoun, *or unclene*, beestus; and for
 to leue her souys vncircumcidid, and the
 soulis of hem for to be defoulid in alle
 vnclennessis and abominaciouns, so that
 thei schulden for3ete the lawe, and shul-
 den change alle the iustifyngis of God.

gaderiden preies of Jerusalem; and put-37
 tiden vp there, and weren maad in to a^a
 greet snare. And this thing was maad 38
 to^b aspiyngis in yuel, *'ether tresouns'*^c, to
 halewyng, and in to an yuel deuel in
 Israel euere more. And thei shedden 39
 out innocent blood, bi cumpas of the ha-
 lewyng, and defouliden the halewyng.
 And dwelleris of Jerusalem fledden for^d 40
 hem, and it was maad abitacioun of
 straungeris, and it was maad straunge^e
 to his seed, and sones therof forsoken it.
 The halewyng^f therof was desolat as wil- 41
 dirnesse; feeste daies therof weren turned
 in to mournyng, sabotis therof in to
 schenschip, onouris therof in to noujt. Bi 42
 the glorie therof the yuel fame therof was
 multiplied, and hy3nesse therof was turned
 in to mournyng. And kyng Antiok wroot 43
 to al his rewme, that al the puple schulde
 be oon. And thei forsoken ech man his
 lawe; and alle folkis consentiden bi the 44
 word of kyng Antiok, and many of Israel 45
 consentiden to him, and sacrificeden^g to
 idols, and defouliden sabot. And king 46
 Antiok sente bokis bi the hondis of mes-
 sangeris in to Jerusalem, and in to alle
 citees of Judee, that thei schulden sue
 lawis of folkis of erthe, and schulden for- 47
 bede brent sacrifices, and sacrifices, and
 plesyngis^h for to be don in the temple of
 God, and that thei schulden forbede the 48
 sabot for to be halewid, and solempne
 daies, and hooli thingis for to be defoulid, 49
 and the hooli puple of Israel. And he 50
 comaundide auteris for to be bildid, and
 templis, and idols; and swynes fleisch for
 to be sacrificid, and vncleeneⁱ beestis; and 51
 for to leue her sones vncircumcidid, and
 the soulis of hem for to be defoulid in alle
 vnclennessis and abhomynaciouns, so that
 thei schulden for3ete the lawe, and schul-
 den change alle the iustifyngis of God.
 And who euere dide not bi the word of 52
 kyng Antiok, schulden die. Bi alle these 53

^h thei schulden *G sec. m. n.* ⁱ of *A.*

^a Om. N. ^b in to I. ^c Om. R. ^d fro A *pr. m. 18.* ^e alien c. *straunge, ether [that is K] alien* EFGHIK
 MNPQSUXE. ^f habitacion R. ^g sacrificiden c *et ceteri.* ^h plesyng N. ⁱ comyn, *ether vncleene* CEFGHIK
 NPQSUXE. COMMON R.

52 And who euer diden not thej word of
 53 Antiochus, shulden dye. After alle these
 wordis he wrote to al his rewme, and
 bifore sette princis to the peple, whiche
 shulden constreyne these thingis for^k to
 54 be don. And thei comaundiden to citees
 55 of Juda for to sacrifice. And many of
 the peple ben gadrid to hem, whiche for-
 soken lawe^l of the Lord, and diden yuels
 56 on erthe; and dryuen out the peple of
 Yrael of priue places, and in hid places
 57 of fugityues, or *fleyynge men*. In the
 fyftenthe day of the moneth Casleu, in
 the hundrid and fyue and fourtithe zeere,
 kyng Antiochus beeldide the abominable
 ydol of desolacioun, or *discomfort*, on^m
 the auter of God; and bi alle the citees
 58 of Jude thei beeldiden auters. And bi-
 fore zatis of housis and in streetis thei
 59 brenten encensis, and sacrificiden; and
 brenten by fijr bokis of the lawe of God,
 60 keruyng hem. And anentis whom euer
 bokis of theⁿ testament of the Lord
 weren founden, and who euer kepte the
 lawe of the Lord, vp maundement of the
 61 kyng thei slwen hym. In her vertu,
 or *power*, thei diden these thingus to the
 peple of Yrael, that was founden in eche
 62 moneth in citees. And in the^o fyue and
 twentithe day of the moneth, thei sacri-
 fisen on the auter, that was azeinus the
 63 auter. And wymmen, that circumcid-
 iden her sonys, weren strangled, vp co-
 maundement of kyng Antiochus; and
 thei hangiden children of the haterels,
 or *hyndre part of the nek*, by alle housis
 of hem, and strangliden that circumcid-
 64 iden^{oo} hem. And many of the peple of
 Yrael determyden, or *fully demyden*,
 anentis hem, that thei shulden not ete
 vnclene thingis, and chesiden more for
 to dye, than for to be defoulid with vn-
 65 clene metis. And thei wolden not breke

wordis he wroot to al his rewme, and
 aboue settide^l princis to the puple, whiche
 schulden constreyne these thingis for^m to
 be don. And thei comaundiden to citees⁵⁴
 of Juda for to make sacrifice. And many⁵⁵
 of the puple weren gaderid to hem, whiche
 forsoken the lawe of the Lord, and diden
 yuels on erthe. And thei dryueden out⁵⁶
 the puple of Israel fro priuy places, and
 in hid places of fleyngⁿ men. In the fif-⁵⁷
 tenthe dai of the monethe Casleu*, in the
 hundrid and fyue and fourtithe zeer, king
 Antiok bildide abhominable idol of dis-
 counfort^o on the auter of God; and bi alle
 citees of Judee in cumpas thei bildiden
 auters. And bifore the zatis of^p housis⁵⁸
 and in stretis thei brenten encensis, and
 sacrificiden^q; and brenten bi fier the⁵⁹
 bookis of the lawe of God, and keruyden
 hem. And anentis whom euere the bookis⁶⁰
 of testament of the Lord weren foundun,
 and who euere kepte the lawe of the
 Lord, bi the maundement of the kyng
 thei slwen hym. In her power^r thei⁶¹
 diden these thingis to the puple of Is-
 rael, that was foundun in ech monethe in
 citees^s. And in the fyue and twentithe⁶²
 dai of the monethe, thei sacrificiden^t on
 the auter, that was azens the auter of God.
 And wymmen, that circumcididen^{tt} her⁶³
 sones, weren stranglid, bi comaundement
 of kyng Antiok; and thei hangiden chil-⁶⁴
 dren bi the neckis, bi alle housis of hem,
 and strangliden hem that circumcididen
 hem. And many of the puple of Israel⁶⁵
 determyden^u anentis hem, that thei
 schulden not ete vnclene thingis, and ches-
 iden more for to die, than for to be de-
 foulid with vnclene metis. And thei wol-⁶⁶
 den not breke the hooli lawe of God, and
 thei weren slayn; and ful greet wraththe⁶⁷
 was maad on the puple.

* That answer-
 icht to oure No-
 uembre, and
 sum tyme it
 renneth in parti
 with oure Octo-
 bre. qu.

j vp the A. k Om. G pr. m. l the lawe H. m vpon A n Om. AGH. o Om. H. oo circumciden G pr. m.

l sette R. m Om. R. n fugityues R. fugityues, ether *fleyng men c et ceteri*. o desolacion R. desolacioun, ether *discomfort c et ceteri*. p of the I. q sacrificiden *ceteri*. r vertu, ether *power* EFGHIKMN PQSUX. vertu R. s the citees U. t sacrificiden *ceteri*. tt circumciden A. u determyden, ether *fully demyden* CEHIKMN PQSUXE. fulli demeden F sup. ras.

the holy lawe of God, and thei weren
67 slayn; and grete^o wrath is maad on the
peple ful myche.

CAP. II.

1 In tho days Mathatias roose, the sone of
Joon, sone of Symeon, he 'a prest^v of the
sones of Joazin, of Jerusalem, and sate in
2 the hil Modyn. And he hadde fyue sones;
3 Joon, that was named Gaddis; and Sy-
4 mount, that was namyd Thasi; and Ju-
5 das, that was clepid Machabeus; and
Eleazarus, that was namyd Abaron; and
Jonathas, that was named Apphus.
6 These sawen the yuelis that weren don
in the peple of Juda and Jerusalem.
7 And Mathatias saide, Woo to me! wher-
to am I born, for to se contricioun, *or*
distruyng^q, of my peple, and contri-
cioun of the holy citee, and for to sitte
there, whan it is 3ouen in hondis of en-
8 myes? Holy thingus ben maad in the
hond of strangers; the temple therof as
9 a man vnnoble; vessels of glorie therof
ben ladde away caytif. Olde men therof
ben slayn in streetis therof, and 3unge
men therof fellen down in swerd of en-
10 myes. What folk enheritide not the
kyngdam therof, and weeldede not prayes
11 therof? Al makyng to gidre, *or ourn-*
ying, therof is born away; she that was
12 free, is maad hond mayden. And loo!
oure holy, and oure fairnesse, and oure
cleerte, is desolate, and heithen men de-
13 fouliden it. What therefore 3it to vs for
14 to lyue? And Mathatias kitte, and his
sonys, her clothis, and hilliden hem with
15 hayris, and weiliden gretely. And thei
that weren sente of kyng Antiochus,
camen thidre, for to constreyne hem that
fledden, to gydre in to the citee Modyn,
for to offre and brenne encensis, and for
16 to departe fro the lawe of God. And
many of the peple of Yrael consentynge
camen to hem; bot Mathatias and his

CAP. II.

In tho daies Matatias, the sone of Joon,¹
sone of Symeon, and he *was* prest^v of the
sones of Joarym, roos fro Jerusalem, and
sat in the hil Modyn^w. And he hadde²
fyue sones; Joon, that was named Gaddis;
and Symount, that was named Thasi;³
and Judas, that was clepid Machabeus;⁴
and Eleasarus, that was named Abaron;⁵
and Jonathas, that was clepid^x Apphus.
These sizen the yuels that weren don in⁶
the puple of Juda and in^v Jerusalem. And⁷
Matatias seide, Wo to me! wher to am Y
borun, for to se the distriyng^z 'of my pu-
ple, and the^a defoulyng of the hooli citee,
and for to sitte there, whanne it is 3ouun
in to^b the hondis^c of enemyes? Hooli⁸
thingis ben maad in the hond^d of
straungeris; the temple therof as a man
vnnoble; vessels of^e glorie therof ben led⁹
awei caitif. Elde men therof^f ben slayn in
stretis, and 3onge men therof fellen down
bi swerd of enemyes. What folc enherit-
10 ide not the kingdom therof, and weldide
not preies therof? Al ournyng therof is¹¹
borun awei; sche that was fre, is maad
handmaidun^g. And lo! oure hooli thing,¹²
and oure fairnesse, and oure clerete, is
desolat, and hethene men defouliden it.
What therfor is 3it to vs for to lyue?¹³
And Matatias and his sones to-renten her¹⁴
clothis, and hiliden hem with heiris, and
weiliden greetli. And thei that weren¹⁵
sent of^h kyng Antiok, camen thidur, for
to constreyne hem that fledden togidere
inⁱ to the cite of Modyn, for to offre and
brenne encensis, and for to departe fro the
lawe of God. And many of the puple of¹⁶
Israel consentiden, and camen to hem;
but Matatias and his sones stoden stide-
fastli. And thei answeriden, that weren¹⁷

^o the greet II. ^p Om. K sec. m. ^q distrucioun A.

^v a prest c *et ceteri*. ^w of Modyn F sec. m. GIKN sec. m. QSX. ^x named CEFHIKMQRSU. ^y of I. Om. R.
^z defoulyng, *ether* [or EPY] *distryng* CEFHGKMNPSUX. Om. I. defoulyng R. ^a Om. I. ^b Om. R.
^c hond A sec. m. ^d hondis AS. ^e and N. ^f Om. R. ^g the hondmaiden R. ^h of the I. ⁱ Om. N.

17 sonys stoden stidfastly. And thei answeryng, that weren sente of Antiochus, saiden to Mathatias, Thou art prince, and most cleer, and grete in this citee, and ourned with sonys and bretheren. 18 Therefore go to former, and do the maundement of the kyng, as alle folkis han don, and men^r of Juda, and thei that lasten in Jerusalem. And thou shalt be, and thy sonnys, among freendis of the kyng, and made large in siluer and gold, and in 19 many ziftis. And Mathatias answeride, and saide with grete voice, And if alle folkis obeien to the^s kyng Antiochus, that thei go away eche man fro seruice of the lawe of his fadris, and consente to 20 his maundementis, Y, and my sonnys, and my bretheren shuln obeie to the lawe of 21 oure fadris. God be helpful to us; it is not prophitable to us for to forsake the 22 lawe and riztwisnessis of God. We schulen not heeren the wordis of kyng Antiochus, nether shuln sacrifice, brekyng the maundementis of oure lawe, that we 23 go another way. And as he ceeside for to speke these wordis, sum Jew wente to in eezen of alle men, for to sacrifice to ydolis on the auter, in the cytee Modyn, 24 vp comaundement of the kyng. And Mathatias sau3, and sorewide, and his reyns trembliden togidre, and his wodnesse is kyndled after dom of the lawe; and he lippyng yinne, slew3 hym on the 25 auter. Bot and he slew3 in that tyme the man whom kyng Antiochus sente, whiche compellide for to be offrid, and 26 destruyide the auter. And he louede feruently the lawe, as Fynees dide to 27 Zambri, sone of Salomy. And Mathatias criede in grete voice in the cytee, sayinge, Eche man that hath feruent loue of the lawe, ordeynynge testament, go out 28 after me. And he flei3, and his sonnys, in to munteyns, and leften what euer 29 thingus thei^t hadden in the citee. Thanne manye wente down, seekyng domes and

sente of Antiok, and seiden to Matatias, Thou art prince, and^k moost clere, and greet in this citee, and ourned with sones and britheren. Therfor go thou the for- 18 mere, and do the maundement of the kyng, as alle folkis han don, and men of Juda, and thei that leften in Jerusalem. And thou schalt be, and thi sones, among freendis of the king, and maad large in siluer and gold, and many ziftis. And 19 Matatias answeride, and seide with greet vois, Thou3 alle folkis obeien to^l kyng Antiok, that thei go awei ech man fro^m seruice of the lawe of his fadris, and consenten to his maundementis, Y, and my 20 sones, and my britheren schulen obeie to the lawe of oure fadris. God be helpful 21 to vs; it is not profitable to vs for to forsake the lawe and riztwisnessesⁿ of God. We schulen not here the wordis of kyng^o 22 Antiok, nether^p schulen make sacrifice^q to idols, and breke the maundementis of oure lawe, that we go bi anothir weie. And as he ceeside for to speke these 23 wordis, sum Jew wente to, bifore the i3en of alle men, for to sacrifice to idols on the auter, in the citee Modyn^r, bi comaundement of the kyng. And Matatias si3, and 24 sorewide, and his reynes trembliden togidere, and his woodnesse* was kyndlid bi doom of the lawe; and he skippide^s in, and slow hym on the auter. But and he 25 slow in that tyme the man whom king Antiok sente, which compellide for to offre, and he distriede the auter. And 26 he louyde feruentli the lawe, as Fynees dide to Sambri, sone of Salomy. And 27 Matatias criede with greet vois in the citee, and seide, Ech man that hath feruent loue of the lawe, ordeyne a testament, *that is, a couenaunt*^t, and go^u out after me. And 28 he flei, and hise sones, in to munteyns, and leften what euere thingis thei hadden in the citee. Thanne many sekyng dom 29 and riztwisnesse, wenten down in to desert, that thei schulden sitte there, thei, 30

* that is, gret wraththe bi feruent loue, that was stirid thanne bi the dom of resoun. Lire here. 1K U

^r the men A. ^s Om. AGH. ^t that thei A.

^k and art 1. ^l to the 1. ^m fro the 1. ⁿ riztfulnessis R. ^o the kyng 1. ^p nether we 1. ^q sacrificis A. ^r of Modyn F sec. m. 1K. ^s leppide c et ceteri. ^t Om. R. ^u go he 1.

30 riȝtwisnesse, in to desert, that thei saten
there, thei, and sonys of hem, and wym-
men of hem, and beestis of hem, for
31 yuels weren hard on hem. And it is
tolde aȝein to men of the kyng, and to
the oost, that weren in Jerusalem, in the
cytee of Daud, for sum men wente away,
that distruyeden maundement of the kyng,
in to priuy placis of desert; and many
32 hadden gon after hem. And anoon thei
wenten to hem, and ordeyniden aȝeins
33 hem bateile, in the day of sabothis; and
saiden to hem, Aȝeinstonde ȝe and now
ȝit? go ȝe out, and do ȝe vp the word of
34 kyng Antiochus, and ȝe shuln lyue. And
thei saiden, We shuln not go out, nethir
we shuln do the word of the kyng, that
35 we defoule the day of sabothis. And
36 thei steriden bateile aȝeinus hem. And
thei answerden not to hem, nether sente
stoon to hem, nether stoppiden preuy
37 places, sayinge, Dye we alle in oure
symplenesse, and heuen and erthe shuln
be witnessis on vs, that vninstly ȝe
38 leesen us. And thei baren yn to hem
bateil in sabothis, and thei beu deade,
and the wyues of hem, and sonnys of
hem, and beestis of hem, vnto a thou-
39 sand soules of men. And Mathatias
knewe, and his freendis; and thei had-
den mournyng on hem gretely. And a
man saide to his neȝbore, ȝif we alle
shuln do as oure bretheren diden, and
shuln not fiȝte aȝeinus heithen men, for
oure soulis, and oure iustifyngis, sunner
41 thei shuln distruye vs of erthe. And
thei thouȝten in that day, sayinge, Eche
man who euer shal cum to vs in bateile,
in day of sabothis, fiȝte we aȝeinus hym,
and dye we not alle, as oure bretheren
42 ben dead in priuy places. Than the
synagoge of Jewis, stronge in miȝtis of
Yrael, is gadrid to hem, euery wilful
43 man in lawe; and alle that fledden fro
yuels, ben addid, *or put*, to hem. And thei
44 ben maad to hem to stedfastnesse, and

and the sones of hem, and wymmen of
hem, and beestis of hem, for yuels weren
hard on hem. And it was teld^v to men³¹
of the kyng, and to the oost, that weren in
Jerusalem, the citee of Daud, that sum-
men wenten awei, that distrieden mannde-
ment^w of the kyng, in to priuy places in
desert; and many hadden go after hem.
And anoon thei wenten to hem, and or-³²
deineden aȝens hem batel, in the^x dai of
sabatis; and^y seiden to hem, Aȝeinstonde³³
ȝe also now ȝit? go ȝe out, and do ȝe^z
after the word of kyng Antiok, and ȝe
schulen lyue. And thei seiden, We schu-³⁴
len not go out, nether schulen do the word
of the king, that we defoule the dai of
sabatis^a. And thei stiriden batel aȝens³⁵
hem. And thei answeriden not to hem,³⁶
nether threwen^b stoon^c to hem, nether
stoppiden priuy places, and seiden, Die³⁷
we alle in oure simplenesse, and heuene
and erthe schulen be witnessis on vs, that
vniustli ȝe lesen vs. And thei ȝauen to³⁸
hem batel^d in sabatis, and thei weren
deed, and wyues of hem, and sones of
hem, and beestis of hem, til to a thousande
persoones of men. And Matatias knewe,³⁹
and his freendis; and thei hadden mourn-
yng on hem greetli. And a man seide to⁴⁰
his neȝbore, If we alle schulen do as oure
britheren diden, and schulen not fiȝte aȝens
hethene men, for oure lyues, and oure ius-
tifyngis, sunnere^e thei schulen distrie vs
fro erthe^f. And thei thouȝten in that dai,⁴¹
and seiden, Ech man who euere cometh to
vs in batel, in dai^g of sabotis, fiȝte we
aȝens hym, and die we not alle, as oure
britheren ben deed in priuy places. Thanne⁴²
the synagoge of Jewis, strong in myȝtis of
Israel, was gaderid to hem. Euery wilful
man in the^h lawe, and alle that fledden⁴³
fro yuels, weren addid to hem, and thei
weren maad to hem to stidfastnesse. And⁴⁴
thei gaderiden an oost, and snytiden syn-
neris in her wraththe, and wickid men in
her indignacioun; and the totherⁱ fledden

^v teld aȝen R. ^w the maundement IKR. ^x Om. R. ^y and thei I. ^z Om. I. ^a the sabatis I *pr. m.*
^b threuwen ^c *sup. ras. ether senten* ^k *marg. senten* R. ^c a stoon I. ^d batels R. ^e the sunnere I. ^f the
erthe R. ^g the dai I. ^h Om. R. ⁱ othere I.

gedryden an oost, and smyten synners in her wrath, and wickid men in her indignacioun; and the tother fledden to naciouns, for to ascape. And Mathatias enuyrounede, and his freendis, and destruyeden auters, and circumcididen children vncircumcidid, hou manye euer thei founden in coostis of Yrael, in strengthe. And thei pursueden sonys of pride, and the werk hadde prosperite in her hondis. And thei weeldiden the lawe of hondis of heithen men, and of hondis of kyngus, and 3auen not horn, *or strengthe*, to the synner. And the days of Mathatias of dying neijeden, and he saide to his sonys, Now pride is counfortid, and chastisyng, and tyme of distruccioun, and the wrath of indignacioun. Now therefore, sonys, be 3e suers, *or louers*, of the lawe, and 3eue 3e 3oure lyues for the testament of fadris. And bithenke 3e of the werkis of fadris, that thei diden in her generaciouns, and 3e shuln resceyue grete glorie, and euerlastyng name. Wher Abraham in temptation was not founden feithful, and it is rettid to hym to^v rijt-wisnesse? Joseph in tyme of his anguyshe kepte the comaundement, and was maad lord of Egypt. Fynees, oure fadir, feruently lounge the feruent loue of God, toke testament of euerlastyng presthode. Jhesus, *or Josue*, whijle he fulfilled the word, is maad duk in Yrael. Caleph, whijl he witnessith in the chirche, toke heritage. Daid in his mercy gate the seete of kyngdam, in to worldis. Helye, whijl he feruently loueth the feruent loue of the lawe, is resceyued in to heuen. Ananias, Azarias, Mysael, byleeuyng ben delyuered of flawme. Danyel in his sympleness is delyuerd of mouth of lyouns. And thus bithenke 3e bi generacioun and generacioun, for alle that hopen in to hym ben not maad vnsted-

to naciouns, for to ascape. And Matatias enuyrounede, and hise freendis, and^k distrieden auteris, and circumcididen children vncircumcidid, hou manye euer thei founden in the coostis of Israel, 'in strengthe^l. And thei pursueden the sonys of pride, and the werk hadde prosperite in her hondis. And thei gaten the lawe from^m hondis of hethene men, and fromⁿ hondis of kyngis, and 3auen^o not strengthe^p to the synnere. And daies of Matatias of diyng neijiden, and he seide to hise sonys, Now pride is counfortid, and chastisyng, and tyme of distruccioun, and the wrath of indignacioun^q. Now therfor, sonys, be 3e sueris, '*ether louyeris*^r, of the lawe, and 3yue 3e 3oure lyues for the testament of fadris. And bithenke 3e on werkis of fadris, whiche thei diden in her generaciouns, and 3e schulen resceyue greet glorie, and euerlastyng name. Whether^{rr} in temptacioun Abraham was not^s founden trewe^t, and it was arettid to hym to rijt-wisnes? Joseph in time of his angwisch kepte comaundement, and^u was maad lord of Egypt. Fynees, oure fadir, in feruentli lounge the feruent loue of God, took testament of euerlastyng presthod. Jhesus, '*ether Josue*^v, while he fillide the word, was maad duk in Israel. Caleph, while he witnesside in the chirche, took eritage. Daid in his merci gat the sete of kyngdom, in to worldis. Elie, while he feruentli lounge the feruent loue of the lawe, was resceyued in to heuene. Ananyas, Azarias, Misael, bileyden, and weren delyuered from^w flawme. Danyel in his sympleness was delyuered from the mouth of liouns. And thus bithenke 3e bi generacioun and generacioun, for alle that hopen in to hym ben not maad vnstidfast. And drede 3e not of the wordis of a man synnere^y, for the glorie of hym is tord and worm; to dai he is enhaunsid,

^u Om. *g pr. m.* ^v in to *A.*

^k and thei *l.* ^l Om. *R.* ^m fro the *l.* ⁿ fro the *l.* ^o thei 3auen *R.* ^p horn, *ether strengthe* *EFGHIK*
MNPQSUXE. horn *h.* ^q indignaciouns *A.* ^r Om. *R.* ^{rr} Wher *ceteri passim.* ^s Om. *l.* ^t trewe, *ether*
feithful c et ceteri præter R. ^u and he *l.* ^v Om. *R.* ^w fro the *l.* ^x fro *l.* ^y a synner *R sec. m.*

62 fast. And of wordis of the syuner 3e
shuln not drede, for the glorie of hym
63 is torde and worme; to day he is en-
haunsid, and to morrew he shal not be
founden, for he is turned in to his erthe,
64 and his thouzte shal perische. Therefore,
sonys, be 3e confortid, and do 3e manly
in the lawe; for whan 3e shuln do whiche
thingus ben bedun to 3ou in the lawe of
the Lord 3our God, in it 3e shuln be
65 glorious. And loo! Symount, 3our bro-
there; I wote, for he is a man of coun-
seile, heere 3e hym euermore, and he
66 shal be fadir to 3ou. And Judas Macha-
beus, stronge in miztis fro his 3outh, be
he to 3ou a prince of kni3thode, and he
67 shal do bateil of the peple. And 3e
shuln brynge to 3ou alle doars of the
lawe, and venge 3e the veniaunce of
68 3oure peple. 3elde 3e 3eeldyng to hei-
then men, and take 3e tent in to^v the
69 heest of lawe. And he blesside hem, and
70 is putt to his faders. And he is dead in
the hundrid and sixe and fourtie^w 3eere,
and is biryed of his sonnys in to the
sepulcre of his fadris in Modyn; and
alle Yrael weiliden hym with greet
weylyng.

CAP. III.

1 And Judas roose, that was cleepid Ma-
chabeus, his sone, for him. And alle his
bretheren helpiden hym, and alle that
ioyneden hem to his fadir, and thei
fouzten the bateil of Yrael with glad-
3 nesse. And he alargide glorie to his
peple, and clothide hym a hawberion
as a ieaunt, and girde hym his^x armeres
of bateile in bateilis, and defendide cas-
4 tellis with his swerde. He is maad lije
to a lyoun in his werkis, and as whelp of
5 lyoun rorynge in his huntyng. And he
pursuede wickid men, seekyng hem;
and he brente hem in flawmes, that to
6 gydre distourbliden his peple. And his
enmyes ben putt a3ein for drede of hym,

and to morewe he schal not be foundun,
for he is turned in to his ertlie, and his
thouzt schal perische. Therfor, 3e sones, 64
be coumfortid, and do 3e manli in the
lawe; for* whanne 3e schulen do tho thingis
that ben bodun to 3ou in the lawe of 3oure
Lord God, in it 3e schulen be gloriouse.
And lo! Symount, 3oure brother; Y woot, 65
that he is a man of councel, here 3e hym
euermore, and he schal be fadir to 3ou.
And Judas Machabeus, stronge in miztis 66
fro his 3ongthe, be to 3ou a prince in^z
kny3thod, and he schal do batel of the
puple. And 3e schulen brynge to 3ou alle 67
doeris of the lawe, and venge 3e the ven-
iaunce of 3oure puple. 3elde 3e 3eldyng 68
to hethene men, and take 3e tent to the
heeste of the lawe. And he blesside hem, 69
and was put to hise fadris. And he was 70
deed in the hundrid and 'sixe and fourti^a
3eer, and was biryed of hise sones in to
sepulcre of hise fadris in Modyn; and al
Israel weiliden hym with greet weilyng.

* This clause
til thedir, And
lo! Symount, is
not had of the
text, nether is
had in bookis
amended. Lire
here. EVA.

CAP. III.

And Judas, that was clepid Macha-1
beus, the sone of Matatias, roos for hym.
And alle hise britheren helpiden hym, and 2
alle that ioyneden hem to his fadir, and
thei fouzten the batel 'of Israel^b with
gladnesse^c. And he alargide glorie to 3
his puple, and clothide hym with an ha-
buriowne as a giaunt, and girde^d hym
with hise armeris of batel in batels, and
defendide castels with his swerd. He was 4
maad lijk^e a lioun in hise werkis, and as
a^f whelp of lioun^g rorynge in his huntyng.
And he^h pursuede wickid men, and souzte 5
hem; and he brente hem in flawmes, that
disturbliden his puple. And hise enemyes 6
weren put abac for drede of hym, and alle

^v to AH. ^w fourtith AH. ^x with A.

^z of *ceteri præter s.* ^a sixe and fourtith *c et plures.* ^{xl.} foure I. ^b Om. R. ^c greet gladnes R. ^d girte C
et plures. ^e like to R. ^f Om. R. ^g a lioun FR. ^h Om. R.

and alle wirchers of wickidnesse ben trublid to gidre; and helthe is dressid in this hond. And he wraththide many kyngus, and gladide Yrael in his werkis, and in to world his mynde in blessing. And he wente thoru the citees of Juda, and lost vnpitous men of hem, and turnyde away wrath fro Yrael. And he is named vn to the vttermost of erthe, and he gadride the perishynge. And Appolonius gadride folkis, and fro Samarie miche vertue, and grete, for to fytte azeinus Yrael. And Judas knewe, and wente out azeinus hym, and smote, and slew hym. And many woundid fellen doun, and the other fledden; and he toke prayes of hem. And Judas toke away the swerd of Appolonie, and was fyttyng thereynne in alle days. And Seron, prince of the oost of Syrie, herde, that Judas gadride a gaderyng, and the chirche of feithful men with hym. And he saith, Y schal make to me a name, and Y schal be glorified in rewme, and Y schal ouercumme Judas, and hem that ben with hym, whiche dispisiden the kyngus word. And he made hym redy; and the castels of vnpitous men, strong helpers, stieden vp with hym, for to do veniaunce in to the sonys of Yrael. And thei neiziden vn to Betheron; and Judas wente out azeinus hem, with fewe men. Forsothe as thei sawen the oost cummyng to hem in meetyng, thei saiden to Judas, How moun we fewe fytte azeinus so grete multitude, so stronge; and we ben maad wery by fastyng this day? And Judas saith, It is lizt, *or eisy*, many for to be closid to gydre in hond of fewe; and difference is not in the sizt of God of heuen, for to delyuere in many or in fewe; for not in multitude of oost the victorie of bateil, bot of heuen is strengthe. Thei cummen to us in rebelle multitude, and prid, for to distruye vs, and oure wyues, and oure sonys, and for to

worcheris of wickidnesse^l weren troblid to gidere; and heelte was dressid in his hond. And he wraththide many kyngis,⁷ and^j gladide Jacob^{k*} in hise werkis, and in to world his mynde *is* in blessing. And⁸ he wente thorou the citees of Juda, and loste vnpitouse men of hem, and turnede awei wraththe fro Israel. And he was⁹ named til to the vtmost of erthe, and he gaderide men perischynge. And Appol-¹⁰lyne gaderide folkis, and fro Samarie myche vertu, and greet, for to fytte azens Israel. And Judas knew, and wente out¹¹ azens hym, and smoot, and slow hym. And many woundid fellen doun, and the othere^l fledden; and he took preies of hem. And¹² Judas took awei the swerd of Appollyne, and was fyttyng therwith^m inⁿ alle daies. And Seron, prince of the oost of Sirie,¹³ herde, that Judas gaderide a gaderyng, and the chirche of feithful men with hym. And he seide, Y schal make to me a name,¹⁴ and Y schal be glorified in the rewme, and Y schal ouercome Judas, and hem that ben with hym, whiche dispisiden the kyngis word. And he made redi hym; and the¹⁵ castels of vnpitouse men, stronge helperis, stieden vp with hym, for to do veniaunce on the sones of Israel. And thei neiziden¹⁶ 'til to^o Betheron; and Judas wente out azens hem, with fewe men. Forsothe as¹⁷ thei sizen the oost comyng to hem in metinge, thei seiden to Judas, Hou moun we fewe fytten azens so greet multitude, so strong; and we ben maad wery bi fastyng this dai? And Judas seide, It is lizt,¹⁸ *'ether esy^p*, that many be closid togidere in hond of fewe; and difference is not in sizt of God 'of heuene^q, for to delyuere in manye ether in fewe; for not in multitude¹⁹ of oost *is* the victorie of batel, but of heuene is strengthe. Thei comen to vs in rebel²⁰ multitude, and pride, for to distrie vs, and oure wyues, and oure sones, and for to robbe vs. Forsothe we schulen fytte for²¹ oure lyues, and oure lawis; and the Lord²²

*Jacob, that is, the puple of Israel. A.

ⁱ wicknesse N. ^j and he I. ^k Jacob, that is, puple of Israel c et ceteri, præter R. ^l tother R. ^m thereynne R. ⁿ Om. I. ^o vn to I. ^p Om. R. ^q Om. R.

21 robbe us. Forsothe we shuln f3zte for
 22oure soulis, and oure lawis, and he the
 Lord shal breke hem to gydre byfore
 oure face; forsothe dreede 3e not hem.
 23Sothely as he ceeside for to speke, he
 hurlide in in to hem soodeynly; and Seron
 is broken to gidre, and his oost, in sijt
 24of hym. And he pursuede hym in the
 goyng down of Betheron, til in to the
 feeld; and eizte hundrid men of hem
 fellen down, the other forsothe fledden
 25in to the lond of Philistym. And dreedy
 of Judas, and of his bretheren, and in-
 ward ferdnesse, felle on alle heithen men
 26in cumpas of hem; and the name of
 hym came to the kyng, and of the batels
 27of Judas alle folkis telden. Sothely as
 kyng Antiochus herde these wordis, he
 was wrothe in inwitt; and he sente, and
 gadride the oost of al his rewme, ful
 28stronge^z castels. And he opnyde his
 tresorie, and 3aue soudis to the oost, in
 to oo 3eer, and comaundide hem, that
 29thei weren redy to alle thingus. And he
 saw³, that monee failide of his tresours,
 and tributis of the cuntre lital, for dis-
 scioun and veniaunce that he dide in
 to the lond, for to do away the lawful
 thingis that weren of the first days.
 30And he dredde, that he schulde not haue
 and oonys and twies in to costis and
 31ziftis, whiche he hadde 3ouen byfore
 with large hond; and he aboundide ouer
 kyngus that weren bifore hym. And
 he was astonyed in ynwitt gretly, and
 thou3te for to go in to Persis, and to
 take tributis of cuntrees, and for to
 32gadre myche syluer. And he laft Ly-
 sias, a noble man of the kyngis kynne,
 on the kyngus needis, fro the flood Eu-
 33frates vn to the flood of Egipt; and
 that he schulde nuriche Antiochus, his
 34sone, til he cam a3ein. And he toke to
 hym the mydil oost, and olifauntis, and
 comaundide to hym of alle thingus that
 he wolde, and of men enhabitynge Jude

hym silf schal al to-breke hem bifore oure
 face; forsothe drede 3e not hem. Sotheli²³
 as he ceeside for to speke, he hurlide in^r
 'in to^{rr} hem sudenli; and Seron was al to-
 brokun, and his oost, in the sijt of hym.
 And he pursuede hym in the goyng down²⁴
 of Betheron, til in to the feeld; and eizte
 hundrid men of hem fellen down, the
 othere forsothe fledden in to the^s lond of
 Filistym. And the drede of Judas, and²⁵
 of his britheren, and the inward ferdnesse,
 felle on alle hethene men in cumpas of
 hem; and the name of hym cam to the²⁶
 kyng, and alle folkis telden of the bateils
 of Judas. Sotheli as king Antiok herde²⁷
 these wordis, he was wrooth in soule;
 and he sente, and gaderide the^{ss} oost of al
 his rewme, ful^t stronge castels. And he²⁸
 openyde his treserie, and 3af sowdis to the
 oost, in to a 3eer, and comaundide hem,
 that thei schulden be redi to alle thingis.
 And he sai, that money failide of hise²⁹
 tresouris, and tributis of the cuntrei weren
 lital, for dissencioun and veniaunce that he
 dide in the lond, for to do awei the lawful
 thingis that weren of the^u firste daies. And³⁰
 he dredde, that he schulde not haue as
 onys and twies in to costis and 3iftis,
 whiche he hadde 3ouun bifore with large
 hond; and he was riche ouer kingis that
 weren bifore hym. And he was astonyed³¹
 in soule greetli, and thou3te for to go in
 to Persis, and for to take tributis of cun-
 treis, and for to gadre myche siluer. And³²
 he lefte Lisias, a noble man of the kyngis
 kyn, on the kingis nedis, fro the flood
 Eufrates til to the flood of Egipt; and³³
 that he schulde nursche Antiok, his sone,
 til he cam a3en. And he^v bitook to hym³⁴
 the half of the oost, and olifauntis, and
 comaundide to hym of alle these^w thingis
 that he wolde, and of men enhabitynge
 Judee and Jerusalem; and that he schulde³⁵
 sende to hem an oost, for to al to-breke,
 and to^x distrie vtirly the vertu of Israel,
 and relifs^y of Jerusalem, and for to do

y the dreed *AM.* z grete *A.*

^r Om. *EPPMU.* ^{rr} in *X.* ^s Om. *R.* ^{ss} al the *R.* ^t and ful *I pr. m.* ^u Om. *A.* ^v Om. *I.* ^w Om. *R.*
^x Om. *R.* ^y the relifs *R.*

35 and Jerusalem; and that he shulde sende
to hem an oost, for to breke to gidre,
and to distruye vtterly the vertue of
Yrael, and relikis of Jerusalem, and for^a
to do away the mynde of hem of place;
36 and for to ordeyne aliens sonys dwellers
in alle the coostis of hem, and bi lot for to
37 departe the lond of hem. And the kyng
toke to a part of the residue oost, and
wente out of Antioche, the citee of his
rewme, in the hundrid and seuen and
fourtye ȝeer; and passide ouer the flood
Eufrates, and wente thoru the heeȝer
38 cuntrees. And Lisias chese Ptholome,
sone of Dorim, and Nychanore, and Gor-
gie, mizty men of the kyngus freendus.
39 And he sente with hem fourti thousand
of men, and seuen thousand of horsmen,
'or *knyztis*^b; and that thei shulden cum
in to the lond of Juda, and distruy it,
40 vp word of the kyng. And thei wenten
forth, for to go with al her vertue; and
thei camen, and applieden, or *fellen to*,
41 at Ammaum, in the feeldy lond. And
marchauntis of cuntrees herden the name
of hem, and token syluer and gold ful
myche, and children, and camen in to
castels, for to take the sonys of Yrael in
to seruauntis; and the oostis of Sirie
ben added to hem, and londis of aliens.
42 And Judas seeȝ, and his bretheren, for
yuels ben multiplied, and the oost ap-
pliede, or *londide*, at the coostis of hem;
and thei knewen wordus of the kyng,
whiche he comaundide the peple for to
43 do, in to perishyng and eendyng. And
thei saiden, eche man to his neiȝbore,
Reise we the casting down of oure peple,
and fiȝte we^c for oure peple, and oure holy
44 thingus. And cummyng to gidre of oost is
gadrid, for to be redy in to bateile, and
for to preye, and axe mercy, and mercy
45 doyngus. And Jerusalem was not enha-
bitid, bot was as desert; ther was not
that entride and wente oute, of the chil-
dren therof; and the holy thing was

away the mynde of hem fro place; and 36
for to ordeyne dwelleris sones aliens in
alle the coostis of hem, and bi lot for to
departe the lond of hem. And the kyng 37
took a part of the residue oost, and wente
out of Antiochie, citee of his rewme, in
the hundrid and seuen and fourti^z ȝeer;
and passide ouer the flood Eufrates, and
wente thorou the hiȝere cuntreis. And 38
Lisias chees Tholome, the sone of Dorym,
and Nycanore, and Gorgie, mizti men of
the kyngis frendis. And he sente with 39
hem fourti thousynde of^a men, and seuen
thousynde of^b hors men, '*ether knyztis*^c,
that thei schulden come in to the lond of
Juda, and distrie it, bi the^d word of the
kyng. And thei wenten forth, for to go 40
with al her pouer^e; and thei camen, and
londiden^f at Ammaum, in the feeldi lond^g.
And marchauntis of cuntreis herden the 41
name of hem, and token siluer and gold
ful miche, and children, and camen in to
castels, for to take the sones of Israel in
to seruauntis; and the oostes of Sirie and
the londis of aliens weren addid to hem.
And Judas siȝ, and his britheren, that 42
yuelis weren multiplied, and the oost ap-
pliede, '*ether londide*^h, at the coostis of
hem; and thei knewen the wordis of the
kyng, whiche he comaundide the puple for
to do, in to perischyng and endyng. And 43
thei seiden, ech man to his neiȝbore, Reise
we the castyng down of oure puple, and
fiȝte we for oure puple, and oure hooli
thingis. And comyng togidere of oost 44
was gaderid, for to be redi in to batel, and
for to preie, and axe merci, and merciful
doyngis. And Jerusalem was not enha- 45
bitid, but was as desert; ther was not
that entride and wente out, of children
therof; and the hooli thing was defoulid,
and sones of aliens weren in the hiȝ tour,
ther was the dwellyng of hethene men;
and the likyng was don awei fro Jacob,
and pipe and harpe failide there. And 46
thei weren gaderid, and camen in to Mas-

^a Om. A. ^b Om. A. ^c Om. K.

^z fourtith CEGNFX. ^a Om. R. ^b Om. R. ^c Om. R. ^d Om. I. ^e pouer A *sec. m. sup. ras.* vertu ceteri. ^f londiden A *sec. m. sup. ras.* applieden, *ether felden* [*fellin* EP. *fellen* FM] to CEF GHIKLN PQSUXE. applieden R. ^g lond of Juda s. ^h or *londede* EP. Om. R.

defoulid, and sonys of aliens weren in the hee; rocke, *or toure*, there was the dwellyng of heithen men; and volupte, *or lust*, of Jacob is don away, and pipe
 46 and harpe failide there. And thei weren gadrid, and came in to Masphath azeinus Jerusalem; for place of preyer was in Masphath, bifore than in Jerusalem.
 47 And thei fastiden in that day, and clothiden hem with heiris, and puttiden ashe^d
 48 in her hed, and renten her clothis. And thei^e spradden abroad bokis of the lawe, of whiche heithen men souzten liknesse
 49 of her symulacris; and thei brouzten to ournementis of prestis, and premyssis, and tithis; and thei reisen Nazareis,
 50 that hadden fulfilliden days. And thei crieden with grete voice in to heuen, sayinge, What shuln we do to these,
 51 and whidir shuln we leede hem? And thin holy thingus ben to-troden, and defoulid, and thi prestis ben maad in to mournyng, and in to meekenesse, *or*
 52 *dispite*. And lo! naciouns camen togidre azeinus vs, for to distruye vs; thou woost what thingus thei thenken in to
 53 vs. Hou shuln we mown with stonde byfore the face of hem, no bot thou, God,
 54 help us? And thei crieden in trum-
 55 pis, with^f grete voice. And after these thingus Judas ordeynede duykis of the peple, tribunys, *that oon ledde a thousand*, and centoriouns, *or ledinge an hundred*, and pentacontarkes, *leders of fyfty*,
 56 and decuriouns, *leders of ten*. And he saide to these that bildiden housis, and weddiden wyues, and plantiden vyne 3erdis, and to dreedful men, that thei turnyden azein, eche man in to his hous,
 57 vp the lawe. And thei moueden castels, *or oostis of armed men*, and thei settiden
 58 to gidre at the south of Ammaum. And Judas saith, Be 3e gird, and be 3e mizti

phat azens Jerusalem; for place of preier was in Masphat, sunnere than in Jerusalem. And thei fastiden in that dai, and 47 clothiden hem with hairis, and puttiden aisch in her heed, and renten her clothis. And thei spredden abroad bookis* of 48 laweⁱ, of the^k whiche hethene men souzten licnesse of her symylacris; and thei 49 brouzten ournementis of prestis, and 'firse fruytis^l, and tithis; and thei reisen Nazareis that hadden fillid daies. And thei crieden with greet vois to he- 50 uene, and seiden, What schulen we do to these, and whidur schulen we lede hem? And thin hooli thingis ben to-trodun, 51 and defoulid, and thi prestis ben maad in to mourenyng, and in to dispisyng^m. 52 And lo! naciouns camen togidre azens vs, for to distrie vs; thou wost what thingis thei thenken azens vs. Hou schu- 53 len we mow withstonde bifore the face of hem, no but thou, God, helpe vs? And 54 thei crieden in trumpis, with greet vois. And aftir these thingis Judas ordeynede 55 duykis of the puple, tribunesⁿ†, and centuriouns^o, and pentacontrarkis^p, and decuriouns^q. And he seide to these that bild- 56 iden housis, and weddiden wyues, and plauntiden vyne 3erdis, and to dreedful men, that thei schulden turne azen, eche man in to his hous, bi the lawe. And thei 57 mouyden castels^r, and thei settiden togidre at the south of Ammaum. And Ju- 58 das seide, Be 3e gird, and be 3e mizti sones, and be 3e redi 'in the^s morewnyng^t, and that 3e fizte azens these naciouns, that camen togidre for to distrie vs, and oure hooli thingis. For betere is^u, that we die 59 in batel, than for to se yuels of oure folc and holi thingis. Sotheli as wille^v schal be 60 in heuene, so be it don.

* To shewe, that thei weren redi to putte forth hem self to perels of deth for the lawe. Lire here. E.K. P.Q.U.

† tribunes; that is, ledinge a thousand. centuriouns; ledinge an hundred. pentacontrarkis; ledinge fifti. decuriouns; ledyng ten. A.

d a sacke A. e Om. A. f and with K.

^l the lawe I. ^k Om. N. ^l primyssis c et ceteri. ^m castyng down, ether [that is K] dispisyng CEFGH IKMNPQSUXE. castyng down R. ⁿ tribunes, that oon ledde a thousand CEFGH IKMNPQSUXE. ^o centuriouns, ether ledyng an hundred CEFGH IKMNPQSUE. centuriouns, oon ledinge an hundred X. ^p pentacontarkis, lederis of fifti CEFGH IKMNPQSUX. pentakontarkis, that is, lederis of fifti e. ^q decuriouns, lederis of ten CEFGH IKMNPQSUX. decuriouns, that is, lederis of ten e. ^r castels, ether oost of armed men CEFGH IKMNPQSUXE. ^s in to I. ^t morwenyng into batel II. ^u it is I. ^v thi wille P pr. m.

sonys, and be 3e redy in the morewyng,
and that 3e f3zte a3einus these naciouns,
that camen to gidre for to distruye vs,
59 and oure holy thingus. For better is vs
for to dye in bateile, than for to see yuel
60 of oure folk and holy thingus. Forsothe
as wille shal be in heuen, so be it don.

CAP. IV.

1 And Gorgias toke to fyue thousand of
men, and a thousand chosen horsmen;
2 and thei moueden tentis by nyzt, for to
applie to the tentis of Jewis, and for to
smyte hem sodeynly; and the sonys that
weren on the hee3 rocke, weren leeders
3 to hem. And Judas herde, and he roose,
and mizty men, for to smyte the vertue
of oostis of the kyng, that was in Am-
4 maum; 3it^g sothely the oost was scaterid
5 fro tentis. And Gorgias came in to the
tentis of Judas bi nyzt, and fonde no
man; and thei sou3ten hem in hillis, for
6 he saide, These fleen fro vs. And whan
day was maad, Judas apperide in the
feelde with three thousandis of men
only, whiche hadden not hilingis and
7 swerdis. And thei sawen the tentis of
heithen men stronge, and men hauberi-
ounyd, and ridingis in cumpas of hem,
8 and these tau3t to bateile. And Judas
saith to men, that sueden, Dreede 3e not
the multitude of hem, and dreede 3e not
9 inwardli the feersnesse of hem. And^h
bythenke 3e, hou oure fadris ben maad
saaf in the Rede Se, whan Pharao suede
10 hem with miche oost. And nowe crie
we in to heuen, and the Lord shal haue
mercy of vs, and shal be myndeful of the
testament of oure fadris, and shal breke
to gidre this oost bifore oure face to day.
11 And alle folkis shuln wite, for God is,
that shal a3ein bye, and delyuere Yrael.
12 And aliens residen her ee3en, and sawen
hem cummynge of the contrarie partⁱ, or
13 *euen a3ein*, and wenten out of tentis in
to bateile. And thei that weren with

CAP. IV.

And Gorgias took fyue thousynde of^x 1
men, and a thousynde chosun horse men;
and thei mouyden tentis bi nyzt, for to 2
applie to the tentis of Jewis, and for to
smyte hem sudenli; and sones that weren
of the hi3 tour, weren lederis to^y hem.
And Judas herde, and he roos, and mizti 3
men, for to smyte the pouer^z of oostis of
the kyng, that was in Ammaum; for 3it 4
the oost was scaterid fro tentis. And 5
Gorgias cam in to the^a tentis of Judas bi
nyzt, and foond no man; and thei sou3ten
hem in hillis, for he seide, These fleen fro
vs. And whanne dai was maad, Judas 6
apperide in the feeld with thre thousyndis
of men oneli, whiche hadden not hilyngis
and swerdis. And thei sizzen the tentis of 7
hethene men stronge, and men haburi-
owned, and the multitude of horse men
in cumpas of hem, and these *weren*
tau3t to batel. And Judas seide to hise 8
men, that weren with hym, Dreede 3e not
the multitude of hem, and dreede 3e not
inwardli the fersnesse of hem. Bithenke 9
3e hou oure fadris weren maad saaf in the
Reed See, whanne Farao pursuede hem
with mychel oost. And now crie we to 10
heuene, and the Lord schal haue mercy
on vs, and schal be myndeful of the testa-
ment of oure fadris, and schal al to-breke
this oost bifore oure face to dai. And 11
alle folkis schulen wite, that it is God,
that schal a3enbie, and delyuere Israel.
And aliens residen her izzen, and sien 12
hem comyng of the contrarie part, and 13
wenten out of tentis in to batel. And thei
that weren with Judas, songen in trumpe.

^g and 3it *A.* ^h Om. *AGH.* ⁱ Om. *A.*

^x Om. *R.* ^y of *N.* ^z pouer *A sec. m. sup. ras.* vertu *CEFGHIKMN PQSUXC.* ^a Om. *ceteri præter I.*

14 Judas, songen in trumpe. And thei
 wenten to gidre, and heithen men ben
 broken to gidre, and fledden in to the
 15 feelde; forsothe the last fellen doun in
 swerd. And thei pursueden hem vn to
 Gaseron, and til in to the feeldis of
 Ydume, and Azotus, and Jamny; and
 ther fellen doun of hem vn to three thou-
 16 sandus of men. And Judas turnyde azein,
 17 and his oost suyng hym. And he saide
 to the peple, Coueyte ze not prayes, for
 18 bateil is azeinus vs, and Gorgias and his
 oost in the hil niȝ vs; bot stonde ze
 nowe azeinus zoure enmyes, and ouer-
 cumme ze hem, and after these thingus
 19 ze sikir shuln take prayes. And zit Ju-
 das spekyng these thingus, loo! sum part
 apperide, biholdyng forth of the hill.
 20 And Gorgias saw, that his ben to gidre
 turnyd in to flȝt, and tentis ben brent;
 forsothe the smoke that was seen, de-
 21 claride that that was don. Whiche
 thingus biholden, thei dredden greteli,
 biholdinge to gidre and Judas and the
 22 oost in the feeld, redi to bateile. And
 thei fledden alle in the feeld of aliens,
 23 and Judas turnyde azein to preyes of
 the tentis; and thei token myche gold,
 and syluer, and iacintt, and purple of
 24 the se, and grete ritchessis. And thei
 conuertid sungen an ympne, or *herijng*,
 and blessiden God in to heuen; for he is
 good, for in to the world the mercy of
 25 hym. And grete helthe is maad in Yrael
 26 in that day. Forsothe who ener of aliens
 fledden, camen, and teelden to Lisias alle
 27 thingus that bifellen. Whiche herd, he,
 astonyed in ynwitt, failide; for not what
 maner thingus he wolde, siche bifellen in
 Yrael, and what manere thingus the kyng
 28 comaundide. And the zeer suyng, Li-
 sias gadride of chosen men sixti thou-
 sandis, and of horsmen fyue thousand,
 29 for to ouercumme hem. And thei camen
 in to Judee, and setten tentis in Betheron;
 and Judas ran to hem with ten
 30 thousand of men. And thei sawen a

And thei wenten togidere, and hethene¹⁴
 men weren al to-brokun, and fledden in
 to feeld^b; forsothe the laste fellen^c doun¹⁵
 bi swerd. And thei pursueden hem til to
 Gaseron, and til 'in to^d feeldis^e of Idumee,
 and Azotus, and Jannye; and there fellen
 doun of hem til to thre thousyndis of men.
 And Judas turnede azen, and his oost su-¹⁶
 ynge hym. And he seide to the puple,¹⁷
 Coueite ze not preies, for batel is azens vs,
 and Gorgias and his oost *ben* in the hil¹⁸
 niȝ vs; but stonde ze now azens oure ene-
 myes, and ouercome hem, and after these
 thingis ze schulen take preyes sikirli. And¹⁹
 zit while Judas spak these thingis, lo!
 sum part apperide, biholdyng forth^f fro
 the hil. And Gorgias siȝ, that hise²⁰
helperis weren togidere turned in to flȝt,
 and tentis weren brent; for smoke that
 was seyn, declaride that that was don.
 And whanne thei bihelden these thingis,²¹
 thei dredden greetli, biholdyng togidere
 bothe Judas and the oost, redi to batel in
 the feeld. And thei fledden alle in the²²
 feeld of aliens, and Judas turnede azen to²³
 preies of the tentis; and thei token myche
 gold, and siluer, and iacynnet, and purpur
 of the see, and grete ritchessis. And thei²⁴
 conuertiden, and songen an ympne, '*ether*
herijng^g, and blessiden God in to heuene;
 for he is good, for the merci of hym *is* in
 to the world. And greet helthe was maad²⁵
 in Israel in that dai. Forsothe who euere²⁶
 of aliens ascapiden, camen, and telden to
 Lisias alle thingis that bifellen. And²⁷
 whanne he herde these thingis, he was
 astonyed in soule, and failide; for not what
 maner thingis he wolde, siche bifellen^h in
 Israel, and what maner thingis the kyng
 comaundide. And in the zeer suyng,²⁸
 Lisias gaderide ofⁱ chosun men sixti thou-
 syndis^k, and of horse men fyue thousynde,
 for to ouercome hem. And thei camen in²⁹
 to Judee, and settiden tentis in Betheron;
 and Judas ran to hem with ten thousynde
 of men. And thei sien strong oost, and³⁰
 he preiede, and seide, Blessid art thou,

^b the feeld FIKR. ^c felden CHKS. ^d in ACHM. ^e the feeldis I. ^f Om. NR pr. m. ^g or *herijng* EP.
 Om. R. ^h bifelden CHKS et alii. felden R. ⁱ gadere alle N. ^k thousand EP.

stronge oost, and he preyede, and seide,
 Blessid art thou, saueour of Yrael, that
 hast broken to gidre the firsnesse of the
 mizti in the hond of thi seruaunt Dauid,
 and bitokist the castels, *or tentis*, of
 aliens in to the hondis of Jonathas, sone
 31 of Saul, and of his squyer. Close thou^k
 to gidre and this^l oost in the hond of thi
 peple Yrael, and be thei confoundid in
 32 her oost, and horsmen. Zeue thou^m to
 hem inwardⁿ dreed, and make the hardi-
 nesse of her vertue to faile, and be thei
 moued to gidre in her^o brekyng to gidre.
 33 Caste hem down in the swerd of men
 louyng thee, and to gidre preyse thee
 alle that knewen thi name, in ympuys.
 34 And thei sente, *or ioyneden*, to gidere
 bateile, and fyue thousand of men fellen
 35 doun of the^p oost of Lisias. Lisias for-
 sothe seeynge the flizt of hyse, and the
 hardynesse of Jewis, and that thei ben
 redy ether for to lyue, ether for to dye
 strongly, wente to Antioche, and cheese
 kniztis, that thei multiplied eftsone shul-
 36 den cume in to Judee. Forsothe Judas
 saide, and his bretheren, Loo! oure en-
 myes ben broken togidre; stye we nowe,
 for to clense holy thingis, and renewe^q,
 37 *or make newe*. And al the oost is ga-
 drid, and styeden in to the hill of Syon.
 38 And thei sawen the halewyng desert,
 and the auter vnhalewid, and the zatis
 brent, and in the porchis tendre trees
 sprungun, as in wijlde wode or moun-
 39 teyns, and the litil cellis distruyed. And
 thei renten her clothingus, and weiliden
 with grete weilyng; and puttiden ashe
 40 on her hede, and fellen in to face on the
 erthe, and crieden in trumpis of signys,
 41 and crieden in to heuen. Thanne Judas
 ordeynyde, for to fizte azeinus hem that
 weren in the heez rocke, til thei clens-
 42 iden holi thingus. And he chese prestis
 with outen wemme, hauynge wille in the

sauyour of Israel, that hast al to-brokun
 the feersnesse of the myzti *Golias* in the
 hond of thi seruaunt Dauid, and bitokist
 the^l castels^m of aliens in to theⁿ hondis of
 Jonathas, sone of Saul, and of his squyer.
 Close thou togidere also this oost in the³¹
 hond of thi puple Israel, and be thei con-
 foundid in her oost, and horse men. 3yue³²
 thou to hem inward drede, and make the
 hardynesse of her vertu to faile, and be
 thei mouyd togidere in her brekyng togi-
 dere. Caste doun hem bi the swerd of³³
 men louyng thee, and alle that knowen
 thi name, togidere preyse thee in ympuys.
 And thei ioyneden togidere batel, and³⁴
 fyue thousyndis^o of men fellen doun of
 the oost of Lisias. Lisias forsothe si; the³⁵
 flizt of hise men, and the hardynesse of
 Jewis; and that thei weren redi ether for
 to lyue, ether for to die strongli. And he
 wente to Antioche, and chees knyztis, that
 thei multiplied schulden come eftsoone in
 to^p Judee. Forsothe Judas seide to hise³⁶
 britheren, Lo! oure enemyes 'ben al to-
 brokun; stie we now, for to clense hooli
 thingis, and 'make newe^q. And al the³⁷
 oost was gaderid, and thei stieden^r in to
 the hil of Sion. And thei sizen halew-³⁸
 yng^s desert^t, and the auter vnhalewid^u,
 and the zatis brent, and in the porche^v
 tendur trees growun, as in wiede wode
 or munteyns, and litle cellis distried. And³⁹
 thei renten her clothis^w, and weiliden^x
 with greet weilyng; and puttiden aische
 on her heed, and fellen on the face of the⁴⁰
 erthe, and crieden in trumpis of signes,
 and crieden in to heuene. Thanne Judas⁴¹
 ordeynede men, for to fizte a;ens hem that
 weren in the hiz tour, as long as thei^y
 clensiden hooli thingis. And he chees⁴²
 preestis with out wein, hauynge wille in
 the lawe of God; and thei clensiden hooli⁴³
 thingis, and token awei stoonys of defoul-
 yng in to an vnclene place. And he⁴⁴

^k 30u G pr. m. ^l the G pr. m. ^m Om. G pr. m. ⁿ inwardli A. ^o Om. G pr. m. ^p Om. AG. ^q renewe A.

^l Om. rs. ^m castels, *ether* [or EP] *oostis c et ceteri præter R.* ⁿ Om. *ceteri præter I.* ^o thousand ENPU. ^p Om. R. ^q renule I. renule, or [ether plures] *make newe E et ceteri præter CR.* ^r stieden vp I. ^s the halewyng I. ^t desert, *ether forsakun I.* ^u vnhalewid, *ether* [or EP] *defoulid bi idolatric c et ceteri præter R.* ^v porchis *ceteri.* ^w clothingis *ceteri.* ^x thei weiliden EP. ^y til thei R.

43 lawe of God; and thei clensiden holy
 thingus, and token away stoons of defoul-
 44 yng in to an vnclene place. And he
 thouzte of the auter of brent sacrifices,
 that was vnhalewid, what he schulde do
 45 therof. And a good counseile felle yn
 to hym, for to distruye it, lest it were
 to hem in to shenship, for heithen men
 defouliden it. And thei destruyeden it,
 46 and puttiden azein, *or kepten*, stoons in
 the hill of the hous, in couenable place,
 til that a prophete came, and answerde^r
 47 of hem. And thei token hool stoons,
 after the lawe, and beeldiden a newe
 48 auter, vp that that was byfore. And thei
 beeldiden holy thingus, and tho thingus
 that weren withynne the hous withynn-
 forth; and thei halewiden the hous and
 49 the porchis. And thei maden newe holy
 vessels, and brouzten yn a candilstike,
 and the auter of encensis, and a bord in
 50 to the temple. And thei puttiden en-
 cense on the auter, and tenden lanternys,
 that weren on the candilstike, and zauen
 51 lizt in the temple. And thei puttiden
 looues on the borde, and hangiden veyles,
 and eendiden al the^s werkis that thei
 52 maden. And bifore morewtid thei risen,
 in the 'fifthe and twenti^t day of the
 nynth monethe, this is^u the moneth Cas-
 leu^{uu}, of the hundrid and eizte and four-
 53 tithe zeer. And thei offeriden sacrifice
 after the lawe, on the newe auter of
 54 brent sacrifices, whiche thei maden after
 tyme. And after the day in whiche hei-
 then men defouliden it, in that it was
 renulid, in songis, and harpis, and cyna-
 ris, *that ben instrumentis of musike*, and
 55 cymbalis. And alle the peple felle in to
 the face, and wirshipiden, and blessingiden
 in to heuen hym that dide prosperite in hem.
 56 And thei maden halewing of the auter
 in eizte days, and offreden brent sacri-
 fices with gladnesse, and helpful thingis
 57 of heryngis. And thei ourneden^v

thouzte on the auter of brent sacrifices,
 that was vnhalewid, what he schulde do
 therof. And a good counsel felle in to 45
 him, for to distrie it, lest it were to hem
 in to schenship, for hethene men defoul-
 iden it. And thei distrieden it, and kepten 46
 stonys in the hil of the hous, in couenable
 place, til that a profete cam, and answer-
 ide of hem. And thei token hool stoonys, 47
 by the lawe, and bildiden a newe auter,
 lijk that that was bifore. And thei bild- 48
 iden hooli thingis, and the thingis that
 weren with ynne the hous with ynne-
 forth; and thei halewiden the hous, and
 porchis^z. And thei maden newe hooli 49
 vessels, and brouzten in a candilstike, and
 auter of encensis, and a boord in to the
 temple. And puttide encense on the au- 50
 ter, and tenden lanternes, that weren on
 the candilstike, and zauen lizt in the tem-
 ple. And thei puttiden looues on the 51
 boord, and hangiden veiles, and endiden
 alle werkis that thei maden. And bifore 52
 morewtid thei risiden^{zz}, in the fyue and
 twentithe dai of the nynthe monethe, this
 is the monethe Casleu^{*}, of the hundrid
 and eizte and fourtithe zeer. And thei 53
 offeriden sacrifice bi the lawe, on the newe
 auter of brent sacrifices, which thei maden
 bi tyme. And bi the dai in which hethene 54
 men defouliden it, in that it was 'maad
 newe^a, in songis, and harpis, and cynaris,
that ben instrumentis of musik, ether gi-
ternes^b, and cymbalis. And al the puple 55
 felle on her face, and worschipiden^c, and
 blessingiden in to heuene him that made
 prosperite to hem. And thei maden ha- 56
 lewyng of the auter in eizte daies, and
 offeriden brent sacrifices with gladnesse,
 and helpful thing^d of heriyng. And thei 57
 ourneden the face of the temple with
 goldun corouns, and smale scheeldis; and
 halewiden zatis, and litle housis^e, and put-
 tiden to hem zatis. And ful greet glad- 58
 nesse was maad in the puple, and the

* Nouember. A.
 that is, Decem-
 ber. κ.

^r answe *G pr. m.* schulde answe *G sec. m.* ^s these *A.* ^t fyue and twentithe *A.* fifthe and twentithe *H.*
^u *Om. G pr. m.* ^{uu} of Casleu *κ pr. m.* ^v honoureden *A.*

^z the porchis *I.* ^{zz} resin *EP.* risen *F.* ^a renulid *c et ceteri.* ^b *Om. R.* ^c worschipiden *God I.*
^d thingis *RV.* ^e housis, *ether smale cellis c et ceteri præter R.*

the face of the temple with golden crownys, and smale sheeldis; and halewiden the 3atis, and porchis, *or smale* 58 *cellis*, and puttiden to hem 3atis. And ful grete gladnesse is maad in the peple, and the shenship of heithen men is turned 59 away. And Judas ordeynide, and his bretheren, and al the chirche of Yrael, that the day of halewyng of the auter be don in his tymes, fro 3eer in to 3eer, bi eizte days, fro the 'fifthe and twenty^w day of the moneth of Casleu, with glad- 60 nesse and ioye. And thei beeldiden in that tyme the hill of Syon, and bi cumpas heez wallis, and sadde toures, lest eny tyme heithen men camen, and de- 61 fouliden it, as thei diden byfore. And he sette there a cumpanye, for to keepe it; and he wardide it, for to keepe Bethsura, that the peple schulde haue wardyng, *or strengtheing*, azein the face of Ydume.

CAP. V.

1 And it is don, as heithen men herden in cumpas, for the auter is beeldid, and the sayntuarie as bifore, thei weren wroth 2 greteli. And thei thou3ten for to do away the kynrede of Jacob, that was among hem; and thei bygunne for to slea of the 3 peple, and pursue. And Judas ouercam the sonys of Esau in Ydume, and hem that weren in Arabathane, for thei saten aboute men of Yrael; and he smote hem 4 with a grete wound. And he thou3te of the malice of sonis^x of Bean, that weren to the peple in to gnare, and in to sclaun- 5 dre, aspyng it in the waye. And thei ben closid 'to gidre^y fro hym in toures; and he appliede to hem, and curside hem, and brente with fijr the toures of hem, with alle men that weren in hem. 6 And he passide to the sonys of Amon, and fonde stronge hond, and plenteuouse peple, and Tymothe, the duyk of hem. 7 And he smote many batels with hem,

schenscipe of hethene men was turned awei. And Judas ordeynede, and hise 59 britheren, and al the chirche of Israel, that the dai of halewyng of the auter be don in his tymes, fro 3eer in to 3eer, bi eizte daies, fro the fyue and twentithe dai of the monethe Casleu^f, with gladnesse and ioye. And thei bildiden in that tyme the 60 hil of Sion, and bi cumpas hij wallis, and sadde touris, lest ony tyme hethene men wolden come, and defoule it, as thei diden before. And he sette there an oost, for to 61 keepe it; and he wardide it, 'for to keepe^g Bethsura, that the puple schulde haue strengthing^b azens the face of Ydume.

CAP. V.

And it was don, as hethene men herden 1 in cumpas, that the auter was bildid, and the seyntuarie as bifore, thei weren wroth greetli. And thei thou3ten for to do awei, 2 'ether distrieⁱ, the kyn of Jacob, that was among hem; and thei bigunnen for to sle of the puple, and pursue. And Judas 3 ouercam the sones of Esau in Ydume, and hem that weren in Arabathane, for thei saten aboute men of Israel; and he smoot hem with a greet wounde. And 4 he thou3te on the malice of sones^k of Bean, that weren in to gnare^l, and in to sclaundre to the puple of Israel, and aspieden it, 'ether settiden^m 'buyschementis to itⁿ, in the weie. And thes^o 5 weren closid togidere fro hym in^{oo} the^p touris; and he appliede to hem, and curside hem, and brente with fier the touris of hem, with alle men that weren in hem. And he passide to the sones of Amon, 6 and foond strong hond, and plenteuouse

^w fyue and twentithe A. ^x the sonis A. ^y Om. A.

^f of Casleu c sec. m. F pr. m. RU. Casleu, that is, Decembre K. ^g and kepte R. ^b wardinge, ether strengthe EP. wardyng, ether strengthing FGHIMNPQSUXE. warding R. ⁱ Om. R. ^k the sones FR. ^l snare IR. ^m ether setten F. Om. R. ⁿ Om. R. ^o thei A pr. m. e. ^{oo} in to F. ^p Om. R.

and thei ben broken to gidre in sijt of
 8 hem. And he smote hem, and he toke
 the cite Jazar^z, and the sonys therof;
 9 and he turnyde azein in to Judee. And
 hethen men that ben in Galaad, ben ga-
 drid azeinus Israelitis, that weren in the
 costis of hem, for to do hem away; and
 thei fledden into Dathinan strengthinge.
 10 And thei senten lettris to Judas, and his
 bretheren, sayinge, Heithen men ben ga-
 drid azeinus vs bi cumpas, that thei do vs
 11 awei; and thei maken redi for to cumme,
 and occupie the strengthing, in to whom
 we fledden; and Tymothe is duyck of the
 12 oost of hem. Now therefore cum thou,
 and delyuere vs fro her hondis, for the
 13 multitude of vs felle doun; and alle oure
 bretheren that weren in the placis of
 Tubyn, euery wher ben slayne; and thei
 ledden caityf the wyues of hem, and
 children, and token spuylis, and killiden
 14 there almost a thousand men. And 3it
 pistles weren rad, and nowe other mes-
 sangers camen of Galilee, with cootis to-
 15 rent, tellynge after these wordus, sayinge,
 for to have cummen to gidre azeins hem
 fro Ptholomaida, and Tyre, and Sydon,
 and al Galilee is fulfillid with aliens, for
 16 to distruye vs. Sotheli as Judas herde,
 and the peple, these wordis, a grete
 chirche came to gidre, for to thenke
 what thei shulden do to her bretheren,
 that weren in tribulacioun, and weren
 17 ouercommen of hem. And Judas saide
 to Symount, his brother, Chese to thee
 men, and go, and deliuere thi bretheren
 in Galilee; I forsothe and my brother
 Jonathas shuln go in to Galatithym.
 18 And he^a lafte Josephus, sone of Zacharie,
 and Azarie, duykis of the peple, with
 the residue oost in Jude to keepynge.
 19 And he comaundide hem, sayinge, Bi-
 fore be 3e to this peple, and nyl 3e smyte
 bateil azeinus heithen men, til we turnen
 20 azein. And three thousand men ben
 3ouen to Symont, for to go in to Ga-

puple, and Tymothe, duyck of hem. And 7
 he smoot many batels with hem, and thei
 weren^q brokun in sijt^r of hym; and he
 smoot hem. And he took the citee Jaser,^s
 and vilages therof; and he turnede azen
 in to Judee. And hethene men that weren⁹
 in Galaad, weren gaderid azens Israel-
 itis, that weren in^s coostis of hem, for^t to
 do awei hem; and thei fledden in to the
 strengthing of Datheman. And thei senten¹⁰
 lettris to Judas, and hise britheren, and
 seiden, Hethene men ben gaderid azens vs
 bi cumpas, that thei do awei vs; and thei¹¹
 maken redi for to come, and occupie the
 strengthing, in to which we^u fledden; and
 Tymothe is duyck of the oost of hem.
 Now therfor come thou, and delyuere vs¹²
 fro her hondis, for a multitude of vs felle
 doun; and alle oure britheren that weren¹³
 in places of Tubyn, euerywhere ben slayn;
 and thei ledden awei caitif the wyues of
 hem, and children, and token spuylis, and
 killiden there almeste a thousynde men.
 And 3it epistlis weren rad, and lo! othere¹⁴
 messengeris camen fro Galile, with cootis
 to-rent, and telden bi these wordis, and¹⁵
 seiden, that *men* camen togidere azens
 hem fro^v Tolomaida, and Tire, and Sidon,
 and al Galile is fillid with aliens, for to
 distrie vs. Sotheli as Judas herde, and¹⁶
 the puple, these wordis, a greet chirche
 cam togidere, for to thenke what thei
 schulden do to her britheren, that weren
 in tribulacioun, and weren ouer comun of
 hem. And Judas seide to Symount, his¹⁷
 brother, Chese to thee men, and go, and
 delyuere thi britheren in Galile; Y for-
 sothe and my brother Jonathas schuln
 go in to Galatithym. And he lefte Josa-¹⁸
 fus, sone of Sacarie, and Azarie, duykis of
 the puple, with the residue oost in Judee
 to kepyng; and comaundide to hem, and¹⁹
 seide, Be 3e souereyns to this puple, and
 nyle 3e smyte batel azens hethene men, til
 we turnen azen. And men weren 3ouun²⁰
 to Simount thre thousyndis, for to go in

^z of Jazar A. ^a Om. A.

^q weren also R. ^r the sijt IR. ^s in the I. ^t Om. A. ^u thei N. ^v and N.

lilee; to Judas sothely e3te thousand, in
 21 to Galadithym. And Symont wente in
 to Galilee, and ioynnyde many bateils
 with heithen men. And hethen men ben
 broken to gydre fro his face, and he pur-
 22 suede hem vn to the 3ate of Ptholomaida.
 And there fellen doun of hethen men al-
 23 mest three thousand of men; and he
 toke the spuylys of hem. And he toke to
 hem that weren in Galilee, and in Arba-
 this, with wyues, and children, and alle
 thingus that weren to hem; and he^b ledde
 24 to^c in to Jude with grete gladnesse. And
 Judas Machabeus, and Jonathas, and his
 bretheren passiden Jordan, and wenten
 forth the waye of three days in to desert.
 25 And Nabutheis camen a3einus hem, and
 resceyueden hem pesibely, and teelden
 alle thingus that bifellen to her bretheren
 26 in Galadithym; and for many of hem
 ben cau3t in Barasa, and Bozor, and
 Malymys, and Casphor, and Mathet, and
 Carnaym; alle these stronge citees and
 27 greete. Bot ^{and} in^d other citees of Gala-
 dithis thei ben holden cau3t. And on^e the
 morewe thei ordeyneden for to moue the
 oost to tho citees, and for to cacche, and
 28 take hem away in oo day. And Judas
 turnyde, and his oost, the waye in to
 desert of Bozor soodeynly. And he occu-
 piede the citee, and slew3 eche male in
 mouth of swerd, and toke alle the spuylys
 29 therof, and brente it with fjr. And thei
 rijsen thennus in nizt, and wenten vn to
 30 the strengthinge. And it is maad in
 spryng of the day, whanne thei reysiden
 her ee3en, and loo! myche peple, of
 whom was no noumbre, beryng laddris
 and engynes, for to take the strength-
 31 yng, and ouer cumme hem. And Judas
 see3, for bateil byganne, and crye of
 bateile styede in to heuen, as a^f trumpe,
 32 and grete cry of a^g citee. And he saide
 to his oost, Fi3te 3e to day for 3our
 33 bretheren. And he cam in three ordris

to Galile; to Judas sotheli eizte thou-
 synde, in^w to Galatithym. And Symount²¹
 wente in to Galile, and ioynede many
 batels with hethene men. And hethene
 men weren al to-brokun fro his face, and
 he pursuede hem til^x the 3ate of Tolo-²²
 maida. And there fellen doun of hethene
 men almost thre thousynde^y of men; and²³
 he took the spuylys of hem. And he took
 hem that weren in Galile, and in Arba-
 this, with wyues, and children, and alle
 thingis that weren to hem; and brou3te
 in to Judee with greet gladnesse. And²⁴
 Judas Machabeis, and Jonathas, and hise
 britheren passiden Jordan, and wenten
 forth the weie of thre daies in to desert.
 And Nabutheis camen a3ens hem, and²⁵
 resseyueden hem^z pesibli, and telden to
 hem alle thingis that bifellen to her bri-
 theren in Galadithym; and that manye of²⁶
 hem weren takun in Barasa, and Bosor,
 and in Alymys, and in Casphor, and
 Mathet, and Carnaym; alle these *were*
 strong citees and grete. But and in othere²⁷
 citees of Galatithis thei ben holdun cau3t.
 And on the morewe thei ordeyneden for to
 moue oost^a to tho citees, and for to take,
 and do awei hem in o dai. And Judas²⁸
 turnede, and his oost, the weie in to desert
 of Bosor sudenli; and ocupiede the citee,
 and slow ech male bi the scharpnesse of
 swerd, and took alle the spuylys of hem,
 and brente it with fier. And thei risiden^b²⁹
 thennus in ny3t, and wenten ^{til} to^c the^d
 strengthing. And it was maad in spryng-³⁰
 ing of dai, whanne thei reysiden her izen,
 and lo! myche puple, of whom was no
 noumbre, berynge laddris and engynes,
 for to take the strengthing, and ouer
 come hem. And Judas si3, that batel³¹
 bigan, and crie of batel stiede in to he-
 uene, as trumpe, and greet cry of citee.
 And he seide to his oost, Fi3te 3e to dai³²
 for 3oure^c britheren. And he cam, and³³
 thre ordris after hem, and thei crieden

^b Om. G pr. m. ^c Om. G pr. m. ^d in to A. ^e in A. ^f Om. G pr. m. ^g Om. G pr. m.

^w to go in I marg. ^x til to CEFHKQRSUY. to I. ^y thousandis N. ^z Om. N. ^a the oost I. ^b resin
 EPY. risen F. ^c vnto I. ^d Om. N. ^e oure F.

after hem, and thei crieden with trumpis,
 34 and crieden in preyer. And the tentis
 of Tymothe knewen, for it is Machabens,
 and fledden fro his face. And thei han
 sinyten hem with grete wounde; and
 there fellen doun of hem in that day
 35 almost eizt thousand of men. And Judas
 turnyde away in to Maspath; and he^h
 ouercame and toke it, and slew³ eche
 male therof, and toke spuylis of it, and
 36 brente it in fijr. Fro thennus he wente,
 and toke Casbon, and Mageth, and Bozor,
 37 and other citees of Galadithe. Sotheli
 after these wordis Tymothe gadride an
 other oost, and puttide tentis azeinus
 38 Raphon, ouer the strem of rayn. And
 Judas sente for to biholde the oost, and
 thei tolden azein to hym, sayinge, For
 alle heithen men that ben in oure cum-
 pas camer^t to gidre to hym, and a ful
 39 myche oost. And thei hijriden Arabians
 in to help to hym, and thei han sette
 tentis ouer the streme of reyn, redy for
 to cume to thee in to bateile. And Ju-
 40 das wente azeinus hem. And Tymothee
 saide to princis of his oost, Whanne
 Judas shal nei³, and his oost, to the
 streme of reyn water, 3if he shal passe
 former to vs, we shuln not mowen sus-
 teynen hym, for he mi³ti shal mowe
 41 azeinus vs. Sothely 3if he shal dreede
 for to passe, and shal sette tentis bisidis,
or with ynne, the flood, passe we ouer to
 hem, and we shuln mown azeinus hym.
 42 Forsothe as Judas nei³ide to the streme
 of watir, he ordeynide scribisⁱ of the
 peple by sidis the streme, and comaund-
 ide to hem, sayinge, Leue 3e noon of
 men, bot cumme 3e alle in to bateile.
 43 And he the former passide ouer to hem,
 and alle the peple after hym. And alle
 these heithen men ben broken to gidre
 fro the face of hem, and thei castiden
 away her armours; and thei fledden to
 44 the temple, that was at Carnaym. And

with trumpis, and crieden in preier. And 34
 oostis of Tymothe knewen, that it was
 Machabeus, and thei fledden fro his face.
 And thei han smytun hem with greet
 wounde; and there fellen doun of hem in
 that dai almost eizte thousynde of men.
 And Judas turnede awei in to Maspha; 35
 and ouercam and took it, and slow ech
 male therof, and took spuylis of it, and
 brente it with fier. Fro thennus he wente, 36
 and took Casbon, and Mageth, and Bosor,
 and othere citees of Galathite. Forsothe^e 37
 after these wordis Tymothe gaderide an
 other oost, and puttide tentis azens Ra-
 phon, ouer the streem. And Judas sente 38
 for to biholde the oost, and thei telden
 azen to hym, and seide, That^f alle hethene
 men that ben in oure cumpas, ful myche
 oost, camen togidere to hym. And thei 39
 hiriden Arabiens in to help to him^g, and
 thei han set tentis ouer the streem^h, *and*
ben redi for to come to thee in to batel.
 And Judas wente azens hem. And Ty- 40
 mothe seide to princesⁱ of his oost, Whanne
 Judas nei³eth, and his oost, to the streem
 of water, if he passith formere to vs*, we
 schulen not mowe abide hym, for he mi³ti
 schal mowe azens vs. Sotheli if he dredith 41
 for to passe, and settith^j tentis bi³ende
 the flood, passe we ouer to hem, and we
 schulen mowe azens hym. Forsothe as 42
 Judas nei³ede to the streem of water, he
 ordeynede scribis^k, *ether writeris*^l of the
 puple, bisidis the streem, and comaundide
 to hem, and seide, Leue 3e noon of men,
 but come^m alle in to batel. And he the 43
 formere passide ouer to hem, and al the
 puple after hym. And alle these hethene
 men weren brokunⁿ fro the face of hem,
 and thei castiden awei her armeris; and
 thei fledden to the temple, that was at
 Carnaym. And *Judas* ocupiede ^othe ilke^o 44
 citee, and brente the temple with fier,
 with alle that weren in it; and Carnaym
 was oppressid, and mi³te not abide azens

* if he passith,
 etc.; this Ty-
 mothe was a
 witche, and bi
 this dede he
 dyuynd bi
 witchcraft of
 his victorie
 azens Judas,
 either azen-
 ward. Lire
 here. KAV.

^h Om. *g pr. m.* ^l scribis or writers H.

^e Sotheli *ceteri.* ^f Om. R. ^g hem R. ^h streem of Arabiens R. ⁱ the princis IR. ^j sette R.
^k writeris c. ^l Om. CR. or *writeris* EPY. ^m come 3e R. ⁿ al tc-broken R. ^o thilke *plures.*

he occupiede thilk citee, and brente the temple with fijr, with alle that weren in it; and Carnaym is oppresid, and miȝte not susteyn aȝeinus the face of Judas.

45 And Judas gadride alle Ysraelitis that weren in Galadithes, fro the leste vn to the most, and the wijues of hem, and children, and a ful grete oost, that thei shulden cume in to the lond of Judee.

46 And thei camen til to Ephron, and this grete citee putt ful stronge in the entree; and ther was not for to howe awei fro it, in the riȝt half or left, bot by the myddil

47 the waye was. And thei that weren in the citee closiden hem yu, and stoppiden the ȝatis with stoonys. And Judas sente

48 to hem with pesible wordis, sayinge, Passe we by ȝoure lond, for to go into oure lond, and no man schal anoye ȝou, oonly on feet we schulen go. And thei

49 wolde not opne to hem. And Judas comaundide for to preche in tentis, *or oost*, that eche man shulde applie, in

50 what place he was. And men of vertu applieden hem, and he fauȝte aȝeinus that citee al day and al niȝt, and the

51 citee is bitaken in his hond. And thei slegen eche male in mouth of swerd, and drew ȝ it vp by the rootis, and toke the spuylis therof, and passide by al the

52 citee on the slayn men. And thei passiden ouer Jordan, in the grete feeld aȝeinus

53 the face of Bethsan. And Judas was gadrynge the last, and monestide the peple bi alle the waye, til thei camen in

54 to the lond of Juda. And thei styeden in to the hill of Syon with gladnesse and ioie, and offriden brent sacrifices, that no man of hem felle down, *or was dead*,

55 til thei turnyden aȝein in pese. And in the days in^k whiche Judas was, and Jonathas, in the lond of Galaad, and Symont, his brother, in Galilee, aȝeinus

56 the face of Ptholomaida, Josephus, sone of Zacharie, herde, and Azarias, prince

the face of Judas. And Judas gaderide⁴⁵ alle Israelitis that weren in Galadithes, fro the leeste to^p the moste, and wyues of hem, and children, and ful^q greet oost, that thei schulden come in to the lond of Judee. And thei camen til to Efron, and⁴⁶ this greet citee put in the entre *was* ful strong; and ther was not for to bowe awei fro it, in riȝt half or left^r, but the weie was thorou the myddil. And thei that⁴⁷ weren in the citee closiden in hem, and stoppiden the ȝatis with stoonys. And Judas sente to hem with pesible wordis, and seide, Passe we bi ȝoure lond, for to⁴⁸ go in to oure lond, and no man schal anoye ȝou, oneli on feet we schulen go. And thei wolden not opene to hem. And⁴⁹ Judas comaundide for to preche in tentis, *'ether oost'*^s, that ech man schulde applie^t, *'that is, asaile the citee'*^u, in what place he was. And men of vertu applieden hem,⁵⁰ and he fauȝt aȝens that citee al dai and al niȝt, and the citee was bitakun in his hond. And thei slouen ech *'knaue child'*^v ⁵¹ bi the scharpnesse of swerd, and drow vp bi the rootis it, and took the spuylis therof, and passide bi al the citee on the slayn men. And thei passiden ouer *Jor-*⁵² dan, in the greet feeld aȝens the face of Bethsan. And Judas was gaderynge the⁵³ laste men, and monestide the puple bi al the weie, til thei camen in to the lond of Juda. And thei stieden^w in to the hil of^x ⁵⁴ Sion with gladnesse and ioie, and offriden brent sacrifices, that no man of hem *'was deed'*^y, til thei turneden aȝen in pees. And⁵⁵ in the daies in whiche Judas was, and Jonathas, in the lond of Galaad, and Symount, his brother, in Galilee, aȝens the face of Tholomaida, Josofus, sone of *Za-*⁵⁶ carie, herde, and Azarias, prince of vertu, the thingis doon wel, and batels that weren maad. And he seide, Make we^z also a ⁵⁷ name to vs, and go we for to fiȝte aȝens hethene men, that ben in oure cumpas.

^k Om. k.

^p til to r. ^q a ful C E F G H I K M N P Q R S U *sec. m. Xe.* ^r left half R. ^s Om. R. ^t asaile C. ^u Om. CR. ^v male ER. male, *ether knaue child c et ceteri.* ^w stieden up I. ^x Om. R. ^y fel doun R. felde [fel EF MPY] doun, *ether [or EPY] was deed c et ceteri.* ^z Om. R.

of vertu, the thingis wel done, and bateilis
 57 that ben maad. And he saide, Make
 and we oure self a name to vs, and go
 we for to fizte azeinus heithen men, that
 58 ben in oure cumpas. And he comaundide
 to these that weren in his oost, and thei
 59 wenten forth nowe the waye. And Gor-
 gias wente out of the citee, and his men,
 60 azeinus hem, in to fizt. And Josephus
 and Azarias ben dryuen til into the
 eendis of Judee; and ther felle down in
 that day of the peple of Yrael, men two
 thousandis. And a grete wound is maad
 61 in the peple; for thei herden not Judas
 and his bretheren, gessynge hem to do-
 62 ynge strongly. Forsothe thei weren not
 of the seed of tho men, by whiche helthe
 63 is maad in Yrael. And men of Juda
 ben magnified greteli in sizt of al Yrael,
 and of alle heithen men, wher the name
 64 of hem was herd. And thei cammen
 to gidre, cryinge to hem prosperite, or
 65 *blessid thingus*. And Judas wente oute,
 and his bretheren, and ouer camen the
 sonnys of Esau, in the lond that is at
 the south; and he smote Chebron, and
 the douzters therof, and wallis therof,
 and the touris therof brente in fijr in
 66 cumpas. And he mouede tentis, for to
 go in to lond of aliens; and he wente
 67 thorou Samarie. In that day prestis
 fellen doua in bateile, whijl thei wolen
 do strongly, whijl with outen counseil
 68 thei wenten out in to bateil. And Judas
 bowide awaye in to Azotus, in the lond
 of aliens, and distruyide the auters of
 hem, and spuylis of her goddis brente in
 fijr, and toke prayes of citees; and turn-
 yde azein in to the lond of Juda.

CAP. VI.

1 And kyng Antiochus walkide thorou
 the heejer cuntrees, and he herde a citee
 for to be, Elymaides, in Persis, the no-
 blist and plenteuous in syluer and gold;
 2 and a temple in it ful riche, and there
 golden veylis, and hauberiouns, and

And he comaundide to these that weren 58
 in his oost, and thei wenten forth to Jam-
 nyan. And Gorgias wente out of the 59
 citee, and hise men, azeinus hem, in to fizt.
 And Josofus and Azarias weren dryuun 60
 'til to^a the^b endis of Judee; and ther
 fellen down in that dai of the puple of
 Israel, men to twei thousyndis. And a
 greet wounde was maad in the puple; for 61
 thei herden not Judas and hise britheren,
 and gessiden hem to do strongli. Forsothe 62
 thei weren not of the seed of tho men, bi
 whiche helthe was maad in Israel. And 63
 men of Juda weren magnified greetli in
 the^c sizt of al Israel, and of alle hethene
 men, where the name of hem was herd.
 And thei camen togidere, cryinge to hem 64
 'prosperite, ether^d *preisyngis*. And Judas 65
 wente out, and his britheren, and ouer-
 camen the sones of Esau, in the lond that
 is at the south; and he smoot Chebron,
 and vilagis^e therof, and distriede 'the
 wardyngis therof, and wallis therof^f, and
 brente^g in^h fier touris therofⁱ in cumpas.
 And he mouede tentis, for to go in to the 66
 lond of aliens; and wente thorou Samarie.
 In that dai prestis fellen down in batel, 67
 while thei wolden do strongli, while with
 out counsel thei wenten out in to batel.
 And Judas bowide awei in to Asotus, in 68
 the lond of aliens, and distriede auteris of
 hem, and brenten in fier the spuylis of
 her goddis^k, and took preies of citees; and
 turnede azein in to the lond of Juda.

CAP. VI.

And kyng Antioch walkide thorou; the 1
 hizere cuntreis, and herde that a citee,
 Elymaides, was in Persis, the nobleste
 and plenteuouse in siluer and gold; and 2
 a temple in it *was* ful riche, and there
 weren goldun veilis, and haburiowns, and

^a into I. vnto R. ^b Om. R. ^c Om. *ceteri*. ^d Om. R. ^e the douztris R. ^f the wallis therof R. the
 wardingis therof v. ^g brenten therof F. ^h with I. ⁱ Om. F. ^k goodis ENR. godis F.

sheeldis, whiche Alisaundre of Philip, kyng of Macedo, left, that regnyde first in Grece. And he came, and souzte for to take the citee, and robbe it; and he miȝte not, for the word was knowen to hem that weren in the citee. And thei risen vp in to bateil, and he fleiȝ thennus, and wente away with grete heuynesse, and turnyde aȝein to Babiloyne. And ther came, that teelde to hym in Persis, for the oostis that weren in the lond of Juda ben dryuen, and for Lisias wente with stronge vertu in the first, *or best men*, and he is dryuen fro the face of Jewis, and thei wexiden stronge in armers, and strengthis, and many prayes, whiche thei token of tentis, *or oostis*, whiche thei slewen; and for thei distruyeden the abominacioun, whiche he beeldide on the auter that was in Jerusalem, and thei enuyrounyden with heeȝ wallis the halewyng, as byfore, bot and Bethsura, his citee. And it is don, as the kyng herde these wordis, he dredde, and was mouyd to gidre gretely, and felle doun in to a bed, and felle in to a langour for heuynesse, for it is not don¹ as he thouȝte. And he was there many dais, for grete heuynesse is renulid in hym, and he deemyde hym self for to dye. And he clepide alle his freendis, and saide to hem, Sleep passide away fro myn eeȝen, and Y departide, and felle doun in herte for bysynesse; and saide in my herte, In to hou grete tribulacioun came Y, and in to what wawis of heuynesse in whiche Y am nowe, that was myri, and biloued in my power? Now forsothe Y bithenke of the yuelis that Y dide to Jerusalem, fro whennus and Y toke alle golden spuylis, and sylueren, that weren thereyne; and Y sente with outen cause, men dwellynge in Judee for to be don away. Therefore Y knewe

scheldis, whiche Alisaundre of Filip, kyng of¹ Macedo, lefte, that regnede the firste in Grece. And he cam, and souzte for³ to take the citee, and robbe it; and^m miȝte not, for the word was knowun to hem that weren in the citee. And thei ris-⁴ idenⁿ vp in to batel, and he flei fro thennus, and wente awei with greet heuynesse, and turnede aȝen to Babyloyne. And ther⁵ cam^o, that telde to hym in Persis, that the oostis that weren in^p the lond 'of Juda^q weren dryuun, and that^r Lisias^s wente with stronge vertu in the beste^s men, and was dryuun fro the face of Jewis, and thei wexiden stronge in armers, and strengthis, and^t many preies, whiche thei token of tentis, 'ether oostis^u, that thei slowen; and that thei distrieden⁷ the abhomynacioun, which he bildide on the auter that was in Jerusalem, and thei cumpassiden with hiȝe wallis the halewyng, as bifore, but and Betsura, his citee. And it was don, as the kyng herde these⁸ wordis, he dredde, and was mouyd greetli, and felle doun^v in to a^w bed, and felle in to a greet sikenesse for heuynesse, for it was not don as he thouȝte. And he was⁹ there many daies, for greet heuynesse was renulid in him, and he demide hym silf for to die. And he clepide alle hise¹⁰ frendis, and seide to hem, Sleep passide awei fro myn iȝen, and Y failide 'in herte^x, and felle doun for bisynesse^y; and^z seide¹¹ in myn herte, In to hou greet tribulacioun bicam Y, and in to what wawis of heuynesse in which Y am now, that was myrie, and 'bolnyde, *ether delicat^a* in my power? Now forsothe Y bithenke on the yuels¹² that^b Y dide to Jerusalem, fro whennus and Y took alle goldun spuylis, and siluerne, that weren there ynne; and Y sente with out cause, that men dwellynge in Judee be^c don awei. Therfor Y knew¹³ that these yuels founden me therfor, and

¹ Om. A.

¹ Om. A *pr. m.* C E F G H I M N P Q R S U X E. ^m and he I. ⁿ risen F N. ^o cam oon I. P to H. ^q Om. N. ^r Om. R. ^s firste R. firste, *ether* [or EPY] beste c et ceteri. ^t in many I. ^u Om. R. ^v Om. N. ^w Om. R. ^x Om. R. ^y besynes in myn herte R. ^z and I I. ^a lusty R. biloued e *text.* ether *delycat e marg.* ^b whiche NX. ^c to be EF *pr. m.* H. for to be R.

for these yuelis han founden me; therefore
 and loo! I perishe bi grete heuynesse
 14 in^m an alien lond. And he clepide Phi-
 lip, oon of his freendis, and bifore put-
 15 tide hym on al his rewme; and he 3aue
 to hym the dyademe, and his stoole, and
 ringe, for to leede to Antiochus, his sone,
 and to nuryshe hym, and for to regne.
 16 And kyng Antiochus dyede there, in the
 17 hundrid and nyne and fourty 3eer. And
 Lisias knewe, for the kyng is dead, and
 he ordeynede Antiochus, the sone of
 hym, for to regne, whom he nurishide
 3uunge; and he clepide his name Eupa-
 18 tor. And thei that weren in the hee3
 rocke, closiden to gydre Yrael in cumpas
 of holy thingis, and sou3ten to hem yuels
 euer more, to strengthing of hethen men.
 19 And Judas thou3te for to distruye hem,
 and he clepide togidre alle the peple, for
 20 to biseege hem. And thei camen to
 gidre, and biseegiden hem, in the hun-
 drid and fiftytheⁿ 3eer; and thei maden
 balistis, *an instrument for to cast shaftis*
 21 *and stoonys*, and engynes. And summe
 of hem that weren biseegid, wenten out;
 and sum of the vnpitous men of Yrael
 22 ioyneden hem to hem, and wenten to the
 kyng, and saiden, Hou long dost thou
 not dom, and vengest oure bretheren?
 23 And wee deemyden for to serue thi fadir,
 and for to walke in his heestis, and
 24 obeishe to his comaundementis. And
 the souys of oure peple for this thing
 alieneden hem fro vs; and whiche euer
 were founden of vs, weren slayn, and
 25 oure eritagis weren rauyshid awei. And
 not oonly to vs thei strecchiden out the
 hond, bot and in to alle oure coostis.
 26 And loo! thei applieden to day to the
 hee3 rocke in Jerusalem, for to occupie
 it, and thei strengthide^o a strengthing in
 27 Bethsura. And 3if thou shalt not byfore
 come hem more swyftly, thei shuln do
 gretter thingus than these, and thou shalt
 28 not mowe weelde hem. And the kyng

lo! Y perische bi greet heuynesse in^d alien
 lond. And he clepid Filip, oon of his¹⁴
 freendis, and made him souereyn on al his
 rewme; and 3af to hym^e diademe, and¹⁵
 his stole, and ryng, for to lede Antiok,
 his sone, and nurische hym, and that he
 schulde regne. And kyng^f Antiok diede¹⁶
 there, in the hundrid and nyne and fourti^g
 3eer. And Lisias knew, that the kyng¹⁷
 was deed, and ordeynede Antiok, the sone
 of hym, for to regne, whom he nurschide
 3ong; and clepide his name Eupator. And¹⁸
 thei that weren in the hi3 tour, closiden
 togidere Israel in cumpas of hooli thingis,
 and sou3ten to hem yuels euer more, to
 strengthing of hethene men. And Judas¹⁹
 thou3te for to distrie hem, and clepide
 togidere al the puple, for to bisege hem.
 And thei camen togidere, and bisegiden²⁰
 hem, in the hundrid and fiftithe 3eer; and
 thei maden arblastis, *'ether trepiciettis,*
that is, an instrument for to caste shaftis,
and stoonys^h, and engynes. And summe²¹
 of hem that weren bisegid, wenten out;
 and summe ofⁱ vnfeithful men of Israel
 ioyneden hem silf to hem, and wenten to²²
 the kyng, and seiden, Hou long doist thou
 not dom, and vengist not oure britheren?
 And we demyden for to serue thi fadir,²³
 and for to walke in hise heestis, and
 obeishe^j to hise comaundementis. And²⁴
 the sones of oure puple alienyden hem fro
 vs for this thing; and whiche euere weren
 foundun of vs, weren slayn, and oure eri-
 tagis weren rauyschid awei. And not²⁵
 oneli to vs thei stretchiden^k out the hond,
 but and^l in to alle oure coostis. And lo!²⁶
 thei applieden to day to the hi3 tour in Je-
 rusalem, for to occupie it, and thei strength-
 iden a strengthing in Bethsura. And if²⁷
 thou schalt not bifore come hem more
 swiftli, thei schulen do grettere thingis
 than thes, and thou schalt not mowe
 welde hem. And the kyng was wroth,²⁸
 as he herde this thing, and clepide togi-
 dere alle hise freendis, and princes of his

^m and in κ. ⁿ fifti A. ^o stretchiden AH.

^d in an I. ^e him a I. ^f the kyng I. ^g fourtith CGHIKX. ^h Om. R. In Ae the whole gloss is placed
 in the margin. ⁱ Om. A pr. m. ^j obeie κ. ^k strecchen I. ^l Om. A.

was wrothe, as he herde this thing, and cleepide to gidre alle his freendis, and princis of his oost, and hem that weren
 29 on horsmen; bot and of other rewmys, and ylis, and of the see coostis camen to
 30 hym an hijrid oost. And the noumbre of his oost was an hundred thousand of fote men, and twenti thousand of horsmen, and two and thritty olyfauntis^p
 31 tauzte to bateile. And thei camen by Ydume, and thei applieden to Bethsura, and fouzten many days; and thei maden engynys, and thei wenten out, and brenten hem in fijre, and fouzten manly.
 32 And Judas wente fro the heez rocke, and mouede tentis to Bethsacharam, azeinus
 33 tentis of the kyng. And the kyng roose bifore the lizt, and stiride the oost in to feersnesse, azeinus the waye of Bethsacharam; and the oostis maden hem to gidre redy in to bateile, and sungen in
 34 trumpis. And to olifantis thei shewiden blood of grape, and morus, *or^q mulberie trees*, for to whette hem in to bateil.
 35 And thei departiden the beestis bi legiouns; and to eche olifaunt a thousand men stoden niz in mailid to gidre hauberiownes, and brasen helmys in her hedis, and fyue hundred chosen horsmen weren
 36 ordeynynd to eche beest. These bifore the tyme, wher euer the beest was, weren there; and whider euer it wente, thei
 37 wenten, and departiden not therfro. Bot and sad toures of tree on hem, defendynge by alle the beestis, and on hem engynes, and on eche bi hem self men of vertu two and thritti, whiche fouzten fro
 38 aboue, and with ynne the maister of the beest. And he ordeynide the residue rijdyng on this half and that half, in to two parties, for to moue to gidre the oost with trumpis, and for to constreyne the
 39 arnynd men in his legiouns. And as the sunne shynyde azein in to golden sheeldis, and brasen, the hillis shynyden azein of

oost, and hem that weren ouer horsmen; but also^m an hiridⁿ oost fro othere²⁹ rewmes, and ilis, and see coostis camen to hym. And the noumbre of his oost³⁰ was an hundrid thousynde of foot men, and twenti thousynde of horse men, and two and thritti olifauntis^o tauzt to batel. And thei camen bi Idumee, and thei ap-³¹plieden to Bethsura, and fouzten many daies; and thei maden engynes, and thei wenten out, and brenten hem in fier, and fouzten manli. And Judas wente fro the³² hiz tour, and mouede tentis to Bethsacharan, azens teñtis of the kyng. And the³³ kyng roos bifore the lizt, and stiride the oost in to feersnesse, azens the weie of Bethsacharan; and the oostis maden redi hem togidere in to batel, and songen in trumpis. And to olifauntis thei schew-³⁴iden blood of grape, and morus, *'or mulberie trees^p*, for to whette hem in to batel. And thei departiden the beestis bi³⁵ legyouns; and to ech olifaunt a thousynde men stoden niz in haburiownes mailid^q togidere, and brasun helmes in her hedis, and fyue hundrid horse men chosun weren ordeynynd to ech beeste. These weren³⁶ there bifore the tyme, where euer the beeste was; and whidur euer^r it wente, thei wente, and departiden not ther fro. But and sadde touris of tre *weren* on³⁷ hem, defendinge bi alle the beestis, and on hem *weren* engynes, and on ech bi hem silf men of vertu two and thritti, whiche^s fouzten fro aboue, and with ynne *was* the maister of the beeste. And he ordeinede³⁸ the residue multitude of horse men on this half and that half, 'in to^t twei partis, for to moue togidere the oost with trumpis, and for to constreyne the men maad thicke in her legiouns. And as the^u sunne schyn-³⁹ede in to the^v goldun scheldis, and brasun, the^w hillis schyneden azen of hem, and schyneden azen, as laumpis of fier. And⁴⁰ a part of the kyngis oost was departid bi

^p of olifauntis *G sec. m.* ^q that *ben G sec. m.*

^m and C E F G H I K M N P Q R S X Y E. Om. U. ⁿ hundrid CH. hunderd E. ^o of olifauntis I. ^p Om. R.
^q cheyned, *ether nailid* CK. chained, *or [ether plures]* mailid E F G H I K M N P Q S U Y E. cheyned R. ^r Om. N.
^s the whiche I. ^t on R. ^u Om. A. ^v Om. ceteri. ^w and the R.

40 hem, as laumpis of fyre. And a part of
the kyngus oost is departid bi heez hillis,
and other by lowe places; and thei
41 wenten warly, and ordynatly. And alle
men dwellynge in the lond weren moued
to gidre of the voice of multitude of hem,
and ingoinge of the compaignye, and
hurtlyng of armeris; forsothe the oost
42 was ful grete and stronge. And Judas
and his oost neiziden yn to bateil; and
there fellen doun of the kyngus oost sixe
43 hundrid men. And Eleasar, sone of
Saura, seez oon of the beestus hauberi-
ownyd with hawberious of the kyng,
and it was heez stondynge ouere other
beestis. And it is seen to hym, that the
44 kyng was in it; and he zaue hym self
for to delyuere hys peple, and for to gete
45 to hym a name euerlastynge. And he
ran therto hardili, in to mydil of the
legioun, sleaynge on rizthalf^r and left;
and thei fellen doun fro hym hidir and
46 thidir. And he wente vndir the feet of
the olyfaunt, and vndirputtide hym self
therto, and slewz hym; and it felle doun
in to the erthe on hym, and he is dead
47 there. And thei seeynge the vertue of
the kyng, and fersnesse of his oost, turn-
48 yden away hem self fro hem. Forsothe
tentis of the kyng styede vp azeinus hem,
in to Jerusalem; and tentis of the kyng
applieden to Judee, and to the hill of
49 Syon; and he made pees with these that
weren in Bethsura. And thei wenten
out of the citee, for foodis weren not to
hem closid to gidre there, for sabothis of
50 the erthe weren. And the kyng toke
Bethsura, and ordeinyde there keepyng,
51 for to kepe it. And he turnyde the
tentis to the place of halewyng many
daies; and ordeinyde there balistis, and
engynes, and dartis, *or castyngis*, of fjr,
and tourmentis for to cast stoons and
dartis, and scorpiouns for to sende arowis,
52 and slyngis. Forsothe and thei maden

hiz hillis, and other bi lowe places; and
thei wenten warli, and ordynatli. And 41
alle men dwellynge in the lond weren
mouyd togidere of the vois of multitude
of hem, and ingoyng of cumpeny, and
hurtlyng^x togidere of armeris; for the
oost was ful grete and strong. And Ju- 42
das and his oost neizide in to batel; and
there fellen doun of the kyngis oost sixe
hundrid men. And Eleasar, the^y sone of 43
Saura, siz oon of the beestis haburiowned
with haburiownes of the kyng, and it was
hiz stondynge ouer othere beestis; and it
was seyn to hym, that the kyng was on^r
it. And he zaf hym silf for to delyuere 44
his puple, and for to gete to hym a name
euerlastynge. And he ran ther to hardili, 45
in to the myddil of legioun, and killide
on the rizt half and left^a; and thei fellen
doun fro hym hidur and thidur. And he 46
wente vndur the feet of the olifaunt, and
vndur puttide hym silf ther to, and slow
it; and it felle doun in to erthe on hym,
and he was deed there. And thei sizen 47
the vertu of the kyng, and fersnesse^b of
his oost, and turneden awei hem silf fro
hem. Forsothe tentis of the kyng stieden 48
vp azens hem, in to^c Jerusalem; and tentis
of the king applieden to Judee, and to the
hil of Syon; and he made pees with 49
these that weren in Bethsura. And thei
wenten out of the citee, for foodis weren
not to hem closid togidere there, for the
sabatis of erthe weren. And the kyng 50
took Bethsura, and ordeynede there kep-
yng, for to kepe it. And he turnede the 51
tentis to the place of halewyng many
daies; and ordeynede there arblastis, and
engynes, and dartis^d of fier, and turmentis
for to caste stoonys and dartis, and scor-
piens for^e to schete^f arows, and slyngis.
Forsothe and thei maden engynes azens 52
the^g engynes of hem, and fouzten many
daies. Forsothe metis weren not in the 53
citee, for that it was the seuenthe zeer;

^r the rizt half *AGH*.

^x hurting *N*. in hurtling *R*. ^y *Om. R*. ^z in *ceteri*. ^a on the left *I*. ^b the feersnes *R*. ^c *Om. R*.
^d dartis, *cher* [*or ERX*] *castyngis c et ceteri præter R*. ^e *Om. I*. ^f sende *c et ceteri*. ^g *Om. E pr. m. ire*.

engynes azeinus the engynes of hem, and
 53 thei fouzten many days. Forsothe metis
 weren not in the citee, for that it was
 the seuenthe zeer; and thei that leften
 of heithen men in Judee, hadden wastid
 54 the relikis of hem that weren kept. And
 fewe men leften in holy thingus, for hun-
 gre hadde taken hem; and thei ben sca-
 55 terid, eche man in to his place. And
 Lisias herde, that Philipp, whom kyng
 Antiochus ordeynyde, whan zit he leu-
 yde, that he schulde nuriche Antiochus,
 56 his son, that he^s regnide, turnyde azein
 fro Perse and Mede, and the oost that
 wenten with hym; and for he seekith
 57 for to take the causis of the rewme, he^t
 hastide for to go, and saye to the kyng,
 and to duykis of the oost, We failen eche
 day, and lital mete is to vs, and the place
 whom we^u biseegen, is stronge, and it
 fallith to vs for to ordeyne of the rewme.
 58 And so nowe zeue we rizthondis to these
 men, and make we pees with hem, and
 59 with alle the folk of hem; and ordeyne
 we to hem, that thei go in lawful thingis^v
 as byfore; sothely for the lawful thingus
 of hem thei ben wrothe, and han don
 60 alle these thingus. And the word pleside
 in sizt of the kyng, and princis; and he
 sente to hem for to make pees, and thei
 61 resceyuyden it. And the kyng swore to
 hem, and princis; and thei wenten out
 62 of the strengthing. And the kyng en-
 tride the mount Syon, and he seez the
 strengthyng of the place; and he brake
 fulsone the ooth that he swore, and co-
 maundide for to distruye that^w wall in
 63 cumpas. And he departide away hastili,
 and turnyde azein to Antioche, and fonde
 Philip lordshipynge to the citee; and he
 fauzte azeinus hym, and occupiede the
 citee bi strengthe.

CAP. VII.

1 In the hundrid zeer and oon and fifty
 Demetrie, sone of Seleuci, wente out fro

^s Om. G *pr. m.* ^t and he A. ^u ze A. ^v thing A. ^w the AGH.

^h Perseis R. ⁱ Medeis R. ^k Om. R. ^l seide I. ^m for R. ⁿ ze NR. ⁿⁿ Om. F. ^o Om. I. ^p in to N.

and thei that leften of hethene men in
 Judee, hadden wastid the relifs of the
 thingis that weren kept. And fewe inen 54
 leften in hooli thingis, for hungur hadde
 take hem; and thei weren scaterid, ech
 man in to his place. And Lisias herde, 55
 that Filip, whom kyng Antiok ordeynede,
 whaune he lyuyde zit, that he schulde
 nursche Antiok, his sone, that he schulde
 regne, turnede azen fro Perse^h and Medeⁱ, 56
 and the oost that wente with hym. And
 that^k he sekith for to take the causis of
 the rewme, *Lisias* hastide for to go, and 57
 seie^l to the kyng, and duykis of the oost,
 We failen ech dai, and lital mete is to vs,
 and the place which we biseegen, is strong,
 and it fallith to vs for to ordeyne of^m the
 rewme. Therfor now zyue weⁿ rizthondis 58
 to these men, and make we pees with
 hem, and withⁿⁿ al the folc of hem; and 59
 ordeyne we to hem, that thei go in lawful
 thingis as bifore; for whi for the lawful
 thingis of hem whiche we dispisiden, thei
 ben wrooth, and han don alle these thingis.
 And the word plesid in the^o sizt of the 60
 kyng, and of princes; and he sente to hem
 for to make pees, and thei resseyueden it.
 And the kyng swoor to hem, and princes; 61
 and thei wenten out of the strengthing.
 And the kyng entride in to the mount 62
 Sion, and he siz the strengthing of the
 place; and he brak ful soone the ooth that
 he swoor, and comaundide for to distrie
 the wal in cumpas. And he departide 63
 awei hastili, and turnede azen to^p Antio-
 chie, and foud Filip regnyng in the
 citee; and he fauzt azens hym, and occu-
 piede the cyte bi strengthe.

CAP. VII.

In the hundrid zeer and oon and fifti
 Demetrie, sone of Sileuce, wente out fro

Rome citee, and stiede with fewe men in
to a citee ni; the see, and regnyde there.
2 And it is don, as he entride in to hous
of the rewme of his fadris, the oost cau;te
Antiochus, and Lisias, for to brenge hem
3 to hym. And the thyng was knowen to
hym, and he saith, Nyl ;e shewe to me
4 the face of hem. And the oost slew;3
hem. And Demetrie sate vpon the sete
5 of his rewme; and wickid men and vn-
pitous of Yrael camen to hym, and Al-
chymus, duyke of hem, that wolde be
6 maad prest. And thei accusiden the pe-
ple aentus the kyng, sayinge, Judas and
his bretheren han loste thi freendus, and
7 scateride vs fro oure lond. Now ther-
fore sende thou a man, to whom thou
byleeuyst, that he go, and see all the
distraying that he hath don to vs, and*
to cuntrees of the kyng; and he punysh-
ith alle his frendis, and the helpers of
8 hem. And the kyng chese of his freendis
Bachides, that was lord ouer the grete
flood in the rewme, and trewe; to the
9 kyng, and he sente hym, for to see the
distraying that Judas dide; and he or-
deynede vnpytous Alchymus in to prest-
hode, and badde hym do veniaunce in to
10 the sonys of Yrael. And thei rysen, and
camen with greet oost in to the lond of
Juda; and thei senten messangers, and
spaken to Judas and his bretheren, with
11 pesible wordis in gyle. And thei ;auen
not tente to her wordis; sothely thei
sawen, for thei camen with greet oost.
12 And the congregacioun of scribes camen
to gydre to Alchymus and Bachides, for
13 to axe what thingus be iust; and the
first Assideys, that weren in the sonys
of Yrael, and thei axiden of hem pees.
14 Sothely thei saiden, A man, prest of the
seed of Aaron, cummeth, he shal not
15 disceyue vs. And he spac with hem
pesible wordis, and swore to hem, say-
inge, We shuln not ;eue to ;ou yuels,
16 nether to ;oure frendus. And thei bileu-

the cite of Rome, and stiede^a with fewe^r
men in to a citee ni; the see, and regne-
de there. And it was don, as he entride in²
to the hous of the rewme of his fadris^{rr},
the oost cau;te Antiok, and Lisias, for to
brynge hem to hym. And the thing was³
knowun to hym, and he seide, Nyle ;e
schewe to me the face of hem. And the⁴
oost slow hem. And Demetrie sat on the
seete of his rewme; and wickid men and⁵
vnfeithful of Israel camen to hym, and
Alchymus, duyck of hem, that wolde be
maad prest; and accusiden the puple⁶
anentis the kyng, and seiden, Judas and
hise britheren loste thi frendis, and dy-
uerseli loste vs fro oure lond. Now ther-⁷
for sende thou a man, to whom thou
bileuest, that he go, and se al the distri-
yng that he hath don to vs, and to cun-
treis of the kyng; and he punyschide^s alle
frendis^t of hym, and helperis of hem. And⁸
the kyng chees of his frendis Bachides,
that was lord ouer the greet flood in the
rewme, and trewe to the kyng, and sente
hym, for to see the distriyng that Judas⁹
dide; and he ordeynede vnfeithful Alchy-
mus in to presthod, and bad hym do ven-
iaunce on the sones of Israel. And thei¹⁰
risiden^u, and camen with greet oost in to
the lond of Juda; and thei senten mes-
sangeris, and spaken to Judas and his bri-
theren, with pesible wordis in gile. And¹¹
thei ;auen not tent to her wordis; for
thei ;izen, that thei camen with greet oost.
And the congregacioun of scribis camen¹²
togidere to Alchymus and Bachides, for
to axe tho thingis that ben iust; and the¹³
firste Assideis^v, that weren among the
sones of Israel, and thei axiden of hem
pees. For thei seiden, A man, preist of¹⁴
the seed of Aaron, cometh, he schal not
disseyue vs. And he spac with hem pes-¹⁵
ible wordis, and swoor to hem, and seide,
We schulen not brynge in to ;ou yuels^w,
nether to ;oure frendis. And thei bileu-¹⁶
yden to hym. And he cau;te of hem sixti

* in κ. y trewthē κ.

^a stiede vp i. ^r a fewe i. ^{rr} fadir A pr. m. e. ^s ponysche r. ^t the frendis i. ^u resin ΕΡΥ. risen F.
resen i. ^v that is, men present to Goddis worschippinge e marg. ^w the yuel N.

yden to hym. And he cau3te of hem sixti men, and slew3 hem in oo day, after the
 17 word that is wryten, Thei shedden out
 fleshis of thi sayntis, and blood of hem
 in cumpas of Jerusalem, and there was
 18 not that biryede. And dreed and trem-
 blyng lay, *or felle*, in to al the peple,
 for thei saiden, Ther is not trewth and
 dom to hym; sothely thei han broken
 the statute^z, and the ooth that thei
 19 sworn. And Bachides mouede tentis
 fro Jerusalem, and appliede in to Beth-
 secha; and sente, and cau3te many of
 hem that fledden fro hym; and he killide
 sum of the peple, and castide in to a
 20 grete pitt. And he bitoke the regioun^a
 to Alchimus, and left with hym help, in
 to helpyng of hym. And Bachides wente
 21 to the kyng, and Alchimus dide ynew3,
 22 for the princehod of his presthod. And
 alle camen to gidre to hym, whiche dis-
 tourbliden her peple, and weldiden^b the
 lond of Juda^{bb}; and thei diden grete ven-
 23 iaunce^c in Yrael. And Judas see3 alle
 the yuels, that Alchimus dide, and thei
 that weren with hym, to the sonnys of
 Yrael, myche more than heithen men.
 24 And he wente out in to alle coostis of
 Judee in cumpas, and didé veniaunce in
 to men forsakers, and thei cesiden for to
 25 go out ferther in to the cuntree. For-
 sothe Alchimus see3, for Judas hadde
 victorie, and thei that weren with hym;
 and he knew3 for he may not susteyne
 hem, and he wente a3ein to the kyng,
 26 and accuside hem in many synnys. And
 the kyng sent Nychanor, oon of his no-
 bler princis, that was hauntynge enmy-
 tees a3einus Yrael; and he comaundide
 27 him^d for to distruye the peple. And
 Nychanor came in to Jerusalem, with
 grete oost, and he sente to Judas and his
 bretheren with gyle, by pesible wordis,
 28 sayinge, Fi3t be not bitwixe me and 3ou;
 I shal cume with fewe men, for to see

men, and slow hem in o dai, bi the word
 that is writun, Thei shedden out the¹⁷
 fleischis of thi seyntis, and blood of hem
 in cumpas of Jerusalem, and there was
 not that briede. And drede and trem-¹⁸
 blyng felle in to al the puple, for thei
 seiden, Ther is not^x treuthe and dom in
 hem; for thei han brokun the ordy-
 naunce^y, and the ooth that thei sworn.
 And Bachides mouyde tentis fro Jerusa-¹⁹
 lem, and appliede in to Bethseca; and
 sente, and cau3te many of hem that fled-
 den fro^z hym; and he killide summe of
 the puple, and castide in to a greet pitte.
 And he^a bitook the regioun^b to Alchimus,²⁰
 and left with hym help, in to helpyng of
 hym. And Bachides wente to the kyng,
 and Alchimus dide ynow, for the prince-²¹
 hod of his presthod. And alle camen to-²²
 gidere to hym, whiche disturbliden her
 puple, and weldiden the lond of Juda;
 and diden greet veniaunce in Israel. And²³
 Judas si3 alle yuels^c, that Alchimus dide,
 and thei that weren with hym, to the
 sones of Israel, myche more than hethene
 men. And he wente oute in to alle²⁴
 coostis^d of Judee in cumpas, and dide ven-
 iaunce on men forsakeris, and thei cees-
 iden for to go out ferthere in to the cun-
 tre. Forsothe Alchimus si3, that Judas²⁵
 hadde victorie, and thei that weren with
 hym; and he knew that he mai not abide
 hem, and he wente a3ein to the kyng,
 and accusiden hem in many synnes. And²⁶
 the kyng sente Nicanor, oon of his noblere
 princes, that was hauntynge enemytees
 a3ens Israel, and comaundide hym for to
 distrie the puple. And Nycanor cam in²⁷
 to Jerusalem, with greet oost, and he sente
 to Judas and his britheren with gile, bi
 pesible wordis, seiynge, Fi3te be not bi-²⁸
 twixe me and 3ou; Y schal come with
 fewe men, for to se 3oure faces with pees.
 And he cam to Judas, and thei gretten²⁹
 hem togidere pesibli; and enemyes weren

^z statute, *or ordynance* H. ^a regioun, *or cuntree* H. ^b weelden A. ^{bb} Judas AG pr. m. K. ^c plage, *or vengeaunce* H. ^d Om. A.

^x no R. ^y statute R. statute, *ethcr* [or ΕΡΥ] *ordynance c et ceteri*. ^z Om. N. ^a Om. I. ^b cuntrei R. *regioun, or cuntre* E *cl ceteri præter c*. ^c these yuels A pr. m. the yuels I. ^d the coostis I.

29 3oure faces with pees. And he cam to Judas, and thei gretten hem to gidre pesibli; and ennyes weren redy for to 30 rauyshe Judas. And the word was knowen to Judas, for with gyle he came to hym; and he is broken togidre of hym, and he wolde namore see his face. 31 And Nychanor knewe, that his conceile is knowen, and he wente out azeinus Judas in to f3zt, bisidis Capharsalma. 32 And there fellen doun of Nychanoris oost almost fyue thousand men, and thei 33 fledden in to the citee of Dauyd. And after these wordis Nychanore stiede in to the hille of Syon, and there wenten out of prestis of the peple, for to greete hym in pees, and for to shewe to hym brent sacrifices, that thei offriden for the 34 kyng. And he scornynge dispiside hem, 35 and defoulide, and spake proudly, and swore with wrath, sayinge, 3if Judas shal not be taken, and his oost, in myn hoondis, anoon whanne Y shal turne azein in pees, Y shal brenne this hous. And 36 he wente out with grete wrath. And the prestis entriden, and stoden bifore face of the autir and of the temple, and 37 weepyng seiden, Thou, Lord, hast chosen this hous, for to incelepe thi name in it, that it were an hous of preyer and bisechyng to thi peple; do veniaunce in this man, and his oost, and falle thei in swerd; haue mynde of the blasfemyes of hem, and 3eue not hem that thei abide. 39 And Nychanor wente out fro Jerusalem, and appliede tentis to Betheron; and 40 the oost of Syrie cam to hym. And Judas appliede in Adarsa, with three 41 thousand men. And Judas preyde, and saide, Lord, an aungel wente out, and smote an hundrid fourescore^e and fyue thousandis of hem, that weren sent fro kyng^f Senacherib, for thei blasfemyden 42 thee; so breke thou togidre this oost in oure sizt to day, and wite other men, for

redi for to rauysche Judas. And the word 30 was knowun to Judas, that with gile he cam to hym; and he was aferd^e of hym, and he wolde no more se his face. And 31 Nicanor knew, that his councel was knowun, and he wente out azens Judas in to f3zt, bisidis Cafarsalama. And ther 32 fellen^f doun of Nicanoris oost almost fyue thousynde men^g, and thei fledden in to the^h citee of Dauid. And after these 33 wordis Nicanor stiede in to the hil of Sion, and ther wenten out of prestis of the puple, for to grete hym in pees, and for to schewe to hym brent sacrifices, that weren offrid for the kyng. And he scorn- 34 yde and dispiside hem, and defoulide, and spak proudli, and swoor with wraththe, 35 seiynge, If Judas schal not be takun, and his oost, in to myn hondis, anoon whanne Y schal turne azen in pees, Y schal brenne this hous. And he wente out with greet wraththe. And prestis entriden, and 36 stoden bifore the face of the auter and temple, and wepyng seidenⁱ, Thou, Lord, 37 hast chosun this hous, for to clepe^k to helpe thi name in it, that it schulde be an hous of preier and biseching to thi puple; do thou veniaunce in^l this man, and his 38 oost, and^m falle thei bi swerd; haue mynde onⁿ her blasfemyes, and 3yue not to hem that^o thei abide. And Nicanor wente out 39 fro Jerusalem, and appliede tentis to Betheron; and the oost of Sirie cam to him. And Judas appliede^p in Adarsa, with thre 40 thousynde men. And Judas preiede, and 41 seide, Lord, an aungel wente out, and smoot an hundrid thousynde foure score and fyue thousyndis of hem, that weren sent fro the^q kyng Senacherib, for thei blasfemiden thee; so al to-breke this oost 42 in oure sizt to dai, and othere men wite, that he spak yuel on thin hooli thingis; and deme thou hym by the malice of hym. And the oostis ioyneden batel in the thrit- 43 tenthe dai of the monethe Adar*; and

⁴³ * Marche. A. that is, Februrye. e.

^e and fourscoor A. ^f the kyng *g pr. m.*

^e afeerd broken R. ^f felden CHIS. ^g of men E. ^h Om. CEFHNQUX *sec. m. e.* ⁱ thei seiden I.
^k incelepe *F pr. m. N.* ^l into R. ^m Om. N. ⁿ in A. ^o that that R. ^p apperide R. ^q Om. R.

uel he spak on thin holy thingus, and
 deme thou hym vp the malice of hym.
 43 And the oostis ioynyden bateil, in the
 thrittenthe day of the moneth Adar;
 and the tentis of Nychanor ben broken
 to gidre, and he felle doun the first in
 44 bateil. Sothely as his oost see3, for Ny-
 chanor felle doun, thei castiden away her
 45 armers, and fledden. And thei pursu-
 eden hem the way of oo day, fro Adasor
 vnto me come in to Gazera; and thei
 sungen in trumpis after hem with signy-
 46 fyngus. And thei wenten out of alle
 the^g castellis of Judee in cumpas, and
 wynnewiden hem with hornys, and eft-
 soone weren conuertid to hem; and thei
 fellen alle in swerd, and ther is not left
 47 of hem nether oon. And thei token the
 spuylis of hem in to pray; and thei kit-
 tiden of the hed of Nychanor, and his
 ri3thond whiche he stretchide proudly,
 and thei brouzten to, and hangiden azeinis
 48 Jerusalem. And the peple gladide grete-
 ly, and diden that day in grete glad-
 49 nesse; and ordeynyde this day for to be
 don in alle 3eeris, in the thrittynth day
 50 of the moneth Adar. And the lond of
 Juda was stille a fewe dayes.

CAP. VIII.

1 And Judas herde the name of Romey-
 nys, for thei ben mi3ty in strengthis, and
 acorden to alle thingis that ben axid of
 hem; and who euer wente to hem, thei
 ordeynyden with hem frendshipus; and
 2 for thei ben mi3ty in strengthis. And
 thei herden bateyls of hem, and good
 vertues, that thei don in Galacie, for
 thei weldiden hem, and ledden vndir
 3 tribute; and hou many thingus thei
 diden in the cuntree of Spayne, and that
 in to^h power thei dryuen metalis of syl-
 uer and gold that ben there; and wel-
 diden eche place with her conseile, and
 4 pacient places that weren ful fer fro hem;

g Om. G *pr. m.* h Om. G *pr. m.*

^r the tentis I. ^s Om. I. ^t wynnewiden I. ^u thei weren I. ^{uu} failiden F. ^v Om. U. ^w nether
 CEFHIKMQRXE. ^{ww} gladid e. ^x thei diden I. ^y in that A *pr. m. F.* ^z ordeynede C *et plures.*
 ordeyne N. ^a Om. I. ^b ledden hem I. ^c and thei I. ^d Om. R. ^e Om. R.

tentis^r of Nicanor weren al to-brokun, and
 he felle doun the^s firste in batel. Sothely⁴⁴
 as his oost si3, that Nicanor felle doun,
 thei castiden awei her armeris, and fled-
 den. And thei pursueden hem the weie⁴⁵
 of o dai, fro Adasor til me come in to
 Gasara; and thei sungen in trumpis after
 hem with signefyngis. And thei wenten⁴⁶
 out of alle castels of Judee in cumpas, and
 wyndewiden^t hem with hornes, and eft-
 soone weren^u conuertid to hem; and alle
 falliden^{uu} bi swerd, and ther was not^v left
 of hem not^w oon. And thei token the⁴⁷
 spuylis of hem to prey; and thei girdiden
 of the heed of Nicanor, and his ri3t hond
 which he stretchide forth proudli, and
 thei brouzten, and hangiden azens Jeru-
 salem. And the puple was glad^{ww} greetli,⁴⁸
 and diden^x that^y dai in greet gladnesse;
 and ordeyneden^z this dai for to be doon⁴⁹
 in alle 3eeris, in the^a thritteneth day of
 the monethe Adar. And the lond of Juda⁵⁰
 was stille a fewe dais.

CAP. VIII.

And Judas herde the name of Romayns,¹
 that thei ben mi3ti in strengthis, and
 acorden to alle thingis that ben axid of
 hem; and who euere wente to hem, thei
 ordeineden with hem frendschipis; and
 that thei ben mi3ti in strengthis. And²
 thei herden batels of hem, and goode ver-
 tues, that thei diden in Galacie, for thei
 weldiden hem, and ledden^b vndur tribute;
 and hou many thingis thei diden in the³
 cuntre of Spayne, and that thei brouzten
 in to power metals of siluer and gold that
 ben there; and^c weldiden ech place with
 her councel and pacience, *'or wisdom^d*,
 places that weren ful fer fro hem; and^e 4

and kyngus that camen aboue to hem fro the vttemest places of erthe, thei braken to gydre, and smyten hem with grete plage; forsothe other 3yuen to hem 5 tribute alle 3eeris. And thei braken to gidre in bateil Philip, and Persen, kyng of Cetheis, and other that baren armers 6 a3einus hem, and thei weldiden hem; and Antiochus, the grete kyng of Asye, that 3aue bateil to hem, hauynge an hundred and twenti olifauntis, and rydyng, and charys, and ful greet oost, broken togidre 7 of hem; and for thei token hym quyk, and ordeynyden to hym, that he shulde 3eue grete tribute, and thei that regnyden after hym; and^l shulden 3eue pleggis 8 and ordenaunce, and the^k cuntree of Yndis, and men of Mede, and of Lidde, of the best cuntrees of hem, and thei 3auen 9 hem taken of hem to kyng Eumenij; and for thei that weren anentis Elada, wolden go, and take hem; and the word was 10 knowen to these, and thei senten to hem oo duyk, and thei fou3ten a3einus hem; and many of hem fellen, and thei ledden her wijues caitifs, and sonys, and robbiden hem; and weldiden the lond of hem, and distruyeden the wallis of hem, and dryuen 11 hem in to seruage, til in to this day. And thei distruyeden oter rewmys and ylis, that sumtyme a3ein stoden hem, and dryuen 12 hem in to power. Forsothe with her freendis, and that hadden rest in hem, thei kepten frenship, and thei weldiden rewmys that weren next, and that weren fer; for who euer herden the name 13 of hem, dredden hem. For thei regnyden, to whom thei wolden be in help for to regne; and whom thei wolden, fro rewme thei distourbliden; and thei ben gretely 14 enhaunsid. And in alle these no man bare diademe, nether was clothid in purple, for to be magnyfyed therynne. And for thei maden to hem a courte, and eche day thei counseiliden three hundrid and 15 twenti, doynge counseile euermore of

thei al to-braken kyngis that camen on hem fro the vtteste places of erthe, and thei smytiden hem with greet wounde; forsothe othere 3yuen to hem tribute bi alle 3eeris. And thei al to-braken in batel 5 Filip, and Persen, kyngis of Cethis, and othere that baren armeris a3ens hem, and weldiden hem. And *thei weldiden* Antiok, 6 the greet king of Asie, that 3af batel to hem, and hadde an hundrid and twenti olifauntis, and multitude of horse men and charis, and ful greet oost al to brokun of hem; and thei^f token hym quyk, and^g ordeyneden to hym, that he schulde 3yue greet tribut, and thei that regnede after hym; and that he schulde 3yue pleggis and ordynaunce, in the cuntre of Yndis; 8 and *thei puttiden out* men of Medei, and of Lidde, fro the beste cuntreis of hem, and thei 3auen tho *cuntreis* takun of hem to kyng^h Eumeny; and that thei that 9 weren anentis Elada, wolden go, and take awei hem; and the word was knowun to these *Romayns*, and thei senten to hem 10 duyk, and thei fou3ten a3ens hem; and many of hem fellen, and thei ledden her wyues caitifs, and sones, and robbiden hem; and weldiden the lond of hem, and distrieden the wallis of hem, and brou3ten 11 hem in to seruage, til in to this dai. And 12 thei distrieden othere rewmes and ilis, that sum tyme a3enstoden hem, and brou3ten in to power. Forsothe with her freendis, 13 and that hadden reste in hem, thei kepten frenship, and thei weldiden rewmes that weren next, and that^l weren fer; for who euere herden the name of hem, dredden hem. For thei regnyden, to whiche^k thei 14 wolden be in help for to regne; forsothe whiche thei wolden, thei disturbliden^{kk} fro rewme; and thei weren greetli enhaunsid. In^l alle these *Romayns* no man bar diademe, nether was clothid in^m purpur, for to be magnefyed ther ynne. And thei thatⁿ 15 maden to hem a court, and ech dai thei counseliden thre hundrid and twenti, do-

ⁱ Om. κ. ^k in the *G pr. m.*

^f that thei R. ^g and thei N. ^h the kyng I. ⁱ Om. R. ^k whom I. ^{kk} distrieden F. ^l And in R.
 ^m with R. ⁿ Om. R.

multitude, that thei do what thingus ben
 16 worthi. And thei bitakun to oo man
 her maistrie, *or cheef gouernaunce*, bi
 eche 3eeris, for to be lord to al her lond;
 and alle obeishen to oon, and enuye is
 17 not, nether wrath among hem. And
 Judas chese Eupolemus, sone of Joon,
 sone of Jacob, and Jason, sone of Elea-
 zarus, and he sente hem to Rome, for
 to ordeyne with hem frendship and felaw-
 18 ship; and that thei shulde take away fro
 hem the 3oc of Greekis, for thei sawen
 that thei oppresiden the rewme of Yrael
 19 in to seruage. And thei wenten to Rome,
 a ful grete way, and thei entriden the
 20 courte, and saiden, Judas Machabeus,
 and his bretheren, and the peple of
 Jewis senten vs to 3ou, for to ordeyne
 with 3ou felawship and pees, and for to-
 gidre write vs 3oure felawis and freendis.
 21 And the word pleside in sizt of hem.
 22 And this a3ein wrytyng is, whiche thei
 a3ein wryten in brasen tablis, and senten
 in to Jerusalem, that it were there a
 memorial, *or a thing of mynde*, of pees
 23 and felawship. Be it wel to Romayns,
 and to folk of Jewis, in see and lond,
 in to with outen eende; and swerd and
 24 enmye be fer fro hem. That 3if bateil
 shal a3ein stonde Romayns former, or to
 alle felowis of hem in al the lordship of
 25 hem, the folc of Jewis shal bere help, as
 26 tyme shal axe, with ful herte; and thei
 shuln not¹ 3eue, nether priuyli mynystre
 to the f3ytyng, whete, armers, monee,
 shippus, as it pleside to Romayns; and
 thei shuln keepe the maundementis of
 27 hem, no thing takynge of hem. Also
 forsothe and 3if bateil shal falle bifore to
 the folk of Jewis, Romayns shuln helpe
 of ynwitt, *or good herte*, as tyme shal
 28 suffre hem; and to hem helpynge whete
 shal not be 3ouen, armers, money, ship-
 pus, as it pleside to Romayns; and thei
 shuln keep the maundementis of hem

ynge counsel euere more of multitude,
 that thei do what thingis ben worthi.
 And thei bitaken to o man her maistrie,¹⁶
'ether cheef gouernaunce', bi ech 3eer,
 for to be lord of al^p her lond; and alle
 obeschen to oon, and enuye is^q not, 'ne-
 ther wraththe^r among hem. And Judas¹⁷
 chees Eupolemus, the sone of Joon, sone
 of Jacob, and Jason, the sone of Eleasa-
 rus, and sente hem to Rome, for to or-
 deyne with hem frenschip and felouschip;
 and that thei schulden take awei fro hem¹⁸
 the 3ok of Grekis, for thei sien that thei
 oppresiden the rewme of Israel in to
 seruage. And thei wenten to Rome, a¹⁹
 ful greet weie, and thei entriden in to the
 court, and seiden, Judas Machabeus, and²⁰
 bise britheren, and the puple of Jewis
 senten vs to 3ou, for to ordeyne with 3ou
 felouschip and pees, and for to write togi-
 dere vs 3oure felowis and freendis. And²¹
 the word pleside in the sizt of hem. And²²
 this is the a3en wrytyng, which thei a3en
 writiden in brasun tablis, and senten in to
 Jerusalem, that it were there^{rr} a memorial,
'ether a thing of mynde', of pees and^t felou-
 schip. Be it wel to Romayns, and to the folc²³
 of Jewis, in seeⁿ and lond, with outen ende;
 and swerd and enemy be fer fro hem.
 That if batel bifallith^v to Romayns bifore,²⁴
 ether to alle felowis of hem in al the lord-
 schip 'of hem^w, the folc of Jewis schal²⁵
 bere help, as tyme axith, with ful herte;
 and the *Romayns* schulen not 3yue, ne-²⁶
 ther priuyli ministre to the *Jewis* f3it-
 ynge, wheete, armeris, monei, schippis, as
 it pleside to^x Romayns; and thei schulen
 kepe the maundementis^y of hem, and take
 no thing of hem. Forsothe in lijk^z maner²⁷
 and if batel fallith^a bifore^b to the folc of
 Jewis, Romayns schulen helpe of herte, as
 tyme suffrith hem; and to *Romayns* help-²⁸
 ynge wheete schal not be 3ouun, nether
 armeris, monei, nether schippis, as it ples-
 ide to Romayns; and thei schulen kepe

¹ ne thei shuln A.

^o *ether cheef governail* K. Om. R. P Om. N. ^q and wraththe is I. ^r Om. I. ^{rr} Om. F. ^s Om. R.
^t of N. ^u the see I. ^v bifalle I. ^w Om. N. ^x Om. I. ^y comaundementis I. ^z the lijk N. ^a bifalle I.
^b Om. N.

29 with outen gyle. After these wordis
 Romaynes ordeynyden to the peple of
 30 Jewis, That 3if after these wordis, these
 or thei shuln woln for to putte eny thing
 to, or do away, thei shuln do of her pur-
 posyng; and what euere thingus thei
 shuln putte to, or do away, thei shuln
 31 be stedfast. Bot and of yuels whiche
 kyng Demetrie hath don in to hem, we
 han writen to hym, sayinge, Whi hast
 thou greenyd thi 3ock vpon oure freendis
 32 and felawis, the Jewis? Therefore 3if eft
 soone thei shuln cumme to vs a3einus
 thee, we shuln do dom to hem, and we
 shuln fi3te with thee by lond and see.

CAP. IX.

1 In the mene tyme, wher Demetrie
 herde that Nychanor felle, and his oost,
 in bateil, he puttide to eftsoone for to
 sende Bachides and Alchymus in to
 2 Judee, and the ri3t horn with hem. And
 thei wenten the weye that ledith in to
 Galgala, and thei settiden tentis in Ma-
 soloth, that is in Arbellis; and thei occu-
 pieden it, and slewen manye lyues of
 3 men. In the first moneth of an hundrid
 and two and fifti^m 3eer, thei applieden the
 4 oost to Jerusalem. And twenti thou-
 sand of men, and two thousand of hors-
 men, han risen, and wente in to Berea.
 5 And Judas sette tentys in Laysa, and
 three thousand chosen men with hym.
 6 And thei sawen the multitude of oost,
 for thei ben many, and thei dredde
 gretely; and manye withdrewen hem
 fro tentis, and there leften not of hem
 7 no bot ei3te hundrid men. And Judas
 saw3 for his oost flette away, and bateil
 constreynede hym, he is broken to gydre
 in herte, for he hadde not tyme of ga-
 dryng hem, and he is dissoluyd, *or dis-*
 8 *counfortid.* And he saide to these that
 weren residue, Ryse we, and go we to
 oure aduersaries, 3if we shuln mowe fi3t

the maundementis^c of hem with out gyle.
 Bi these wordis Romayns^d ordeyneden to 29
 the puple of Jewis, That if after these 30
 wordis, these ether thei wolen put ony
 thing to, ether do awei, thei schulen do
 of her `comyn assent^e; and what euere
 thingis thei schulen put to, ether do awei,
 thei schulen be stidfast. But also of yuels 31
 whiche kyng Demetrie hath don a3ens
 hem, we han writun to hym, and we
 seiden, Whi hast thou greuyd thi 3ok
 on oure freendis and felowis, the Jewis?
 Therfor if eftsoone thei schulen come to 32
 vs a3ens thee, we schulen do doom to
 hem, and schulen fi3te with thee bi lond
 and see.

CAP. IX.

In the mene tyme, where Demetrie
 herde that Nicanor felle^f, and his oost,
 in batel, he puttide to eftsoone for to
 sende Bachides and Alchymus in to Ju-
 dee, and the ri3t half schiltrun^g with hem.
 And thei wenten the weie that ledith in 2
 to Galgala, and thei settiden tentis in
 Masoloth, that is in Arbellis; and thei
 ocupieden it, and slowen many persoones
 of men. In the firste monethe of the 3
 hundrid and two and fifti 3eer, thei ap-
 plieden the oost to Jerusalem. And twenti 4
 thousynde of men, and twei thousynde of
 horse men, han risun, and wenten in to
 Berea. And Judas settide tentis in Laisa, 5
 and thre thousynde men chosun with
 hym. And thei si3en the multitude of 6
 oost^h, that thei ben manye, and thei dred-
 den greetli; and many withdrewen hem
 fro tentis, and there left not of hem no
 but ei3te hundrid men. And Judas si37
 that his oost fleetⁱ awei, and batel con-
 streynede hym, he^k was brokun togidere
 in herte, for he hadde not tyme to gadere
 hem, and he^l was discourmfortid. And he 8
 seide to these that weren residue, Rise
 we, and go we to oure aduersaries, if we
 schulen mow fi3te a3ens hem. And thei 9

^m fi3ti κ.

^c comaundementis i. ^d the Romayns r. ^e purposing r. purposing, that is, comyn assent of euer
 either c et ceteri. ^f felde cm et alii passim. ^g horn, ether [or EPY] sheltrun CEFHGHIKMN PQSUXY.
 he n. ^h the oost IKR. ⁱ fledde cl. fleede E. fley F. ^k and

9 azeinus hem. And thei turnyden hem
away, sayinge, We shuln not moun, bot
delynere we nowe oure lyues, and turne
we azein to oure bretheren, and thanne
we shuln fi3te azeinus hem; forsothe we
10 ben fewe. And Judas seith, Fer be it
for to do this thing, that we flee fro
hem; and 3if oure tyme hath nei3id, dye
we in vertu of oure bretheren, and 3eue
11 we not cryme to oure glorie. And the
oost moued of tentis, and thei stoden
azeinus hem. And horsmen ben departid
in^m two parties, and slyngers and archers
wenten bifore the oost, and the first ofⁿ
12 the^o bateil al the mi3ty. Forsothe Bach-
chides was in the ri3t horn, *or cornere*.
And the legioun of two partis came ni3,
13 and crieden with trumpis. Forsothe and
these that weren of the part of Judas,
crieden also thei, and the erthe is moued
to gidre of the voice of oostis, and bateil
14 is ioyned fro morewe vn to euen. And
Judas see3, that the part of Bachides
oost is sadder in the ri3t half, and alle
stedfast in herte camen to gidre with
15 hym. And the ri3t part is broken to-
gydre of hem; and he persuede hem vn
16 to the hill of Azotus. And thei that
weren in the left horn, sawen, that the
ri3t horn is broken to gidre, and thei
sueden after Judas, and hem that weren
17 with hym at the bac. And the bateil is
maad greuouse, and there fellen manye
18 woundid of these and of hem. And
19 Judas felle, and the other fledden. And
Jonathas and Symont token her brother
Judas, and birieden hym in the sepulcre
20 of his fadris, in the citee Modyn. And
al Yrael wepten hym with grete weyl-
yng, and thei mourneden manye days,
21 and saiden, Hou felle the mi3ty, that
22 maad Yrael saaf? And other wordis of
bateilis of Judas, and of vertues that he
dide, and his gretenessis, ben not writen;

turneden awei hym, and seiden, We schu-
len not moun, but delynere we oure^m
lynes, and turne azein we to oure brithere-
ren, and thanne we schulen fi3te azens
hem; forsothe we ben fewe. And Judas¹⁰
seide, Fer be it for to do this thing, that
we fle fro hem; and if oure tyme hath
nei3ed, die we in vertu for oure britheren,
and 3yue we not cryme to oure glorie.
And the oost mouyde fro tentis, and thei¹¹
stoden azens hem. And horse men weren
departid in to twei partis, and slyngeris
and archeris wenten bifore the oost, and
the firste men of batel alle mi3tiⁿ. For-¹²
sothe Bachides was in the ri3t schiltrun^o.
And the legioun of twei partis cam ny3,
and crieden with trumpis. Forsothe and¹³
these that weren on^p the part of Judas,
crieden also, and the^q erthe was mouyd
togidere of the^r vois of oostis, and batel
was ioyned fro the morewtid^{rr} til to euen-
tid. And Judas si3, that the part of¹⁴
Bachides oost was saddere in the ri3t
half, and alle stidfast in herte camen to-
gidere with hym. And the ri3t part was¹⁵
al to-brokun of hem; and he persuede
hem 'til to^s the hil of Asotus. And thei¹⁶
that weren in the left scheltrun^t, si3en,
that the ri3t scheltrun^u was al to-brokun,
and thei sueden at the bac aftir Judas,
and hem that weren with hym. And the¹⁷
batel was maad greuouse, and there fellen
many woundid of these and of hem. And¹⁸
Judas felle, and the othere^v fledden. And¹⁹
Jonathas and Symount token her brother
Judas, and birieden hym in sepulcre^w of
his fadris, in the citee of^x Modyn. And²⁰
al Israel biwepten him with greet weil-
yng, and mourneden many^y daies, and²¹
seiden, Hou felle the my3ti, that made
Israel saaf. And othere wordis of batels²²
of Judas, and of vertues that he dide, and
of his^z greetnessis, ben not writun; for tho
weren ful many. And it was dou, after²³

^m in to AGH. ^o Om. K. ^o Om. H.

^m oure owen R. ⁿ the mi3ti plures. thei my3ty s. ^o horn R. horn, *ether* [or EPY] *sheltrun c et ceteri*.
P ouer R. ^q Om. N. ^r Om. I. ^{rr} morewe C *sec. m. et alii*. ^s vnto I. ^t horn CR. horn, or [ether plures]
sheltrun EFGHIMNPQSUXYE. ^u horn *ceteri*. ^v tothir R. ^w the sepulcre IX *sec. m.* ^x Om. CEFHIKMQRSU.
^y bi many N. ^z Om. R.

23 forsothe thei weren ful manye. And it
 is don, after the deth of Judas, alle
 wickid men in alle coostis of Yrael rysen
 out, and alle that wrouzten wickidnesse
 24 ben born out sprungen. In tho days ful
 grete hungre is maad, and all the cuntre
 of hem bitoke hem self to Bachides with
 25 hem. And Bachides chese vnpytous
 men, and ordeynede hem lordis of the
 26 cuntree. And thei axiden out, and souzten
 the freendis of Judas, and brouzten hem
 to Bachides; and he vengide in to hem,
 27 and scornede. And grete tribulacioun is
 maad in Yrael, what manere was not fro
 the day in whiche a prophete is not seen
 28 in Yrael. And alle the freendis of Judas
 ben gadrid, and saiden to Jonathas,
 29 Sithen thi brother Judas is dead, ther
 is no man lijc to hym, that shal go out
 azeinus enmyes, Bachides and hem that
 30 ben enmyes of oure folc. And so now
 we chese thee to day for to be prince to
 vs and duyck for hym, for to fize oure
 31 bateil. And Jonathas resceyuyde in that
 tyme the princehod, and rose in the place
 32 of Judas, his brother. And Bachides
 33 knewe, and souzte for to slea hym. And
 Jonathas knewe, and Symont, his bro-
 ther, and alle that weren with hym^p,
 and thei fledden in to desert Techue, and
 saten to gidre at the water of the lake
 34 Apar. And Bachides knewe, and in
 day of sabothis he came, and alle his
 35 oost, ouer Jordan. And he sente his
 brother duyck of the peple, and preyede
 Nabutheis, his freendis, that he shulde
 bitake to hem his appareil, that was
 36 plenteuous. And the sons of Sambri
 wenten out of Madaba, and cauzten
 Joon, and alle thingus that he hadde, and
 37 wenten away, hauynge hem. After these
 wordis it is tolde azein to Jonathas, and
 Symont, his brother, for the sons of
 Sambry maken grete weddingus, and
 wedden a wijf of Madaba, the douztre
 of oon of the grete princis of Canaan,

the deth of Judas, alle wickid men in alle
 coostis^a of Israel risiden^b out, and alle that
 wrouzten wickidnesse camen forth. In²⁴
 tho daies ful greet hungur was maad, and
 al the cuntrey of hem bitook hem silf to
 Bachides with hem. And Bachides chees²⁵
 vnpytouse men, and ordeynede hem lordis
 of the cuntrei. And thei axiden out, and²⁶
 souzten^c the freendis of Judas, and brouzten
 hem to Bachides; and he vengide on hem,
 and scornede. And greet tribulacioun was²⁷
 maad in Israel, what maner was not fro
 the dai in which a profete was not seyn
 in Israel. And alle the freendis of Judas²⁸
 weren gaderid, and seiden to Jonatas,
 Sithen thi brother Judas is deed, ther is²⁹
 no man lijk hym, that schal go out azens
 enemyes, Bachides and hem that ben ene-
 myes of^d oure folc. Therfor now we³⁰
 chesen thee to dai for to be prince and
 duyck to vs for hym, for to fize oure batel.
 And Jonatas resseyuede in that tyme the³¹
 prinshod, and roos in the place of Judas,
 his brother. And Bachides knew, and³²
 souzte for to sle him. And Jonatas knew,³³
 and Symount, his brother, and alle that
 weren with hym, and fledden in to desert
 of Thecue, and saten togidere at the wa-
 ter^e of the lake^f Asphar. And Bachides³⁴
 knew, and in the dai of sabatis he cam,
 and al his oost, ouer Jordan. And *Jona-*³⁵
thas sente his brother ledere of *that* puple,
 and preiede Nabutheis, his freendis, that he
 schulde bitake to hem his apparel, that
 was plenteuouse. And sones of Jambri³⁶
 wenten out of Madaba, and cauzten Joon,
 and alle thingis that he hadde, and wenten
 awei, hauynge tho thingis. After thes³⁷
 wordis it was teld azen to Jonathas, and
 Symount, his brother, that the sones of
 Jambri maken grete weddyngis, and wed-
 den a wijf of Madaba, the douzter of oon
 of the grete princis of Canaan, with greet
 pride and apparel. And thei bithouzten³⁸
 on the blood of Joon, her brother, and
 stieden vp, and lidden hem silf vndur

P hem A.

^a the coostis I. ^b risen C sec. m. F. resin EPY. ^c souzten out R. ^d azens R. ^e lake R. ^f watir R.

38 with grete pride. And thei bithouzten
 of the blood of Joon, his brother, and
 stieden vp, and hidden hem self vndir
 39 keueryng of the hill. And thei reisien
 her eezen, and sawen, and loo! noys,
 and grete appareyl; and a spouse, *or*
husbond, cam forth, and his frendis, and
 his bretheren azeinus hem, with tym-
 pans, and musykis, and many armers.
 40 And thei risen to hem of aspies, and
 slewen hem, and many woundid fellen
 doun, and the residues fledden in to the
 hill, and thei token alle the spuylis of
 41 hem; and the weddingus ben conuertid
 in to mournyng, and the voice of her
 42 musikis in to weylyng. And thei ven-
 giden the veniaunce of her brothers
 blood, and thei turnyden azein to the
 43 ryuer of Jordan. And Bachides herde,
 and came in the day of sabothis vn to
 the vttermost part of Jordan, in grete
 44 vertu. And Jonathas saide to hise, Ryse
 we, and fize azeinus oure enmyes; for-
 sothe it is not to day as zisterday and
 45 the thrid day gon. Loo! sotheli bateil
 euen azeinus; sotheli water of Jordan on
 this half and on that half, and ryuers,
 and mareys, and wijld woodis, and there
 46 is not place of turnyng away. Now
 therfore crie ze in to heuen, that ze be
 delyuered fro hond of zour enmyes. And
 47 bateil is ioyned. And Jonathas strauzte
 out his hond, for to smyte Bachides, and
 48 he turnyde away fro hym byhynde. And
 Jonathas lippide out, and thei that weren
 with hym, in to Jordan, and swame over
 49 Jordan to hem. And there fellen of
 Bachides part in that day a thousand
 men, and thei turnyden azein in to Jeru-
 50 salem. And thei^a bealdiden stronge citees
 in Judee, the strengthe that was in Je-
 rico, and in Ammaum, and in Betheron,
 and Bethel, and Thamathan, and Phara,
 and Copho, with heez wallis, and zatis,
 51 and lockis. And he sette keepynge in

kyuaryng of the hil. And thei reisien her³⁹
 izen, and sizzen, and lo! noise, and greet
 apparel; and a hosebonde^g cam forth, and
 hise frendis, and hise britheren, azens
 hem, with tympanis, and musikis, and
 many armeris. And thei risiden^h to hem⁴⁰
 fro buyschementis, and slowen hem, and
 many woundid fellen doun, and the resi-
 dues fledden in to hilⁱ, and thei token alle
 the spuylis of hem; and weddyngis weren⁴¹
 conuertid in to mourenyng, and vois of
 her musikis in to weilyng. And thei⁴²
 vengiden the veniaunce of her brotheris
 blood, and turnyden azein to the brynk of
 Jordan. And Bachides herde, and cam⁴³
 in the dai of sabatis til to the vtteste
 part of Jordan, in greet strengthe^j. And⁴⁴
 Jonathas seide to hise, Rise we, and fize
 azens oure enmyes; for it is not to dai
 as zistirdai and the thridde dai agoon.
 For lo! batel *is* euene azens; sotheli wa-⁴⁵
 tir^k of Jordan *is* on this half and on that
 half, and ryuers, and mareis, and forestis,
 and ther is not^l place of turnyng awei.
 Now therfor crie ze in to heuene, that ze⁴⁶
 be delyuered fro hond of zoure enmyes.
 And batel was ioyned. And Jonathas⁴⁷
 strauzt out his hond, for to smyte Ba-
 chides, and he turnede awei fro him bi-
 hynde. And Jonathas skipte doun, and⁴⁸
 thei that weren with hym, in to Jordan,
 and^m swommen ouer Jordan to hem. And⁴⁹
 there fellen of Bachides part in that dai
 a thousande men, and thei* turneden azein
 in to Jerusalem; and bildidenⁿ strong⁵⁰
 citees in Judee, the strengthe that was
 in Jerico, and in Ammaum, and in Bether-
 ron, and Bethel, and Thamathan, and
 Phara, and Copho, with hize wallis, and
 zatis, and lockis. And he^o settide keypyng⁵¹
 in hem, that thei schulden haunte enemy-
 tees in Israel; and he strengthide the⁵²
 citee Bethsura, and Gazaram, and the hiz
 tour, and puttide in hem helpis and ap-
 parel of metis. And he took the sonnes of⁵³

* *thei*; that is,
 Bachides and
 his men. *Live*
here. ENPUVE.

g Om. A.

g spouse R. spouse, or *husbonde c et ceteri*. h resin EPY. risen F. i the hil IKRX *sec. m.* j vertu R.
 vertu, or [*ether plures*] *strengthe k et ceteri prater c.* k the watir I. l no R. m Om. A. n thei
 bildiden *ceteri*. o Om. R.

hem, that thei shulden haunte ennemi-
 52 tees in Irael; and he strengthide the
 citee Bethsura, and Gazaram, and the
 hee3 rocke; and he puttide in hem helpis,
 53 and appareil of metis. And he toke
 sonsys of princis of the cuntree in ostage,
or plegis, and he^r putte^s hem in the hee3
 54 rocke in Jerusalem, in keepyng. And
 in the hundreth 3eere and three and fif-
 tithe, in the secounde moneth, Alchymus
 comaundide the wallis of the holy ynnere
 hous for to be distruyed, and the werkis
 of prophetus for to be distruyed, and he
 55 byganne for to distruye. In that tyme
 Alchymus is smyten, and the werkis of
 hym ben lettid. And his mouth is closid,
 and he is dissolued by^t palasie, nether he
 mi3te spek overe a word, and comaunde^u
 56 of his hous. And Alchymus is dead in
 57 that tyme, with grete tourment. And
 Bachides see3 that Alchymus is dead,
 and he turnyde a3ein to the kyng, and
 58 the lond was stille two 3eer. And alle
 wickid men thou3ten, saynge, Loo! Jo-
 nathas, and thei that ben with hym,
 dwellen in silence, tristying; now ther-
 fore brenge we Bachides, and he schal
 59 cacche hem al in oo ni3t. And thei
 wenten forth, and 3auen counseil to hym.
 60 And he rose, for to cume with miche
 oost. And he sente epistilis priuely to his
 felawis, that weren in Judee, that thei
 shulden cacche Jonathas, and hem that
 weren with hym; bot thei mi3ten not,
 for her counseil was knowen to hem.
 61 And he cau3te of men of the cuntree,
 that weren princis of kni3thode, fifty^v
 62 men, and slew3 hem. And Jonathas and
 Symont wente, and thei that weren with
 hym, in to Bethbesse, that is in desert,
 and beeldiden the distruyed thingus ther-
 63 of, and maden it stronge. And Bachi-
 des knewe, and gadride al his multitude,
 and denounside to hem that weren of
 64 Judee. And he came, and sette tentis

princes of the cuntrei in ostage^p, and put-
 tide hem in the hi3 tour in Jerusalem, in
 keepyng. And in the hundrid 3eer and 54
 thre and fifti, in the secounde monethe,
 Alchymus comaundide the wallis of the
 hooli ynnere hous for to be distried, and
 the werkis of profetis for to be distried,
 and he bigan for to distrie. In that tyme 55
 Alchymus was smytun, and the werkis
 of hym weren lettid. And his mouth was
 closid, and he was dissoluyd^q, *'ether maud
 feble^r*, bi palesie, nether he mi3te speke
 more a word, and comaunde^s of his hous.
 And Alchymus was deed in that tyme, 56
 with greet turment. And Bachides si3, 57
 that Alchymus was deed, and he turnede
 a3en to the kyng, and the lond was stille
 twei 3eeris^t. And alle wickid men thou3ten, 58
 seiynge, Lo! Jonathas, and thei that ben
 with hym, dwellen in silence, and tristen;
 now therfor brynge we Bachides, and he
 schal take hem alle in o ni3t. And thei 59
 wenten forth, and 3auen counsel to hym.
 And he roos, for to come with myche^u 60
 oost. And he sente epistlis priuyli to his
 felowis, that weren in Judee, that thei
 schulden cacche Jonathas, and hem that
 weren with hym; but thei mi3ten not, for
 her counsel was knowun to hem. And 61
Jonathas cau3te of men of the cuntre, that
 weren princis of knyt3hod, fifti men, and
 slow hem. And Jonathas and Symount 62
 wenten, and thei that weren with hym,
 in to Bethbesse, *'that is in desert^v*, and
 bildiden the distried thingis therof, and
 maden it strong. And Bachides knew, 63
 and gaderide al his multitude, and de-
 nounsie to hem that weren of Judee.
 And he cam, and settide tentis aboue 64
 Bethbesse, and fau3te a3ens it many daies,
 and made engynes. And Jonathas lefte 65
 Symount, his brother, in the citee, and
 wente oute in to cuntre^w, and cam with
 noumbre; and smoot Odaren, and hise 66
 britheren, and sones of Faseron, in the

^r Om. AGH. ^s puttide H. ^t in A. ^u comaundide K. ^v and fifty K.

^p pleggis C. ostage, or [ether plures] pleggis EFGHIKMNPSUE. ^q maud feble C. ^r Om. CR.
^s comaundide A pr. m. ^t 3eer I. ^u a myche I. ^v Om. R. ^w the cuntre FIKR.

above Bethbesse, and fau3te a3einus it
 65 manye days, and made engynes. And
 Jonathas lafte Symont, his brother, in
 the citee, and wente oute in to cuntree,
 66 and came with noubre; and smote O-
 daren, and his bretheren, and the sonys
 of Phaseron, in the tabernaclis of hem,
 and he bigan for to smyte, and waxe in
 67 vertues. Simont sothely, and they that
 weren with hym, wenten oute of the
 68 citee, and brenten engynes. And thei
 fou3ten a3einus Bachides, and he is to
 gidre broken of hem; and thei tour-
 mentiden hym gretely for his counseil,
 69 and his goyng to togidre was void. And
 he wrothe a3einus the wickid men, that
 3auen counseile to hym for to cumme in
 to her cuntree, slew3 many of hem; for-
 sothe he thou3te with other for to go in
 70 to his cuntree. And Jonathas knewe,
 and he sente legatis to hym, for to make
 pees with hym, and 3eelde to hym cai-
 71 tiftee. And wilfully he toke, and dide
 after his wordis, and swore hym to do-
 yng to hym no thing of yuel alle days of
 72 his lyf. And he 3eeldide to hym cai-
 tiftee, whiche he toke by praye bifore of
 the lond of Juda. And he turnyd a3ein
 wente into his lond, and puttide namore
 73 for to cume in^w to his coostis. And
 swerd ceeside of Yrael. And Jonathas
 dwellide in Machinas, and there Jonathas
 bigane for to deme the peple, and dis-
 truye^x vnpytous men of Yrael.

CAP. X.

1 And in the hundrid and sixtithe^y 3eer
 Alisaundre, sone of Antiochus, that is
 named noble, stiede^z vp, and occupiede
 Ptholomaida; and thei resceyuyden hym,
 2 and he regnyde there. And kyng De-
 metrie herde, and gadride an oost ful
 copiose, and wente out a3einus hym in
 3 to bateil. And Demetrie sente an epistle
 to Jonathas with pesible wordis, for to

tabernaclis of hem, and bigan for to
 smyte, and waxe in vertues. Symount⁶⁷
 sotheli, and thei that weren with hym,
 wenten out of the citee, and brenten en-
 gynes. And thei fou3ten a3ens Bachides,⁶⁸
 and he was al to-brokun of hem; and thei
 turmentiden hym gretli, for his councel
 and his assailyng was voide. And he was⁶⁹
 wrooth a3ens wickid men, that 3auen
 councel to hym for to come in to her
 cuntre, and slow many of hem; forsothe
 he thou3te with othere for to go in to his
 cuntre. And Jonathas knew, and sente⁷⁰
 legatis to hym, for to make pees with
 hym, and to 3elde to him prisoneris^x. And⁷¹
 wilfuli he took, and dide bi his wordis,
 and swoor that he schulde not do to him
 ony yuel in alle daies^y of his lijf. And⁷²
 he 3eldide to him caitifte^z, which he took^a
 bi preye bifore^b of the lond of^c Juda. And
 he turnede, and wente in to his lond, and
 puttide no more for to come in to his
 coostis. And swerd ceeside fro Israel.⁷³
 And Jonatas dwellide in Machynas, and
 there Jonathas bigan for to deme the
 puple, and he^d distriede the vnfeithful
 men of Israel.

CAP. X.

And in the hundrid and sixtithe 3eer¹
 Alisaundre, the sone of Antiok, stiede up,
 that is named^e noble, and ocupiede Tolo-
 maide; and thei resseyueden hym, and he
 regnede there. And kyng Demetrie herde,²
 and gaderide an oost ful copiose, and
 wente out a3ens hym in to batel. And³
 Demetrie sente epistle to Jonathas with
 pesible wordis, for to magnefie hym. For⁴

^w Om. A. ^x destruyed AG. he destruyid H. ^y sixti A. ^z stye G pr. m.

^x caitifte R. caitifte, that is. prisoneris c et ceteri. ^y the daies I. ^z the caitifte R. ^a took to him R.
^b Om. N. ^c Om. N. ^d Om. R. ^e y-namyd F.

4 magnyfye hym. Sothely he saide, Bifore
take we for to make pees with hym,
bifore that he make with Alisaundre
5 azeinus vs; sothely he shal haue mynde
of alle yuels, that we han don into him,
and in to his brother, and in to his folc.
6 And he 3aue hym power of gadryng oost,
and for to make armeris, and hym for to
be his felawe. And he comaundide oost-
agis, that were in the heez rocke, for to
7 be 3ouen to hym. And Jonathas came
in to Jerusalem, and radde the pistlis^a,
in heerynge of al the peple, and of hem
8 that weren in the heez rocke. And thei
dreden with grete dreed, for thei
herden, that the kyng 3aue to hym
9 power of gadryng an oost. And the
oostagis^b ben bitaken to Jonathas; and
he 3eeldide hem to her fadris and mo-
10 ders. And Jonathas dwellide in Jerusa-
lem, and bygan for to beelde and to
11 renule the citee. And he saide to men
doynge werkis, that thei schulden make
vp^c the wallis, and the hill of Syon in
cumpas, with square stoones to strength-
12 ing; and so thei diden. And aliens
fledden, that weren in the strengthus,
13 whom Bachides hadde bildide; and eche
man lafte his place, and wente in to his
14 lond. Only in Bethsura dwelten summe
of hem, that forsoken the lawe and the^d
heestis of God; sotheli this was to hem
15 to refute. And kyng Alisaundre herde
the biheestis, that kyng Demetrie bi-
hizte to Jonathas, and thei teelden to
him bateilis and vertues whiche he dide,
and his bretheren, and the traueils
16 whiche thei traueiliden; and saith,
Wher we shuln fynde eny siche man?
Also nowe make we hym frend, and
17 oure felawe. And he wrote an epistle,
18 and sente vp these wordis, sayinge, Kyng
Alisaundre to Jonathas, brother, helthe.
19 We han herde of thee, that thou art a
mizti man in strengthis, and art able

he seide, Bifore take we for to make pees
with hym, bifore that he make with Ali-
saundre azens vs; for he schal haue mynde^e
of^d alle yuels, that we han don^f azens him,
and^e azens his brother, and azens his folc.
And he 3af to hym power to^f gadere oost,^g
and for to make armeris, and hym for to
be his felowe. And he comaundide ostagis,
'ether pleggis^g, that weren in the hiz tour,
for to be 3ouun to hym. And Jonathas⁷
cam in to Jerusalem, and radde epistlis,
in heryng of al the puple, and of hem that
weren in the hiz tour. And thei dred-⁸
den with greet drede, for thei herden,
that^h the kyng 3af toⁱ hym power to ga-
dere an oost. And ostagis^k weren takun^l⁹
to Jonathas, and he 3eldide hem^m to her
fadris and modris. And Jonathas dwelte¹⁰
in Jerusalem, and bigan for to bilde and
renule the citee. And he seide to men¹¹
doynge werkis, that thei schulden make
up the wallis, and the hil of Sion in cum-
pas, with square stonys to strengthing;
and thei diden so. And aliens fledden,¹²
that weren in the strengthis, whiche Ba-
chides hadde bildid; and ech man lefte¹³
his place, and wente in to his lond. Oneli¹⁴
in Bethsura dwelten sum of hem, that
forsoken the lawe and heestisⁿ of God;
for whi this was to hem to^o refuyte. And¹⁵
Alisaundre the kyng herde biheestis, that
Demetrie bihizte to Jonathas, and thei
telden to hym the^p batels and vertues
whiche he dide, and his britheren, and
the^q traueils whiche thei traueiliden. And¹⁶
he seide, Whether we schulen fynde ony
such man? And now make we hym our
frende and felowe. And he wroot epistle,¹⁷
and sente bi these wordis, seiynge, Kyng¹⁸
Alisaundre to Jonathas, brother, helthe.
We han herde of thee, that thou art a¹⁹
mizti man in strengthis, and art able that
thou be oure frend. And now we or-
deynen thee to dai hizest prest of thi folc,
and that thou be clepid frend of the

^a epistlis AGH. ^b oostis K. ^c Om. G pr. m. ^d Om. AGH.

^d on F. ^e Om. I. ^f for to C pr. m. I. ^g Om. CER. ^h Om. R. ⁱ Om. I. ^k ostagis, *ether pleggis* FGH
MNQSUVE. ^l bitake CEFQHIKMNPSUXE. ^m Om. N. ⁿ the heestis CEFRS. ^o the R. ^p Om. I. ^q Om. R.

20 that thou be oure freend. And nowe ordeyne we^e thee to day heezist prest of thi folk, and that thou be clepid freend of the kyng. And he sente to hym purpre, and a golden crowne, that thou feele with vs what thingus oure ben, and kepe
21 frenshipis to vs. And Jonathas clothide hym with the holy stoole, in the seuenthe monethe, in the hundrid and sixtithe zere, in the solempne day of Senophegie. And he gadride an oost, and made copious^u armers.
22 And Demetrie herde these wordis, and is maad ful sorewful, and seide, What han we do this thing, that
23 Alisaundre bifore ocupiede vs, for to cacche the frenshipe of Jewis to his strengthing? And Y shal wryte to hym
24 preying wordis, and of dignitee, and ziftis, that he be with me in help. And he wrote to hym in these wordis, Kyng Demetrie to the folk of Jewis, helthe. For
25 3e kepten to vs couenaunt, and dwelten in oure frenship, and wenten not to oure enmyes, we herden, and ioiyeden. And
26 nowe laste 3e 3it for to kepe to vs feith; and we shuln quyte to 3ou good thingus, for these thingus that 3e diden with^f vs, and we shuln for3eue to 3ou many 3eu-
27 yngus of^g rentis, and we shuln 3eue ziftis to 3ou. And nowe Y assoile^h 3ou, and alle Jewis, of tributis, and I for3eue to 3ou the pricis of salt, and for3eue
28 crownys, and the thriddis of seed; and the half part of fruyt of tree, that is of my porcioun, I leue to 3ou fro this day, and with ynne forth, that it be not taken
29 of the lond of Juda, and of three citees that ben addid therto, of Samarie and Galile, fro this day in to al tyme. And
30 Jerusalem be holy, and free, with his coostis; and tithis and tributis be of it. Also Y for3eue the power of the hee3
31 rocke, that is in Jerusalem; and Y 3eue it to the heeist prest, that he ordeyne

kyng. And he sente to hym purpur, and a goldun coroun, that thou feele with vs what thingis ben oure, and kepe fren-
21 schipis to vs. And Jonathas clothide hym with hooly^r stoole, in the seuenthe monethe, in the hundrid and sixtithe^s zeer, in the solempne dai of Senofegie. And^t he gaderide an ooste, and made copious^u ar-
22 meris. And Demetrie herde these wordis, and was maad ful sorewful, and seide, What han we do this thing, that Ali-
23 saundre bifore ocupiede vs, for to catche frenschip of Jewis to his strengthing? And Y schal write to hym preiyng^e
24 wordis, and dignitees, and ziftis, that he be with me in help. And he wroot to
25 hym by these wordis, Kyng Demetrie to the folc of Jewis, helthe. For 3e kepten
26 to vs couenaunt, and dwelten in oure frenschip, and wenten not^v to oure enemyes, we herden, and ioiyeden. And^w now
27 laste 3e 3it for to kepe to vs feith; and
28 we schulen quyte to 3ou good thingis, for these thingis that 3e diden with^x vs, and we schulen for3yue to 3ou many rentis^y,
29 and we schulen 3yue ziftis to 3ou. And now Y asoile 3ou, and alle Jewis, of tributis, and Y^z for3yue to 3ou the prices of salt, and for3yue corouns, and the thridde
30 part of seed; and Y leue to 3ou fro this dai and afterward the half part of fruyt of tre^a, that is of my porcioun, tha tit be not takun of the lond of Juda, and of thre
31 citees that ben addid therto, of Samarie and Galile, fro this dai and in to al tyme. And Jerusalem be hooli, and fre, with hise
32 coostis; and tithis and tributis be of it. Also Y for3iue the power of the hij3 tour, that is in Jerusalem; and Y 3yue it to the
33 hijest^b prest, that he ordeyne thereynne men, whiche euere he schal chese, that schulen kepe it. And ech persooone of Jewis, that is caitif of the lond of Juda,
in^c al my rewme, Y delyuer fre wilfuli^d,

^e Om. K. ^f to A. ^g or GH. ^h soyle G pr. m.

^r an hooly I. ^s fourtithe N. ^t Om. N. ^u plenteuouse EP. ^v out N. ^w Om. A. ^x to I.
^y 3euynge R. 3yuyngis, ether [or EPY] rentis c et ceteri. ^z Om. A. ^a the tree I. ^b hije R. ^c and
in N. ^d wilfuli R. wilfuli, or [ether x] without money c et ceteri.

therynne men, whom euere he shal
 33 cheese, that shuln kepe it. And eche
 soule of Jewis, that is caitif of the lond
 of Juda, in al my rewme, Y leue wilfully
 with out money; that alle be soiled of
 34 her tributis, 3ea, of her beestus. And
 alle solempne days, and sabothis, and
 neomenyes, and alle days ordeyned, and
 three days before the solempne day, and
 three dais after the solempne day, 'be
 alle dais ofⁱ ynmunite, or *fraunchise*,
 and of remissioun, to alle Jewis that ben
 35 in my rewme. And no man shal haue
 power for to do eny thing, and moue
 needis, or *causis*, a3einus eny of hem in
 36 al cause. And that there be writen to
 of Jewis in the kyngus oost, to thritti
 thousandis of men; and plentees shuln be
 37 3ouen to hem, as it byhoueth to alle
 oostis of the kyng. And of hem shuln
 be ordeynyde, that ben in the grete
 38 strengthis of the kyng; of hem shuln be
 ordeyned ouer needis of the rewme, that
 ben don of feith, and princis be of hem;
 and walke thei in her lawis, as the kyng
 comaundide in the lond of Juda. And
 three citees, that ben addid to Judee of
 the cuntre of Samarie, be rettid, or *demyd*,
 with Judee; that thei be vnder oon,
 and obeie not to other power, no bot to
 39 the heezest prest; Ptholomayda, and
 coostis therof, whiche Y haue 3ouen a gift
 to the holy that ben in Jerusalem, to
 40 needful costis of sayntis. And I shal
 3ete in eche 3eris fiftene thousandis of
 siclis of syluer, of the kyngis reysons,
 41 that perteynen to me; and al that shal
 be residue, whiche thei that weren ouer
 needis 3eelden not in former 3eeris, fro
 this tyme thei shuln 3eue in to werkis of
 42 the hous. And ouer this fyue thousand
 siclis of syluer, whiche thei token of re-
 soun of holy thingus by eche 3eeris; and
 these thingus shuln perteyne to prestis,
 43 that ben sett in ministerie. And who

that alle be soiled of her tributis, 3he, of
 her beestis. And alle solempne daies, and 34
 sabatis, and neomenyes, and alle daies or-
 deyned, and thre daies bifor the solempne
 dai, and thre daies after the solempne dai,
 alle these be daies of fraunchise^e, and of
 remissioun, to alle Jewis that ben in my
 rewme. And no man schal haue power 35
 for to do ony thing, and moue causis^f a3ens
 ony of hem in ony cause. And that ther 36
 be writun of Jewis in the kingis oost, to
 thritti thousyndis of men; and plentees
 schulen be 3ouun to hem, as it bihoueth
 to alle oostis of the kyng. And of hem 37
 schulen be ordeyned, that be in the^g greet
 strengthis of the kyng; of hem schulen 38
 be ordeyned ouer nedis of the rewme, that
 ben don of feith, and princes be of hem;
 and walke thei in her lawis, as the kyng
 comaundide in the lond of Juda. And thre
 citees, that ben addid to Judee of the cun-
 tre of Samarie, be demyd^h with Judee; that
 thei be vndur oon, and obeie not to other
 power, no but to the hizeste prest; Tolo- 39
 maida, and coostisⁱ therof, whiche Y haue
 3ouun a 3ifte to hooli men that ben in
 Jerusalem, to nedeful costis of seyntis.
 And Y schal 3yue in ech 3eer fiftene thou- 40
 synde of siclis of siluer, of the kyngis re-
 souns, that perteynen to me; and al that 41
 is residue, which thei that weren ouer
 nedis 3eldiden not in formere 3eeris, fro
 this tyme thei schulen 3yue in to werkis^k
 of the hous. And ouer this fyue thou- 42
 synde siclis of siluer, whiche thei token
 of resoun of hooli thingis bi ech 3eer; and
 these thingis schulen perteyne to prestis,
 that vsen mynysterie. And who euere 43
 schulen fle to the temple that is in Jeru-
 salem, and in alle coostis therof, and ben
 gilti to the king in ony cause, be releesid^l;
 and haue thei fre alle thingis, that ben to
 hem in my rewme. And to bilde^m werkis 44
 of hooli thingis, costisⁿ schulen be 3ouun
 of the kyngis rent^o, and for to bilde out 45

ⁱ Om. κ.

^e [inm]unite R. inmunitate, ether [or ΕΡΥ] *fraunchise c et ceteri, præter e.* ^f nedis R. nedis, ether [or ΕΡΥΕ] *causis c et ceteri.* ^g Om. R. ^h arettid ER. arettid, ether [or e] *demyd c et ceteri.* ⁱ the coostis I. ^k the werkis I. ^l dismittid R. dismyttid, ether [or ΕΡΥ] *releesid c et ceteri.* ^m bilde, ether [or ΕΡΥΕ] *restore c et ceteri præter R.* ⁿ costis, ether [or e] *spensis FGHIIMNQSUXE.* ^o resoun R. resoun, ether [or ΕΡΥ] *rente c et ceteri, præter e.*

euer shuln flee to the temple that is in
 Jerusalem, and in^k alle coostus therof,
 gylty to the kyng, in eche cause be dis-
 mittid, *or relesid*; and alle thingis that
 ben to hem in my rewme, be hadde free.
 44 And to bilde, *or restore*, werkis of holy
 thingus, expensis^l shuln be zouen of the
 45 kyngus resoun, and for to bilde out the
 wallis of Jerusalem; and for to make
 stronge in cumpas, spensis shuln be zouen
 of the kyngus resoun, for to make out
 46 wallis in Judee. As Jonathas and the
 peple herde these wordis, thei bileeuyn
 not to hem, nether resceyuyden; for thei
 hadden mynde of the grete malice that
 he hadde don in Yrael, and trubliden
 47 hem gretely. And it pleside to gidre to
 hem in to Alysaundre, for he was to
 hem prince of wordis of pees, and to
 48 hym thei baren help in alle days. And
 kyng Alisaundre gadride a grete oost,
 and mouyde tentis azeinus Demetrie.
 49 And the kyngis ioynyde bateil, and the
 oost of Demetrie fledde; and Alisaundre
 50 persuede hym, and lay vpon hym; and
 the bateil was ful stronge, til the sunne
 wente down, and Demetrie fledde in that
 51 day. And Alisaundre sente to Ptholome,
 kyng of Egypt, legatis after these wordis,
 52 sayinge, For Y ain gon azein in to my
 rewme, and satte in seete of my faders;
 and Y haue weldide princehode, and haue
 broken togidre Demetrie, and haue wel-
 53 dide oure cuntree; and haue ioynyde
 with hym fizt, and he is broken to gidre
 and his tentis of vs, and we saten in sete
 54 of his rewme. And nowe ordeyne we to
 gidre frenship, and zeue to me thi douz-
 ter wijf, and Y shal be thi douzter hos-
 bond; and Y shal zeue to thee ziftis, and
 55 to hir dignitee. And kyngⁿ Ptolome
 answerde, sayinge, Blessid the day in
 whiche thou turnedist azein to the lond
 of thi fadris, and hast sitten in sete of
 56 the rewme 'of hem^o. And nowe Y shal
 do to thee whiche thingus thou hast

the wallis of Jerusalem; and for to make
 stronge in cumpas, spensis schulen be
 zouun of the kyngis rent^p, for to make
 out wallis in Judee. As Jonathas and 46
 the puple herde these wordis, thei bileu-
 eden not to hem, nether resseyueden *hem*;
 for thei hadden mynde of the greet malice
 that he hadde don in Israel, and hadde
 troblid hem greetli. And it pleside to-47
 gidere to hem in to^q Alisaundre, for he
 was to hem prince of wordis of pees, and
 to hym thei baren help in alle daies. And 48
 kyng Alisaundre gaderide a greet oost,
 and mouyde tentis azens Demetrie. And 49
 the kyngis ioyneden batel, and the oost of
 Demetrie fledde; and Alisaundre persuede
 him, and lai on hem^r; and the batel was 50
 ful strong, til the sunne wente down, and
 Demetrie felle^s in that dai. And Ali-51
 saundre sente to Tolome, king of Egipt,
 legatis bi these wordis, and seide, For Y 52
 cam azen in to my rewme, and sat in the^t
 seete of my fadris; and Y haue weldid
 princehod, and Y haue al to-brokun Deme-
 trie, and^u haue weldid oure cuntrei; and 53
 Y haue ioyned fizt with hym, and he and
 his oostis ben al to-foulid of vs, and we
 saten in seete^v of his rewme. And now 54
 ordeyne we togidre frenship, and zyu
 thi douzter a wijf to me, and Y schal be
 thi douzter hosebonde; and Y schal zyu
 to thee ziftis, and to hir dignytee. And 55
 'Tolome, kyng^{vv}, answeride, seiynge, Blessid
 is^w the dai in which thou turnedist azen
 to the lond of thi fadris, and hast sotun
 in the seete of rewme^x of hem. And now 56
 Y schal do to thee whiche thingis thou
 hast writun; but come thou azens me to
 Tolomaida, that we se vs togidre, and Y
 biheete to thee, as thou seidist. And 57
 Tolome wente out of Egipt, he, and Cleo-
 patra, his douzter; and he cam to Tolo-
 maida, in the hundrid and two and six-
 tithe zeer. And Alisaundre, the king, 58
 came to hym; and he zaf to hym Cleo-
 patra, his douztir, and made his weddingis

^k Om. *G pr. m.* ^l *costes, or spenses H.* ⁿ Om. *G pr. m.* ^o Om. *A.*

^p *resoun c et ceteri. resoun, ether rente e.* ^q Om. *N.* ^r *him R.* ^s *felde c1 et alii.* ^t Om. *ceteri.*
^u *Y A. and Y H.* ^v *the seete I.* ^{vv} *kyng Tolome F.* ^w *be R.* ^x *the rewme R.*

writen; bot come thou azeinus me to Ptholomayda, that we see vs togidre, 57 and Y biheete thee^p, as thou saidist. And Ptholome wente out of Egypt; he, and Cleopatra, his douzter; and he came to Ptholomaida, in the hundrid and two 58 and sixti zeer. And kyng Alisaundre came to hym; and he zaue to hym Cleopatra, his douzter, and made his weddyngus at Ptholomaida, as kyngus in grete 59 glorie. And kyng Alisaundre wrote to Jonathas, that he shulde come azeinus 60 hym. And he wente with glorie to Ptholomaida, and came there to two kyngis, and zaue to hem miche syluer, and gold, and ziftis; and he fonde grace 61 in sizt^q of hem. And men of Yrael, ful of venym, camen togidre azeinus hym, wickid men, axinge azeinus hym, and 62 the kyng toke no tente to hem; and comaundide Jonathas for^q to be maad nakid of his clothis, and hym for to be clothid in purpre; and so thei diden. And the kyng sette hym for to sitte 63 with hym, and saide to his princis, Go ze out with hym in to mydil of the citee, and preche, that no man axe azeinus hym of eny need, *or cause*, nether eny man be 64 heuy to hym of eny resoun. And it is don, that thei that axiden, *or apeliden hym*, sawen his glorie that was prechid, and hym keuerd with purpre, fledden 65 alle. And the kyng magnyfiede hym, and wrote hym amonge the first freendis, and he putte him duyck, and parcener, *or 66 felawe*, of princehode. And Jonathas turnyde azein in to Jerusalem, with pees 67 and gladnesse. In the hundrid zeer and fyue and sixtithe, Demetrie, sone of Demetrie, came fro Crete in to the lond of his fadris. 68 And kyng Alisaundre herde, and is maad ful sorewful, and turnide 69 azein in to Antioche. And Demetrie ordeynide Appolonye duyck, that was souereyn to Seleserie; and gadride his

at Tolomaida, as kyngis in greet glorie. And kyng Alisaundre wroot to Jonathas, 59 that he schulde come azens hym. And 60 he wente with glorie to Tolomaida, and mette there twei^y kyngis, and zaue to hem myche^z siluer, and gold, and ziftis; and foond grace in the sizte of hem. And men 61 of Israel, ful of venym, camen togidre azens hym, wickid men, axynge azens hym, and the kyng took no^a tent to hem; and comaundide Jonathas for to be 62 maad nakid of his clothis, and hym for to be clothid in purpur; and thei diden so. And the king settide hym for to sitte with hym, and seide to hise princis, Go ze out 63 with hym in to the myddil of the citee, and preche ze, that no man axe azens hym of ony cause^b, nether ony man be heuy to hym of ony resoun. And it was don, as 64 thei that^c axiden sien^e his glorie that was prechid, and hym kyuered with purpur, alle fledden. And the kyng magniefiede 65 hym, and wroot hym among the firste freendis, and puttide hym duyck, and felow^f of prinshod. And Jonathas turnede azen 66 in to Jerusalem, with pees and gladnesse. In the hundrid zeer and fyue and sixtithe, 67 Demetrie, the sone of Demetrie, cam fro Crete in to the lond of his fadris. And 68 kyng Alisaundre herde, and was maad ful sorewful, and turnede azen to Antiochie. And Demetrie ordeynede Appolyne duyck, 69 that was souereyn of Celesirie; and he gaderide his greet oost, and cam to Jannam; and sente to Jonathas, hizeste^g prest, and seide, Thou aloone azenstondist vs; 70 Y am maad in to scorn and schenschip therfor, for thou hauntist power in hillis azens vs. Now therfor if thou tristist in 71 thi vertues, come down to vs in to the feeld; and there asemble we^h togidre, for with me is vertu of batels. Axe thou, 72 and lerne who Y am, and othere that ben in help to me, and whiche seien, that zoure foot may not stonde azens oure face, for

^p to thee *AGH.* ^q the sizt *A.* ^q Om. *G pr. m.*

^y to twei *A pr. m. CEF pr. m. HRUE.* ^z Om. *N.* ^a not *N.* ^b nede *R. nede, ether [or EPX] cause c et ceteri.* ^c Om. *I.* ^e thei sauzen *I.* ^f partener *R. partener, [parcener alii] ether [or EPX] felowe c et ceteri.* ^g the hizeste *I.* ^h we vs *N.*

grete oost, and came to Jamnyam; and he sente to Jonathas, heejist prest, sayinge, Thou aloone azeinstodist vs? Y am maad in to scoorn and shenship, therefore for^r thou hauntist power in hillis azeinus vs. Nowe therefore 3if thou tristest in thi vertues, come down to vs in to the feeld; and there comparysoun we to gidre, for with me is vertu^{rr} of bateilis. Axe thou, and lerne who Y am, and other that ben in help to me, and whiche sayn, for 3our fote may not stonde azeinus oure face, for thi^s faders ben conuertid in to flizt twyis in to her lond. And now hou shalt thou mowe susteyne rydyng, and^t so grete oost in the feeld, where is no stoon, ne rocke, nether place of fleazyng? Sothely as Jonathas herde the wordis of Appolonye, he was moued in ynwitt^u; and he chees ten thousand of inen, and wente out fro Jerusalem, and Symont, his brother, came to hym in to helpe. And thei applieden tentis in Joppen, and he shitte hym out fro the citee, for Joppen was the keepyng of Appolonye; and he fauzte azeinus it. And thei agast, that weren with ynne the citee, opnyden to hym; and Jonathas weeldide Joppen. And Appolonye herde, and mouede to three thousand of horsmen, and myche oost; and he wente to Azotum, as makynge the waye. And anoon he wente out in to the feelde, for that he had multitude^v of horsmen, and he^w tristnyde in hem; and Jonathas sude hym in to Azotum, and thei ioyniden bateil. And Appolonye lefte in the tentis a thousand horsmen after hem priuily. And Jonatas knewe for aspies ben after hym, and thei enuyrounden his tentis, and castiden dartes in to the peple, fro morew^u to euyⁿ. Forsothe the peple stode, as Jonathas comaundide, and the horsis of hem traueiliden out. And Symount castide out his oost, and ioynide

thi fadris weren conuertid in toⁱ flizt twies in to her lond. And now hou schalt thou⁷³ mow susteyne multitude of horse men, and so greet oost in the feeld, where is no stoon, ne rocke, nether place of fleazyng^k? Sotheli as Jonathas herde these^l wordis of Appollonye, he was mouyd in herte; and he chees ten thousynde of^m men, and wente out fro Jerusalem, and Symount, his brother, cam to hym in toⁿ help. And thei applieden tentis in^o Joppe,⁷⁵ and it^{p*} schittide out hym fro the citee, for Joppe was the keping of Appolyne; and he^f fouzte azens it. And thei weren⁷⁶ agast, that weren with ynne the citee, and openyden to hym; and Jonathas weeldide Joppe. And Appolyne herde, and mouyde⁷⁷ thre thousynde of horse men, and myche oost; and wente to Asotus, as makynge⁷⁸ weie. And anoon he wente out in to the feeld, for that he hadde multitude of horse men, and tristnyde^q in hem; and Jonathas sude hym in to Asotus, and thei ioyneden batel. And Appoloyne lefte in tentis a⁷⁹ thousynde horse men bihynde hem priueli. And Jonathas knewe that busche⁸⁰ mentis weren bihynde hym, and thei enuirowndeden his tentis, and castiden dartis in to the puple, fro morew^r til to^s euentid. Forsothe the puple stood, as Jonathas⁸¹ comaundide, and the horsis of hem traueiliden out. And Symount ledde^t his oost,⁸² and ioynede azens the legioun; forsothe horse men weren maad weri, and weren al to-brokun of hym, and fledden. And⁸³ thei that weren scaterid in to^u the feeld, fledden in to Asotus; and entriden in to the hous of Dagon, her idol, that there thei schulden delyuere hem silf. And⁸⁴ Jonathas brente Asotus, and citees that weren in cumpas therof, and took spuylis of hem; and he brente in fier the temple of Dagon, and hem that fledden in to it. And ther weren that fellen bi swerd with⁸⁵ hem that weren brent, almeste eizte thou-

* that is, the peple of Joppe. Lire here. v.

† that is, Jonathas fauzt azens Joppe. v.

^r Om. G pr. m. ^{rr} vertues A. ^s her A. ^t Om. AGH. ^u inwitt, or herte H. ^v n multitude A. ^w Om. H.

^l Om. N. ^k strengthing I. ^l the R. ^m Om. R. ⁿ Om. R. ^o to R. ^p Om. E. ^q tristede EIP. he tristnede R. ^r the morwe R. ^s Om. v. ^t ledde out R. ^u Om. R.

azeinus the legioun; forsothe the horsmen weren maad wery, and ben togidre
 83 broken of hym, and fledden. And thei ben scaterd in to the feeld, and fledden in to Azotum; and thei entriden in to Bethidagon, her ydol, that ther thei shulden
 84 delyuere hem self. And Jonathas brent Azotum, and citees that weren in cumpas therof, and toke the spuylis of hem; and he brente in fijr the temple of Dagon, and hem that fledden in to it.
 85 And ther weren that fellen by swerd with hem that ben brent, almost eijt
 86 thousande of men. And fro thennus Jonathas mouede tentis, and applieden hem to Ascalon; and thei wenten out of the
 87 citee azeinus hym in grete glorie. And Jonathas turnyde azein in to Jerusalem
 88 with his, hauynge many spuylis. And it is don, as kyng Alisaundre herde these wordes, he putte to 3it for to glorifie
 89 Jonathas. And he seute to hym a golden lase, *or nouche*, as custume is for to be 3ouen to cosyns of kyngus; and he 3aue to hym Accaron, and alle coostis therof in to possessioun.

CAP. XI.

1 And the kyng of Egypt gadride an oost, as grauel that is about brynke^x of the se, and many shippus; and sou3te for to weelde the rewme of Alisaundre in
 2 gyle, and adde it to his rewme. And he wente out in to Syrie with pesible wordis, and thei opnyden to hym citees, and camen to hym; for kyng Alisaundre comaundide for to go out azeinus hym, for he was fader of the kyngus wijf.
 3 Sotheli whan Ptolome entride a citee, he putte keepyngus of kniztis in eche
 4 citees. And as he neizide to Azotus, thei shewiden to hym the temple of Dagon brente in fijre, and Azotus, and other thingus therof distruyed, and bodies cast forth, and the biryels of hem that weren slayn in bateil, whiche thei

synde of^v men. And fro thennus Jona-⁸⁶ thas mouyde^w tentis, and appliede hem to Ascalon; and thei wenten out of the citee a3ens hym in greet glorie. And Jonathas⁸⁷ turnede a3en in^x to Jerusalem with hise men, hauynge many spuylis. And it⁸⁸ was don, as king Alisaundre herde these wordis, he puttide to 3it for to glorifie Jonathas. And he sente to hym a goldun⁸⁹ lace, *'ether nouche'*, as custom is for^{yy} to be 3ouun to cosyns of kingis; and he 3af to him Accoron, and alle coostis therof in to^z possessioun.

CAP. XI.

And the kyng of Egypit gaderide an¹ oost, as grauel that is aboute the brynke of the see, and many schippis; and sou3te for to welde the rewme of Alisaundre in gile, and adde it to his rewme. And he² wente out in to Sirie with pesible wordis, and thei openyden to hym citees, and camen to hym; for whi kyng Alisaundre comaundide for to go out a3ens him, for he was fadir of the kyngis wijf. Sotheli³ whanne Tolome entride in to a^a citee, he puttide kepyngis of kniztis in ech citee. And as he neizede to Azotus, thei schew-⁴ iden to hym the temple of Dagon brent in^b fier, and Azotus, and othere thingis therof distried^c, and bodies cast forth, and the biriels of hem that weren slayn in batel, whiche thei maden bisidis the weie.

^x the brynke H.

^v Om. R. ^w turnede R. ^x Om. R. ^y Om. R. ^{yy} Om. F. ^z Om. R. ^a the I. ^b bi GN. ^c weren distried I.

5 maden bisidis the wey. And thei teelden
to the kyng, for Jonathas dide these
thingus, for to make enuye to hym; and
6 the kyng was stille. And Jonathas came
to the kyng with glorie in^y Joppen, and
thei gretten hem to gidre; and thei slepten
7 there. And Jonathas wente with the
kyng vn to^z the flood that is clepid
Eleutherus, and turnyde azein in to Je-
8 rusalem. Sotheli kyng Ptholome weeld-
ide the lordship of citees vn to^a Sileuce,
by the see coost, and thouzte to Alisaun-
9 dre yuel counseils; and sente legatis to
Demetrie, sayinge, Cumme thou, make
we bitwix vs couenaunt, and Y shal zeue
to thee my douzter, whom Alisaundre
hath, and thou shalt regne in rewme of
10 thi fadir. Forsothe it rewith me, for Y
zaue to hym my douzter; sotheli he souzte
11 for to slea me. And he dispiside hym
therefore, for he coueitide the rewme of
12 hym. And he toke away his douzter,
and zaue hir to Demetrie, and alienede
hym fro Alisaundre; and his enmytees
13 ben maad knowen. And Ptholome en-
tride Antioche, and ynputtide two dya-
demes to his hed, of Egipt and Asie.
14 Forsothe Alisaundre was in Cilice in
tho tymes, for thei rebelliden, that weren
15 in tho placis. And Alisaundre herde,
and came to hym in to bateil; and Ptho-
lome, kyng, brouzt forth the^b oost, and
came to hym in strong hond, and drofe
16 hym. And Alisaundre flei^z in to Araby,
for to be defendid there; sothely kyng
17 Ptholome is enhaunsid. And Gadiel of
Araby toke away Alisaundre^c hed, and
18 sente to Ptholome. And kyng Ptho-
lome is dead in the thrid day; and thei
that weren in strengthis perishiden, of
hem that weren with ynne the castels.
19 And Demetrie regnyde in the hundrid
20 zeer and seuen and sixtith^d. In tho
days Jonathas gadride hem that weren
in Judee, for to ouercume the heez rocke,
that is in Jerusalem; and thei maden

And thei telden to the kyng, that Jona- 5
thas dide these thingis, for to make enuye
to hym; and the kyng was stille. And 6
Jonathas cam to the kyng with glorie in
to Joppen, and thei gretten hem togidere;
and thei slepten there. And Jonathas 7
wente with the king til to the flood that
is clepid Eleutherus, and turnede azein in
to Jerusalem. Sotheli kyng Tolome weld- 8
ide the lordschip of citees til to Seleuce,
bi the eest^d coost, and thouzte azens Ali-
saundre yuel counsels; and sente legatis 9
to Demetrie, and seide, Come thou, make
we bitwixe vs couenaunt, and Y schal
zyue to thee my douzter, whom Alisaundre
hath, and thou schalt regne in rewme^e of
thi fadir. For it rewith me, that Y zaf to 10
hym my douzter; for he souzte for to sle
me. And he dispiside him therfor, for he 11
coueitide the rewme of hym. And^f he 12
took away his douzter, and zaf hir to
Demetrie, and alienyde hym fro Alisaun-
dre; and hise enemytees weren maad
knowun. And Tolome entride in to An- 13
tiochie, and puttide twei diademys to his
heed, of Egipt and of Asie. Forsothe 14
Alisaundre, the kyng, was in Cilice in tho
tymes^g, for thei rebelliden, that weren in
tho places. And Alisaundre herde, and 15
cam to hym in to batel; and Tolome,
kyng^h, brouzt forth oostⁱ, and cam to hym
in strong hond^k, and droof hym^l. And 16
Alisaundre flei in to Arabie, for to be
defendid there; sotheli kyng Tolome was
enhaunsid. And Gadiel of Arabie took 17
awei Alisaundris heed, and sente to To-
lome. And kyng Tolome was deed in 18
the thridde dai; and thei that weren in
strengthis perischiden, of hem that weren
with ynne the castels. And Demetrie 19
regnede in the hundrid zeer and seuen
and sixtith. In tho daies Jonathas ga- 20
deride hem that weren in Judee, for to
ouercome the hiz tour, that is in Jerusa-
lem; and thei maden azens it many en-
gynes. And summe wickid men, that 21

^y in to AGH. ^z til to H. ^a til to H. ^b Om. H. ^c Alisaundris AH. ^d sexti A.

^d see R. ^e the rewme IR. ^f Om. N. ^g daies I. ^h the kyng I. ⁱ the oost I. ^k oost I. ^l hym
awei IR.

21 a3einus it many engynes. And summe
wickid men, that hatiden her folc, wente
to kyng^e Demetrie, and tolden to hym,
that Jonathas bisege the hee3 rocke.
22 And as he herd, he is wrothe, and anoon
he came to Ptholomaida, and wrote to
Jonathas, that he bisege not the hee3
rocke, but he^f schulde come to hym in
23 hast, to speke to gidre. Sotheli as Jo-
nathas herde, he comaundide for to bi-
seege; and he cheese of the elder men of
Yrael, and of prestis, and 3aue hym to
24 perel. And he^g toke gold, and syluer,
and cloth, and many other presentis;
and wente to the kyng, to Ptholomaida,
25 and fonde grace in sizt of hym. And
sume wickid men of his folc axiden
26 a3einus hym; and the kyng dide to
hym, as thei that weren bifore hym,
diden to hym; and he enhaunsid^m hym
27 in sizt of alle his frendis, and ordeynide
to hym princehod^h of presthod, and what
euer precieuse thingus he hadde bifore;
28 and made hym prince of frendis. And
Jonathas axide of the kyng, that he make
Judee free, and three princehodis of three
placis, and Samarie, and ni3 coostis ther-
of; and he bihi3te to hym thre hundrid
29 talentis. And the kyng consentide, and
wrote to Jonathas epistlis of all these
30 thingus, conteynung this manere. Kyng
Demetrie to Jonathas, brother, helthe,
31 and to folk of Jewis. The ensaumple
of the epistle whiche we han wryten to
Lascheny,oure fadre, of 3ou, we senten
32 to 3ou, that 3e schulde wite. Kyng De-
33 metrie to Lascheny, fader, helthe. To
the peple of Jewis,oure frendis, and
kepyng whiche thingus ben iust anentis
vs, we demyden for to wele do, for theⁱ
benignytee of hem that thei han anentus
34 vs. Therefore we ordeynen to hem, alle
the coostis of Judee, and three citees,
Lidea, and Ramatha, that ben addid to
Judee, and Samarie, and alle the ni3
coostis of hem, for to be sequestrid, or

hatiden her folc, wenten to the kyng De-
metrie, and telden to hym, that Jonathas
bisege the hi3 tour. And as he herde, 22
he was wroth, and anoon he cam to Tolo-
maida, and wroot to Jonathas, that he
schulde not bisege the hi3 tour, but
schulde come to hym in haaste, to speke
togidere. Sotheli as Jonathas herde, he 23
comaundide for to bisege; and he chees
of the eldere men of Israel, and of^l prestis,
and 3af hym to perel. And he took gold, 24
and siluer, and cloth, and many other
presentis; and wente to the kyng, to To-
lomaida, and foud grace in the sizt of
hym. And summe wickid men of his folc 25
axiden a3eins hym; and the kyng dide 26
to him^l, as thei that weren bifore hym,
diden to hym; and he enhaunsid^m him in
sizt of alle his frendis, and ordeynede to 27
hym prinsehod of presthod, and what
euer othere precieuse thingis he hadde
bifore; and made hym prince of hise
frendis. And Jonathas axide of the kyng, 28
that he schulde make Judee fre, and thre
prinshedis of thre places, and Samarie and
ni3 coostis therof; and he bihi3te to hym
thre hundrid talentis. And the kyng con- 29
sentide, and wroot to Jonathas epistles of
alle these thingis, conteynunge this man-
ner. Kyng Demetrie to Jonathas, brother, 30
helthe, and to the folc of Jewis. The en- 31
saumple of epistle^{mm}, which we han writun
to Lascheny,oure fadir, of 3ou, we senten
to 3ou, that 3e schulden wite. Kyng 32
Demetrie to Lascheny, fadur, helthe. To 33
the puple of Jewis,oure frendis, and kep-
pyng whiche thingis ben iust anentis vs,
we demyden for to do wel, for benygnyte
of hem that thei han anentis vs. Therfor 34
we ordeynenⁿ to hem, alle the coostis of
Judee, and thre citees of offryngis, Liddea,
and Ramatha, and Faseron, that ben addid
to Judee, and Samarie, and alle the ni3
coostis of hem, for to be departidⁿⁿ to alle
men doynge sacrifice in Jerusalem, for
these thingis that the kyng took bifore

^e the kyng H. ^f Om. H. ^g Om. A ^h the princehod GH. ^l Om. H.

^l Om. A *pr. m.* ^{ll} Om. A *et omnes præter R.* ^m hauncide F. ^{mm} pistle FE. ⁿ ordeyneden R. ⁿⁿ se-
questrid R. sequestrid, *ether* [or EPY] departid C et ceteri.

departid, to alle doynge sacrifice in Jerusalem, for these thingus that the kyng toke byfore of hem by alle 3eeris, and for
 35 fruytis of erthe, and of applis. And other thingus that perteyneden to vs, of tithis, and tributis, fro this tyme we for-
 36 zeuen to hem; and the playn places of salt makyng, and the crownes that weren
 36 born to vs, alle thingus we graunten to the peplis; and no thing of these shal
 be voide, fro this and in to al tyme.
 37 Nowe therfore bisie 3e for to make ensa-
 37 sauple of these thingus, and be it 3ouen to Jonathas, and be putt in the holy
 38 mount, and in the holy place. And kyng Demetrie seyng, that the lond
 was stille in his sijt, and nothing a3ein ston-
 deth hym, left alle his oost, eche man in to his place, out taken the strange
 oost, that he drew3 fro ylis^k of heithen men; and enmyes to it, al the oost of his
 39 fadris. Forsothe sum¹ Trifon was of the^m partis of Alisaundre bifore, and he see3
 for al the oost grucchide a3einus Demetrie; and he wente to Emacuel
 Arabyam, that nurishide Antiochus, sone
 40 of Alisaundre. And heⁿ sate ni3 to hym, that he shulde bitake hym to hym, for to
 regne in stede of his fadir; and toldeⁿⁿ out to hym, hou grete thingus Demetrie
 hadde don, and enmytees of his oostis a3einus hym; and he dwelte there many
 41 days. And Jonathas sente to kyng Demetrie, that he shulde caste hem out,
 that weren in the^o hee3 rocke in Jerusalem, and whiche weren in helpis, *or*
strengthis, for thei inpungned Yrael.
 42 And Demetrie sente to Jonathas, say-
 inge, Not oonli this Y shal do to thee and to thi folc, bot Y shal make thee
 noble by glorie, and thi folk, whan it
 43 shal be couenable. Nowe therfore rijtly thou shalt do, 3if thou shalt sende men
 in to helpe of me, for al myn oost wente
 44 away. And Jonathas sente to hym three thousand of strong men, to Antioche;

of hem bi alle 3eeris, and for fruytis of theⁿ erthe, and ofⁿⁿ applis. And other^o 35
 thingis that perteyneden to vs, of tithis, and tributis, fro this tyme we forzyuen to
 hem; and the pleyn places of salt makyng, and the corouns that weren borun to vs,
 alle thingis we graunten to hem; and no 36
 thing of these schal be voide, fro this^{oo} and in to al tyme. Now therfor bisie 3e for 37
 to make ensauple of these thingis, and be it 3ouun to Jonathas, and be put in the
 holi mount, and in the solempne place. And kyng Demetrie si3, that the lond was 38
 stille in his sijt, and that no thing a3en- stood hym, and lefte al^p his oost, ech man
 in to^{pp} his place, outakun the straunge oost, that he drow fro ilis of hethene men; and
 alle the oostis of his fadris *weren* enemyes to hym. Forsothe oon^q Trifon was of the 39
 partis of Alisaundre bifore, and he si3 that al the oost grutchide a3ens Demetrie; and
 he wente to Machuel Arabian, that nurschide Antiok, the sone of Alisaundre. And 40
 he maad greet instaunce to hym, that he schulde bitake him to hym, for to regne
 in stide of his fadir; and telde out to hym, hou grete thingis Demetrie hadde don,
 and the enemytees of his oostis a3ens hym; and he dwelte there many daies. And 41
 Jonathas sente to kyng Demetrie, that he schulde caste out hem, that weren in the
 hi3 tour in Jerusalem, and whiche weren in strengthis^r, for thei inpugnyden Israel.
 And Demetrie sente to Jonatas, and seide, 42
 Not oneli this Y schal do to thee, and thi folc, but Y schal make thee noble bi
 glorie, and thi folc, whanne it schal be couenable. Now therfor rijtli thou schalt 43
 do, if thou schalt sende men in to help to me, for al myn oost wente aweie. And 44
 Jonathas sente to hym thre thousynde of stronge men, to Antiochie; and thei camen
 to the kyng, and the kyng delitide in the comyng of hem. And there camen togi- 45
 dere that weren of the citee sixe score thousynde of men, and wolden sle the

^k the ylis A. ¹ sum man G sec. m. H. ^m tho H. ⁿ Om. H. ⁿⁿ he tolde K pr. m. ^o Om. H.

ⁿ Om. R. ⁿⁿ Om. A pr. m. ^o of othere F. ^{oo} this tyme I. ^p Om. R. ^{pp} Om. A pr. m. ^q sum A pr. m. CEF pr. m. HPRYE. ^r helpis R. helpis, ether [or EPY] strengthis c et ceteri.

and thei camen to the kyng, and the kyng delitide in the cummyng of hem.
 45 And there camen to gidre that weren of the citee an hundrid and twenti thousand of men, and wolden slea the kyng.
 46 And the kyng fledde in to the halle. And thei that weren of the citee ocupieden the wayes of the citee, and bigunne for
 47 to fize. And the kyng clepide Jewis in to help, and alle camen togidre to hym;
 48 and alle ben scatered by the citee, and slewen in that day an hundrid thousand of men. And thei brenten the citee, and token many spuylis in that day, and
 49 delyuerden the kyng. And thei sawen, that weren of the citee, that Jewis hadden taken the citee as thei wolden; and ben maad vnstedefast in her soule, and crieden to the kyng with preyers, say-
 50 inge, 3eue thou to vs rizt hondis, and ceese the Jewis for to fize azeinus vs
 51 and the citee. And thei castiden away her armers, and maden pees. And Jewis ben glorified in sizt of the kyng, and in sizt of alle men that weren in his rewme, and ben named in the rewme. And thei wenten azein in to Jerusalem, hauynge
 52 many spuylis. And kyng Demetrie sittith in sete of his rewme, and the lond
 53 was stille in his sizt. And he lee3ide alle thingus, what euere he saide, and alyenyde hym fro Jonathas, and he^p 3eeldide^q not to hym vp benyfcis, that he hadde 3ouen to hym, and traueilide
 54 hym gretely. After these thingus Trifon turnyde azein, and Antiochus with hym, a 3unge chijld; and regnide^r, and puttide
 55 on to hym a diademe. And alle oostis ben gadrid to hym, whiche kyng Demetrie scatride; and thei fouzten azeinus hym, and he flei3, and turnyde backis.
 56 And Trifon toke beestis and weeldide
 57 Antioche. And Antiochus the 3unge wrote to Jonathas, sayinge, I ordeyne to thee presthod, and I ordeyne thee on foure citees, that thou be of the kyngis

kyng. And the kyng fledde in to the 46 halle. And thei that weren of the citee ocupieden the weies of the citee, and bigunnen for to fize. And the kyng clepide 47 Jewis in to help, and alle camen togidre to hym, and alle weren scaterid bi the citee; and slown in that dai an hundrid 48 thousynde of men, and brenten the citee, and token many spuylis in that dai, and delyueriden the kyng. And thei sizen, 49 that weren of the citee, that Jewis hadden take the citee as thei wolden; and thei weren maad vnstidefast in her soule, and crieden to the king with preieris, and seiden, 3yue to vs rizthondis, and ceesse 50 the Jewis for to fize azens vs and the citee. And thei castiden awei her armeris, 51 and maden pees. And Jewis weren glorified in the sizt of the kyng, and in the sizt of alle men that weren in his rewme, and weren named in the^s rewme. And thei wenten azen in to Jerusalem, hauynge many spuylis. And kyng Demetrie sat^t 52 in seete^u of his rewme, and the lond was stille in his sizt. And he liede alle thingis, 53 what euere^v he seide, and alienyde hym fro Jonathas, and zeldide not to hym bi beneficis, whiche he hadde 3ouun to hym; and *Demetrie* trauelide hym greetli. Aftir 54 these thingis Trifon turnede azen, and Antiok, a 3ong child, with hym; and regnede, and puttide on hym a diademe. And 55 alle oostis weren gaderid to him, whiche kyng Demetrie scateride; and thei fouzten azens hym, and he flei, and turnyde backis. And Trifon took beestis*, and weeldide 56 * that is, oli- fauntis of the oost of Demetrie. e. Antiochie. And Antiok the 3onge wroot 57 to Jonatas, and seide, Y ordeyne to thee presthod, and Y ordeyne thee on foure citees, that thou be of the kyngis frendis. And he sente to hym goldun vessels, in 58 to mynysterie, and 3af^w to hym power to^x drynk in gold, and for to be in purpur, and for to haue a goldun lace, *'ether nouchey*. And he ordeynede Symount, 59 his brother, duyk fro the endis of Tirie

p Om. H. q 3elde H. r he regnede GH.

s his F. t sittith R. u the seete IR. v euer thinges R. w I 3af I. x for to c. y Om. EPRY.

58 frendis. And he sente to hym golden vessels, in to mynsterie, and 3aue to hym power of drinkyng in gold, and for to be in to purpre, and for to haue a golden
59 nouche^s. And he ordeynede Symont, his brothere, duyke fro termes of Tire
60 'vn to^t the^u eendis of Egypt. And Jonathas wente out, and walkide ouere the flood bi citees; and al the oost of Syrie is gadrid to hym in to help. And he came to Ascalon, and thei of the citee camen
61 a3eins hym wirshipfully. And fro thennus he wente to Gaza, and thei that weren at Gaza closiden hem to gidre, and he biseegide it. And he brente what thingis weren in cumpas of the citee, and
62 spuylide it by praye. And men of Gaza preyeden Jonathas, and he 3aue to hem ri3t hond, *or pees*. And he toke the sonys of hem pleggis, 'or in ostage^v, and he sente hem in to^w Jerusalem; and he^x walkide thorou the cuntree 'vn to^y Da-
63 mask. And Jonathas herde, for princis of Demetrie trespassiden in Cades, that is in Galilee, with miche oost, willynge for to remoue hym fro need of the rewine;
64 and he came a3einus hem. Forsothe he lefte Symont, his brother, bisidis the prouynce. And Symont appliede to Bethsura, and fau3te a3einus it many daies,
65 and closide hem togidre. And thei axiden of hym for to take ri3thondis, and he 3aue to hem. And he castide hem out fro thennus, and toke the citee, and
67 puttide therinne help, *or strengthe*. And Jonathas and his tentis, *or oost*, appli-eden to the water of Genasar, and bfore the li3t thei walkiden in the feeld of
68 Asor. And loo! the tentis, *or oostis*, of alyens camen a3einus in the feeld, and benten^z, *or setten*, to hym aspies, *or disceytis*, in the hillis. Sotheli he came

til to the endis of Egypt. And Jonathas 60 wente out, and walkide ouer the flood bi citees; and al the oost of Sirie was gaderid to hym in to help. And he cam to Ascalon, and thei of the citee camen a3ens hym worschipfuli. And^y fro thennus he 61 wente 'in to^z Gasa, and thei that weren at Gasa closiden hem togidre, and he bisegide it. And he brente what thingis weren in cumpas of the citee, and spuylide it bi prey. And men of Gasa preyeden Jona- 62 tas, and he 3af to hem ri3t hond^a, 'ether pees^b. And he took the sones of hem in ostage^c, and he sente hem in to Jerusalem, and walkide thorou the cuntre til to Da- mask. And Jonathas herde, that the 63 princes of Demetrie trespassiden in Cades, that is in Galilee, with myche oost, willynge for^d to remoue him^e fro nede of the rewme; and he cam a3ens hem^{ee}. Forsothe 64 he lefte Symount, his brother, withynne the prouynce. And Symount appliede to 65 Bethsura, and fau3t a3ens it many daies, and closide togidre hem. And thei ax- 66 iden of hym for to take ri3thondis, and he 3af to hem. And he castide out hem fro thennus, and took the citee, and puttide ther ynne strengthe^f. And Jonathas and 67 his tentis^g, 'ether oost^h, appli-eden to the water of Genasar, and bifor the li3t thei walkidenⁱ in the li3t of Asor. And loo! 68 the^k tentis^l, 'ether oostis^m, of aliens camen a3ens in the feeld, and settiden to him aspiesⁿ in the^o hillis. Sotheli he cam a3ens of the contrarie part. Sotheli the^p 69 aspies^q risiden^{qq} vp of her places, and ioyneden batel. And alle that weren of Jo- 70 nathas part fledden, and no man of hem was left, no but Matathias, sone of Absalomy^r, and Judas, sone of Calphi, prince of kny3thod and oost. And Jonathas to- 71 rente hise clothingis, and puttide erthe

^s lace, or nouche H. ^t til to H. ^u Om. H. ^v Om. H. ^w Om. G pr. m. ^x Om. H. ^y til to H. ^z thei benten AK pr. m.

^y Om. A pr. m. GIKMNQ SX. ^z to R. ^a hondis C. ^b Om. R. ^c pleggis CEKPY. pleggis, either in ostage FGHIMNQSUE. ^d Om. NR. ^e hem A. ^{ee} him A sec. m. ^f help R. help, ether [or EPY] strengthe E et ceteri prater C. ^g oost C. ^h Om. CR. ⁱ wakiden R. ^k Om. R. ^l oostis C. ^m Om. CEIR. ⁿ aspies, either disseitis FGHIMNQSUX. ^o her I. ^p Om. R. ^q buschementis C. aspies, ether [or EPY] bushementis K et plures. ^{qq} resin EPY. ^r Salomy R.

69 azein^s of the contrarie part. Sotheli
the aspies, or *bushementis*, risen vp of
70 her places, and ioyneden bateil. And
alle that weren of Jonathas part fledden,
and no man of hem is left, no bot Ma-
thatias, sone of Absalomy, and Judas,
sone of Calphi, prince of the^a kni3thod
71 and oost. And Jonathas kittide his
clothis, and puttide erthe in his^b hed,
72 and preyede. And Jonathas turnyde
azein to hem in to bateil, and to gidre
turnyde hem in to flizt, and fou3ten.
73 And thei sawen that fledden of^c his part,
and thei^d turneden azein to hym, and
pursueden with hym in to^e Cades, to her
tentis, and fully thei^f camen vn to thider.
74 And there felle down in that day of
aliens three thousand of men, and Jona-
thas turnyde azein in to Jerusalem.

in his heed, and preiede. And Jonathas 72
turnede azen to hem in to batel, and togi-
dere turnyde hem in to flizt, and fou3ten.
And thei of his part that fledden sayn^g, 73
and thei turnyden azen to hym, and pur-
sueden with hym til to Cades, to her
tentis, and fulli camen til thidur. And 74
ther felden down in that dai of aliens thre
thousynde of men, and Jonathas turnede
azen in to Jerusalem.

CAP. XII.

1 And Jonathas see3 for the tyme helpith^t
hym; and he cheese men, and sente
hem to Rome, for to ordeyne and renule
2 frendship with hem. And to Sparciatis,
and to other places^g, he sente epistlis vp
3 the same fourme. And thei wenten to
Rome, and entriden in^h theⁱ courte, and
saiden, Jonathas, hee3est prest, and folc
of Jewis, senten vs, for to renule frend-
ship and felawship, after^k the former.
4 And thei 3auen to hem epistlis to hem
by placis, that thei shulden leede hem
forth in to the^l lond of Juda with pees.
5 And this is the ensauple of epistlis,
whiche Jonathas wrote to Sparciatis.
6 Jonathas, the^m heizist prest, and elder
men of the folc, and prestis, and other
puple of Jewis, to Sparciatis, britheren,
7 helthe. Nowe bifore theⁿ epistlis weren
sente to Onye, the heeizest prest, fro Da-
rius, that regnide anentis 3ou; for 3e ben
oure britheren as the rescite, or *writing*,
8 conteneth, that is vndirput. And Onye
resceyuyde the man with honour, that

CAP. XII.

And Jonatas si3 that the tyme helpith^t
hym; and he chees men, and sente hem to
Rome for to ordeyne and renule frend-
ship with hem. And to Sparciates, and²
to other places, he sente epistlis bi the
same forme. And thei wenten to Rome,³
and entriden in to the court, and seiden,
Jonathas, hi3este prest, and the folc of
Jewis, sente vs, for to renule frendship
and felouschip, bi the formere. And thei⁴
3auen to hem epistlis to hem bi placis,
that thei schulden lede forth hem in to
the^u lond of Juda with pees. And this is⁵
the ensauple of pistlis, whiche Jonathas
wroot to Sparciatis. Jonathas, hi3este⁶
preest, and the eldere men of the folc, and
prestis, and othere puple of Jewis, to
Sparciatis, britheren, helthe. Now bifore⁷
epistlis weren sent to Onyas, hi3este prest,
fro Darius, that regnede anentis 3ou; for
3e ben oure britheren, as the rescite con-
teyneth, that is vndur put. And Onyas⁸
resseyuede the man, that was sent, with
onour, and took epistlis, in whiche he^v

^a Om. H. ^b Om. G pr. m. ^c Om. H. ^d Om. H. ^e vn to AG. til H. ^f Om. H. ^g plas A. ^h in to AGH. ⁱ Om. H. ^k vp H. ^l Om. H. ^m Om. H. ⁿ Om. H.

^s saien FI. ^t helpide IR. ^u Om. R. ^v Om. IR.

was sente, and toke the^o epistels, in whom^p was signified of felawship and frenship. Whan we hadden no need of these, hauynge in solace, *or comfort*, holy bokis, that ben in oure hondis, hadden leuere for to sende to 3ou, for to renule bretherhed and frenship, lest perauenture we ben maad aliens fro 3ou; forsothe many tymes passiden, sithen 3e senten to vs. We therefore in al tyme with out ceesyng, in solempne days, and other, in whiche it byhoueth, ben myndeful of 3ou in sacrifices that we offren, and in obseruances, as leeful is, and bisemeth, for to haue hadde mynde of bretheren. And so we ben glad of 3oure glorie. Forsothe many tribulaciouns enuyrounden vs, and many bateils; and kyngis, that ben in oure cumpas, enpugneden, *or fouzten*, a3einus vs. And^q therefore we woln not be greuous to 3ou, nether to other felawis, and oure frendis, in these bateilis. Sotheli^r we hadden help of heuen, and ben delyuerde, and oure enmyes ben maad lowe. And so we han chosen Numenium of Antiochi, and Antipatre, sone of Jasoun, and sente to Romayns, for to renule with hem and frenship and former felawship. And so we comaundiden to hem, that thei cum also^s to 3ou, and grete 3ou, and 3eelde to 3ou oure pistlis of renulyng of oure bretherhed. And now 3e shuln wel do, answeryng to vs of^t these thingis. And this is the rescite, *or a3ein wrytyng*, of the epistlis, that Onye, kyng of Sparciatis, sente. Onye to Jonathas, the grete prest, helthe. It is founden in wrytyng of Sparciatis, and Jewis, for thei ben bretheren, and for thei ben of the^u kyn of Abraham. And nowe sithen we knewen these thingis, 3e don wel, wrytyng to vs of oure pees. Bot and we a3ein writen to 3ou. Our beestis and

was signefied of felouschip and frendschip. Whanne we hadden no nede of these, and⁹ hadden in^w counfort^x hooli bookis that ben in oure hondis, we hadden leuere for¹⁰ to sende to 3ou, for to renule britherhod and frenschip, lest perauenture we be maad aliens fro 3ou; forwhi many tymes passiden, sithen 3e senten to vs. We¹¹ therfor in al tyme with out ceesyng, in to^y solempne daies, and othere, in whiche it bihoueth, ben myndeful of 3ou in sacrifices that we offren, and in obseruances, as leueful is, and bisemeth, for to haue hadde mynde of britheren. Therefore we¹² ben glad of 3oure glorie. Forsothe many¹³ tribulaciouns and many batels enuyrounden vs; and kyngis, that ben in oure cumpas, 'fouzten a3ens vs^z. Therefore we¹⁴ wolden not be greuouse to 3ou, nether to othere felowis, and oure frendis, in these batels. For we hadden help of heuene,¹⁵ and ben delyuered, and oure enemyes ben maad lowe. Therfor we han chosun New-¹⁶menyus, *the sone* of Antiok, and Antipatre, sone of Jasoun, and senten to Romayns, for to renule with hem both frendschip and formere felouschipe. Ther-¹⁷for we comaundiden to hem, that thei come also to 3ou, and grete 3ou, and 3elde to 3ou oure pistlis of renulyng of oure britherhod. And nowe 3e schulen do wel,¹⁸ answeryng to vs to these thingis. And¹⁹ this is the a3enwrytyng^a of epistlis, that Onyas, the^b kyng of Sparciatis, sente. Onyas to Jonathas, greet preest, heelthe.²⁰ It is foundyn in wrytyng of Sparciatis, and²¹ of Jewis, that thei ben britheren, and that thei ben of the kyn of Abraham. And²² now sithen we knowen these thingis, 3e don wel, wrytyng to vs of 3oure pees. But and we han a3en writun to 3ou. Oure²³ beestis and oure possessiouns ben 3oure, and 3oure^c oure. Therfor we comaundiden^d, for to telle these thingis to 3ou. And²⁴

^o Om. H. ^p whiche H. ^q Om. AGH. ^r Forsothe and A. ^s Om. H. ^t to H. ^u Om. H.

^w the I. ^x solace R. solace, *ether* [or EPY] *comfort* c et ceteri. ^y Om. R. ^z impugneden R. impugneden vs, or [ether plures] *fouzten a3ens vs* E et ceteri *prater* c. ^a rescite R. rescite, or [ether plures] *a3en wrytyng* E et ceteri *prater* c. ^b Om. R. ^c 3oure ben R. ^d comaunden FU.

oure possessions ben your, and your
 oure. And so we comaundiden^v, for to
 24 telle these thingis to you. And Jona-
 thas herde, for the^w princis of Demetrie
 wenten out with miche oost, ouer that
 25 byfore, for to fize azeinus hym. And
 he wente out fro Jerusalem, and ranne
 azeinus hem in the^x cuntree of Amathi-
 tha; sotheli he 3aue not space to hem, for
 26 to entre in to his cuntree. And he sente
 aspies in to the^y tentus of hem, and thei
 turnyd azein tolden, for thei ordeynyden
 27 for to cum ouer^{yy} thidre in nizt. Whanne
 the sunne had go down, Jonathas baad
 his waake, and be redy in armeres to
 bateil al nizt. And he sette^z keepers bi
 28 cumpas of the^a tentis; and the^b aduer-
 saries herden, for Jonathas is redy with
 his in bateil, and thei dredden, and in-
 wardly weren agast in her herte, and
 29 tenden fijrs in her tentis. Forsothe Jo-
 nathas, and thei that weren with hym,
 knewen not til morewe; forsothe thei
 30 sawen liztis brennynge. And Jonathas
 suede hem, and cau3te hem not; forsothe
 31 thei passiden the flood Eleutherus. And
 Jonathas turnyde to Arabas, that weren
 clepid Sabadeis; and he^c smote hem,
 32 and toke spuylis of hem. And he^d
 ioynyde, and came to Damask, and
 33 walkide bi al that cuntree. Forsothe
 Symont wente out, and came til Asca-
 lon, and to the next strengthis; and he
 bowide down in to Joppen, and occu-
 34 piede it. Forsothe he herde, that thei
 wolden 3eue help to the parties of De-
 metrie; and he puttide there keepers, for
 35 to keepe it. And Jonathas turnyde azein,
 and clepide togidre the eldre men of the
 peple, and thou3te with hem for to beelde
 36 strengthis in Judee, and for to beelde
 wallis in Jerusalem, and for to reyse a
 grete hei3t, bitwix the mydil of the hee3
 rocke and the citee, for to departe it fro
 the citee, that it were aloon, and nether

Jonathas herde, that the princes of De-
 metrie wenten out with myche oost, ouer
 that bifore, for to fize azens hym. And 25
 he wente out fro Jerusalem, and ran azens
 hem in the cuntre of Amathitha; for he
 3af not^d space to hem, for to entre in to
 his cuntree. And he sente aspies in^e the 26
 tentis of hem, and thei turneden azen, and
 telden, that thei ordeyneden for to come
 ouer thidur in nizt. Whanne^f the sunne 27
 hadde go down, Jonathas badde his *men*
 wake, and be redi in armeris to batel al
 nizt. And he settide keperis bi cumpas of
 tentis; and aduersaries herden, that Jo- 28
 nathas was redi with hise *men* in batel,
 and thei dredden, and inwardly weren
 agast in her herte, and tendiden^g fieris in
 her tentis*. Forsothe Jonathas, and thei 29
 that weren with hym, knewen not til to
 the morewe; for thei sizen liztis bren-
 nyng. And Jonathas suyde hem, and 30
 cau3te not hem; for thei passiden the
 flood Eleutherus. And Jonathas turnede 31
 to Arabas, that weren clepid Sabadeis;
 and smoot hem, and took spuylis of hem;
 and ioynede[†], and cam in^h to Damask, 32
 and walkide bi al thatⁱ cuntre. Forsothe 33
 Symount wente out, and cam til to Asca-
 lon, and to the nexte strengthis; and he
 bowide down in to Joppe, and ocupiede it.
 For he herde, that thei wolden 3yue help^k 34
 to partis of Demetrie; and he puttide there
 keperis, for to kepe it. And Jonathas 35
 turnede azen, and clepide togidre the
 eldere men of the^l puple, and thou3te with
 hem for to bilde strengthis in Judee, and 36
 for to bilde wallis in Jerusalem, and for
 to reise a greet hi3the, bytwix the myddil
 of the hi3 tour and the citee, for to de-
 parte it fro the citee, that it were aloone,
 and nether thei bie, nether sille. And 37
 thei camen togidre, for to bilde the citee.
 And the wal felle down togidre, that was
 on the stream, fro the risyng of the sunne;
 and he reparalide it, that is clepid Cafe-

* as if thei
 dwelleden stille
 in her [the κ]
 tentes, but thei
 fleddin priuili.
 Live here.
 EGRNPQV.

† in gaderinge
 togidre his oost.
 Live here. EGR
 QUV.

^v comaunden H. ^w Om. H. ^x Om. H. ^y Om. H. ^{yy} Om. G pr. m. ^z sente A. ^a Om. H. ^b Om. H.
^c Om. H. ^d Om. H.

^d no R. ^e in to R. ^f And whanne I. ^g tentiden A pr. m. r. tenden IN. ^h Om. R. ⁱ the N.
^k helps R. ^l Om. PL.

37 thei^e byc, ne selle. And thei camen to
gidre, for to beelde the citee. And the
wal felle togidre, that was on the streme
of reyne, fro rysinge of the^f sunne; and
he repareilide it, that is clepid Caphe-
38 teca. And Symont beeldide^g Adiada in
Sephela, and he^h strengthide it, and put-
39 tide on 3atis and locks. And whanne
Tryfon thou3te for to regne at Asie, and
take to a diademe, and strecche out hond
40 in to kyng Antiochus, dredinge lest per-
aurenture Jonathas shulde not suffre hym,
bot fizte a3einus hym, he sou3te for to
cacche hym, and slea. And he rysyng vp
41 wente in to Bethsan. And Jonathas
wente out a3einus, with fourty thousand
of chosen men in to bateil, and came to
42 Bethsan. And Trifon see3, for Jonathas
came with a^l myche oost, for to strecche
out hondis in to hym. And he dredde,
43 and resceyuede hym with honoure, and
comendide him to alle his freendis; and
3aue to hym 3iftis, and comaundide to
his oostis, for to obeie to hym as to hym
44 self. And he saide to Jonathas, Wherto
hast thou traueilide al the peple, whann
45 bateil is not to vs? And nowe sende
hem a3ein in to her housis. Sothely
chese thou to thee a fewe men, that ben
with thee, and cume with me to Ptholo-
maida, and Y shal 3eue it to thee, and
other strengthis, and oost, and alle pre-
postis, or *souereyns*, of neede; and Y con-
uertid shal go away. Sothely therfore Y
46 came. And he byleuyde to hym, and
dide as he said, and lefte^k the oost; and
thei wenten away in to the^l lond of
47 Juda. Forsothe he withheelde with hym
three thousand of men, of whom^m he
sente a3ein in to Galilee two thousand;
sotheli a thousand camen with hym.
48 Forsotheⁿ as Jonathas entride^o Ptholo-
maida, men of Ptholomaida slitten the
3atis, and cau3ten hym; and alle that
entriden with hym^p thei slewen with

teta. And Symount bildide Adiada in³⁸
Sephela, and strengthide it, and puttide
on 3atis and lockis. And whanne Trifon³⁹
thou3te for to regne at Asie, and take a
diademe, and strecche out hond in to An-
tiok kyng, he dredde, lest perauenture Jo-⁴⁰
nathas schulde not suffre hym, but fizte
a3ens hym; and he sou3te for to catche
hym, and sle. And he roos vp, and wente⁴¹
in to Bethsan. And Jonathas wente out
a3ens *hym*, with fourti thousynde of chosun
men in to batel, and cam to Bethsan. And⁴²
Trifon si3, that Jonathas cam with myche
oost, for to strecche out hondis in to hym.
And he dredde, and resseyuede hym with⁴³
onour, and comendide hym to alle his
frendis; and 3af to hym 3iftis, and co-
maundide to his oostis, for to obeie to
hym as to hym silf. And he seide to⁴⁴
Jonathas, Wherto hast thou trauelid al
the puple, whanne batel is not to vs?
And now sende a3en hem in to her housis.⁴⁵
But chese thou to thee a fewe men, that
ben with thee, and come thou with me to
Tolomayda, and Y schal 3yue it to thee,
and other strengthis, and oost, and alle
souereyns of offices^m; and Y schal turne,
and Y schal go awei. For whi therfor Y
cam. And he bileuyde to hym, and dide⁴⁶
as he seide, and lefte the oost; and thei
wente awei in to the lond of Juda. For-⁴⁷
sothe he withhelde with hym thre thou-
synde of men, of whiche he sente a3en in
to Galilee two thousynde; sotheli a thou-
synde cam with hym. Forsothe as Jona-⁴⁸
thas entride in to Tolomaida, men of To-
lomaida schittiden the 3atis, and cau3ten
hym; and slowen bi swerd alle that en-
triden with hym. And Trifon sente oost,⁴⁹
and horse men in to Galilee, and in to the
greet feeld, for to leese alle theⁿ felowis of
Jonathas. And whanne thei knewen that⁵⁰
Jonathas was takun, and perischide, and
alle that weren with hym, thei monestiden
hem silf, and wenten out redi in to batel.

^e there *A.* ^f Om. *H.* ^g beelde *A.* ^h Om. *H.* ⁱ Om. *H.* ^k he lefte *H.* ^l Om. *H.* ^m whiche *H.*
ⁿ Sotheli *A.* ^o entride into *G* see. *m. H.* ^p hym, loo! for he repentide to take possessioun *H.*

^m office *R.* ⁿ Om. *ceteri.*

49 sword. And Trifon sente an oost and
 horsmen in to Galilee, and in to the
 greet feeld, for to leese alle the felawis
 50 of Jonathas. And thei, whan thei knewen
 for Jonathas is taken, and perishide, and
 alle that weren with hym, monestiden^q
 hem self, and wenten out redy in to
 51 bateile. And thei seeynge, that pursu-
 eden, for for^r soule^s, or *lijf*, the thing is
 52 to hem, turnyden azein. Forsothe thei
 camen alle with pees in to the^t lond of
 Juda. And thei weiliden Jonathas gretely,
 and alle that weren with hym, and Yrael
 53 mournyde with grete mournynge. And
 alle heithen men that weren in the^u cum-
 pas of hem, souzten for to breke hem to
 54 gidre; forsothe thei saiden, Thei han no
 prince and helpyng; now therefore ouer-
 cumme we hem, and take away of men
 the mynde of hem.

CAP. XIII.

1 And as Symont herde, that Trifon
 gadride a grete oost, for to cum in to
 the lond of Juda, and for to distruye it,
 2 seeynge for the peple is in tremblyng
 and drede, he stiez vp in^v to Jerusalem,
 3 and gadride the peple; and monestyng
 saide, 3e witen, hou many thingus Y, and
 my bretheren, and the^w hous of my fadir,
 han don, for lawis^x and for holy thingus,
 batels, and what maner anguyshis we
 4 sawen. For grace, or *cause*, of these
 thingus alle my bretheren perishiden for
 5 Yrael, and Y aloone am left. And now
 bifalle it not to me, for to spare my soule,
 or *lijf*, in al tyme of tribulacioun; for-
 sothe Y am not better than my bretheren.
 6 And so Y shal venge my fole, and holy
 thingus, and oure children, and wyues;
 for alle heithen men ben gadrid, for to
 7 distruye vs, bi cause of enmytee. And
 the spirit of the peple is brent togidre,
 8 as it herde these wordis. And thei an-
 swerden with grete voice, sayinge, Thou

And thei sizen that pursueden, that thing⁵¹
 was to hem for the lijf, and turneden azein.
 Forsothe thei camen alle with pees in to⁵²
 the lond of Juda. And thei biweiliden Jo-
 nathas greetli, and alle that weren with
 hym, and Israel mourenyde with greet
 mourenyng. And alle hethene men that⁵³
 weren in the cumpas of hem, souzte for to
 al to-breken hem; for thei seiden, Thei⁵⁴
 han no prince and helpere; now therfor
 ouercome we hem, and take weⁿ awei fro
 men the mynde of hem.

CAP. XIII.

And as Symount herde, that Trifon¹
 gaderide a greet oost, for to come in to
 the lond of Juda, and for to distrie it, and²
 siz that the puple was in tremblyng and
 drede, he stiez vp to^o Jerusalem, and ga-
 deride the puple; and monestide, and³
 seide, 3e witen, hou grete thingis Y, and
 my britheren, and the^p hous of my fadir,
 han do, for lawis, and for hooli thingis,
 batels, and what maner angwischis we
 saien. For loue of these thingis alle my⁴
 britheren perischiden for Israel, and Y
 aloone am left. And now bifalle it not⁵
 to me, for to spare my lijf in al the tyme
 of tribulacioun; for Y am not^q betere
 than my britheren. Therfor Y schal⁶
 venge my fole, and hooli thingis, and
 oure^r children, and wyues; for alle he-
 thene men ben gaderid, for to distrie vs,
 bi cause of enemyte. And the spirit of⁷
 the puple was kyndlid togidere, as it herde
 these wordis. And thei answeriden with⁸
 greet vois, seiynge, Thou art oure duyck

^q amonestiden H. ^r Om. H. ^s the soule G sec. m. H. ^t Om. H. ^u Om. H. ^v Om. H. ^w Om. H.
^x the lawis H.

ⁿ Om. A pr. m. F pr. m. R. ^o into F. ^p Om. R. ^q Ho R. ^r Om. R.

art oure duyck in stede of Judas, and
 9 Jonathas, thi brother; fizte thou oure
 bateil, and alle thingus what euere thou
 10 shalt saye, we shulu do. And he ga-
 dryng^y alle men fizters hastide for to
 eende alle the^z wallis of Jerusalem, and
 11 he^a strengthide it in cumpas. And he
 sente Jonathas, the^b sone of Absolomy,
 and with hym a newe oost, in to Joppen.
 And these cast out that weren in it, he
 12 dwellide there. And Trifon mouede fro
 Ptholomaida with inyche oost, for to
 cum in to the^c lond of Juda, and Jona-
 13 thas with hym in keepyng. Forsothe
 Symont appliede in Addus, a^zeinus the
 14 face of the feeld. And as Trifon knewe,
 for Symont rose in stede of his brother
 Jonathas, and for he was to ioynyng
 bateil with hym, he sente to hym le-
 15 gatis, sayinge, For syluer, that thi bro-
 ther Jonathas ou^zte in resun of the kyng,
 16 we withhelden hym. And nowe sende
 thou an hundred talentis of syluer, and
 his two sonnys pleggis, that he not dis-
 17 sende hym. And Symont knew^z, that
 with gijle he spake with hym. Nethes
 he comaundide the^e syluer to^f be ^zouen,
 and children, lest he toke grete enmyte
 18 to the^g peple of Yrael, sayinge, For he
 sente not to hym the syluer and chil-
 19 dren, therefore he perishide. And he
 sente the children, and an hundred ta-
 lentis. And he leezide, and dismytted^h
 20 not Jonathas. And after these thingus
 Tryfon came with ynne the cuntre, for
 to distruye it. And thei cumpaseden by
 the waye that ledith to Ador; and Sy-
 mont and his oost walkiden in to eche
 21 place, whider euere thei wenten. Sothely
 thei that weren in the heez rocke, senten
 legatis to Trifon, for to haste for to cume
 22 by desert, and sende to hem fodis. And
 Trifon made redy al the rydyng, for to

in stide of Judas, and Jonathas, thi bro-
 ther; fizte thou oure batel, and alle⁹
 thingis what euere thou schalt seie to vs,
 we schulen do. And he gaderide alle¹⁰
 men fizteris, and hastide for to ende alle
 wallis^s of Jerusalem, and strengthide it in
 cumpas. And he sente Jonathas, the sone¹¹
 of Absolomy, and with hym a newe oost,
 in to Joppe. And whanne he hadde put
 out these men that weren in it, he dwelte
 there. And Trifon mouyde fro Tolomaida¹²
 with myche oost, for to come in to the
 lond of Juda, and Jonathas with hym in
 kepyng. Forsothe Symount appliede in¹³
 Addus, a^zens the face of the feeld. And¹⁴
 as Trifon knew, that Symount roos in the
 stide of his brother Jonathas, and that^t he
 was to ioynyng batel^u with hym, he sente
 to hym legatis, and seide, For siluer, that¹⁵
 thi brother Jonatas ou^zte in acountis^v of
 the kyng, we withhelden hym. And nowe¹⁶
 sende thou an hundrid talentis of siluer,
 and hise twei sones pleggis, that he not
 dismyttid fle fro vs, and we schulen a^zen-
 sende hym. And Symount knew, that¹⁷
 with gile he spak with hym. Nethes he
 comaundide the siluer for to be ^zouun,
 and children, lest he schulde take grete
 enemytee at^w the puple^x of Israel, seiynge,
 For he sente not to hym siluer and chil-¹⁸
 dren, therfor he perischide. And he sente¹⁹
 the children, and an hundrid talentis. And
 he liede, and dismyttide not Jonathas.
 And after these thingis Trifon cam with²⁰
 yune the cuntre, for to distrie it. And thei
 cumpassiden bi the weie that ledith to
 Ador; and Symount and his oost walk-
 iden in to ech place, whidur euere thei
 wenten. Sotheli thei that weren in the²¹
 hiz tour, senten legatis^y to Trifon, for to
 haste to come bi desert, and sende to
 hem foodis. And Trifon made redi al the²²
 multitude of horse men, for to come in
 that nyzt. Sotheli ther was ful myche

^y gadrede H. ^z Om. H. ^a Om. H. ^b Om. H. ^c Om. H. ^d flee not H. ^e Om. H. ^f for to AGH.
^g Om. H. ^h dismytte H.

^s the wallis I. ^t Om. R. ^u batels I. ^v resoun c *et ceteri*. ^w of R. ^x children R. ^y messangeris c.
 legatis, either messangers FGHIMNPQSUXYE.

cume in that niȝt; sotheli ther was ful myche snowe, and he cam not in to Galadithym. And whanne he neeȝide to Baschama, he slewȝ Jonathas and his 23 sonys there. And Trifon turnyde, and 24 wente in to his lond. And Symont sente, and toke the bonys of Jonathas, his brother, and byryede hym in Modyn, citee 25 of his fadris. And al Yrael weiliden hym with grete weylyng, and thei mourn- 26 eden hym many daysⁱ. And Symont beeldide on the^k sepulcre of his fadir and bretheren^l an heeȝe beeldyng, with stoon 28 polishid^m byhynd and byfore. And he ordeynede seuen smale bildyngus, *broode bynethe and sharp aboue*, oon aȝeinus oon, to hisⁿ fader, and moder, and foure 29 bretheren. And to these he putte aboute grete pilers, and on the pilers armers, to euerlastyng mynd; and bysidis the^o armers^p grauein shippis, whiche shulden 30 be seen of men saylyng the see. This is the sepulcre that he made in Modyn, 31 til in to this day. Forsothe whan Trifon maad waye with Antiochus, the^q ȝunge 32 kyng, in gijle he slewȝ hym, and regnyde in his stede; and he puttide on to hym the diademe of Asie, and made grete 33 veniaunce in the lond. And Symont bildide the^r strengthis^s of Judee, wardyng hem with heeȝ tours, and grete wallis, and ȝatis, and lockis; and he putte fodis 34 in strengthis^t. And Symont cheese men, and sente to kyng Demetrie, that he shulde do remissioun to the cuntre, for alle the dedis of Trifon weren don by 35 rauyshyng. And to these wordis kyng Demetrie answerde to hym, and wrote 36 siche epistil^u. Kyng Demetrie to Symont, heeȝist prest, and frend of kyngus, and to elder men, and folc of Jewis, helthe. 37 The golden crown, and baheu, whiche ȝe senten, we resceyueden, and ben redy for to make with ȝou grete pees, and for to

snow, and he cam not in to Galadithym. And whanne he neȝede to Baschama, he 23 slow Jonathas and hise sones there. And 24 Trifon turnede, and wente in to his lond. And Symount sente, and took the boonus 25 of Jonathas, his brother, and biride tho in Modyn, the citee of hise fadris. And al 26 Israel biweiliden hym with greet weylyng, and thei bymourenyde hym many daies. And Symount bildide on the sepulcre of 27 his fadir and hise^z britheren an hiȝ bildyng in siȝt^a, with stoon polischid^b bihynde and bifore. And he ordeynede seuen²⁸ smale bildyngis, *brood bynethe and sharp aboue*, oon aȝens oon, to fadir, and modir, and foure britheren. And to these he 29 puttide aboute grete pilers, and on the pilers armeris, to euerlastyng mynde; and bisidis armeris schippis graun, whiche schulden be seyn of men seilyng in the see. This is the sepulcre that *Symount* 30 maad in Modyn, til in to this day. For- 31 sothe whanne Trifon made weie with Antioch, the^c ȝonge kyng, in gile he slow hym, and regnyde in his stide; and put- 32 tide on hym the diademe of Asie, and made greet veniaunce in the lond. And 33 Symount bildide strengthis of Judee, and wardide hem with hiȝ touris, and grete wallis, and ȝatis, and lockis; and puttide foodis in strengthingis. And Symount 34 chees men, and sente to kyng Demetrie, that he schulde make remyssioun to the cuntree, for alle dedis of Trifon weren don bi rauyschyng. And kyng Demetrie 35 answeride to hym to these wordis, and wroot suche epistle^{cc}. Kyng Demetrie to 36 Symount, hiȝeste prest, and frend of kyngis, and to the eldere men, and folc of Jewis, heelthe. We resseyueden the 37 goldun coroun, and baheu^{d*}, which ȝe senten, and ben redi for to make with ȝou greet pees, and for to write to prepostis of the kyng, for to releesse to ȝou

* *baheu* is an ounement of the necke, made of gold ryngis. *Lire here.* AEIK PUY.

ⁱ a daye *h.* ^k Om. *h.* ^l his bretheren *h.* ^m polischid, or *fair diȝt* *h.* ⁿ Om. *h.* ^o Om. *g pr. m. h.* ^p Om. *g pr. m.* ^q Om. *h.* ^r Om. *h.* ^s strengus *k.* ^t strengthingis *h.* ^u an epistle *h.*

^z of hise *r.* ^a the siȝt *l.* ^b polischid, or [*either g*] *faire diȝt* CEF GHIKMN PQUXYE. polyslid, or *fair adȝt* *s.* ^c Om. *r.* ^{cc} a pistle *f.* ^d baseu *GMNSX.*

write to prepostus of the kyng, for to
 releese to 3ou what thingus we for3auen ;
 38 forsothe what euer thingus we ordeyn
 to 3ou, ben stable. The strengthis that
 39 3e bildiden, be to 3ou ; and we for3eue
 ignoraunces and synnes, til in to this
 day, and the crown that 3e ou3ten ; and
 3if eny other thing was tributarye, *or*
bounden to tribute, in Jerusalem, nowe
 40 be it not tributarie. And 3if eny of 3ou
 ben able for to be wryten to gydre
 amonge oure men, be thei wryten togi-
 41 dre, and pees be bitwixe vs. In the
 hundrid 3eer and seuentithe, the 3oc of
 heithen men is taken away fro Yrael.
 42 And the peple bigan for to write in ta-
 blis, and opyn, *or comun*, doyinges, in
 the first 3eer vndre Symont, heeist prest,
 43 grete duyck, and prince of Jewis. In thoo
 days Symont appliede to Gasan, and en-
 uyrounyde it with tentis, *or men of*
armes, and made engynes, and appliede
 to the citee, and smote a toure, and toke
 44 it. And thei that braken out, weren
 bitwixe the engyne and in^v the citee,
 and grete stiryng is maad in the citee.
 45 And thei steiziden vp, that weren in the
 citee, with her wijues, and sonys, on the
 walle, with her kotis kitt, and crieden
 with grete voice, axinge of Symont rizt-
 46 hondis^w for to be 3ouen to hem, and
 saiden, 3eelde thou not to vs after oure
 malices, bot after thi mercyes, and we
 47 shuln serue to thee. And Symont bow-
 ide, *or folden*^x, fauzte not a3einus hem, *or*
ouercame not hem ; netheles he castide
 hem out of the citee, and clenside out
 the housis in whom^y weren symulacris,
 and thanne he entride in to it, with
 48 ympnus, blessyng the Lord. And alle
 vnclennesse cast out therof, he sette ther-
 yunne men, that schulden do the lawe ; and
 he strengthide it^z, and made to hym
 49 abitacioun. Forsothe thei that weren in

what thingis we for3auen ; for what euer 38
 thingis we ordeynen^e to 3ou, ben stable.
 The strengthis that 3e bildiden, be to 3ou ;
 and we forgyuen ignorances and synnes, 39
 til in to this dai, and the coroun that 3e
 ou3ten ; and if ony other thing was tri-
 butarie^f in Jerusalem, now be it not tri-
 butarie. And if ony of 3ou ben able for 40
 to be writun togidere among oure men, be
 thei writun togidere, and pees *be* bitwixe
 vs^g. In the hundrid 3eer and seuentithe^h, 41
 the 3oc of hethene men was takun aweí
 fro Israel. And the puple began forⁱ to 42
 write in tablis, and comyn doyingis, in the
 firste 3eer vndur Symount, hizeste prest,
 greet duyck, and prince of Jewis. In tho 43
 daies Symount appliede to Gasan, and
 enuyrownyde it with tentis^k, and made
 engines, and appliede to the citee, and
 smoot o tour, and took it. And thei that 44
 braken out, weren with ynne the engyne*
 in the cite, and greet stiryng was maad in
 the cite. And thei stieden vp, that weren 45
 in the cite, with her wyues, and sones^l, on
 the wal, with her cootis kit, and crieden
 with greet vois axynge of Symount that
 rizthondis be 3ouun to hem, and seiden, 46
 3elde thou not to vs bi oure malices, but
 bi thi mercies, and we schulen serue to
 thee. And Symount was howid^m, and 47
 fauzt[†] not a3ens hem ; netheles he castide
 hem out of the citee, and clenside fulli the
 housis in whiche weren symylacris, and
 thanne he entride in to it with ympnes,
 and blessing the Lord. And whanne alle 48
 vnclennesseⁿ was caste out therof, he set-
 tide therynne men, that schulden do the
 lawe ; and he strengthide it, and made an
 abitacioun to him. Forsothe thei that 49
 weren in the hiz tour of Jerusalem, weren
 forbodun for to go out and go yn, in to
 the cuntre, and bie, and sille ; and thei
 hungriden greetli, and many of hem pe-
 rischiden for hungur. And thei crieden 50

* that is, fled-
 den to sum
 strong hold of
 the citee, which
 strong hold was
 elepid so. Lire
 here. v.

† that is, kill-
 ide not hem.
 Lire here. v.

^v Om. G sec. m. H. ^w rizthoond A. ^x fooldid A. ^y whiche H. ^z Om. A.

^e ordeyneden I. ^f tributarie, ether boundun to tribute CFGHIKMNFSUXE. ^g 3ou R. ^h seuenti 3eer R.
ⁱ Om. R. ^k tentis, ether men of armeris C. tentis, ether men of armes FGHKMNFSUXE. ^l her sonen R.
^m bowid, ether folden FGHIMNFSUXE. ⁿ vnclennesis R.

the^a hee3 rocke of Jerusalem, weren forbidden for to go out and go yn^b, in to the cuntree, and to bye, and selle; and thei hungriden gretely, and many of hem
 50 perishiden for hungre. And thei crieden to Symont, for to take ri3thondis, and he 3aue to hem; and he cast out hem fro thennus, and clenside the hee3 rocke fro
 51 defoulyngus. And thei entriden in to it in the three and twentithe day of the secounde monethe, in the hundred and oon and seuenti 3eer, with preisyng^c, and braunchis of palmes, and instrumentis of musik, and cymbalis, and nablis^d, and ymynis, and songis, for the grete enmye
 52 of Yrael is broken to gidre. And he ordeynede, that in alle 3eeris these days
 53 shulden be don with gladdenesse. And he strengthide the hille of the temple, that was bisidis the hee3^e rocke, and dwelte there, he, and thei that weren
 54 with hym. And Symont see3 Joon, his sone, that he was a man of bateil, and he putte hym duyck of alle vertues, and he dwelte in Gasaris.

CAP. XIV.

1 In the hundrid and two and seuentithe 3eer kyng Demetrie gadride his oost, and wente to Mede, for to drawe togidre helpis to hym, for to ouercume Trifon.
 2 And as Arsaces, kyng of Persis and Mede, herde for Demetrie entride his ni3 coostis, he sente oon of his princis, for to take hym quyck, and that he shulde
 3 brynge hym to hym self. And he wente, and smote the^f tentis^g of Demetrie, and toke hym, and ledde hym to Arsaces,
 4 and putt hym in to keepyng. And the lond of Juda was stille, *or pesible*, alle the days of Symont, and he sou3te good thingus of his folk; and his power pleside to hem, and his glorie, in alle days.
 5 And with alle his glorie he toke Joppen in to hauen, and maade entre in the^h

to Symount, for to take ri3t hondis, and he 3af to hem; and he castide out hem fro thennus, and clenside the hi3 tour fro defoulingis. And thei entriden in to it in
 51 thre^o and twentithe dai of the secounde monethe, in the hundrid and oon and seuenti 3eer, with heriyng, and braunchis of palmes, and instrumentis of musik, *'ether giterneys'*, and cymbalis, and harpis, and ymynys, and songis, for the greet enemye of Israel was al to-brokun. And he
 52 ordeynede, that in alle 3eeris these daies schulden be don with gladnesse. And he
 53 strengthide the hil of the temple, that was bisidis the hi3 tour, and dwelte there, he, and thei that weren with hym. And
 54 Symount si3 Joon, his sone, that he was a man of batel, and he puttide hym duyck of alle vertues*, and he dwelte in Gasaris.

* that is, werriouris. *Live here.* AEINPUY.

CAP. XIV.

In the hundrid and two and seuenti 3eer kyng Demetrie gaderide his oost, and wente to Medei, for to drawe togidere^q helpis to hym, for to ouercome Trifon. And as Arsaces, kyng of Persis and Medei, herde that Demetrie entride in to his
 ni3 coostis, he sente oon of hise princes, for to take hym quyck, and that he schulde brynge hym to hym silf. And he wente,
 3 and smoot tentis^r, *'ether oost'*^s, of Demetrie, and took^t hym, and ledde hym to Arsaces, and he puttide hym in to keepyng. And the lond of Juda was pesible^u
 4 in alle daies^v of Symount, and he sou3te goode thingis of^w his folc; and his power and his glorie pleside to^x hem in alle daies. And with al his glorie he took Joppe in
 5 to hauene, and made entre in to^y ilis of

^a Om. H. ^b Om. H. ^c pressyng K. heriyng H. ^d nablis, *or sautres* H. ^e greet H. ^f Om. H.
^g tentis, *or oost* H. ^h Om. AGH.

^o the thre R. ^p Om. R. ^q Om. R. ^r the oost C. ^s Om. CER. ^t he toke R. ^u stille E. stille,
either pesible F et plures. ^v the daies R. ^w to R. ^x Om. R. ^y Om. CEFNKQRSUE.

oylis of the seeⁱ; and hej alargide the
 coostis of his peple, and weeldede the
 7 cuntre. And he gadride myche caitiftee,
 and was lord in Gasara, and Bethsura,
 and Arcus; and he dide away the^k vn-
 clenness of it, and there was not that
 8 azein stode hym. And eche man tiled
 his own lond with pees, and the lond of
 Juda 3aue his fruytis, and trees of the^l
 9 feeld^m her fruyte. Alle elder men saten
 in stretis, and tretiden of goodis of the
 lond; and 3unge men clothiden hem in
 10 glorie, and stoolis of bateil. And to the
 citees he 3aue foodis, and ordeynede hem,
 that thei weren vessels of strengthing, til
 that nameⁿ of his glorie was named vnto^o
 11 the last of erthe. He made pees on the
 lond, and Yrael gladide with grete glad-
 12 nesse; and eche man sate vnder his
 vyne, and vnder his fijge tree, nether
 13 there was that feride hem. The fijtynge
 man azeinus hem feilide on erthe; kyngis
 14 ben broken togidre in tho days. And he
 confermyde alle meke men of his peple,
 and he sou3te out the lawe, and dide
 15 away al yuel and wickid; and glorifiede
 holy thingus, and multipliede vessels of
 16 holy thingus. And it is herd at Rome,
 for Jonathas is dead, and til in to Spar-
 17 tialis, and thei ben ful sorewful. For-
 sothe as thei herden, that Symont, his
 brother, was maad heest prest in his
 stede, and weldide the cuntree, and citees
 18 in it, thei wryten to hym in^p brasen ta-
 blis, for to renule frenship, and felow-
 ship, that thei maden with Judas and
 19 Jonathas, his bretheren; and thei ben
 rad in sizt of the^q chirche in Jerusalem.
 And this ensaunple of pistlis^r, that Spar-
 20 ciatis senten. Prince and the citees of
 Sparciatis to Symound, the grete preest,
 and to eldre men, and preestis, and to^s
 other peple of Jewis, bretheren, helthe.
 21 Legatis that ben sente to oure peple,

the see; and alargide the coostis of his
 puple, and weldide the cuntre. And he 7
 gaderide myche caitifte^{r*}, and was lord in
 Gasara, and Bethsura, and the hij³ tour;
 and dide^z awei vncleanness of it, and
 ther was not that azenstood hym. And 8
 ech man tilide his owne lond with^a pees,
 and the lond of Juda 3af hise fruitis, and
 trees of feeldis her fruitis^b. Eldere men 9
 saten alle in stretis, and tretiden of goodis^c
 of the lond; and 3onge men clothiden hem
 in glorie, and in^d stoolis of bateil^e†. And 10
 to the citees he 3af foodis, and ordeynede
 thof, that tho weren vessels of strengthing,
 til that the name of his glorie was named
 til to the laste of erthe. He^g made pees 11
 on the lond, and Israel was glad with
 greet gladnesse; and ech man sat vndur 12
 his vyne, and vndur his fige tree, nether
 ther was that feeride hem. The fijtynge 13
 man azens hem failide on erthe; kyngis
 weren al to-brokun in tho daies. And he 14
 confermyde alle meke men of his puple,
 and he sou3te out the lawe, and dide awei
 al yuel and wickidnesse; and he^h glori- 15
 fiede hooli thingis, and multipliede vessels
 of hooli thingis. And it was herd at 16
 Rome, that Jonathas was deed, and til in
 to Sparciatis, and thei weren ful sorewful.
 Forsothe as thei herden, that Symount, 17
 his brother, was maad hijeste preest in his
 stide, and he weldide the cuntreⁱ, and citees
 in it, thei writiden^k to hym in brasun 18
 tablis, for to renule frenship, and felow-
 ship, that thei maden with Judas and
 Jonathas, his britheren; and thei^l weren 19
 rad in the sizt of the chirche in Jerusalem.
 And this is ensaunple^m of pistlis, that
 Sparciatis senten. The prince and citeesⁿ 20
 of Sparciatis† to Symount, greet preest,
 and to the eldere men, and preestis, and to
 othere puple of Jewis, britheren, heelthe.
 Legatis that weren sente to oure puple, 21
 telden to vs of 3oure glorie, and onour,

* that is, took many hethene men prisoneris, either azenboute many Jewis, that weren prisoneris, and brou3te hem into Judee. *Lire here. v.*

† that is, armuris: in the time of pees thei vseden siche thingis, that if batel roos azens hem, thei shulden kunne arme hemself, and liztiere bere armuris. *Lire here. EKPUY.*

‡ that is, gouernours of citees. *Lire here. EIPUY.*

ⁱ se κ pr. m. hic et alibi. ^j Om. H. ^k Om. H. ^l Om. H. ^m feeldes G sec. m. H. ⁿ the name H. ^o til to H. ^p in to H. ^q Om. H. ^r epistles H. ^s Om. H.

^y that is, took manye prisoneris e marg. ^z he dide I. ^a in R. ^b fruyt R. ^c the goodis R. ^d Om. I. ^e batel, that is, armuris in the time of pees I. ^f Om. R. ^g And he I. ^h Om. I. ⁱ cuntrees R. ^k wrien I. ^l tho R. ^m the ensaunple F pr. m. R. ⁿ the citees R.

tolden to vs of 3our glorie, and honoure, and gladnesse, and we ioiyeden
 22 in the entree of hem. And we han writen what thingus weren saide of hem in counseil^t of peple^u, thus. Numenius of Antiochus^v, and Antipatre, sone of Jason, legatis of Jewis, camen to vs, renulyng with vs the former frendship.
 23 And it pleside to the peple, for to resceyue the men gloriously, and to putte ensaunple of her wordis in^w departid bokis of the peple, that it be to mynde to the peple of Sparciatis; forsothe we han writen ensaunple of these thingus to
 24 Symont, the greete prest. Forsothe after these thingus Symont sente Numenye to Rome, hauynge a greete golden sheld, weijt of a thousand besauntis, for to ordeyne frenship with hem. Sotheli
 25 whan the peple of Rome herde these wordis, thei saiden, What doynge of thankyngus shuln we 3eelde to Symont,
 26 and his sonys? Forsothe he restoride his bretheren, and ouer came the enmyes of Yrael fro hem. And thei ordeyniden to him^x freedam^y, and wryten in brasen tablis, and puttiden in tytlis, in to the
 27 mount of Syon. And this is the^z ensaunple of wrytyng. In the eiztenthe day of the monethe Ebul, in the hundred and two^a and seuentithe^b 3eer, the thrid 3eer vnder Symont, the grete prest, in
 28 Asaramel, in the grete cummyng togidre of prestis, peple, and princis, and folc, and 'eldre men^c of the cuntree, these thingus ben maad knowen; for many tymes bateils ben maad^d in 3our cuntree.
 29 Forsothe Symont, the sone of Mathatias, of the^e sonys of Joaryb, and his bretheren^f, 3auen hem self to perel, and 3ein stoden aduersaries of her folc, that her holy thingus and lawe shulden stonde; and bi grete glorie thei glorifieden her
 30 folc. And Jonathas gadride his folc, and is maad to hem a grete prest, and he^g is

and gladnesse, and we ioiyeden in the entree of hem. And we han write what²² thingis weren seid of hem in counsels of puple, thus. Numenyus, *the sone* of Antiok, and Antipater, the sone of Jason, legatis of Jewis, camen to vs, and renulide with vs the formere frendship. And it²³ pleside to the puple, for to resceyue the men gloriously, and to putte ensaunple of her wordis in departid bookis of the puple, that it be to mynde to the puple of Sparciatis; forsothe we han write ensaunple of these thingis to Symount, the greet preest. Forsothe aftir these thingis Sy-²⁴ mount sente Numenyus to Rome, hauynge a greet goldun scheeld, in weizte of a thousynde besauntis, for to ordeyne felouschip with hem. Sotheli whanne the puple of Rome herde these wordis, thei seiden,²⁵ What doynge of thankyngis schulen we 3elde to Symount, and his sones? For he²⁶ restoride his britheren, and ouercam the enemyes of Israel fro hem. And thei ordeyneden to hym liberte, and writiden^o in brasun tablis, and *Jewis* puttiden in titlis, in^p the^q mount of Sion. And this is²⁷ ensaunple of wrytyng. In the eiztenthe dai of the monethe Ebul*, in the hundrid and two and seuenti 3eer, the thridde 3eer vndur Symount, greet preest, in Asaramael, in the greet comyng togidre of²⁸ prestis, of the^r puple, and princis, and^s folc, and 'eldere men^t of the^u cuntre, these thingis weren maad knowun; for many tymes batels weren don in 3oure cuntre. Forsothe Symount, the sone of Matatias,²⁹ of the sones of Jarib, and his britheren, 3auen hem silf to perel, and 3enstoden aduersaries of her folc, that her hooli thingis and lawe schulde stonde; and bi greet glorye thei glorifieden her folc. And³⁰ Jonathas gaderide his folc, and was maad to hem a greet preest, and is put to his puple. And the enemyes of hem wolden³¹ defoule holi thingis, and distrie the cuntre

* that is, August. *Live here.*
Ave.

^t counseiles *II.* ^u the peple *α sec. m. II.* ^v Antioke *II.* ^w and *κ.* ^x hem *κ.* ^y liberte *II.* ^z Om. *II.*
^a the two *II.* ^b seuenti *II.* ^c senyours, or *eldre men II.* ^d don *II.* ^e Om. *II.* ^f brethen *G.* ^g Om. *II.*

^o wreten *I.* ^p in to *plures.* ^q Om. *plures.* ^r Om. *plures.* ^s of *A.* ^t the *eldere men R.* *senyours,*
ether [or ΕΡΥΕ] eldere men c et ceteri. ^u Om. *plures.*

31 put to his peple. And the enmyes of hem wolden defoule holy thingus^b, and distruye the cuntre of hem, and stretche forth the hond in to holy thingus of hem. Thanne Symont azeinstode, and fau3te for his peple, and 3aue myche moneys, and armyd men of vertu of his 33 folc, and he 3aue to hem sowdis; and strengthide the citees of Juda, and Bethsura, that was in the eendis of Judee, wher bifore weren armers of enmyes, and he puttide there help, *or strengthe*, 34 men Jewis. And he strengthide Joppe, that was at the see, and Gasara, that was in thei coostis of Azotus, in whom^k enmyes dwelten byfore; and he sette there Jewis, and what euere thingus weren able to the amendyng of hem, he 35 putte in hem. And the peple saw3 the doying of Symount, and the glorie that he thou3te for to do to his folc, and thei puttiden hym her duyke, and prince of prestis, for that he hadde don alle thes thingis and^{kk} ri3twisnesse, and feith, that he kepte to his folk; and he sou3te out in 36 al maner for to reyse his peple. And in his days it hadde prosperitee in his hondis, that heithen men weren taken away fro the cuntree of hem, whiche weren in the^l citee of Dauid in Jerusalem, in the hee3 rocke; of whiche thei camen out, and defouliden alle thingus that weren in the^m cumpas of holy thiugus, and 3auen grete wounde to the 37 citee. And he sette therynne men Jewis, to defendyng of the cuntree and theⁿ citee, and he reyside the wallis in Jerusalem. And kyng Demetrie ordeynede 38 to hym the hee3ist presthod; vp this he made hym his frend, and glorifiede 39 hym in grete glorie. Forsothe he herd, that Jewis ben clepid of Romayns frendis, and felawes, and bretheren, and for thei resceyuyden the^o legatis of Symont gloriously; and for Jewis and

of hem, and stretche forth hond^v in to hooli thingis 'of hem^w. Thanne Symount³² azenstood, and fau3t for his puple, and 3af many richessis, and armyd men of vertu of his folc, and 3af to hem sowdis; and³³ strengthide the citees of Juda, and Bethsura, that was in the endis^x of Judee, where bifore weren armeris of enemyes, and he puttide there help^y, men of^z Jewis. And he strengthide Joppe, that was at the³⁴ see, and Gasara, that was in coostis^a of Asotus, in which enemyes dwelten bifore; and he settide there Jewis, and what euere thingis weren able to amendyng of hem, he puttide in hem. And the puple³⁵ si3 the doying of Symount, and glorie that he thou3te 'for to^b do to his folc, and thei inaden^c hym her duyk, and prince of preestis, for that he hadde don alle these thingis, and ri3twisnesse, and feith that he kepte to his folc; and he sou3te out in al maner for to raise hys puple. And in hise³⁶ daies it hadde prosperite in his hondis, that hethene men weren takun awei fro the cuntre of hem, whiche weren in the^d citee of Dauid in Jerusalem, in the hi3 tour; fro which thei camen out, and defouliden alle thingis that weren in cumpas of hooli thingis, and 3auen greet wounde to chastite. And he settide ther ynne³⁷ men Jewis, to defendyng^{dd} of the cuntre and citee^e, and reyside the wallis in Jerusalem. And kyng Demetrie ordeynede to³⁸ hym the hi3este presthod; bi this he made³⁹ him his frend, and glorifiede hym in greet glorie. For he herde, that Jewis weren⁴⁰ clepid of Romayns frendis, and felowis, and britheren, and that thei resseyueden legatis of Symount gloriousli; and that^f 41 Jewis, and prestis of hem, consentiden, him for to be her duyk, and hi3este p̄ceest with outen ende, til ther rise a feithful profete^{*}; and that he be duyk on hem,⁴² and cure^g were to him for hooli thingis; and that he schulde ordeyne gouernouris

* that is, Messias or Saueour, abedin of the Jewis, and bi-hijte a profete to hem, in the eiztenthe c^o. of Deut^s. Lire here. EPVY.

^h thingis of hem H. ⁱ Om. H. ^k whiche H. ^{kk} in K. ^l Om. H. ^m Om. H. ⁿ Om. AGH. ^o Om. H.

^v hondis I. ^w Om. R. ^x eende R. ^y strengthe C. help, either strengthe F et plures. ^z Om. ceteri. ^a the coostis R. ^b Om. R. ^c puttiden ceteri. ^d Om. plures. ^{dd} defoulyng F. ^e of the citee R. ^f Om. R. ^g cure, or bisinesse EY.

prestis of hem consentiden, hym for to be her duyke, and heejist prest, in to withouten eende, til there ryse a feithful
 42 prophete; and that he be duyk on hem, and cure were to hym for holy thingus; and that he shulde ordeyne prepostus, or *gouernours*, on^p the werkis of hem, and on the cuntree, and on armers, and on
 43 strengthus; and cure be to hym of holy thingus; and that he be herd of men, and alle wrytyngis in the cuntree be wryten
 44 to gidre vnder name of hym; and that it be not leeful to eny of the peple, and to prestis, for to make eny thing of these voide, and azein saye to these thingus that ben said of hym, ether to^q clepe togidre couent in the cuntree withouten hym; and for to be clothid in purple, and for to vse a golden lace, or
 45 *nouche*. Sothely he that shal do with out this, or shal make voide eny of these,
 46 shal be gylty. And it pleside to gidre to alle the peple, for to ordeyne Symont,
 47 and to do after^r these wordis. And Symont resceyuede, and it pleside, that he were sett in the^s heeist presthod, and were duyk and prince of the^t folc of Jewis, and prestis, and were bifore to
 48 alle men. And thei saiden *hem*^u for to putte this wrytyng in brasen tablis, and to^v putte hem in the walkyng place of
 49 holy thingus, in solempne place; forsothe for to putte ensauple of these in tresorie, that Symont haue and his sonys.

CAP. XV.

1 And the^w kyng Antiochus, sone of Demetrie, sente epistlis fro ijlys of the see, to Symont, prest, and prince of folc
 2 of Jewis, and to al the folc; and thei weren conteynynge this manere. Kyng Antiochus to Symont, the grete prest,
 3 and to folc of Jewis, helth. For sothli men berynge pestilence weeldiden the rewme of oure faders, forsothe Y wole

on the werkis of hem, and on the cuntre, and on armeris, and on strengthis; and
 43 cure be to hym of hooli thingis; and that he be herd of men, and alle wrytyngis in the cuntre be writun togidere vnder name^h of hym; and that he be keuered with purpurⁱ and gold; and that it be not leueful
 44 to ony of the puple, and to prestis, for to make ony thing of these voide, and azein saye to these thingis that ben seid of hym^j, ether for to clepe togidere couent in the cuntre with outen hym; and for to be clothid in^k purpur^l, and for to vse a goldun lace^m, *ether nouche*^{mm}. Sotheli he that schal
 45 do with outⁿ this^o, ether schal make voide ony of these, schal be gilty. And it pleside togidere to^p al the puple, for to ordeyne Symount, and do bi these wordis. And Symount resceyuede, and it pleside
 47 hym, that he schulde vse hizeste^{pp} preesthod, and be duyk and prince of^q the folc of Jewis, and prestis, and be souereyn^{qq} of alle men. And thei ordeyneden for^r
 48 to put this wrytyng in brasun tablis, and put hem in the wal aboute the cumpassyng of hooli thingis, in solempne place; forsothe for to putte ensauple of these
 49 in the tresorie, that Symont haue and hise sones.

CAP. XV.

And kyng Antiok, the sone of Demetrie, sente epistlis fro ilis of the see to Symont, prest^s, and prince of folc^t of Jewis, and to al the folc; and tho weren
 2 conteynynge this maner. Kyng Antiok to Symont, greet prest, and to the folc of Jewis, helthe. For summen berynge pes-
 3 tilence weldiden the rewme of oure fadris, forsothe Y wole calenge the rewme, and

^p vpon H. ^q for to H. ^r vp H. ^s Om. AGH. ^t Om. H. ^u Om. G pr. m. ^v Om. H. ^w Om. AGH.

^h the name I. a name R. ⁱ purpul E. ^j hem F. ^k with N. ^l purpul EP. ^m nouche PY. ^{mm} Om. EPRV. ⁿ vs R. ^o these C. ^p Om. R. ^{pp} heiz F. ^q and duyk of F. ^{qq} the souereyn R. ^r Om. N. ^s the preest I. ^t the folc R.

venge the rewme, and restore it, as it was byfore; Y made the^x chosen multitude of oost, and made shippus of werre. 4 Forsothe Y wole go forth by cuntrees, that Y do veniaunce in to hem that distruyede oure cuntree, and that maden 5 many^y citees desolate in my rewme. Now therefore Y ordeyne^z to thee alle offringus, that alle kyngus byfore me for3auen to^a thee, and what euer other 3iftis thei for3auen to thee; and Y suffre thee for to 6 make smytyng, or *printe*, of thin own money, in thi regyoun^b; sothely Jerusalem for to be holy and free, and alle armers that ben maad, and strengthis, that thou hast maad out, and that thou 8 holdist, dwelle to thee; and al dett of the kyng, and tho that ben to cummyng of kyngus thingis, fro this in^c to al tyme 9 ben for3ouen to thee. Sothely whanne we shuln weelde oure rewme, we shuln glorifie thee, and thi folc, and temple^d, with grete glorie, so that 3oure glorie be 10 shewid in al erthe. In the hundrid 3eer and foure and seuentithe Antiochus wente out in to the lond^e of his fadris, and alle oostis camen to gydre to hym, so that 11 fewe weren left with Trifon. And kyng Antiochus persuede hym, and he came 12 to Doram, fleezinge by the se coast; forsothe he wist, that yuels weren gadrid in 13 to hym, and the oost forsoken hym. And Antiochus appliede on Doram, with an hundrid and twenti thousand of fiztyng men, and eizte thousand of horsmen; 14 and he cumpasside the citee, and shippus fro the se camen to; and thei traueiliden the cite fro lond and se, and suffreden no 15 man for to entre, or go out. Forsothe Numenyus came, and thei that weren with hym, fro Rome, hauynge epistlis wryten to kyngis and cuntrees, in whiche 16 these thingus weren conteyned. Lucius, consul of Romayns, to kyng Ptholome,

restore it, as it was bifore; Y made a chosun multitude of oost, and Y made schippis of werre. Forsothe Y wole go⁴ forth bi cuntrees, that Y do veniaunce on hem that distrieden oure cuntre, and that maden many citees desolat in my rewme. Now therfor Y ordeyne^a to thee alle of-⁵ fryngis, that kyngis bifore me for3auen to thee, and `what euer^v other 3iftis^w thei for3auen to thee; and Y suffre thee for to⁶ make prynte^x of thin owne monei, in thi regioun^y. Sothely *Y suffre* Jerusalem for⁷ to be hooli and free, and alle armeris that ben maad, and strengthis, that thou hast maad out, and that thou holdist, dwelle to thee; and al dette of the kyng, and tho⁸ that ben to comynge of kingis thingis, fro this^z and^a in to al tyme ben for3ouun to thee. Sothely whanne we schulen welde⁹ oure rewme, we schulen glorifie thee, and thi folc, and temple, with greet glorie, so that 3oure glorie be schewid in al erthe. In the hundrid 3eer and foure and seuen-¹⁰ tithe 3eer Antiok wente out in to the lond of his fadris, and alle oostis camen togidere to hym, so that fewe weren left with Trifon. And king Antiok persuede¹¹ hym, and *Trifon* cam in^b to Doram, and fledde bi the see coast; for he wiste, that¹² yuels weren gaderid on hym, and the oost forsook hym. And Antiok appliede on¹³ Doram, with sixe score thousynde of fiztyng men, and eizte thousynde of horse men; and he cumpasside the citee, and¹⁴ schippis camen fro the see; and thei traueliden the citee bi lond and see, and suffriden no man for to entre, ether go^c out. Forsothe Numenyus cam, and thei that¹⁵ weren with hym, fro Rome, and hadden epistlis writun to kingis and cuntreis, in whiche these thingis weren conteyned. Lucius, `cheef gouernour^d of Romayns, to¹⁶ kyng Tolome, heelte. Messangeris^e of Jewis camen to vs, oure frendis, renulinge

^x Om. II. ^y my G pr. m. ^z ordeynede, or conferme II. ^a Om. II. ^b regyoun, or cuntre II. ^c and in AGH. ^d the temple II. ^e londis II.

^u ordeyne, either conferme F et plures. ^v in whatever R. ^w thingis s. ^x smyting CR. smyting, or [either plures] printe E et plures. ^y regioun, or cuntre C et plures. ^z this tyme I. ^a Om. R. ^b Om. ceteri. ^c to go N. ^d consul R. consul, ether [or EPY] cheef gouernour C et ceteri. ^e Legatis CEPY. Legatis, either messengeris FGHIMNSUXE.

17 helthe. Legatis of Jewis camen to vs,
 oure freendis, renulynge the former fren-
 ship and felawship, sent of Symont,
 prince of prestis, and of the peple of
 18 Jewis. Sotheli thei brou3ten to and a
 golden sheeld of a thousand besauntis.
 19 And so it pleside to vs for to wryte to
 kyngis and cuntrees, that thei do not
 yuels to hem, nether enpungne^f hem, and
 her cytees, and her cuntrees, and that
 thei bere not help to men fiztynge a3einus
 20 hem. Forsothe it is seen to vs, for to
 21 resceyue of hem the sheeld. Therefore
 3if any men^g of pestilence shuln flee fro
 the cuntree of hem to 3ou, bytake 3e
 hem to Symont, prince of prestis, that
 he venge in to hem after^h his lawe.
 22 These same thingus ben wryten to kyng
 Demetrie, and Attalus, and Araba, and
 23 Arsaces, and in to alle cuntrees, and
 Sampsame, and Spartanyes, and Delo,
 and Myde, and Synone, and Carie, and
 Samyum, and Pamphiliam, and Lysiam,
 and Alacarnasum, and Rodum, and Pha-
 selida, and Reo, and Sydon, and Arado,
 and Gortynam, and Gnydum, and Cypre,
 24 and Cyrenen. Forsothe ensaumple of
 these thei han wryten to Symont, prince
 25 of prestis, and to peple of Jewis. For-
 sothe Antiochus appliede tentus in Do-
 ram the secounde tyme, mouynge to it
 euermore hondis, and making engynes;
 and he closide to gidre Trifon, lest he
 26 wente out. And Symont sente to hym
 two thousand of chosen men, in to help,
 and syluer, and gold, and plenteuouse
 27 vessels; and he wolde not take. Bot he
 brake alle thingus that he couenantide
 with hym byfore, and alyenyde hym self
 28 fro hym. And he sente to hym Athe-
 nobius, oon of his freendis, for to treete
 with hym, sayynge, 3e holden Joppen andⁱ
 Gazaram, and the hee3 rocke that is in
 29 Jerusalem, cytees of my rewme; the
 coostis of hem 3e han waastid, and han

the formere frendschip and felouschip,
 sent of Symoun, prince of prestis, and
 puple^f of Jewis. Sotheli thei brou3ten¹⁸
 also a goldun scheeld of a thousynde be-
 sauntis. Therfor^g it pleside to vs for to¹⁹
 write to kyngis and cuntreis, that thei do
 not yuels to hem, nether impugne hem,
 and^h her citees, and her cuntreis, and theiⁱ
 bere not help to men fiztynge a3ens hem.
 Forsothe it is seyn to vs, for to resseyue²⁰
 of hem the scheeld. Therfor if ony men^k²¹
 of pestilence schulen fle fro the cuntre of
 hem to 3ou, bitake 3e hem to Symount,
 prince of prestis, that he do veniaunce on
 hem bi his lawe. These same thingis ben²²
 writun to kyng Demetrie, and Attalus,
 and Arabas, and Arsaces, and in to alle²³
 cuntreis, and Sampsame, and Spartanyes,
 and Delo, and Mydo, and Sydone, and
 Carie, and Sanyum, and Pamfiliam, and
 Lisiam, and Alacarnasum, and Rodum,
 and Phaselida, and Choo, and Sidon, and
 Arodo, and Gortynam, and Gnydum, and
 Cipre, and Cirenen. Forsothe thei han²⁴
 writun ensaumple of these to Symount,
 prince of prestis, and to the puple of
 Jewis. Forsothe Antiok, the kyng, appli-²⁵
 ede tentis¹ in Doram the secounde tyme,
 mouynge to it 'euere more^m hondis, and
 making engynes; and he closide togi-
 dere Trifon, lest he wente out. And Sy-²⁶
 mount sente to hym twei thousynde of
 chosun men, in to help, and siluer, and
 gold, and plenteuouse vessels; and he²⁷
 wolde not take tho. But he brak alle
 thingis that he couenantide with hym
 bifore, and alienyde him silfⁿ fro hym.
 And he sente to hym Athenobius, oon of²⁸
 his freendis, for to treete with hym, and
 seide, 3e holden Joppe, and Gasaram, and
 the hiz tour that is in Jerusalem, citees of
 my rewme; 3e han wastid the coostis of²⁹
 hem, and han do greet^o distriyng in the
 lond, and with out coostis^p of Judee 3e ben
 lordis bi many places in my rewme. Now³⁰

^f repugne A. ^g man H. ^h vp H. ⁱ in AG pr. m. HK.

^f prince R. ^g And therfor R. ^h in N. ⁱ that thei R. ^k man A. ^l tentis, or [ether plures] oost R et
 plures. oostis, ethir tentis s. ^m Om. R. ⁿ Om. R. ^o a greet R. ^p the coostis RU.

don a grete veniaunce in the lond, and
 3e lordshipen by many places in my
 30 rewme. Nowe therefore 3eue 3e the citees,
 whomⁱ 3e occupieden, and tributis of
 places, to whom^k 3e lordshipen, out of
 31 the eendis of Judee. Or ellis 3eue 3e
 for hem fyfty talentis of syluer, and of
 distruyng that 3e han distruyed, and of
 tributis of citees, other fifty talentis; or
 ellis we schuln cumme, and ouercumme
 32 3ou. And Athenobyus, frend of the
 kyng, came in to Jerusalem, and see3
 the glorye of Symont, and cleernesse, in
 gold, and syluer, and plenteuouse apareil,
 and was astonyed; and he tolde to hym
 33 wordis of the kyng. And Symont an-
 swerde, and seide to hym, Nether we
 token alyen londis^l, nether with holden
 other mens thingus, bot eritage of oure
 fadris, that was weeldid sum tyme vn-
 34 iustly of oure enmyes. Sothely we hau-
 ynge tyme chalengen the heritage of^m
 35 oure fadris. For why of Joppe and Ga-
 zara that thou axist, thei diden grete
 veniaunceⁿ in the peple, and in^o oure
 cuntree; of these we 3euen an hundrid
 36 talentis. And Athenobyus answerde not
 a word. Sothely he, turned a3ein with
 wrath to the kyng, tolde a3ein to hym
 these wordis, and the glorie of Symont,
 and alle thingus that he see3. And the
 kyng was wrothe with grete wrath.
 37 Forsothe Trifon flei3 by ship in to Orto-
 38 sayda. And the kyng ordeynyde Cen-
 debeus, duyck of the se coost, and 3aue to
 39 hym oost of fotmen^{oo} and horsmen; and
 comaundide hym for to moue tentis
 a3einus the face of Judee. And he co-
 maundide hym for to bilde Cedron, and
 to stoppe 3atis^p of the^q citee, and ouer-
 cumme the peple; forsothe the kyng
 40 pursuede Trifon. And Cendebeus came
 to Jamniam, and bigan for to terre the
 peple to wrath, and for to defoule Judee,
 and to make the peple caityf, and slea,

therfor 3yue 3e the citees^q, which 3e ocu-
 pieden^r, and tributis of places, of whiche
 3e ben lordis, out of endis of Judee. Ether³¹
 ellis 3yue 3e for hem fyue hundrid talentis
 of siluer, and of distriyng that 3e han dis-
 tried, and of tributis of citees, othere fyue
 hundrid talentis; ether ellis we schuln
 come, and ouercome 3ou. And Atheno-³²
 bius, frend of the kyng, cam in to Jeru-
 salem, and si3 the glorie of Symount, and
 clerenesse, in gold, and siluer, and plenteu-
 ouse apparel, and was astonyed; and telde
 to him the wordis of the kyng. And Sy-³³
 mount answeride, and seide to hym, Ne-
 ther we token alien lond, nether with-
 holden other mennus thingis, but eritage
 of oure fadris, that was weldid some time
 vniustly of oure enemies. Sothely we han³⁴
 tyme, and calengen the eritage of oure
 fadris. For whi of Joppe and Gasara³⁵
 that thou axist, thei diden greet veniaunce
 in oure puple, and cuntree; of these we
 3yuen an hundrid talentis. And Atheno-³⁶
 bius answeride not a word. Sothely he
 turnede a3en with wraththe to the kyng,
 and telde a3en to hym these wordis, and
 the glorie of Symount, and alle thingis
 that he si3. And the king was wroth
 with greet wraththe. Forsothe Trifon³⁷
 flei bi schip in to^s Ortosaida. And the³⁸
 kyng ordeynede Cendebeus, duyck of the
 see coost, and 3af to him oost of foot men
 and horse men; and comaundide him for³⁹
 to moue tentis a3ens the face of Judee;
 and comaundide hym for to bilde Cedron*,
 and stoppe the 3atis of the cite, and ouer-
 come the puple; forsothe the kyng pur-
 suede Trifon. And Cendebius cam to⁴⁰
 Jamnyam, and bigan for to terre the pu-
 pple to wraththe, and for to defoule Judee,
 and make the puple caityf, and sle, and
 bilde Cedron. And he settide there horse⁴¹
 men and oost, that thei schulden gon out,
 and schulden walke bi weie of Judee, as
 the kyng ordeynede to^t hym.

ⁱ whiche H. ^k whiche H. ^l loond AGH.
^{oo} the footmen H. ^p the 3atis H. ^q Om. H.

^m on K. ⁿ plage, or veniaunce H. ^o Om. G pr. m.

^q cite A pr. m. EFGHKMNPQSUX. ^r occupien R. ^s to R pr. m. ^t Om. R pr. m.

* that is, a
 strong hold
 namid so, for it
 was set on the
 stronde of Ce-
 dron, that bi
 this he myzte
 bettere impu-
 gne Judee.
 Lire here. KAV.

41 and to beelde Cedron. And he sette there horsmen and oost, that thei gon out shulden walke by the^r waye of Judee, as the kyng ordeynyde hym.

CAP. XVI.

1 And Joon styede fro Gazara, and tolde to Symont, his fadir, what thingus Cendebeus dide in the peple of hem. And Symont clepide his two eldre sonnys, Judas and Joon, and saith to hem, Y, and my bretheren, and the^s hous of my fadre, han ouercommen the ennyes of Yrael, fro 3ongthe til in to this day; and it hadde prosperite in oure hondis, for to 3 delyuere Yrael sumtymes. Forsothe nowe I haue oldid, bot be 3e in my stede, and of my brother, and 3e gon out, fize for oure folc; forsothe help of heuen be 4 with 3ou. And he cheese of the cuntree twenti thousand of fiztyng men, and horsmen; and thei wenten out to Cendebeus, and slepten in Modyn. And thei rysen erly, and wenten in to the feeld, and loo! a copyous oost in to metyng to hem, of fotemen and horsmen; and the flood of reyn water was bitwix the myddis of hem. And he mouede to the tentis 5 3einus the^t face of hem, he and his peple, and he see3 the peple tremblyng to passe ouer the streme of reyn, and he passide ouer the first; and men see3en 7 hym, and passiden after hym. And he lefte the peple and horsmen in mydil of fotemen; forsothe the^u rydyng of aduersaries was ful plenteuouse. And thei cryeden an hee3 with holy trumpis; and Cendebeus is conuertid in to flizt, and his oost^v, and many of hem felle woundid; sothely the residues fledden in to the^w 9 strengthe. Thanne^x Judas, the brother of Joon, is woundid; forsothe Joon pursuede hem, til he came to Cedrona, whom^y 10 he beeldide. And thei fledden 'vnto^z toures, that weren in the^a feeldis of Azo-

CAP. XVI.

And Joon stiede fro Gasara, and telde 1 to Symount, his fader, what thingis Cendebeus dide in the puple of hem. And 2 Symount clepide his tweyne eldere sonnes, Judas and Joon, and seide to hem, Y, and my britheren, and the hous of my fadir, han ouercomun the enemyes of Israel, fro 3ongthe til in to this dai; and it hadde prosperite in oure hondis, for to delyuere Israel sum times. Forsothe now Y haue 3 eldid, but be 3e in my stide, and of my brother, and go 3e out, and fize for oure^u folc; forsothe helpe of heuene be with 3ou. And he chees of the cuntrei twenti 4 thousynde of fiztinge men, and horse men; and thei wenten out to Cendebeus, and slepten in Modyn. And thei risiden^v 5 eerli, and wenten in to the^w feeld, and lo! a copiose oost *cam* in to metyng^x of^y hem, of foot men and horse men; and a rennyng flood was bitwixe the myddis of hem^z. And he and his puple mouede 6 the scheltruns 3ens the^a face of hem, and he siz the puple tremblyng^b to passe ouer the streeme of water, and he passide ouer the firste; and men sizzen hym, and passiden aftir hym. And he departide the 7 puple and horse men in the myddil of foot men; forsothe the multitude of horse men of aduersaries was ful plenteuouse. And thei crieden an hi3 with hooli trum- 8 pis; and Cendebeus was turned in to flizt, and his oost, and many of hem fellen woundid; sotheli the residues fledden in to strengthe. Thanne Judas, the brother 9 of Joon, was woundid; forsothe Joon pursuede hem, til *Cendebeus* cam to Cedrona, which he bildide. And thei fled- 10 den til to touris, that weren in the feeldis

^r Om. H. ^s Om. H. ^t Om. H. ^u Om. H. ^v tentes H. ^w Om. H. ^x And H. ^y whiche H. ^z to H. ^a Om. H.

^u 3oure R. ^v risen F. resin EPY. ^w Om. C *sec. m.* H. ^x the metyng N. ^y to CEFGHIKMPQRS *sup. ras.* UXE. ^z men EY. ^a Om. CEGHIMNPQSUY. ^b tremble N.

tis, and he brente hem with fir; and there fellen of hem two thousand of men; and he turnyde azein in to Judee in pees. 11 And Ptholome, sone of Aboby, was ordeynyd duyck in the feeld of Jerico, and 12 he hadde myche syluer and gold; forsothe he weddide the douzter of the^b 13 heezist prest. And the hert of hym is reysid, and he wolde weelde the cuntree; and he thouzte gyle azeinus Symont and 14 his sonys, for to do away hem. Forsothe Symont walkynge by citees that weren in the cuntree of Judee, and berynge the besynesse of hem, came down in to Jericho, he, and Mathatias, his sone, and Judas, in the hundrid zeer and seuen and seuentithe, in the elleuenthe monethe; 15 this is the^c moneth Sabath. And the sone of Abobi resecyuyde hem in to a litil strengthe, that is clepid Doth, with gijle, whom^d he beeldide; and he made to hem a grete feest, and hidde men 16 there. And whan Symont was ful of drinke, and his sonys, Ptholome roose with his, and token her armers^e, and entriden in to the feest, and slewen hym, and his two sonnys, and sume children 17 of hym. And he did a grete disceyte in Yrael, and zeeldide^f yuels for goodis. 18 And Ptholome wrote these thingus, and sente to the kyng, for to sende to hym an oost in to help, and he schulde bitake to hym the cuntre and citees of hem, and 19 tributis. And he sente other in to Gazara, for to do away Joon; and the tribune sente epistlis, that thei schulden come to hym, and he schulde zeue to hem 20 syluer, and gold, and ziftis. And he sente other, for to ocupie Jerusalem, and 21 the mount of the temple. And summan rennyng byfore tolde to Joon in Gazara, for his fader perischide, and his bretheren, and for he hath sente and 22 thee for to be slayn. Forsothe as he herde, he dredde greteli; and he cauzte

of Azotus, and he brente hem with fier; and ther fellen of hem two thousynde of men, and he turnede azen in to Judee in pees. And Tolome, the sone of Abobi,¹¹ was ordeyned duyck in the feld of Jerico, and hadde myche siluer and gold; for^c 12 he^d weddid the douzter of the hizeste preest. And the herte of hym was reysid,¹³ and he wolde welde the cuntre; and he thouzte gyle azens Symount and his sones, for to do awei hem. Forsothe Symount¹⁴ walkide bi citees that weren in the cuntre of Judee, and bar bisynesse of hem, and cam down in to Jerico, he^e, and Matatias, his sone, and Judas, in the hundrid zeer and seuen and seuentithe, in the elleuenthe monethe; this is the monethe Sabath^{f*}. And the sone of Abobi res-¹⁵ seyuede him in to a litil strengthe, that is clepid Doth, with gile, which he bildide; and made to hem a greet feest, and hidde men ther. And whanne Symount was ful¹⁶ of drynk, and hise sones, Tolome roos with his^e, and token her armeris, and entriden in to the feest, and slown hym, and hise twei sones, and summe children of hym^b. And he dide a greet disseit in¹⁷ Israel, and zeldide yuels for goodis. And¹⁸ Tolome wroot these thingis, and sente to the kyng, for to sende to hym an oost in to help, and he schulde bitake to hym the cuntre and citees of hem, and tributis. And he sente othere in to Gasara, for to¹⁹ do awei Joon; and to the tribunes he sente epistlis, that thei schulden come to hym, and he schulde zyue to hem siluer, and gold, and ziftis. And he sente other²⁰ men, for to ocupie Jerusalem, and the mount of the temple. And sun man ran²¹ bifore, and told to Joon in Gasara, for¹ that his fadir perischide, and his briteren, and that^k he sente that thou also be slayn. Forsothe as he herde, he won-²² dride greetli; and he cauzte the men that camen for¹ to leese hym, and he slow

* that is, Februari. AK. It shal be wretin Sebeth, and answerith to Januarie. Lire here. EPQVY.

^b Om. H. ^c Om. AGH. ^d whiche H. ^e aspyes H. ^f zeelde H.

^c and R. ^d Om. R pr. m. ^e and he I. ^f Sebeth, that is, Januarye 1e marg. Sebeth, that is, Jeneuer N. ^g his men R. ^h hem Y. ⁱ Om. R. ^k Om. R. ^l Om. R.

the men that came for to leese hym, and slew³ hem; forsothe he knewe, for^g thei souzten for to leese hym. And other thingus of Joons wordis, and of his batels, and good vertues, in whiche he dide strongly, and of beeldyng of wallis, whom he fully maade, and of thingus don of hym, loo! theese ben writen in the boke of days of his presthod, sithen he was maad prince of prestis aftir his fadir.

Here endith the book of the firste Judas Machabeus, and bigynneth the book of secunde Judas Machabeus^h.

hem; for he knew, that thei souzten for to leese hym. And othere thingis of²³ Joons wordis, and of his batels, and good vertues, in whiche he dide strongli, and of bildyng of wallis, whiche he fulli made, and of thingis don of him^m, lo! these ben²⁴ writun in bookⁿ of daies of his presthod, sithen he was maad prince of prestis aftir his fadir.

Here endith the firste book of Machabeis, and here bigynneth the secunde book of Machabeis^o.

^g that H. ^h No final rubric in AGH.

^m and lo! EPY. ⁿ the book RX sec. m. ^o From CQUX. *Here endith the firste book of Machabeis, and here bygynneth the secunde book. F. Here endith the firste book of Machabeis, and bigynneth a prolog on the secunde book of Machabeis. G. Here endeth the firste book of Machabeis, and bigynneth the secunde. HINRE. Here endeth the firste book of Macabeus; se now the secound book of Macabeus. K. Here endith Machabeus i., and here bigynnet h Machabeus ii. M. Here endith the firste book of Macabeis, and heere bygynneth the secunde Macabcis. S. No final rubric in AEPY.*

II. M A C C A B E E S.

The book of the secunde Machabeus^a.

*Here byginneth the seconde book of
Macabeys^a.*

CAP. I.

1 To bretheren, that ben by Egipt, Jewis,
helthe sayen bretheren, that ben in Jeru-
2 of Judee, and good pees. God do wel to
3ou, and haue mynd of his testament,
that he spake to Abraham, Ysaac, and
3 Jacob, his trewe seruauntis; and zeue
herte to 3ou alle, that 3e wirshipe hym,
and do the wille of hym with grete herte
4 and wilful ynwytt. Opene he 3our herte
in his lawe, and his heestis, and make he
5 pees; heere he graciously 3our preyers,
and be recounseilid to 3ou, nether forsake
6 3ou in yuel tyme. And nowe we ben
7 here preyinge for 3ou. Regnyng Demet-
trie in the hundrid 3eer and sixti^c and
nythe, we Jewis han writen to 3ou in
tribulacioun and fersnesse, that came
about to vs in these 3eeris, sithen Jason
wente oute of the holy lond and rewme.
8 Thei brenten the 3ate, and shedden out
innocent blood; and we preyeden to the
Lord, and we ben graciously herd, and
we han offrid sacrifice, and cleene flour,
and han tendid lanterns, and han putte
9 forth looues. And nowe vse 3e the days
10 of Senephegie, of the moneth Casleu. In
the hundred 3eer and ei3te and ei3tithe,
the peple that is in Jerusalem and in
Judee, and the senate, and Judas, to

CAP. I.

To britheren Jewis, that ben *scaterid*^b 1
thorou3 Egipt, britheren, that ben in Jeru-
salem, Jewis, and that ben in the cuntre
of Judee, seien heelthe and good pees.
God do wel to 3ou, and haue mynde of 2
his testament, that he spak to Abraham,
Isaac, and Jacob, *that ben of the noumbre*
of his trewe seruauntis; and 3yue he herte 3
to 3ou alle, that 3e worschipe hym, and do
the wille of hym with greet herte and
wilful soule. Opene he 3oure herte in his 4
lawe, and in hise heestis, and make he
pees; here he graciously 3oure preieris, 5
and be recounceld to 3ou, nether forsake^c
3ou in yuel tyme. And now we ben here 6
preiynge for 3ou. While Demetrie regneth 7
in the hundrid 3eer and sixtith^d and
nythe^e, we Jewis han writun to 3ou in
tribulacioun and fersnesse, that cam about
to vs in these 3eeris, and^f sithen Jason
wente out of the hooli lond and rewme.
Thei brenten the 3ate, and schedden out 8
innocent blood; and we preieden to the
Lord, and we ben graciously herd, and we
han offrid sacrifice, and clene flour, and
han tendid lanternes, and han put forth
looues. And now make 3e solempne the 9
daies of Cenefegye, *'ether clensyng of the*
temple^g, of the monethe Caslew*. In the 10 * that is, No-
uembre. κ. hundred 3eer and ei3te and ei3tithe, the

^a Here bygyneth the secunde boke of Machabeorum. A. Machabee the secunde. G. No initial rubric in H. ^b Om. H. ^c sixtith GH.

^a From Epy. No initial rubric in the other Mss. ^b Om. R. ^c forsake he IK. ^d sixti IR. ^e nyne R. ^f Om. R. ^g Om. R.

Aristoble, maister of Tholome, kyng, that is of the kyn of oyntyd prestis, and to hem that ben in Egypt, Jewis, helthe of soule, and helthe of body. We delyuerd of God fro grete perilis, don thankyngis to hym hugely, as we that han fouzten azeinus siche a kyng. Forsothe he made to^e buyle out of Persis hem that fouzten azeinus vs and^f the holy citee. For whi whan in Perse was the duyke hym self, and with hym al the oost, he felle in the temple of Nauee, disceyuyd bi the counseil of the prest of Nauee. Forsothe as to dwellyng with hym Antiochus came to the place, and his freendis^g, and for to take myche moneys by name of dower. And whan prestis of Nauee hadden putte hem forth, and he with fewe entride with ynne cumpas of the temple, thei closiden the temple, whanne Antiochus had entride. And the priuy entree of the temple opnyd, thei sendinge stoons smyten the duyke, and hem that weren with hym, and departiden lym mele; and the hedis gird off, casten forth out. Bi alle thingis blessid God, that bitoke vn- pitous men. Therefore we to makynge purifyng, or *clensynge*, of the temple, in the^h fyue and twentithe day of the moneth Casleu, ledden needful for to signyfie to 3ou, that and 3e do the day of Senephegie, and the day of fjr, that is 3ouen, whan Neemye offrde sacrifices, and the temple and theⁱ auter bildid. For whi whan oure fadris weren ledde in to Persis, prestis that thanne weren wirshipers of God, hidden priuily fjr taken of the auter, in a valey, wher was a deep pitt, and drye; and therynne thei kepten it, so that the place was vnknowen to alle men. Forsothe whanne many zeeris hadden passid, and it pleside to God that Neemye was sente fro the kyng of Persis, he sente the sonys sonys^k

puple that is in Jerusalem and in Judee, and the elde men, and Judas, to Aristoble, maister of Tolome, kyng, that is of the kyn anyntid^g prestis, and to hem that ben in Egypt, Jewis, helthe of soule, and helthe of bodi. We delyuered of God fro grete perelis, don thankyngis to hym hugely, as we that han fouzten azens sich a kyng. For he made for to buyle out of Persis hem that fouzten azens vs and the hooli citee. For whi whanne the duyke hym silf was in Persis, and with hym a greet oost, he felle^h in the temple of Nauee, and was disseyued bi counselⁱ of the prest of Nauee. Forsothe Antiok cam to the place as to dwellynge with hym, and his frendis, and for to take many richessis bi name of dower. And whanne prestis of Nauee hadden put forth tho, and he with fewe entride with ynne the cumpas of the temple, thei closiden the temple, whanne Antiok hadde entrid. And whanne the pryuy entre of the temple was openyd, thei threwen^k stoonys, and smytiden^l the duik, and hem that weren with hym, and thei departiden lememeel; and whanne the heedis weren gird of, thei castiden out forth. Bi alle thingis blessid be God, that bitook vn- pitouse men. Therefore we to makynge clensyng^m of the temple, in the fyue and twentithe dai of the monethe Caslew*, ledden nedeful for to signefie to 3ou, that and 3e do also the dai of Scenofegie, and the dai of fier, that was 3ouun, whanne Neemye offrde sacrifices, after that the temple and auterⁿ weren bildid. For whi whanne oure fadris weren led in to Persis, prestis^o that thanne weren worschiperis of God, hidden priueli fier takun of the auter, in a^p valei, where was a^q deep pit and drie; and there ynne thei kepten it, so that the place was vnknowun to alle men. Forsothe whanne many zeeris hadden passid, and it pleside to God that Neemye was sent fro the

* that is, No- uembre. EKNP UYE.

^e for to H. ^f in G pr. m. H. ^g frende H. ^h Om. H. ⁱ Om. H. ^k Om. H.

^g of oynted re. ^h felde c et alii. ⁱ the counceil R. ^k souzten F. senten ceteri. ^l smetin EPY. smyten F. ^m purifyng, or [ether plures] clensynge EFGHIKMNPRQSUXYE. purifyng R. ⁿ the auter KR. ^o and prestis F. ^p the i. ^q Om. Y.

of^l prestis that hidden, for to seeke fijre ;
 and as thei teelden to vs, thei foonden
 21 not fijre, bot fatt water. And he comaund-
 ide hem for to drawe, and brynge to
 hym. And Neemye, prest, comaundide
 the sacrifices, that weren put vpon^m, for
 to be spreynt with this water, and the
 trees, and tho that weren putte aboue.
 22 And as this was don, and the tyme came
 to, in whiche the sunne shoon azein, that
 byfore was in cloude, a grete fijr is kyn-
 23 dlid, so that alle men wondriden. For-
 sothe alle the prestis maden preyer, whil
 the sacrifice was eendid; Jonathas bygyn-
 24 nyng, other forsothe answeyng. And
 the preyer of Neemye was hauyng this
 manere. Lord God, of alle thingis maker
 of nouzt, dreedful and stronge, iust and
 mercyful, whiche aloon art aⁿ good kyng,
 25 aloon zeuyng, aloone iust, and alniyti, and
 with out bigynnyng and eend, whiche
 delyuerist Yrael fro^o al yuel, whiche mad-
 ist chosen faders, and halewidist hem ;
 26 take thou sacrifice for al thy peple Yrael,
 27 and keepe thi part, and halewe. Gadre
 oure scaterynge^p, delyuere hem that seruen
 to heithen men, and biholde thou^q dispisid
 men, and maad abomynable, that
 heithen men wite, that thou art oure
 28 God. Tourment thou men oppressyng
 29 vs, and doynge dispite in pride. Ordeyn
 thi peple in thin holy place, as Moyses
 30 saide. Forsothe prestis sungen ympnys,
 31 tyl the sacrifice was eendid. Forsothe
 whan the sacrifice was eendid, Neemye
 comaundide the more stoons for to be
 32 shed on^r of the residue water ; whiche
 thing as was don, flawme is kyndlid of
 hem, bot it is waastid of the list, that
 33 azein shynyde of the auter. Forsothe as
 the thing is knowen, it is tolde to the
 kyng of Peris, that in the place in whiche
 tho prestis that weren translatid, hadden
 hidde fijr, water apperide, of whiche
 Neemye and thei that weren with hym,

kyng of Persis, he sente the sones sones
 of tho prestis that hidden, for to seke fier^q;
 and as thei telden to vs, thei founden not
 fier, but fat water. And he comaundide²¹
 hem for to^r drawe, and brynge to hym.
 And Neemye, preest^s, comaundide the sa-
 crifices, that weren put on, for to be
 spreynt with the water, tho and the trees,
 and^t tho thingis that weren put aboue.
 And as this was don, and the tyme cam,²²
 in which the sunne schon azen, that bifore
 was in cloude, a greet fier was kyndlid, so
 that alle men wondriden. Forsothe alle²³
 prestis maden preier, while the sacrifice
 was endid ; and Jonathas bigan, and othere
 forsothe answeriden. And the preier of²⁴
 Neemye was hauyng this maner. Lord
 God, maker of nouzt of alle thingis, drede-
 ful and strong, iust and merciful, which
 aloone art good kyng, aloone zeuyng,²⁵
 aloone iust, and almyyti, and with out
 bigynnyng and ende, which delyuerist Is-
 rael fro al yuel, which madist fadris
 chosun, and halewidist hem ; take thou²⁶
 sacrifice for al thi puple Israel, and kepe
 thi part, and halewe. Gadere oure^u scat-²⁷
 eryng^v, delyuere hem that seruen to he-
 thene men, and biholde thou dispisid men,
 and maad abhomynable, that hethene men
 wite, that thou art oure God. Turmente²⁸
 thou men oppressyng vs, and doynge
 dispit in pride. Ordeyne thi puple in thin²⁹
 hooli place, as Moises seide. Forsothe³⁰
 prestis sungen ympnes, til the sacrifice
 was endid. Forsothe whanne the sacri-³¹
 fice was endid, Neemye comaundide the
 more stoonys for to be bisched of the
 residue watir ; and as this thing was don,³²
 flawme was kyndlid of hem, but it was
 wastid of the list, that azen schynede of
 the auter. Forsothe after that^w the thing³³
 was knowun, it was teld^x to the kyng of
 Persis, that in the place in which the^v
 prestis that weren translatid, hadden hid
 fier, water apperide, of which Neemye

^l of tho G sec. m. H. ^m on H. ⁿ Om. H. ^o of AGH. ^p dispersyoun, or scaterynge H. ^q thou to H.
^r vpon H.

^q the fyr ceteri. ^r fort Y. ^s the prest ΕΚΡΥ. ^t of N. ^u out F. ^v dispercioun, ether [or ΕΡΥ]
 scatering c et plures. ^w Om. I. ^x knowen F. ^y tho R.

34 clensiden sacrifices. Forsothe the kyng
byholdyng and diligently examyninge
the thing, made a temple to hym, for to
35 proue that thing that was don. And
whanne he hadde proued, he 3aue many
goodis to prestis, and other with outen
noubre; and takyng with his hond,
36 he 3aue to hem. Forsothe Neemye clep-
ide this place Nepthar, that is interpretid^s
clensyng; forsothe anentis many it^{ss} is
clepid Nephi.

CAP. II.

1 Forsothe it is founden in dyscryuynge,
or wrytyngis, of Jeremye, the^t prophete,
that he comaundide hem that passiden
ouer, for to take fjr, as it is signyfyed,
and as he bade to men passyng ouer, *or*
2 *caitif*. And he 3aue to hem the lawe,
lest thei for3aten the heestis of the Lord;
and that thei shulden not erre^u in soulis,
or vndirstoundingis, seeynge golden and
sylueren symulacris, and ournementis of
3 hem. And he saynge other siche thingus
monestide, that thei shulden not remoue
4 the lawe fro her herte. Sothely it was
in that wrytyng, hou the prophete badde
the tabernacle, and the^v hucche, *or arke*,
for to folowe with hem, Goddis answer
maad to hym, til he wente out in to the
hill in whiche Moyses ascendide, and
5 see3 the eritage of God. And Jeremye
cummyng foonde there a place of a^w
den, and brou3te yn thidir the tabernacle,
and the^x hucche, and the^y auter of en-
6 cense, and stoppide the dore. And sume
men camen to gidre that folewiden, for
to marke the place to hem, and thei
7 mi3ten not fynde. Forsothe as Jeremye
knewe, he blamyng hem saide, that the
place schal be vnknowen, til God gadre
the congregacioun togidre of peple, and
8 be maad merciful^z. And thanne the

and thei that weren with hym clensiden
sacrifices. Forsothe the kyng bihelde^x 34
and diligentli examynede^y the thing, and
made a temple to hym, for to proue that
thing that was don. And whanne he 35
hadde preued, he 3af many goodis to prestis,
and othere 3iftis; and he took with his
hoond, and he^z 3af to hem. Forsothe 36
Neemye clepte this place Nepthar, that is
interpretid, '*ether expowned*^a, clensyng;
forsothe anentis many it is clepid Nephi.

CAP. II.

Forsothe it is foundun in wrytyngis^b of
Jeremye, the^c profete, that he comaundide
hem that passiden ouer, for to take fier, as
it is signefied, and as he bad to men 'pass-
yng ouer^d. And he 3af to hem the lawe, 2
leste thei for3aten the heestis of the Lord;
and that thei schulden not erre in soulis,
seyng goldun and siluerne symylacris,
and ournementis of hem. And he seide 3
othere siche thingis, and monestide, that
thei schulden not remoue the lawe fro her
herte. Sotheli it was in that wrytyng, 4
hou the profete bad, bi Goddis answer^e
maad to hym, that the tabernacle and 'the
arke^f folowe with hem, til he wente out in
to the hil in which Moyses ascendide, and
siz the eritage of God. And Jeremye cam, 5
and foond ther a place of denne, and
brou3te in thidur the tabernacle, and 'the
arke^g, and auter of encense, and stoppide
the dore. And summen camen togidre 6
that folewiden, for to marke the place to
hem, and mi3ten not fynde. Forsothe as 7
Jeremye knew, he blamede hem, and seide,
that the place schal be vnknowun, til God
gadere the congregacioun of puple, and
be^h maad helpfu^l. And thanne the Lord 8
schal schewe these thinges, and the ma-
ieste of the Lord schal appere; and a
cloude schal be, as and^k to Moyses it was

^s interpretid, *or expowned* H. ^{ss} Om. G pr. m. K. ^t Om. H. ^u oute erre G pr. m. H. ^v Om. H.
^w Om. GH. ^x Om. H. ^y Om. H. ^z helthful, *or merciful* H.

^x biholdyng R. ^y examynyng R. ^z Om. R. ^a Om. CHR. *or to vndirstonde* EPY. ^b discriuingis, *or*
[*ether plures*] *wrytyngis* EFGHIKMN PQSUXYE. *dyscryuynge* R. ^c Om. CEFHNPX. ^d *passinge ouer, ether*
[*or EFNPE*] *caitif* CEF GHIKMN PQSUXYE. ^e *answeryng* CEFIMPMU. ^f *arke* CEPY. *whicche, ether*
arke FHIKMNQSUXE. *hucche, ether arke* G. ^g *arke* CEFHPR. *hucche, ether arke* GQS. *whicche* K.
whicche, ether arke MNUX. *whicche* E. ^h be be C. ⁱ *helpful, ether* [or EPY] *merciful* C et plures. ^k Om. I

Lord shal shewe these thingus, and ma-
 ieste^a of the Lord shal appere; and a cloude
 shal be, as and to Moyses was schewid,
 and as whan Salomon axide, that the
 place shulde be halewid to grete God.
 9 Forsoth greetli he tretid wysdom, and
 as hauynge wysdom he offrde sacrifice
 of halewyng, and of parfourmyng of the
 10 temple. As and Moyses preyde to the
 Lord, and fjr came down fro heuen, and
 wastide the brent sacrifice; as and Salo-
 mon preyde, and fjr came down fro
 heuen, and wastide the brent sacrifices^b.
 11 And Moyses saide, For that it is not
 clensid, that was for synue, and it is
 12 waastid. Also and Salomon in eizte days
 13 wirshipide the halewyng. Forsothe and
 these same thingis weren born in discrip-
 ciouns, and the^c almeries of Neemye;
 and he makynge a litil bible, gadride of
 cuntrees bokis, and of prophetis, and of
 Daud, and epistlis of kyngus, and of
 14 ziftis. Also sothely and Judas gadride
 alle tho thingus whiche he lernyde by
 bateil, that bifelle to vs, and thei^d ben
 15 anentus vs. Therefore zif ze desiren these,
 16 sende ze whiche shulu bere to zou. And
 so we to doynge purifyyng, han write to
 zou; therefore ze shuln do wel, zif ze
 17 shuln do these days. Forsothe God that
 delyuerde his peple, and zeeldide^e his
 eritage to alle, and^f rewme, and prest-
 18 hod, and halewyng, as he byheizte in
 the lawe, we hopen that soone he shal
 haue mercy of^g vs, and shal gadre fro
 19 vnder heuen in to the holy place; for-
 sothe he delyuerde vs fro grete perelis,
 20 and purgide the place. Sothely of Judas
 Machabeus, and his bretheren, and of
 purifying of the grete temple, and of
 21 halewyng of the auter; bot and of the
 bateilis, that perteynen to noble Antioch,
 22 and to his sone Eupator; and of lizt-
 nyngus that ben maad of heuen, to hem
 that strongli diden for Jewis, so that

schewid, and as whanne Salomon axide,
 that the place schulde be halewid to greet¹
 God, this *cloude* schewide; and as hau-
 ynge wisdom he offryde sacrifice of halew-
 yng, and of performyng of the temple. As 10
 and Moyses preiede to the Lord, and fier cam
 down fro heuene, and wastide the brent
 sacrifice; as and Salomon preiede, and
 fier cam down fro heuene, and wastide the
 brent sacrifice. And Moyses seide, For 11
 that it is not clensid, that was for synne,
 and it was wastid. Also and Salomon in 12
 eizte daies made solempne the halewyng.
 Forsothe and these same thingis weren 13
 put yn^m in discripciouns, and expositiouns
 of Neemye; and as he makideⁿ a litte
 bible, and gaderide bookis of cuntrees,
 and bookis^o of profetis, and of Daud, and
 epistlis of kyngis, and of^p ziftis. Also 14
 sotheli and Judas gaderide alle tho thingis
 which he lernyde bi batel, that bifelle to
 vs, and thei ben anentis vs. Therfor if 15
 ze disiren these, sende ze whiche schulen
 bere to zou. Therfor we to^q doynge puri-
 fyng, han write to zou; therfor ze schulen
 do wel, if ze schulen do these daies. For- 17
 sothe it is God that delyueride his puple,
 and zeldide his eritage to alle, and rewme,
 and presthod, and halewyng, as he biheizte 18
 in the lawe, we hopen that soone he
 schal haue merci on vs, and schal gadere
 fro vndur heuene in to the hooli place;
 for he delyuerede vs fro grete perelis, and 19
 purgide the place. Sotheli of Judas Ma-
 chabeus, and hise britheren, and of purifi-
 yng of the greet temple, and of halewyng
 of the auter; but and of the^r batels, that 21
 perteynen to Antiok noble^s, and his son
 Eupator; and of liztuynngis that weren 22
 maad fro heuene, to hem that strongli
 diden for Jewis, so that, whanne thei
 weren fewe, thei auengiden al the cuntre,
 and dryuun an hethene multitude, and 23
 rekyueriden the most famouse temple in
 al the world; and delyueriden the citee,

^a the mageste H. ^b sacrifice H. ^c Om. H. ^d thei that H. ^e zeelde H. ^f the H. ^g on H.

¹ the greete I. ^m Om. I. ⁿ made EKNPXY. ^o Om. R. ^p Om. N. ^q Om. I. ^r Om. R. ^s the noble R.

whan thei weren fewe, thei vengeden al the cuntree, and dryuen an heithen multitude, and rekyuerden the most famous temple in al the world; and thei delyuerden the citee, that and lawis that weren don away weren restorid; the Lord maad helpful to hem, with al pesiblete. And so we temptiden, *or assayed*, for to abregge in to^h oo boke, thingus comprehendid of Jason of Cyrenen in fyue bookis. Forsothe we byholdyng the multitude of bookis, and hardnesse, to men willynge for to assaile, *or bygynne*, the tellyngis of stories, for multitude of thingus, sothely we curiden, *or hadden bysynesse*, that it were delectacioun, *or lykkyng*, of ynwitt to men willynge for to reede; forsothe the studyouse, that thei miȝten liȝtlyer bytake to mynde; forsothe to alle men reedyng profit be ȝouen. And sothely we token to 'oure selfⁱ that resceyueden this werk, bi cause of abreggyng, not liȝt^k traueil, bot sothely a needefull of wakyngis and of swote. As these that maken redy a feest, and seekyn for to plesse to the wille of other men, for grace of many men, we susteynen wilfully traueile; forsothe grauntyng the trewth of alle autours, bot we oure self studyng to shortnesse, after the fourme ȝouen. Forsothe as it is for to cure, *or bisie*, to the wriȝt of the^l new hous, of al the beeldyng; to hym sothely that bisieth for to peynte, tho thingus ben to be souȝt out, that ben couenable to ournyng; so it is to be gessid and in vs. Forsothe for to gedir vndirstondyng, and ordeyne word, and ful bisili for to enquire alle partis of the storie, eche bi hem self, acordith to an auctour; forsothe for to sue shortnesse of sayinge, and for to eschewe out suyngus of thingus, is to be grauntid to the

that and^t lawis that weren don awei weren restorid; for the Lord was maad helpful to hem, with al pesiblete. And²⁴ also we asaieden^u for to abregge in o book, thingis comprehendid of Jason of Cirenen in fyue bookis. Forsothe we bi-²⁵ helden^v the multitude and^w hardnesse of bookis, to men willynge for to bigynne the tellyngis of stories, for inultitude of thingis; and sotheli we hadden bysynesse,²⁶ that it were likyng^x of soule to men willynge for to reede; forsothe to studious men, that thei miȝten liȝtliere bitake to mynde; forsothe that to alle men redyng profit be ȝouun. And sotheli we token to²⁷ vs silf that resceyueden this werk, bi cause of abreggyng, not esi traueil, but sotheli a werk ful of wakynges^y and swoot. As²⁸ these that maken redi a feest, and seken for to plesse to^z the wille of othere men, for grace of many men, we suffren wilfuli traueil; forsothe we graunten the treuthe²⁹ of alle autoris, but we vs^a silf studien to schortnesse^{aa}, bi the fourme ȝouun. For-³⁰ sothe as it is to the cheef carpenter^b of 'a newe^c hous, to be bisie of al the bildyng; to him sotheli that bisieth for^d to peynte, tho thingis ben to be souȝt out, that ben couenable to ournyng; so it is to be gessid also in vs. Forsothe for to gadere vndur-³¹ stondyng, and ordeyne a word, and ful bisili for to^e enquire alle partis of the storie, ech bi hem silf, acordith to an autour; forsothe for to sue schortnesse of³² seiying, and for to eschewe out suyngis of thingis, is to be grauntid to the breggere. Therfor fro hennus forth^f we schulen bi-³³ gynne the tellyng; be it ynow for to haue^g seid so myche of 'bifor spekyng^h; forⁱ it is foli for to flete out, *ether be long*, bifore the stori, but in that stori for to be maad^k schort.

^h in AGH. ⁱ vs self H. ^k liȝt, or esy GH. ^l a H.

^t the N. ^u temptiden, or [ether plures] assaieden EFGHIMNPQSUXYE. attemptiden R. ^v biholden N. biholding R. ^w of R. ^x delectacioun, ether [or EPY] liking c et plures. delectacioun R. ^y wakyng A pr. m. ^z Om. R. ^a Om. CEFHIGKMNPRUXE. ^{aa} schortene A. ^b wriȝte RE. ether cheef carpinter e marg. ^c an N. ^d him for R. ^e Om. R. ^f Om. R. ^g be R. ^h prefacioun, ether [or EIPY] befor spekyng CEFHIGKMNPRQSUXYE. ⁱ forsothe R. ^k Om. I.

33 bregger. Fro hennus therefore we shuln bygynne the tellyng; be it ynew³ for to haue said so myche of prefacioun, *or byfore spekyng*; forsothe it is foly for to flete out, *or be longe*, bifore the storrye, bot in that storie for to be maad short.

CAP. III.

1 Therefore whanne the holy citee was enhabited in al pees, lawis also 3it weren best kept, for ordynaunce and pite of Onye, prest, and for soulis hauynge in
2 hate yuel thingus, it was maad, that and thei kyngis and princis ledden the place worthi heeist honour, and lizteneden the
3 temple with grettist 3iftis; so that Seleucus, kyng of Asie, 3aue of his rentis alle spensis perteynyng to the seruice
4 of sacrifices. Forsothe Symont, of the lynage of Beniamyn, ordeynyd prepost of the temple, the prince of prestis a3ein-
5 stondynge hym, strofe for to caste sum wickid thing in the cytee. Bot whan he mi3te not ouercume Onye, he came to
Appollonye, sone of Tharsie, that in that tyme was duyk of Celessirie and Fenyce;
6 and tolde to hym the tresorie in Jerusalem for to be ful with moneys vnnoumbreable; and commoun plentees, *or rich-*
essis, for to be grete, whiche perteynen not to resoun of sacrifices; forsothe^m for to be possible, alle thingus for to falle
7 vndir power of the kyng. And whanne Appollonye hadde tolde to the kyng of moneys that weren born ynne, he sente
Heleodore clepid, that was on his needis, with maundementus for to bere out the
8 forsaid money. And anoon Heleodore takynge theⁿ waye, sothely by fourme as he were to passynge by Celessirie and
Fenyce cytees, sothely in trewe thing^o, to parfourmyng the kyngus purpose.
9 Bot when he came to Jerusalem, and benyngly of the hee3ist prest in the^p citee was resceyued, he tolde of dom 3ouen of
moneys, and opnyde for grace, *or cause*,

CAP. III.

Therfor whanne the hooli citee was enhabited in al pees, lawis also 3it weren best kept, for the feithfulnesse* of Onyas, bischop, and for soulis hatynge¹ yuele thingis, it was maad, that bothe thei² kyngis and prynces ledden the place worthi hi3este onour, and liztiden the temple with gretteste 3iftis; so that Se-
leucus, kyng of Asie, 3af of his rentis alle spensis perteynyng to the seruices^m of sacrifices. Forsothe Symount, of the ly-
4 nage of Beniamyn, that was ordeyned souereyn[†] of the temple, whanne the prince of prestis a3enstood hym, stroof for to caste sum wickid thing in the citee.
But whanne he mi3te not ouercome Onyas,⁵ he cam to Appollonye, sone of Tharsee, that in that tyme was duyk of Celessirie and Fenyce; and telde to hym, that the⁶ treserie in Jerusalem was ful with rich-
essis vnnoumbrable; and that comyn rich-essis ben grete, whiche perteynen not to theⁿ resoun of sacrifices; forsothe that it was^o possible, that alle thingis falle
vndur power of the kyng. And whanne⁷ Appolonye hadde telde to the kyng of richessis that weren borun in, he sente
Heliodore clepid, that was on his nedis, with maundementis for to bere out the forseid monei. And anoon Heliodore took⁸
the weie, sotheli bi forme as if^p he were to passynge bi Celessirie and Fenyce citees, but in trewe thing to parformynge
the kyngis purpos. But whanne he cam⁹ to Jerusalem, and was resseyued benyngeli of the hi3este prest in the citee, he telde of doom 3ouun of the richessis, and openyde
for cause of what thing he cam; forsothe

* feithfulnesse; that is, diligence in Goddis worschipping. v. this word, *disposicioun*, either *ordynauunce*, is not of the tixt, neither is in bokis amendid. Lire here. v.

† souereyn, as to outtermore thingis, for he was no prest. Lire here. xv.

^m for G pr. m. bot G sec. m. H. ⁿ Om. GH. ^o thingis GH. ^p Om. G.

¹ in hatyng R. ^m seruyce R. ⁿ Om. I. ^o be R. ^p Om. R.

of what thing he came; forsothe he axide
 10 ^ozif verrelly these thingus weren so. Thanne
 the heezist prest shewide, these thingus for
 to be kept to the lyuelodis of widues, and
 11 faderlesse and moderlesse children; sum^p
 sothely for to be of Hircam Tobbye, man
 ful noble in^q these thingus, that vn-
 pitous Symont hadde teelde; forsothe
 alle the^r talentis of syluer for to be foure
 12 hundrid, and of gold two hundrid; for-
 sothe for to be impossible on al manere,
 hem for^s to be disceyued, that bileuyden,
or bitoken, to the place and temple, that
 bi al the world is honourid for his wir-
 13 shipyng, and holynesse. And for these
 thingus that he^t hadde in maundementis
 of the kyng, he saide, in al kynde hem
 14 for to be born to the kyng. Forsothe in
 the day ordeynede Heleodore entride, to
 ordeynynge of these thingis; forsothe
 there was not a^u lytil tremblyng by al
 15 the citee. Forsothe prestis castiden hem
 self byfore the auter, with prestis stolys,
 and ynclepiden fro heuen hym that 3aue
 lawe of thingus put in keepyng, that he
 schulde keepe hem saaf to these that had-
 16 den putte hem in keepyng. Nowe for-
 sothe he that see3 the chier of the^v heez-
 ist prest, was woundid in sowle; forsothe
 the face and colour inchaungid, declaride
 the ynward sorewe of soule, *or ynwitt*.
 17 Forsothe sum sorewfulnessse was shed
 about to the man, and hydousnesse of
 body, by whiche the sorewe of herte was
 18 maad^w knowen to men byholdyng. Also
 other men by gadring to gidre camen out
 of housis, bysechyng with open bysech-
 yng, for that that the place was to cum-
 19 mynge in to dispit. And wynmen gyrd
 the brest with heyris, flowiden togidre by
 streetis; bot and virgynes, that weren
 closid togidre, runnen fully to Onye;
 other forsothe to the wallis, summe
 20 sothely byheelden by wyndowis. For-
 sothe alle holdyng forth hondis in to
 21 heuen bisou3ten; sothely there was a

he axide, if verili these thingis weren so.
 Thanne the hizeste prest schewide, that 10
 these thingis weren kept to the lijflodis of
 widewis, and of fadirles ether modirles
 children; that summe sotheli weren of 11
 Ircan Tobie, a man ful noble in these
 thingis, that vnpitouse Symount hadde
 teld; forsothe that^q alle^r talentis of siluer
 weren foure hundrid, and of gold two hun-
 drid; for^s that it was impossible on al 12
 maner, that thei be disseyued, that bitoken
 her thingis to be kept to the place and
 temple, that bi al the world was onourid
 for his worschipyng, and holynesse. And 13
 he seide, for these thingis that he hadde
 in maundementis of the kyng, that in al
 kynde tho schulden be borun to the kyng.
 Forsothe in the dai ordeyned Heliodore 14
 entride, to ordeyne of these thingis; for-
 sothe there was not a litil tremblyng
 thorou3 al the citee. Forsothe prestis 15
 castiden hem silf bifore the auter, with
 prestis stoolis, and clepiden to help fro
 heuene hym that 3af lawe of thingis put
 in kepyng, that he schulde kepe tho thingis
 saf to hem that hadden put tho in kepyng.
 Now forsothe he that si3 the cheer of the 16
 hizeste prest^t, was woundid in soule; for
 the face and colour was chaungid, and
 declaride the inward sorewe of soule. For 17
 sum sorewfulnessse was sched aboute to the
 man, and hidousnesse of bodi, bi whiche
 the sorewe of herte was maad knowun to
 men biholdyng. Also othere men weren 18
 gaderid^u togidre flocmeel, and camen out
 of housis, bisechyng with opyn bisech-
 yng, for that that the place was to com-
 ynge in to dispit. And wymmen weren 19
 gird on the brest with heiris, and flowiden
 togidre bi stretis; but and virgyns, that
 weren closid togidre, runnen to Onyas;
 othere forsothe to the wallis, summe
 sotheli bihelden bi wyndowis. Forsothe 20
 alle helden forth hondis in to heuene, and
 bisou3ten; for ther was a wretchid abid- 21
 yng of multitude meynt, and of the hizeste

^o verrelly 3if κ. ^p sum man G sec. m. ^q and in κ. ^r Om. H. ^s Om. AGH. ^t thei H. ^u Om. H.
^v Om. H. ^w Om. G pr. m.

^q Om. R. ^r alle the R. ^s forsothe R. ^t Om. R. ^u gaderiden I.

wretchid abyding of the^x multitude meynt,
and of the^y heezist prest ordeyned in
22 strijf, or *anguyshe*. And these sothely
inlepeide almi3ti God, that thingus taken
in keepyng weren kept in al hoolnesse, to
these that hadden putte hem in keepyng.
23 Forsothe Heleodore parfourmyde that^z
thing, that he hadde demyde, he presente
with his knyztis in the same place aboute
24 the tresorie. Bot the spirit of almi3ty
God made grete euydence of his shew-
yng, so that alle that weren hardye for
to obeie to hym, fallyng down by the^a
vertu of God, weren 'togidre turnyd^b in
to vnbyndyng, or *vnstrengthe*^c, and in-
25 ward dreed. Forsothe sum hors apeeride
to hem, hauynge a dreedful sitter, ournyd
with best hillyngus; and he^d with feers-
nesse, or *bire*, rushide the former feet to
Heleodore; forsothe he that sate on hym,
26 was seen for to haue golden armers. Also
other two 3unge apperiden, faire in vertu,
best in glorie, and fair in clothinge, that
stoden aboute hym, and on eche sijd
scourgiden hym with outen ceesyng, with
27 many woundis betyng. Sodeynly for-
sothe Heleodore felle in to erthe, and thei
rauyshiden hym shed about with myche
derknesse, and castiden hym out, put in
28 a 'sadir of beere^e. And this that with
many rynnens and kni3tis entride in to
the forsaide tresorie, was born, no man
berynge help to hym, the opyn vertu of
29 God knowen; and forsothe by Goddis
vertu he lay doumbe, and pryued of al
30 hope and helthe. Forsothe these bless-
iden the Lord, for he magnyfied his
place; and the temple, that a lytil by-
fore was ful of dreed and noyse, the
Lord almi3ty appeerynge, is fulfillid with
31 ioye and gladnesse. Thanne forsothe
sume of Heliodoris frendis preyeden
anoon Onye, for to inlepe the Heezist,
and for to 3eue lyf to hym, for he was
32 sette in the last spirit. Sothely the

prest ordeyned in strijf^v. And these so-22
theli clepiden almi3ti God to help, that
thingis takun in kepyng schulden be kept
in al holynesse, to hem that hadden put
tho in kepyng. Forsothe Heliodore per-23
formyde that thing, that he hadde demyd,
and he was present with his knyztis in
the same place aboute the treserie. But 24
the spirit of almy3ti God made greet euy-
dence of his schewyng, so that alle that
weren hardi for to obeie to hym, fellen
doun bi vertu of God, and weren conuertid
in to feblenesse, and inward drede. For 25
an^w hors apperide to hem, and hadde a
dreedful sattere, ourned with beste hilyn-
gis; and he with fersnesse^x ruyschide the
formere feet to Heliodore; forsothe he
that sat on hym, semyde for to haue
goldun armeris. Also twei othere 3onge 26
men apperiden, faire in vertu, beste in
glorie, and faire in clothing, that stoden
aboute hym, and on ech side scourgiden
hym with out ceesyng, and beeten with
many woundis. Sodenli forsothe Helio-27
dore felle down to^{xx} erthe^y, and thei ra-
uyschiden hym sched aboute with myche
derknesse, and castiden out hym, putte in
a pakke sadil, 'ether hors litir^z. And he 28
that entride with many renneris and
knyztis in to the forseid tresorie, was
borun, whanne no man helpide hym, for
the opyn vertu of God was knowun; and 29
forsothe bi Goddis vertu he lay doumb,
and priued of al hope and heelthe. For-30
sothe these *Jewis* blessiden the Lord, for
he magnyfiede his place; and the temple,
that a litil bifore was ful of drede and
noyse, is fillid with ioye and gladnesse,
for the Lord almy3ti apperide. Thanne 31
forsothe summe of Eliodoris frendis prei-
eden anoon Onyas, for to clepe to help the
Hizeste, and for to 3yue lijf to hym, that
was set in the laste spirit. Sotheli the 32
hizeste prest bihelde, lest perauenture the
kyng wolde suppose ony malice fulli don

^x Om. H. ^y Om. H. ^z the H. ^a Om. H. ^b conuertid H. ^c *vnstrengthe* K. ^d he that K.
^e beringe sadil GH.

^v strif, ether [or EPY] *angwisch* C et plures. ^w sum C et ceteri. ^x fersnesse, ether *bire* FGHIKMNQSUxE.
^{xx} in to e. ^y the erthe C pr. m. R. ^z or *horsliter* EPSY. Om. R.

heeist prest biholdinge, lest par aventure the kyng supposide eny^f malice of Jewis fully done azeinus Helyodore, he^g offrīde for helthe of the man an helthful sacrifice. And whan the heeist prest preyede, the same ʒunglyngus, clothid in the same clothis, stondynge niʒ to Heliodore, saiden, Do thou thankyngys to Onye, the^h prest; for whi for hym the Lord hath ʒouen lyf to thee; thou sothely, scourgid of God, telle to alle men the greete doynge of God, and power. And these thingis said, thei apperiden not. Helyodore sothely, a sacrifice offrīd to God, and grete auowis bihiʒte to hym, that grauntide to hym for to lyue, and doynge thankyngis to Onye, his oost resceyued, wente aʒein to the king. Sothely he witnesside to alle men the werkis of grete God, whiche he seeʒ vnder his eeʒen. Forsothe whan the kyng axide Helyodore, who was able ʒit oonys for to be sente to Jerusalem, he saith, ʒif thou hast eny enemye, or aspier, or traitour, of thi rewme, sende thider, and thou shalt resceyue hym betun, ʒif netheles he schal scape; for that in the place is verrelly sum vertu of God. For whi he that in heuens hath dwellyng, is visiter and helper of that place; and he smyteth and leesith men cummynge to mysdo. Therefore of Heliodore, and kepyng of the tresorie, thus the thyng hath hym.

CAP. IV.

1 Symont forsothe byfore saide, accuser of moneys, and of the cuntree, spake yuel ofⁱ Onye, as he hadde stiride Helyodore to these thingis, and he hadde be stirer of yuels; and he durst saye the puruey-oure of the citee, and defender of his folc, and louer of the lawe of God, enemye, or traitour, of the rewme. Bot whan enemytees in so myche camen forth, that by summe necessaries, or niʒ freendis,

aboute^a Jewis aboute Heliodore, and offrīde for helthe of the man an heelful sacrifice. And whanne the hiʒeste prest preiede, the same ʒonglyngis, clothid in the same clothis, stooden niʒ Heliodore, and seiden, Do thou thankyngis to Onyas, the prest; for whi for hym the Lord hath ʒouun lijf to thee; thou sotheli, that art scourgid of God, telle to alle men the greete doynge and power of God. And whanne these thingis weren seid, thei apperiden not. Heliodore sotheli, whanne a sacrifice was offrīd to God, and grete avowis weren bihiʒt to hym, that grauntide hym^{aa} for to lyue, and dide thankyngis^b to Onyas; and whanne his oost was resseyued, he wente aʒen to the kyng. Sotheli he witnesside to alle men the werkis of greet God, whiche he siʒ vnder hise iʒen. Forsothe whanne the kyng axide Heliodore, who was able for^c to be sent ʒit onys to Jerusalem, he seide, If thou hast ony enemye, ether traitour of thi rewme, sende thidur, and thou schalt resseyue hym betun, if netheles he schal scape; for sum vertu of God is verili^d in the^e place. For whi he that hath dwell- yng in heuenys, is visitere and helpere of that place; and he smytith and lesith hem, that comen to mysdo. Therfor of Heliodore, and kepyng of the treserie, thus the thing hath it silf.

CAP. IV.

Simount forsothe biforseid, accusere^f of 'cuntree, and of richessis^g, spak yuel of Onyas, as if he had stirid Heliodore to these thingis, and he hadde be stirere of yuels; and he durst seie the puruyour² of the citee, and defendere of his folc, and louyere of the lawe of God, traitour of the rewme. But whanne enemytees camen forth in so myche, that also bi summe famyliar freendis of Symount mansleyngis

^f Om. II. ^g and he II. ^h Om. II. ⁱ to K.

^a of R. ^{aa} to hym A pr. m. c et plures. ^b thankis I. ^c Om. R. ^d Om. R. ^e that I. ^f and accuser R. ^g the cuntre and of richessis C. cuntrees and of rijcchesses K. richessis of the cuntre R. richesses aud of cuntre E.

of Symount man sleayngus weren don,
 4 Onye, byholdynge the perel of strijf, and
 Appolonye for to be wood, as duyck of
 Celeserie and Fenyce, for to encrease
 the malice of Symont, 3aue hym self to
 5 the kyng; not as acuser of citeeseins, bot
 biholdynge anentis hym self the comoun
 6 profit of al the multitude. Forsothe he
 see3, for to be impossible pees for to be
 3ouen to thingus without the kyngus pur-
 uyaunce, nether Symont mowe ceese of
 7 his foly. Bot after the^k passing of^{kk}
 Seleucus lijf, whan Antiochus, that was
 cleepid noble, hadde taken rewme, Jason,
 brother of Onye, coueytide the heezist
 8 presthod, the kyng gon to, byhetyng
 hym three hundred talentis and sixty of
 syluer, and of other rentis foure score;
 9 vpon these thingus he bihizte^l and other
 an hundrid and fyfty, 3if it were graunt-
 id to his power, for to ordeyne a scole,
 and a^m gadryng of 3unge men to hym;
 and for to wryte hem that weren in Je-
 10 rusalem Antiochenys, *or men of Anti-
 oche*. Whiche thing whan the kyng had
 grauntide, and he weeldide the prince-
 hod, anoon he bygan for to transferre to
 11 heithen custumⁿ men of his lynage. And
 these thingus don away, whiche bi cause
 of humanytee, *or curtasie*, to Jewis weren
 ordeynyd of kyngus by Joon, fader of
 Eupolemy, whiche anentus Romayns is
 ordeyned in laweful message of frend-
 ship and felawship, he, distruyinge riztis,
or lawis, of the^o cyteeseyns, made shrewid
 12 ordinauncis; and sothely he was hardy
 for to ordeyne a scole vnder that heez
 rocke, and for to putte al the beste of
 13 3unge in bordel hous. Forsothe this
 was not bygynnyng, bot sum encresyng
 and profit of heithen and alien lijf, for
 the vnleeful and vnherd grete trespas of
 14 vnpytous, and not prest Jason; so that
 prestis not nowe weren 3ouen aboute
 offices of the auter, bot the temple dis-

weren don, Onyas bihelde the perel of 4
 strijf, and that Appolonye was wood, as
 duyck of Celessirie and Fenyce, for to
 encrease the malice of Synount. And
 5 *Onyas* 3af him silf to the kyng; not as 5
 accusere of citeseyns, but biholdyng anen-
 tis him silf the comyn profit of al the
 multitude. For he siz, that it was im-6
 possible that pees were 3ouun to thingis
 with out the kyngis puruyaunce, and that
 Symount myzte not ceesse of his foli.
 But after the passyng out of Seleucus lijf,7
 whanne Antiok, that was clepid noble,
 hadde takun rewme, Jasoun, the brother
 of Onyas, coueitide the hizeste^g presthod;
 and Jason 3ede to the kyng, and bihizte⁸
 to hym thre hundrid talentis and sixti of
 siluer, and of othere rentes fourescore *ta-*
lentis^b; ouer these thingis he bihizte also 9
 othere *talentis* an hundrid and fifti, if it
 were grauntid to his power, for to ordeyne
 a scole, and gaderyng, '*ether bordel hous*ⁱ,
 of 3onge men* to hym; and for to write
 hem that weren in Jerusalem 'men of
 Antiochusj. And whanne the kyng hadde 10
 grauntid this, and he weeldide the pryns-
 hod, anoon he bigan for^k to translate to
 hethene custom men of his lynage. And 11
 whanne these thingis weren don awei,
 whiche bi cause of humanyte, '*ether cur-*
tesie^l, weren ordeyned of kyngis to Jewis
 bi Joon, the fadir of Eupolemy, which
 was ordeyned in lawful message of fren-
 schip and felouschip anentis Romayns,
 he distriede lawis^m of citeseyns, and made
 schrewid ordenaunces; forⁿ he was hardi 12
 for to ordeyne a scole of hethenesse vndur
 that hiz tour, and for to put alle the beste
 of faire 3onge men in bordel housis. For-13
 sothe this was not bigynnyng, but sum
 encressyng and profit of hethene and
 alien lijf, for the vnleueful and vnherd
 greet trespas of vnpytouse^o, and not prest
 Jason; so that prestis not now weren 14
 3ouun aboute offices of the auter, but thei

* a scole of he-
 thenesse, a ga-
 dering of 3onge
 men; that is,
 a bordel hous
 to vse sinne of
 Sodom with
 faire 3onge chil-
 dren. Live here.
 EPVY.

^k Om. H. ^{kk} of of K. ^l hizte G pr. m. ^m Om. H. ⁿ custom, or obseruaunce H. ^o Om. AGH.

^g heize F. ^h Om. C pr. m. EHPVYE. ⁱ Om. R. ^j Antiochienus, ether [or EPV] men of Antioche CEF
 OHIKMNPQSUXYE. Antiochenus R. ^k Om. F. ^l Om. R. or curtesie EPV. ^m riztis, ether [or EPV] lawis
 C et plures. riztis R. ⁿ and for R. ^o vnpytouse men R.

pisid, and sacrifices left, thei hastiden for
 to be maad felawis of wrastlyng, and of
 vniust zeuyng therof, and of oost, *or*
cumpanye, of dishe, *or pleyinge with*
 15 *ledun dishe*. And thei hauynge honours
 of fadris at nouzt, demyden Greek glories
 16 best. For grace of whiche perilous con-
 tencioun hadde hem, and her ordinauncis
 thei folewiden, *or louyden*; and by alle
 thingus thei coueitiden for to be lijk to
 hem, whom thei hadden enemyes and dis-
 17 truyers. Forsothe for to do vnpitously
 azeinus Goddis lawis fallith not with
 outen peyn, bot and the tyme suyng
 18 declaride these thingus. Sothely whan
 fyue zeer stryf, *or fizt*, was wirshipid in
 19 Tyre, and the kyng was present, Jason
 ful of grete trespassis sente fro Jerusalem
 men synners, berynge three hundrid
 dragmes of syluer in to sacrifice of Er-
 cules; whiche these men that baren out
 axiden, that thei weren not zouen in
 sacrifices, for it needide not, bot in to
 other spensis hem for to be ordeynyd.
 20 Bot these sothely ben offrid of hym that
 sente in to sacrifice of Ercules; sothely
 for men present thei ben zouen in to
 21 makynge of grete shippis. Forsothe
 Appollonye, sone of Nesteye, sente in to
 Egipt for primatis of^p Tholome Philo-
 metoris, kyng; forsothe whanne Antio-
 chus knewe hym maad alien fro needis
 of the rewme, he conseilynge to his owne
 profitis, gon thennus, cam to Joppen, and
 22 fro thennus to Jerusalem. And he, re-
 sceined of Jason and of the citee wir-
 shipfully, with listis of broondis, and
 preysyngus, wente yn, and fro thennus
 turnyd the oost in to coast of Fenyce.
 23 And after the tyme of three zeer Jason
 sente Menelaus, brother of Symont aboue
 said, berynge moneys to the kyng, and
 of necessarie^q causis to beryng answeris.
 24 And he comendid^r to the kyng, whan he
 magnyfiede^s the face of his power, turn-

dispisiden the temple, and leften sacrifices,
 and thei hastiden for to be maad felowis
 of wrastling, and of^p vniust zeuyng of
 hym*, and in ocupaciouns of a^q disch,
 'ether pleiynge with a ledun disch'. And 15
 sotheli thei hadden onouris of fadris at
 nouzt, and demyden Greke^s glories beste.
 For cause of which perelouse contension 16
 hadde hem, and thei folewiden her ordy-
 naunces; and bi alle thingis thei coueitiden
 hem^t for to be lijk hem, whiche thei had-
 den enemyes and distrieris. Forsothe for 17
 to do vnfeithfuli azens Goddis lawes it
 bifallith not with out peyne, but the tyme
 suyng schal declare these thingis. Sotheli 18
 whanne iustus, doon onys in fyue zeer, was
 maad solempli in Tere, and the kyng was
 present, Jason ful of grete trespassis sente 19
 fro Jerusalem men synneris, berynge thre
 hundrid double dragmes of siluer in to
 sacrifice of Erculis; whiche these men that
 baren out axiden, that tho weren not
 zouun in sacrifices, for it nedide not, but
 that tho schulen be ordeyned in to othere
 spensis. But sotheli these weren offrid 20
 of^u him that sente in to the sacrifice of
 Ercules; sotheli for men present tho ben^v
 zouun in to makynge of grete schippis.
 Forsothe Appolonye, sone of Nestei, was 21
 sent in to Egipt for primatis^w, 'ether
 princes^x, of Tolome Philometor, the kyng;
 whanne Antiok knew him maad alyen fro
 nedis of the rewme, he counselide for his
 owne profitis, and zede fro thennus, and
 cam to Joppe, and fro thennus to Jerusa-
 lem. And he was resseyued of Jason 22
 and the citee worschipfuli, with listis of
 brondis, and preisyngis, and wente yn,
 and fro thennus he turnede the oost in to
 Fenyce. And aftir the tyme of thre zeer 23
 Jason sente Menelaus, the brother of Sy-
 mount aboue seid, berynge richessis to
 the kyng, and of necessarie causis to ber-
 ynge answeris. And he was comendid to 24
 the kyng, and, whanne he hadde magne-

^p of vniust ziu-
 ing of him;
 that is, of his
 ziuing of werst
 teching, onouris
 of fadris; that
 is, the worschip-
 ing of God,
 wherinne her
 fadris haddin
 glorie. Greek
 glories; that
 is, customes and
 maners of liu-
 ing of Grekis.
 Lire here.
 EPKY.

p to H. q the necessarye H. r comaundide H. s hadde magnyfyed G sec. m. H.

p Om. R. q Om. CNRE. r Om. R. s Grekis R. t Om. R. u to R. v were R. weren e.
 w princis c. x Om. CR. or princis EPY.

yde in to hym self the heezist presthode,
 aboute puttyng to Jason three hundrid
 25 talentes of syluer. And maundementis
 taken of the kyng, he came, sothely hau-
 yng no thing worthi to presthod; so-
 thely inwitt of cruel^t tyraunt, and ber-
 26 yng wrath of wijld^u beest^v. And sothely
 Jason, that toke his own brother caitif,
 he disceyued is putt out outlawid in to
 27 the cuntree of Amanythen^w. Bot Mene-
 laus forsothe weeldide the princehod, bot
 of moneys bihiȝt to the kyng he hadde
 no thing, whan Sostratus, that was pre-
 poost to the heez rocke, made exactioun,
 28 *or vniust axing*, for whi exactioun of
 tributis perteynede to hym; for whiche
 29 cause bothe ben clepid to the kyng. And
 Menelaus remoued fro presthod, succed-
 yng, *or next cummyng after*, Lysyma-
 cus, his bróther; sothely Sostratus is
 30 maad souereyn to men of Sypre. And
 whan these thingus weren don, it byfelle
 Tharsensis and Mallotis for to moue de-
 bate, for that thei weren ȝouen in ȝift to
 31 the concubyne of kyng Antiochus. And
 so the kyng hastily came, for to swage
 hem, left oon of his erlis suffectus An-
 32 dronyk. Forsothe Menelaus demyng
 hym for to haue taken couenable tyme,
 steling sune golden vessels of the tem-
 ple, ȝaue to Andronyk, and other he
 33 solde to Tyre, and by niȝ citees. Whiche
 thing whan Onye hadde knowen most
 certeynly, he repreuede hym, he hold-
 yng hym self in a syker place at An-
 34 tioche, bisidis Daphnen. Wherof Mene-
 laus goyng to Andronyk, preyede that
 he slew^x Onye. Whiche whan he came
 to Onye, and riȝt hondis ȝouen with ooth,
 thouȝ he was suspect to hym, counseilide
 hym for to go forth of asile, anoon slew^z
 35 hym, not dreedyng riȝtwisnesse. For
 whiche cause not oonly Jewis, bot and

fiede the face of his power, he turnyde in
 to hym silf the hizeste presthod, and set-
 tide aboute Jason thre hundrid talentis of
 siluer. And bi maundementis takun of²⁵
 the kyng, he cam, sotheli hauyng no
 thing worthi to presthod; but he bar the
 soule of a cruel tiraunt, and wraththe of
 wielde beeste^y. And sotheli thilke Jason,²⁶
 that took his owne brother caitif, was dis-
 seyued, and outlawid^z, and put out in to
 the cuntree of Amanythen. But Mene-²⁷
 laus forsothe weldide the prinshod, but
 of richessis bihiȝt to the kyng he dide
 no thing, whanne Sostratus, that was so-
 uereyn of the hiȝ tour, made 'maister-
 ful axyng^a, for whi reisyng of tributis²⁸
 perteynede to hym; for whiche cause
 bothe weren clepid to the kyng. And²⁹
 Menelaus was remoued fro presthod, and
 Lysimacus, his brother, was successour^b;
 sotheli Sostratus was maad souereyn of
 men of Cipre. And whanne these thingis³⁰
 weren don, it bifelle Tarsensis and Mal-
 lotis for to moue debate, for that thei
 weren ȝouun in ȝifte to the concubyn of
 Antiok, kyng^c. Therefor the kyng hastili³¹
 cam, for to swage hem, and lefte oon of
 his eerlis suffectus Andronyk 'in dig-
 nyte^d, 'ether lutenaunt^e. Forsothe Mene-³²
 laus demyde^f that he hadde taken couen-
 able tyme, and^g stal summe goldun vessels
 of the temple, and ȝaf to Andronik, and
 he selde to Tire othere, and bi niȝ citees.
 And whanne Onyas hadde knowun this³³
 thing most certeynli, he repreuyde hym,
 and helde him silf^h in a sikir place at
 Antiochie, bisidis Daphnen. Wherfor Me-³⁴
 nelaus ȝede to Andronik, and preiede that
 he wolde sle Onyas. And whanne he cam
 to Onyas, and hadde ȝoue riȝthondis with
 an ooth, thouȝ he was suspect to him, he
 counselide hym for to go forth of asile,
 and anoon he slow hym, and dredde not

^t a cruel *G sec. m. H.* ^u a wijld *G sec. m. H.* ^v beest, *or of woundur azenis kynde H.* ^w Amanythew *K.*
^x schulde sle *G sec. m. H.*

^y beeste, *ether [or ΕΦΗΡΥΕ] of wondur azenis kynde c et plures.* ^z was outlawid *R.* ^a exaccioun, *ether*
[or ΕΡΥ] maisterful axyng c et plures. ^b successour, *or [ether plures] cam next in that*
office ΕΡΓΗΚΜΝΡΣΥΧΥΕ. ^c the kyng *R.* ^d lutenaunt *C.* ^e *Om. CR. or leuȝtenaunt ΕΡΥ.* ^f demede
nim R. ^g *Om. R.* ^h *Om. F.*

other naciouns, weren wrothe, and baren heuyly of the vniust deth of so grete a^x man. Bot Jewis at Antioche, and Grekis, togydre pleyninge of the vniust deth of Onye, wenten to the kyng, turnyd azein of the^y places of Cilicia. And so the kyng Antiochus sory in inwit for Onye, and he^z, bowid to mercy, shedde teeris, recordyng the sobrenesse and myldnesse of the dead man. And the ynwitt kyndlid, he comaundith Andronyke, vnclouthid purpre, for to be led about by al the citee, and, in that place in whiche he hadde don vnpitee in to Onye, the cursid man for to be priued of lijf; the Lord zeuyng to hym euen worth^a peyne. Forsothe many sacrilegis don in the temple of Lysymacus, by counceil of Menelaus, and fame puplishid, a multitude is gaderid azeinus Lysymacus, myche gold now born out. Forsothe the cumpanyes azein rysyng, and the^b inwittus fulfillid with wrath, Lysymacus almost three thousand armyd wickid hondis bygan for^c to vse, sum tyraunt duyck, olde in age and also woodnesse. Bot as thei vndirstoden the enforsyng of Lysymacus, other token stoonys, other strong stafs, sum^d hasten for to kasten askis^e in to Lysymacus. And many sothely woundid, sum forsothe cast down, alle forsothe ben to gidre turnyd in to flizt; also thei slegen hym sacrileger, *or theef of holy thingis*, bysidis the tresorie. Therefore of these thingis dom bygan for to be moued azein Menelaus. And whan the kyng came to Tyre, three men, sente of the eldre men, brouzten the cause to hym. And whanne Menelaus was ouer cummen, he bihizte for to zeue many moneys to Tholome, for to counseile the kyng. And so Tholome wente to the kyng, sett in sum porche, as for grace of refreytyng^f, *or colyng*, and ledd away fro sentence. And he as-soilide Menelaus, gylty trewly of cymes,

rihtwisnes. For which cause not oneli³⁵ Jewis, but and othere naciouns, weren wrothe, and baren heuyli of the vniust deth of so greet a man. But Jewis at³⁶ Antiochie, and Grekis, togidere playned of^h the vniust deth of Onyas, and wenten to the king, that turnede azen froⁱ places of Cilicie. Therfor the kyng Antiok was³⁷ sori in soule for Onyas, and was bowid to merci, and schedde teeris, and bithouzte on the sobrenesse and myldnesse of the deed man. And his herte was kyndlid,³⁸ and he^k comaundide that Andronyk, vnclouthid of purpur^l, be led aboute bi al the citee, and that in that place in which he hadde don vnpitee azens Onyas, the cursid man be priuyd of lijf; for the Lord za^f to hym euene worthi peyne. Forsothe³⁹ whanne manye sacrilegijs weren don of Lysymacus, bi counsel of Menelaus, in the temple, and the fame was pupplischid, multitude was gaderid azens Lysymacus; for myche gold *was* thanne borun out. Forsothe whanne the cumpanyes risidenⁿ,⁴⁰ and^o soulis weren fillid with wraththe, Lysymacus bigan for to vse almost thre thousynd armyd wickid hondis, bi sum tyraunt ledere, elde in age and also in woodnesse. But as thei vndurstoden the⁴¹ enforsyng of Lysimacus, othere token stoonys, othere stronge stafis, summe sotheli castiden aische in to Lysimacus. And many sotheli *weren* woundid, summe⁴² forsothe *weren* cast down, alle^p forsothe weren togidere turnyd in to flizt; also thei slegen hym^q sacrilegere, *ether^r theef of hooli thingis^s*, bisidis the treserie. Therfor of these thingis dom bigan for to⁴³ be mouyd azens Menelaus. And whanne⁴⁴ the kyng cam to Tere, thre men weren sent of the eldere men, and brouzten the cause to him. And whanne Menelaus⁴⁵ was ouer comun, he bihizte for to zeue many richessis to Tolome, for to counsele the kyng. Therfor Tolome wente to the⁴⁶

^x Om. H. ^y Om. H. ^z Om. H. ^a worthi AGH. ^b Om. H. ^c Om. H. ^d sum sothely H.
^e Om. K. ^f refresching GH.

^h on R. ⁱ of ceteri. ^k Om. R. ^l purpul EP. ⁿ resin EP et Y passim. risen F. ^o Om. A et plures.
^p and alle I. ^q hym IA. ^r or EPY. Om. R. ^s Om. R.

of al the malice. Forsothe he dampnyde by deeth these wrecches, whiche shulden be demyd innocentis, 3eaf, 3if thei hadden
 48 ledde cause anentis^g Sithis. Therefore soone thei 3auen vniust peyn to hem, that pursueden cause for the citee, and for
 49 the^h peple, and holy vessels. Wherfore and men of Tyre wroothe, weren most
 50 liberal a3einis the birying of hem. Forsothe for coueitise of hem that weren in power, Menelaus dwelte in power, wex-
 inge in malice, and to disceytis of cite-seyns.

CAP. V.

1 In the same tyme Antiochus made redy the secoude goynge in to Egipt.
 2 Forsothe it byfelle, by eche citee of men of Jerusalem, for to be seen fourty days horsmen reunyng aboute by the eyre, hauynge golden stoolis, and^l shaftis, as
 3 cumpanyes of kny3tis armed; and coursis of horsis^k wijsly set bi ordris, and assail- yngis, or *fiztyngus to gidre*, for to be maad ni3, and mouyng^l of sheeldis, and multitude of helmyd men, with streyned swerdis, and castyng^m of dartys, and shynyng of golden armers, and of al
 4 kynde of hauberions. Wherfore alle men preyeden, the monstis, or *wondres, tokne of thingus to cummyng*, for to be
 5 togidre turnedⁿ in to good. Bot when fals 'rumour, or *tithing*^o, wente out, as Antiochus hadde gon out of lijf, Jason sodeynly assailide the citee, a thousand men taken to, not lesse; and the^p cite-seyns togidre fleeynge to the wall, at the last the citee taken, Menelaus flei3 in
 6 to the heez rocke. Forsothe Jason sparide not in sleaynge to his cite-seyns, nether he thou3te prosperite a3ens cosyns;

^f and *n*. ^g a3enis *H*. ^h Om. *H*. ^l of *G pr. m*. ^k hors *H*. ^l mouyngis *H*. ^m castyngis *H*.
ⁿ conuertid *H*. ^o tithing *H*. ^p Om. *H*.

^t refreityng *A pr. m. R.* acoolynge *A sec. m.* refreiding, *ether coolding c. ether cooldyng e marg.*
^u anentis *R*. ^v Om. *A et plures.* ^w bi the *RU*. ^x asailynge to gidre *c pr. m.* assailingis, or [*ether plures*] *fiztings to gidre EFGHIKMN PQSUXYE.* ^y or *EPY.* ^{yy} *looknes EPY.* *take v.* ^z Om. *R.* ^a flei3 *R.*
^b in to *ceteri.* ^c for *K.* ^d as in *A.*

king, set in sum porche, as for cause of re- freityng, *ether coolding*^t, and ledde awei fro sentence; and assoilide fro crymes Menelaus, 47 gilty treuli of al the malice. Forsothe he dampnede bi deth these wretchis, whiche schulden be demed innocentis, 3he, if thei hadden led cause anentis Scitis*. Ther- 48
 for soone thei 3auen vniust peyne to hem, that pursueden cause for the citee, and
 49 puple, and hooli vessels. Wherfor and 49 men of Tire weren wroothe, and weren most liberal a3ens^u the biryinge of hem. Forsothe for coueitise of hem that weren 50
 in power, Menelaus dwelte in power, wex- ynge in malice, and to disseitis of cite-seyns.

CAP. V.

In the same tyme Antiok made redi the secoude goyng in to Egipt. Forsothe 2
 it bifelle, that bi^v ech citee of men of Jeru- salem, weren seyn bi fourti daies horse men rennyng aboute the^w eir, hauynge goldun stoolis, and schaftis, as cumpenyes of kny3tis armyd; and coursis of horsis 3
 wiseli set bi ordris, and asailynge^x for to be maad ni3, and mouyngis of scheldis, and multitude of helmyd men, with streyned swerdis, and castyngis of dartis, and schynyng of goldun armeris, and of al kynde of haburiouns. Wherfor alle 4
 men preieden, that the monstis, '*ether^y wondris, tokene^{yy} of thingis to comynge*^z, be conuertid in to good. But whanne fals 5
 tithing wente out, as if Antiok hadde goon out of lijf, Jason sudenli assailide the citee, with men takun not lesse than a thousynde; and whanne cite-seyns fled- den to the wal togidere, and at the laste the citee was takun, Menelaus fledde^a to^b
 the hi3 tour. Forsothe^c Jason sparide not 6 in^d sleynge his cite-seyns, nether he thou3te prosperite a3ens cosyns; and he demyde it for to be moost yuel, that he schulde

**Scitis*; that is, barbaris, ether hethene men, vnreasonable and cruel. *Lire here. AEIKPUY.*

demynghe most yuel, for to be hym to
 takynge victories of enmyes, and not of
 7 citeseyns. And sothely he weldide not
 princehod, bot toke confusioun eend of
 his aspies, *or disseitis*; and he, fleezinge
 8 eft, wente in to Ammanithen. At the
 last vndoyng of hym, closid togidre of
 Areta, tyraunt of Arabum, fleezinge fro
 citee in to citee, odiousse to alle men, as
 apostata, *or forsaker of lawis*, and abo-
 minable^q, as enmye of the cuntree and
 9 citeseyns^r, is cast out in to Egipt. And
 he that hadde putt out many of her
 cuntree, perishide in pilgrimage, goynge
 to Lacedomonas, as for cosynage to hau-
 10 ynge there refuyt. And he that castide^s
 away many vnbiried, he and vnweilid
 and vnbiried is cast out of byryng,
 nether vsynge straunge sepulcre, nethir
 11 takynge part of fadris sepulcre. And so
 these thingus don, the kyng supposide
 Jewis to forsakyng felawship; and for
 this he gon out of Egipt with wood in-
 wittis, toke the citee sothely with armes.
 12 Forsothe he comaundide to the knyztis,
 for to slea, nether to^t spare to men ren-
 nyng azeinus, and by housis stynging vp
 13 for to strangle. Thefore ther weren
 maad sleayngis of zunge and eldre, of
 wymmen and children distruyngus, and
 14 dethis of meydens and litil children. For-
 sothe in alle three^u days foure score thou-
 sand weren slayn, and^v fourty thousand
 bounden, forsothe not lesse seeld; bot
 15 nether these thingus suffisen. Also he
 was hardy for to entre in to the temple
 holier than al the lond, Menelaus the
 leeder, that was traitour of lawis and
 16 cuntree. And he touchide vnworthily,
 and defoulide, takynge in cursid hondis
 the holy vessels, that weren putt of other
 kyngis and citees, to ournyng and glorie
 17 of the place. Antiochus so aliened fro
 mind, *or vndirstondyng*, biheelde not,

take victories of enemyes, and not of cite-
 seyns. And sotheli he weldide not prins- 7
 hod, but took confusioun ende of his dis-
 seitis^e; and he flei eft, and wente in to
 Ammanythen. And at the last in to vn- 8
 doying of him, he was closid togidre of
 Areta, tiraunt of Arabeis, and fley fro
 citee in to citee, and was odious to alle
 men, as apostata, '*ether forsakere*^f of
lawis, and abhomynable^g, as enemye of
 cuntree and citeseyns, and was cast out in
 to Egipt. And he that hadde put out 9
 many of her cuntree, perischide in pilgrim-
 age, and zede to Lacedomonas, as for co-
 synage to haue there refut. And he that 10
 castide awei many vnbiried, is cast out
 bothe vnweilid and vnbiried, and nether
 vsith straunge sepulture^h, nether takith
 part of fadris sepulcre. And whanne 11
 these thingis weren don so, the kyng
 supposide, that Jewis schulden forsake
 felouschip; and for this he zede out of
 Egipt with woode soulis, and took the
 citee sotheli with armeris. Forsothe he 12
 comaundide to the knyztis, for to sle, ne-
 ther spare to men rennyng azens, and to
 stie vp bi housis, and strangle. Therfor 13
 ther weren maad sleynngis of zonge and
 eldre, distruyngis of wymmen and chil-
 dren, and dethis of maidens and litle chil-
 dren. Forsothe in alle thre daies foure 14
 score thousynde weren slayn, fourti thou-
 synde boundun, forsothe not lesse seld;
 but nether these thingis sufficen. Also he 15
 was hardi for to entre in to the temple
 holiere than al the lond, bi Menelaus
 ledere, that was traitour of lawis and
 cuntree. And he touchide vnworthily, and 16
 defoulide, takynge in cursid hondis the
 hooli vessels, that weren put of othere
 kyngis and citees, to ournyng and glorieⁱ
 of the place. Antiok was so alienyd fro 17
 mynde^k, and bihelde not, that, for synnes
 of men enhabyng, the Lord was wroth

^q abomynable, *or varied* H. abominable, *or cursid* G sec. m. ^r of citeseynes G sec. m. H. ^s cast H.
^t Om. AGH. ^u the three H. ^v Om. AGH.

^e aspies, *or* [ether plures] *deceitis* EFGHIMNPQSUXYE. aspies R. ^f *or forsakere* EPY. Om. R. ^g abho-
 minable, *or* [ether plures] *varied* EFGHIMNPQSUXYE. ^h sepulcre CRV. ⁱ gloriyng R. ^k mynde, *ether*
 [or EPY] *vndurstanding* C et plures.

that, for synnys of men enhabitynge, the Lord was wroth a litil to the citee; for whiche thing and dispisyng bifelle aboute
 18 the place. Ellis 3if it hadde not bifallen hem for to be wlapid in many synnys, as Heleodore, that was sent fro kyng Seleucus for to robbe the tresorie, also this anoon cummynge to shulde be beten,
 19 and forsothe put abac of hardinesse. Bot the Lord cheese not for the place the
 20 folc, bot for the folc the place. And therfor and that place is maad parcener of yuels of the peple; afterward forsothe it shal be maad felawe and of goodis, and it, that is forsaken in wrath of almy3ti God, eftsoone in grete recounseilyng of the Lord shal be enhaunsid with grete
 21 glorie. Therefore Antiochus, taken away a thousand and eizte hundrid talentis of the temple, swiftly turnyde^w a3ein to Antioche, demynge^x hym for pryde 'to leedyng^y 'the lond to sayle^z, the se forsothe for to make^a iourney^b, for pride of
 22 thou3t of soule. Forsothe he left prepostis, to tourment the folc, in Jerusalem sothely Philip, of the^c kyn of Friges, in maners crueler than hym self^d, of whom
 23 he is ordeynyd; forsothe in Garysym, Andronyk and Menelaus, whiche more greuously than other layen^e to citeseyns. And whanne he was sette a3einus Jewis,
 24 he sente an odious prince, Appollonye, with an oost two and twenti thousandis, comaundyng to hym for to slea alle of perfit age, wymmen and 3unglyngis^f for
 25 to selle. Whiche whan he came to Jerusalem, feynynge pees, restide 'vn to^g the holy day of saboth. And thanne, the^h Jewis holdynge holy day, he comaundyngⁱ his for to take armers, and he^k stranglide togidre alle that camen forth to the spectacle, or biholdyng; and he rennyng aboute the citee with armyd
 27 men, slew3 a grete multitude. Forsothe

a litil to the citee; for which thing also dispisyng bifelle aboute the place. Ellis 18 if it had not bifeld^l hem for to be wlapid in many synnes, as Eliodore, that was sent fro kyng Seleucus for to robbe the treserie, also this anoon comynge schulde be betun, and forsothe put a bak fro^m hardynesse. But the Lord chees not the 19 folc for the place, but place for the folk. And therfor also thilke place was maad 20 parcener of yuelis of the puple; aftirward forsothe it schal be maad felowe alsoⁿ of goodis, and it, that is forsakun in wraththe of almy3ti God, eftsoone in recounseilyng of the greet Lord schal be enhaunsid with greet^o glorie. Therfor Antiok, whanne 21 he hadde takun awei a thousynde and eizte hundrid talentis of the temple, swiftli turnede a3en to Antiochie, and demyde hyn for pride to lede the lond for to seile, the see forsothe for to make iournei, for pride of soule. Forsothe he lefte also^p 22 souereyns, to^q turmente the folc, in Jerusalem sotheli Filip, of the kyn of Frigeus, cruelere than hym silf in maneris, of whom he was ordeyned; forsothe in 23 Garisym, Androuik and Menelaus, whiche more greuouli than othere laien on citeseyns. And whanne he was set a3ens 24 Jewis, he sente an odious prince, Appollonye, with an oost two and twenti thousandis, and comaundide to hym for to sle al of perfit age, for to sille wymmen and 3onge children. Whiche whanne he cam 25 to Jerusalem, feynede pees, and restide til to^r the holi dai of sabat. And thanne while Jewis helden halidai, he comaundide his men for to take armeris, and stranglide 26 alle that camen forth togidre to the biholdyng^s; and he ran aboute the citee with armed men, and slowe a greet multitude. Forsothe Judas Machabeus, that 27 was the tenthe*, wente in to desert place, and there ledde lijf with his men, among

^w is turnyde G sec. m. H. ^x gessinge GH. ^y Om. GH. ^z to seyle, or rome, the lond GH. ^a lede, or make H. ^b bi fote for to make iourney A pr. m. ^{bi fote} iourney G sec. m. H. ^c Om. H. ^d Om. G pr. m. ^e layen, or noyeden H. ^f 3onge H. ^g til to H. ^h Om. H. ⁱ comaundide AH. ^k Om. H.

^l bifalle EFIPY. ^m for R. ⁿ and also R. ^o Om. R. ^p alle N. ^q for to R. ^r Om. R. ^s spectacle, ether [or EPY] biholding c et plures. spectacle R.

* the tenthe; lawful hijest prest fro the reime of Grekis, that bigan at Ali-saundre the grete. Lire here. EKPUY.

Judas Machabeus, that was the tenth, wente in to desert place, and there he ledde lijf with his, among wijld beestis in hillis; and thei dwelten etinge mete of hay, lest thei weren parceners of defoulyng.

CAP. VI.

1 Bot not after myche tyme the kyng sente sum olde Antiochene, whiche shulde constreyne Jewis, that thei shulde transferre hem fro the^m lawis of faders and of 2 God; alsoⁿ he shulde defoule the temple, that was in Jerusalem, and shulde clepe it of Jouis Olympij, and in Garysym, as thei weren, that enhabitiden the 3 place, of Jouis hospitale. Forsothe the azein rennyng of yuels was warst and 4 greuous to alle; for whi the temple was ful of lecherie and glotonye, and of men doynge lechery with horis, and wymmen baren yn hem self to halewid housis, at^o her own will, berynge with ynne tho 5 thingis whiche it was not leefull. Also the auter was ful of vnleeful thingus, 6 whiche weren forbeden bi lawis. Sothely nether sabothis weren kept, nether solemne days of faders, or *cuntree*, weren kept, nether symply, or *pleynly*, eny man 7 knowlachide hym a Jew. Forsothe thei weren ledde with bitter neede in day of the kyngus birthe to sacrifices. And whanne holy thingus of a^p free chijld weren halewid, or *wirshipid*, thei, crownyd with edera, weren constreynded for to 8 go about with the free chijld. Sothely the dome wente out in to the next citees of heithen men, Tholomeys procurynge, that liche manere thei shulden do azeinus 9 Jewis, for to sacrifice; sothely that thei shulden slea hem, that wolden not passe to the ordenauncis of heithen men. Therefore it was wretchidnesse for to see these 10 thingus. Forsothe two wymmen weren accusid, for to haue circumcidid her children; whom whan thei hadden ledde

wielde beestis in hillis; and dwelten etynge mete of hey, lest thei weren parceners of defoulyng.

CAP. VI.

But not aftir myche tyme the king¹ sente an^t elde man of Antiochie*, which schulde constreyne Jewis, that thei schulden translate hem silf fro lawis of fadris and of God; also he schulde defoule the 2 temple, 'that was'' in Jerusalem, and schulde clepe it of Jouis Olympij, and in Garisym, as thei weren, that enhabitiden the place, of Jouis hospital. Forsothe the^v 3 fallyng in of yuels was worste and greuous to alle; for whi the temple was ful 4 of lecherie and gloteny of hethene men, and of men doynge lecherie with horis, aud wymmen baren in hem silf to halewid housis, at her owne wille, berynge with ynne tho thingis whiche it was not leueful. Also the auter was ful of vnleueful 5 thingis, whiche weren forbodun bi lawis. Sothely nether sabatis weren kept, nether 6 solempne daies of fadris weren kept, nether sympli, 'ether *opynli*^w, ony man knowlechide hym a Jew. Forsothe thei weren 7 led with bittir nede in the dai of the^x kyngis birthe to sacrifices. And whanne hooli thingis of Liber, 'that is, *Bacus*^y, 'ether a false god, which hethene^z men *clepiden* god of *wyn*^{zz}, weren maad solempli, thei weren crownyd with yuy, and weren constreynded for to go aboute with Liber. Sothely the doom wente out in to 8 the nexte citees of hethene men, bi Tolomeis[†] procurynge, that in^a lijk maner also thei schulden do azeins^b Jewis, that thei schulden do sacrifice; sothely that thei 9 schulden sle hem, that wolden not passe to^c ordynaunces^d of hethene men. Therefore it was to se[‡] wretchidnesse. For 10 whi twei wymmen weren accusid, that

* that is, an hethen prest. Lire here. KP UY.

† that is, the synneris of Tolome. Lire here. U.

‡ that is, it bifeld thanne to allemen [beinge thanne in X] present, to se wretchidnesse that sueth. Lire here. XV.

¹ Om. H. ^m Om. H. ⁿ and also K. ^o of H. ^p Om. H.

^t sum *ceteri præter* I. ^u Om. H. ^v Om. I. ^w nether openli I. Om. R. ^x Om. R. ^y Om. I.
^z the hethen X et plures. ^{zz} Om. IR. ^a Om. R. ^b to R. ^c to the I. ^d ordynance R.

about opynly by the citee, the infauntis hangid at brestis, thei castiden *hem* down
 11 by the^q wallis. Forsothe other goynge to gidir to the next denns, and priuely wirshipynge the day of saboth, whan thei weren shewid to Philip, thei weren brente in flawmes, for thi that thei dred-
 den, *or shamyden*, for religioun and obseruance, for to bere help to hem self
 12 with hond. Forsothe Y biseche hem, that ben to redynge this boke, that thei dreden not, *or haue not hydous^r*, for contrarie casis^s; bot rette thei tho thingus that bifellu not to perishing, bot for to
 13 be^t to^u amendynge of oure kynde. Forsothe for to not suffre by myche tyme synners for to do of sentence, *or dome*, bot anoon for to 3eue veniaunces, is shew-
 14 yng of grete benyface^w. Sothely, not as in other naciouns, the Lord abidith paciently, that whan the day of dome shal cume, he punyshe hem in plente of syn-
 15 nys, so and in vs he ordeyneth, that oure synmys turned aboute in to the^x eende,
 16 so^y at the last he venge in vs. For whiche thing sothely he neuer remoueth his mercy fro vs; forsothe he chastis-
 ynge^z his peple, in aduersitees forsaakith
 17 not. Bot these ben said to 3ou in fewe to monestyng of men redynge; now forsothe it is to cume to the tellynge.
 18 Therefore Eleasarus, oon of the former of scribis, *or men of lawe*, a man woxen in age, and fair in cheer, 3anyng with open
 mouth, was compellid for to ete swynys
 19 flesh. And he biclippyng, *or desijr-ynge*, more gloriouse deth, than hateful lijf, wilfully wente byfore to tourment.
 20 Forsothe he byholdynge hou it bihoft for to go to, paciently susteynyng, ordeynede for to not do vnleeful thingus
 21 for loue of lijf. Sothely these that stoden ni3, moued to gydre by wickid mercy, for olde frenship of the man, takynge hym

thei hadden circumcidid her children; and whanne thei hadden ledde hem aboute opynli bi the citee, with infauntis hangid at brestis^e, thei castiden down bi the wallis. Forsothe othere men 3eden togidere to the 11
 nexte dennes, and halewiden pryueli the dai of sabat, whanne thei weren schewid to Filip, thei weren brent in flawmes, for thei dredden for religioun and obseruance, for to bere help to hem silf with hond. Therefore^f Y biseche hem, that schulen 12
 rede this book, that thei *drede not^s* for aduersitees; but arette thei tho thingis that bifellen to be not to perischyng, but to amendyng of oure kyn. For whi for 13
 to not suffre bi myche tyme synneris for to do of sentence^{*}, but anoon for to 3yue veniaunces, is the schewing of greet^h benefice. For whi, not as in othere naciouns, 14
 the Lord abidith pacientli, that whanne the dai of dom schal come, he punysche hem in plente of synnes, so and in vs he 15
 ordeyneth, that whanne oure synnes ben turned abouteⁱ in to ende, so at the laste he venge on^k vs. For which thing sotheli 16
 he neuer remoueth his merci fro vs; but he chastisith his puple, and forsakith not in aduersitees. But these thingis ben seid 17
 of vs in fewe *wordis* to the monestyng of men redynge; now forsothe it is to come to the tellyng. Therfor Eleasarus, oon of 18
 the formere of^l scribis^m, aⁿ man wexun in age, and *fair in cheer^o*, was compellid, *3anyng with open mouth^p*, for to ete swynes fleisch. And he *biclippide, ether 19*
chees^q, more gloriouse deth, than hateful lijf, and wilfuli wente byfore to turment. Forsothe he bihelde hou it bihoft for to 20
 go, and suffride pacientli, and ordeynede for to not do vnleeful thingis for the loue of lijf. Sotheli these that stoden ny3, 21
 weren mouyd to gidere bi wickid merci, for eld frenship of the man, and thei token hym priueli, and preiede that

* that is, as thei feelin, or demin by vnreasonable part. Lire here. EK PUY.

^q Om. H. ^r nether haue hidouste^c H. or haue not hidouste^e G sec. m. ^s casis A. ^t Om. G pr. m.
^u Om. H. ^w benyface^s H. ^x Om. H. ^y so that H. ^z chastynge H.

^e her brestis I. ^f Forsothe ceteri. ^g drede not, either haue not hidouste FGHKMNQSUX. ether haue hidouste e marg. ^h oure I. ⁱ Om. R. ^k in R. ^l of the N. ^m scribis, ether [or EPY] men of lawe C et plures. ⁿ and a R. ^o 3onyng with open mouthe in fair chere R. ^p Om. R. ^q biclippede, or chees EPY. desirede R.

preuly, preyden for to be brouzt to
fleshis, whiche it was leeful hym for to
ete, that it were feyned for to haue eten,
as the kyng comaundide, of the fleshe^b
22 of sacrifice; that this thing feyned, he
were delyuered fro deth; and for olde
frenship of the man, thei diden this hu-
23 manite, *or curtasie*, in hym. And he
bigan for to thenke the worthi excellence
of age, and his eelde, and the free born
hoorenesse, *or nobley*, and fro childhode
of beste lyuyng; and after the ordi-
nauncis of holy lawe, and maad of God,
he answerde soon, saynge, hym for to
24 wille to be sent bifore in to helle. So-
thely he saith, It is not worthi to oure
age for to feyne, that many zunge men,
demyng Eleazarus of fourescore zeer^c
and ten, for to haue passid to lyif of^d
25 aliens, and thei be disceyued for my feyn-
yng, and for lital tyme of corruptible lijf,
and by this Y gete spott and execra-
26 cioun, *or cursidnesse*, to myn eelde. For
whi and zif in this tyme Y be delyuerd
fro tourmentis of men, bot nether quyck
nether dead Y schal ascape the hond of
27 Almyzti^e. Wherefore in passyng the lijf
strongly, sothely Y schal appere worthi
28 of^f age; forsothe Y schal leue stronge en-
saumple to zunge men, zif Y be perfity
sett in onest deth with redy inwitt, and
strongly for the worthiest and holiest
lawis. These thingis said, anoon he was
29 drawn to tourment. Forsothe these^g
that ledden him, and a lital byfore weren
mylder, ben turned in to wrath, for these
wordis said of hym, whom^h thei demyden
30 brouzt^l forth by pride of herte. Bot
whan he schulde be slayn with woundis,
he inwardly^k sorewide, and saide, Lord,
that hast holy kunnyng, opynly thou
wost, for whan Y myzt be delyuerd fro
deth, Y susteyn^l hard sorewis of body;
forsothe after^m soule wilfully Y suffre

fleischis schulden be brouzt, whiche it was
leueful to hym for to ete, that he were
feyned to haue etun, as the kyng co-
maundide, of the fleischis^q of sacrifice; that
22 bi this dede he schulde be delyuered fro
deth; and for eld frenship of the man,
thei dide this curtesie^r in hym. And he z3
bigan for to thenke the worthi excellence
of age, and of his elde, and 'fre borun'^s
horenesse of noblei, and of best lyuyng
fro child; and bi the ordynaunces of holi
lawe^t, and maad of God, he answerde
soone, seiynge, that he wolde be sent bi-
fore in to helle. For he seide, It is not z4
worthi to oure age for to feyne, that
many zonge men deme, that Eleazarus of
foure score zeer and ten, hath passid to
the lijf of aliens, and that thei ben dis-
25 seyued for^u my feynyng, and for^v lital
tyme of corruptible lijf, and that bi this
Y gete spotte and^w cursidnesse^x to myn
eelde. For whi thouz in present tyme Y z6
be delyuered fro turmentis of men, but
nether quyck nether deed Y schal ascape
the hond of Almyzti. Wherefor in pass-
27 ynge the lijf strongli^{*}, sotheli Y schal ap-
pere worthi of age; forsothe Y schal leue z8
stronge ensaumple to zonge men, if Y vse
perfitly^y onest^z deth with redi wille, and
strongli for the worthiest and holiest
lawis. Whanne these thingis weren seid,
anoon he was drawun to turment. For-
29 sothe these that ledden hym, and a lital
bifore weren myldere, weren turned in to
wraththe, for the wordis seid of hym,
whiche thei demyden brouzt forth bi pride
of herte. But whanne he schulde be slayn z0
with woundis, he sorewide inwardli, and
seide, Lord, that hast hooli kunnyng,
openli thou woost, that whanne Y myzte
be delyuered fro deth, Y suffre^a hard so-
rewis of bodi; forsothe bi soule wilfuli Y
suffre these thingis for thi drede. And^b z1
sotheli this man on this maner departidec

* passing the lif
strongli, that is,
in puttinge it
forth, or in
dijng for the
lawe of God.
Live here. EK
P.V.

^b fleschis H. ^c Om. G pr. m. ^d as AK. ^e the Almyzti G sec. m. H. ^f in H. ^g Om. G pr. m.
^h whiche wordis H. ⁱ wrouzt H. ^k in H. ^l susteynede H. ^m vp H.

^q fleisch V. ^r humanite R. humanyte, ether [or ΕΡΥ] curtesi c et coteri. ^s the fre born re. ^t lawis
A pr. m. ^u bi R. ^v that for R. ^w of C. ^x exccracioun, or [ether plures] cursednesse EFGHIKMN PQSUXYE.
execracioun R. ^y Om. P. ^z and onest R. ^a suffride R. ^b Om. R. ^c partide R.

31 these thingus, for thi dreed. And sothely this man in this maner departide fro lijf; not oonly leeuynge the mynde of his deth to zunge men, bot and to alle the folc, to ensaumple of vertu and strengthe.

CAP. VII.

1 Forsothe it bifelle, seuen bretheren taken to gidre with the modir, for to be constreyned of the kyng for to touche azeinus leeuⁿ swynys flesche^o; hem tourmentid with scourgyngis, and tourment 2 maad of bole lether. Forsothe oon of hem, that was the first^p, saith thus, What seekist thou? and what wolt thou lerne of vs? we ben redy for to dye, more than to breke the fadre lawis^q, or *cuntree* 3 *lawis*, of God. And so the kyng wrothe comaundide pannes of brasse, and brasen pottis for to be tendid. Whiche anoon 4 tendid, he comaundide the tunge for to be kitt off to hym that former spack, and skyn of the hed to be^r drawn away, and the heezist hondis and feet of hym for to be kitt byfore, the other bretheren of 5 hym and the moder biholdynge. And whan he was maad nowe vnprofitable bi alle thingis, he comaundide fijr for to be inoued to hym, and zit vndirbrethinge^s to^t be brent, or *turned*, in the brasen panne; in whiche whan he was longe tourmentid, the othir *bretheren* togidre with the modir, monestiden, or *counfortiden*, hem to gidre for to dye strongly, 6 sayinge, The Lord God shal biholde trewthe, and he shal counforte, or *zene solace*, in vs, as Moyses declaride in

fro lijf; not oneli leuynge the mynde of his deth to zonge men, but and to al the folc, to ensaumple of^d vertu and strengthe.

CAP. VII.

Forsothe it bifelle, that seuen britheren 1 takun togidre with the modir, weren constreyned of the kyng for to taaste^e azens the^f lawe swynes^{ff} fleischis^g; and weren turmentid with scourgyngis, and turment maad of bole^h lether. Forsothe oon of 2 hem, that was the first, seide thus, What sekist thou? and what wolt thou lerne of vs? we ben rediⁱ for to die, more^k than to^l breke the fadris lawes^m of God. Ther- 3 forⁿ the kyng was wroth, and comaundide 'pannes of bras^o, and brasun^p pottis for^q to be maad ful hoot. And whan tho anoon werin maad ful hoot, he comaundide the^r 4 tunge for^s to be kit of fro hym that spak bifore^t; and whanne the^u skynne of the heed was drawun awei, *he bad* bothe the hizeste partis of hondis^w and of feet^x of hym^y for to be kit of^z, the while othere^a britheren^b and the modir 'of hym^{bb} biheld- en. And whanne he was maad^c thanne^{cc} 5 vnprofitable bi alle thingis, he comaundide fier for to be brouzt^d to him, and zit 'al quik^{dd} brethinge^e for to be^f brent in the brasun panne; in which whanne he was longe turmentid, the othere^g togidre with the modir, 'counfortiden hem^h togidreⁱ for to die strongli, seiynge^k, The Lord 6 God schal biholde trewthe, and schal 'zyue solace in^l vs, as Moyses declaride 'in bifore^m

ⁿ leefulnesse G sec. m. H. ^o swyne flesches H. ^p first, or *eldist* G sec. m. H. ^q Om. H. ^r Om. H.
^s vndirbrethinge, or *groninge* H. ^t for to H.

^d and 1. ^e touche A pr. m. R. ete c. touche, or [ether plures] ete EFGHIKMN PQSUXYE. ^f Om. E et plures. ^{ff} swyn H. ^g fleisch re. ^h bolis s. ⁱ more redi c sec. m. F sec. m. IKMUX. ^k Om. CFIK MUX.
^l for to mse. ^m lawe A pr. m. R. ⁿ And therfor re. ^o brasun pannes s. ^p bras s. ^q Om. EPRY. ^r his c sec. m. F sec. m. GIMNQSUX. ^s Om. EPY. ^t first KNQSUX. ^u his c sec. m. F sec. m. GKMNQUX. ^w his hondis c sec. m. F sec. m. IKMSUX. ^x his feet c sec. m. F sec. m. IKMSUX. ^y Om. CFIKMS. ^z of awei A pr. m. c pr. m. F pr. m. HE. awei EPY. awei bifore R. ^a the othre F. ^b brethren of him F pr. m. e. ^{bb} Om. e. c ymaad e. ^{cc} Om. A pr. m. ^d mouyd c pr. m. F pr. m. HRE. meued EPY. ^{dd} Om. c pr. m. EPRYE. quyke F sup. ras. KNX. al U. ^e brethinge, or [ether he] gronyngc c pr. m. EHPYE. brennyngc U. ^f Om. F pr. m. s. g othere bretheren c sec. m. GIMNQSUX. tothere bretheren F sec. m. K. ^h counsailiden eche othere c sec. m. F sec. m. GIKMNQUX. monesteden, or [ether he] conforteden hem EHPYE. monestiden R. counfortiden ech other s. ⁱ togideres c sec. m. F sec. m. MSX. ^k and seiden c sec. m. F sec. m. GIKMNQSUX. ^l comfort c pr. m. R. zyue comfort among c sec. m. F sec. m. GIKNQSUX. counforte, or [ether H] zyue solace, in EHPYE. zyue comfort among solace in M. ^m byfore in s.

byfore witnessyng of songe, and in his
 7seruauntis he^u shal counforte. And so
 hym the first dead on this maner, thei
 ledden forth the suyng to^v be scornyd;
 and, the skyn of his hed drawen off, thei
 axiden, 3if he shulde eet, byfore that he
 were punyshid in al the body, by alle
 8membris by hem self. And he answer-
 ynge in cuntree voice, saide, Y shal not^w.
 For whiche thing, and this in suyng
 place of the first, resceyuede tourmentis.
 9 And he ordeynyd in the last spirit, saith
 thus, Sothely thou most wickid, *or curs-
 id*, leesist vs in this lijf, bot the kyng of
 the world shal reyse, in a3ein rysyng of
 euerlastyng lijf, vs dead for his lawis.
 10 After this the thrid was scorned; and he
 axid, anoon brozt forth the tunge, and
 11stedfastly helde forth the hondis, and
 with trist saith, Of heuen Y weelde these
 thingus, bot for the lawis of God nowe
 Y dispise these same; for Y hope me to
 12resceyuyng hem of hym. So that the
 kyng, and tho^x that weren with hym,
 wondriden the inwitt of the 3unge man,
 that he ledde the tourmentis as nouzt.
 13 And this thus dead, thei traueiliden the
 14fourthe, also tourmentyng. And whan
 he was nowe at deth, he saith thus, Ra-
 ther it is, men 3ouen to deth of men, for
 to abijd hoope of God, beinge to be
 reysid a3ein^y eft of hym; forsothe a3ein
 15rijsyng to lijf shal not be to thee. And
 whan thei hadden stirid to the fifthe,
 thei^z traueiliden hym. And he bihold-
 16yng in to hym, saide, Thou hauyng
 power amonge men, whan thou art cor-
 ruptible, dost what thou wolt; forsothe
 nyl thou gesse, oure kynn for to be for-
 17saken of God. Sothely susteyne thou

witnessyng of songⁿ, and among^o his serua-
 auntis he schal 3ife^p counforte. Therfor^q
 whanne thilke firste was deed in this ma-
 ner, thei ledden forth the nexte^r for to be
 scornyd; and whanne the skyn of his
 heed was drawun of, with the heeris, thei
 axiden, if he wolde ete, bifore that he
 were punyschid in al the bodi, bi alle
 membris bi hem silf. And he answeride^s
 bi the^s vois of fadris^{*}, and seide, Y schal
 not do *it*^t. For which 'cause this also, in
 a place faste bi^u, resseyuede lijk^v turmentis
 of the firste. And whanne^w he was or-
 9deyned^x in the laste spirit, he^y seide thus,
 Sotheli thou most wickid^z lesist vs in this
 lijf, but the kyng of the world schal reise
 'vs *that ben* deede for his lawis, in a3en-
 risinge of euerlastyng lijf^a. After this the
 10thridde was scorned; and whanne^b he was
 bede^c, he^d 'profride soone^e forth the^f tunge,
 and stidfastli helde forth the^g hondis, and
 11'seide, Of God of^h heuene Y weldeⁱ these
 lymes^k, but for the^l lawis of God now Y
 dispise these same; for Y hope, that Y
 schal resseyue tho of him. So that the
 12kyng, and thei that weren with hym,
 wondriden on the wisdom of the 3onge
 man, that he^m ledde the turmentis as nouzt.
 And whanne thisⁿ was thus deed, thei
 13traueliden the fourthe, and turmentiden^o
 in lijk maner. And whanne he was thanne
 14at the deth, he seide thus, 'Wel the^p ra-
 ther it is ned^q, that men 3ouun^r to deth^s
 of men, abide hope^t of God, that^u schulen
 be reysid a3en 'eft of him^v; for^w a3en ris-
 yng to^x lijf[†] schal not be to thee. And
 15whanne thei hadden brouzt the fyuethe,
 thei traueliden hym. And he bihelde in
 to hym, and seide, Thou hast power¹⁶
 among men, 'and thouz thou be^y corrupt-

* that is, bi the
 teching. *Live*
 here. EPY.
 that is, bi the
 teching of holi
 fadris. *Live*
 here. KNU.

† that is, vn-
 deedi lif and
 glorious, but to
 lif vndedi and
 peineful. *Live*
 here. EKPUY.

^u Om. G *pr. m.* ^v for to H. ^w not do H. ^x thei H. ^y Om. H. ^z and thei H.

ⁿ his song C *sec. m.* F *sec. m.* GIKMNQSUX. ^o in A *pr. m.* EHPRYE. ^p Om. A *pr. m.* EHRE. ^q For I.
^r suinge A *pr. m.* C *pr. m.* EHRE. ^s Om. I. ^t Om. A *pr. m.* EF *pr. m.* IRE. ^u thing, and this in suing
 place A *pr. m.* EFHPRYE. ^v Om. A *pr. m.* EFHPRYE. ^w Om. A *pr. m.* EFGHPRYE. ^x Om. E. ^y and A
 C *pr. m.* EFGHPRYE. ^z cursid CGIKMNQRUX. wickid, or [either FH] cursed EFHPY. ^a in a3enrising of
 euerlasting lif vs deed for his lawis EF *pr. m.* HPYE. in a3en rising of euere lasting lyif vs that ben deed
 for his lawes F *sec. m.* ^b Om. EHPRYE. ^c axed EHPRYE. ^d and EHPYE. ^e soone brouzt EHPRYE.
^f his C *sec. m.* F *sec. m.* GIKMNQSUX. ^g hise I. ^h seide with trist, Of A *pr. m.* EHPRYE. ⁱ haue C *sec. m.*
 F *sec. m.* GIKMNQSUX. ^k thingis A *pr. m.* C *pr. m.* EHRE. ^l Om. R. ^m Om. A. ⁿ he this I. ^o tur-
 mentiden him C *sec. m.* F *sec. m.* IKS. ^p Om. EHPRYE. ^q Om. C *pr. m.* EHPRYE. ^r do A *sec. m. sup. ras.*
^s the deth R. ^t the hope GR. ^u for thei C *sec. m.* F *sec. m.* GIKMNQSUX. ^v Om. R. ^w forsothe A *pr. m.*
 C *pr. m.* EF *pr. m.* HRYE. for the I. ^x of GIKMNQSUX. ^y whan thou art A *pr. m.* EHPRYE.

patiently, and thou shalt see the grete
power of hym, hou he shal tourmente
18 thee, and thi seed. After this thei led-
den to and the sixt; and this bygyn-
nyng for to dye, saith thus, Nyl thou
erre ydely; forsothe we suffren these
thingus for oure^a self, synnyng in to
oure God, and thingus worthi of won-
19 dryng ben maad in vs; forsothe deme
thou not, to beyng with outen peyn to
thee, that thou hast temptid for to fize
20 azenus God. Forsothe the moder won-
derful aboue maner^b, and worthi the
mynde of good men, whiche biholdyng
seuen sonys perishyng vnder tyme of oo
day, suffride in good inwitt^c, for hoope
21 that she hadde in to God; she monestide
eche of hem by voice of cuntree, strongly
fulfillid with wijsdam, and ynsettinge
22 mans ynwitt to wommans thouzt, saide
to hem, Sonys, Y wote not how ze ap-
periden in my wombe; forsothe nether
Y haue zouen to zou spirit, and soule,
and lijf, and Y my self ioynyde not to
23 gidre the membris of eche; bot sothely
the maker of nouzt of the world, that
fourmyde the birthe^d of man, and foonde
bygynnyng of alle, shal zeelde eft to zou
spirit, and lijf, with mercye, as now ze
dispisen zoure self for the lawis of hym.
24 Forsothe Antiochus demyng hym for to
be dispisid, and also dispisid by voice of
the repreuyng, whan zit the zunger was
alyue^e, not oonly he monestide by
woordis, bot and with ooth he affermyde,
to makynge hym rijche and blessid, and
to hauynge freend, translatid fro cuntre
lawis, and to zeuyng needful thingus.
25 Bot whan the zunge man was not bowid
to these thingis, the kyng clepide the
modir, and softly counseilide her, that she^f
shulde be maad to the zunge man in to

ible, thou^z doist what thou wolt; but nyl
thou^a gesse, that oure kyn is forsakun of
God. But abide thou pacientli, and thou¹⁷
schalt se the greet power of hym, hou he
schal turmente thee, and thi seed. After^b 18
thei ledden^c also the sixte; and this^d bi-
gan for to die, and seide thus, Nyle thou^e
erre idili; for we suffren these thingis for
vs^f silf, synnyng azens oure God, and
thingis worthi of wondryng ben maad^g in
vs; but deme thou not, that it schal be¹⁹
with out peyne to thee, that thou hast
temptid for to fize azens God. Forsothe²⁰
the 'merueylous moder of hem^h, and wor-
thi the mynde of goode men, which bi-
helde seuen sones perischyng vndur the
tyme of o day, 'and suffride aboue manereⁱ
with good wille, for the hope that sche
hadde in to God; sche^k monestide ech of²¹
hem bi vois of fadris, 'that is, *acordynge*
to the techyng of hooli fadris^l, and was
strongli fillid with wisdom, and settide
mannus witte to wommanys thouzt, and²²
seide to hem, Sones, Y woot not hou ze
apperiden in my wombe; for nether Y
haue zouun to zou spirit, and soule, and
lijf, and Y^m my silf ioynede not togidere
the membris of ech; but the makere of²³
nouzt ofⁿ the world, that fourmyde na-
tiuyte^o of man, and foond bigynnyng of
alle, schal zelde eft to zou spirit, and lijf,
with merci, as now^p ze dispisen^q zou^r silf
for the lawis of hym. Forsothe Antiok²⁴
demyde hym for to be dispisid, and also^s
bi dispisable vois of a repreuere, and
whanne zit the zongere was 'on lyue^t, not
oneli he monestide bi wordis, but and^u
with an ooth he affermyde, to make hym
riche and blissful, and to haue frend^v,
translatid fro lawis of fadris, and to zyue
'to hym^w nedeful thingis. But whanne²⁵
the zunge man was not bowid to these

^a vs II. ^b maner, or *ful myche* II. ^c inwitt, or *counseil* II. ^d natyuyte II. ^e on lyue H. ^f Om. K.

^z and A *pr. m.* EHRE. ^a ze R. ^b After this re. ^c brouzten c *sec. m.* F *sec. m.* GIKMNQSUX. ^d he
this I. ^e ze R. ^f oure E. ^g do c *sec. m.* F *sec. m.* GIKMNQSUX. ^h modir is wondirful aboue manere,
ether [or EPY] *ful miche* c *pr. m.* EF *pr. m.* HPY. modir is wondirful aboue manere re. ⁱ and suffride
A *pr. m.* EHPRYE. aboue manere of kynde suffride c *sec. m.* F *sec. m.* GIKMNQSUX. ^k and sche CGIK
M *sec. m.* NQSUX. and R. ^l Om. RE. ^m Om. A. ⁿ Om. N. ^o the natiuitee G. ^p wis as GIKMNQSUX.
^q dispisiden KX. ^r zoure E. ^s Om. R. ^t alyue EI. ^u Om. R. ^v him a frend R. ^w Om. RE *pr. m.*
to e *sec. m.*

26 helthe. Forsothe whan he monestide^g
 hir by many wordis, she bihi^zte hir to
 27 counseilinge hir sone. And so she bow-
 yde doun to hym, scornynge the cruel
 tyraunt, saith in cuntree voice, Sone,
 haue mercy on me, that bare thee in
 wombe nyne monethis, and 3aue mylk by
 three 3eere, and nurishide, and in to this
 28 age fully brouz^te. Y axe, chijld, that
 thou biholde to heuen and erthe, and alle
 thingus that ben in hem, and vndir-
 stonde, for God made hem of nouzt, and
 29 kynde of men. So it shal be maad, that
 thou dreede not this tourmentour, bot
 thou maad worthi to thi bretheren, re-
 sceyue deeth, that in that mercy doynge
 Y resceyue thee with thi bretheren.
 30 Whan she 3it said these thingus, the
 3unge man saith, Whom susteyne 3e?
 Y obeye not to bidding of the kyng,
 bot to precept of the lawe, that is 3ouen
 31 to vs by Moyses. Forsothe thou, that art
 maad^h fynder of al malice in to Ebrnes,
 32 shalt not scape the hond of God. We
 sothely suffren these thingus for oure
 33 synnys; and 3if oure Lord be a litil
 wrothe to vs for blamyng and chastis-
 ynge, bot eft he shal be recounseildⁱ to
 34 his seruauntis. Forsothe thou cursid,
 and of alle men most flagiciouse, *or*
fullist of yuel doynigus, and stiryngus,
 nyl thou veynly be enhaunsid, by veyn
 fourmys enflawmed in to his seruauntis;
 35 sothely^k thou hast not scapid 3it the
 dom of almy^zty God, and biholdynge alle
 36 thingus. For whi my bretheren now a
 litil sorew suffriden, and^l ben maad vndir
 the testament of euerlastynge lijf; thou
 sothely by dome of God shalt paye iust
 37 paynes of pride. Sothely Y, and as my
 bretheren, bitake my soule and body for
 the lawis of faders, *or of cuntree*; ynclep-

thingis^x, the kyng clepide the modir, and
 softli counselide hir, that sche schulde be
 maad to the 3onge man in to helth. For-²⁶
 sothe whanne he monestide hir bi many
 wordis, sche bihi^zte hir^y for to counsele
 hir sone. Therfor^z sche bowide doun to²⁷
 hym, and scornide the cruel tiraunt, and
 seide in cuntrei^{zz} vois, Sone, haue^a merci on
 me, that bar thee in wombe nyne monethis,
 and 3af mylk bi thre 3eer, and nurschide,
 and fulli brouz^te in to this age. Y axe,²⁸
 child, that thou biholde to heuene and
 erthe, and alle thingis that ben in hem,
 and vnderstonde, that God made hem of
 nouzt, and the kynde of men. So it schal²⁹
 be don, that thou dreede not this turmen-
 tour, but be thou maad worthi to thi bri-
 theren, and resceyue deth, that^b in that
 merci doynge Y resceyue thee with thi bri-
 theren. Whanne sche seide 3it^c these³⁰
 thingis, the 3ong man seide, Whom abiden
 3e? Y obeie not to bidding^d of the kyng,
 but to comaundement of the lawe, that
 was 3ouun to vs bi Moises. Forsothe³¹
 thou, that art maad fyndere of al malice
 azens Ebrewis, schalt not ascape the hond
 of God. For we suffren these thingis for³²
 oure synnes; thou^e oure Lord be a litil³³
 wroth to vs for blamyng and chastisyng,
 but eft he schal be recounselid^{ee} to hise
 seruauntis. Forsothe thou cursid, and³⁴
 most flagiciouse^f, *ether^{ff} fulleste of yuel*
doyngis, and stiryngis^g, of alle men, nyle
 thou^h veynly be enhaunsid, that artⁱ en-
 flaumyd bi veyn hope^k azens his seru-
 auntis; for thou hast not scapid^l 3it^m the³⁵
 dom of almy^zti God, and biholdynge alle
 thingis. For whiⁿ my britheren suffriden³⁶
 now a litil sorewe, and ben maad vndur
 testament of euerlastynge lijf; thou so-
 theli bi dom of God schalt paie iust peynes
 of pride. Sotheli 'Y as my^o britheren,³⁷

^g amonestide II. ^h Om. G pr. m. ⁱ recounseilid, or pesid II. ^k forsothe II. ^l Om. GH.

^x wordis C sec. m. F sec. m. IMUX. ^y him GMN sec. m. se sec. m. Om. R. ^z And therfor re. ^{zz} contra-
 rey C sec. m. ^a haue thou M. ^b and R. ^c Om. N. ^d the bidding FGKMNQSUX. ^e and thou; I.
^{ee} recounselid, either [or EPY] pesid F et plures. recounselid, ether plesid I. ^f cruel turmentour, C sec. m.
 F sec. m. GIKMNQSUX. ^{ff} or EPY. ^g Gloss om. in GIKMNQRSUX. ^h Om. CE pr. m. II. ⁱ Om. A. ^k Om.
 A pr. m. CEFGHIKMNPQUXY. foormis RS sup. ras. e. ^l ascapid CNX. ^m Om. R. ⁿ For C pr. m. E pr. m.
^o as Y and my AHIRE.

ynge God, more rijply for to be maad helpful to oure folc, and thee with tourmentis and betyngus for to knowleche, 38 for he is God aloone. For in me and in my bretheren the wrath of Almiȝty shal faile, whiche is iustly^m brouȝt yn vpon alle 39 our kyn. Than the kyng kyndlid with wrath, was feersⁿ in to hym more cruely aboute alle, berynge vnworthily hym self 40 scornyd. And *he* this sothely cleene dyede, by alle thingus tristyng in the 41 Lord. Forsothe at the last the^o modir is waastid, *or dead*, after the sonys. 42 Therfor of sacrifices, and ouer grete crueltees, is ynow said.

CAP. VIII.

1 Forsothe Judas Machabeus, and thei that weren with hym, entriden priuely in to castels; and thei, cleepyng to gidre cosyns, and frendis, and takyng to hem that dwelten in Jurye^p, ledden out to 2 sixe thousand^q men. And thei inclepiden the Lord, for to biholde in to the peple, that was defoulid of alle men; for to haue mercye of^r the temple, that was 3 defoulid of vnpytous men; and for to haue mercye of^s distruyng of the citee, that was anoon to be maad pleyn to gidre; and for to heere the voice of blood cryng 4 inge to him, and for to haue mynde of the wickidist dethis of lytil children innocentis, and of blasfemyes ȝouen to his name; and for to haue indignacioun on 5 these thingus. And Machabeus, the multitude gadrid, was maad vnsuffreable to heithen men; forsothe the wrath of the 6 Lord is conuertid in to mercye. And he aboute cummyng to castels and cytees, vnwarnyd, brente hem; occupyng couenable places, ȝaue not fewe sleayngis of

bitake my soule and bodi for lawis^p of fadris; and Y clepe God to help, that more^q ripeli he be maad helpful to oure folc, and that thou knowleche with tourmentis 'and betyngis^r, that he is God aloone. Forsothe the wraththe of Al-38 myȝti^s schal faile^t in me and in my bretheren, which is iustli brouȝte in on al oure kyn. Thanne the kyng was kyndlid 39 with wrath, and was fers aȝens hym more cruely aboute alle; and bar vnworthili, '*ether heuyli*^u, hym silf scorned. Therfor and^v 40 this was^w clene, and diede, tristyng bi alle thingis in the Lord. Forsothe^{ww} at the 41 laste also the modir was wastid^x, after the sones. Therfor of sacrifices, and ouer 42 greet crueltees, is ynow^y seid.

CAP. VIII.

Forsothe Judas Machabeus, and thei 1 that weren with hym, entriden priuely in to castels; and^z clepiden togidere cosyns, and frendis, and token hem that dwelten in Judee, *ether*^a *in*^b *kepyng of the lawe of Jewis*^c, and ledden out men to sixe thousyndis. And thei clepiden the Lord² to help, for to biholde on the puple, that was defoulid of alle men; for to haue merci on the temple, that was defoulid of vnpytouse men; and for to haue merci on³ distruyng of the citee, that was anoon to be maad pleyn togidere; and for to here the vois of blood cryng to hym, and for to haue mynde on^e the wikidiste⁴ dethis of litle children innocentis, and of blasfemyes ȝouun to his name; and for to haue indignacioun on these thingis. And⁵ Machabeus, with the multitude gaderid, was maad vnsuffrable to hethene men; for the wraththe of the Lord was conuertid in to merci. And he aboute cam to^f 6 castels and citees, vnwarned, and brente hem; and ocupiede couenable places, and

^m iust *AG pr. m. HK.* ⁿ fers, *or wood H.* ^o and the *H.* ^p Jewrye, *or lond of Judee H.* ^q thousandis *H.* ^r on *H.* ^s on *H.*

^p the lawis *I.* ^q the more *R.* ^r of betyngis *E.* *Om. e.* ^s Almiȝti *God c sec. m. FGIKMNQRUXE.* ^t haue an ende *c sec. m. F sec. m. GIKMNQUX.* *falle R.* ^u *Om. R.* ^v *Om. CGIKMNQSUX.* ^w was also *c sec. m. GIKMNQSUX.* ^{ww} For a *pr. m.* ^x wastid, *ether deed cFGHIKMNQSUXE.* ^y now *E.* ^z and thei *N.* ^a *or EPY.* ^b *Om. CN.* ^c Gloss *om. in CRS.* ^e of *C.* ^f in to *c pr. m.*

7enmys. Sothely in niztis^t he was most
born to syche out rennyngis; and fame
of his vertu was shed out euery wher.
8 Forsothe Philip seeynge the man bi lital
and lital for to cume to profit, *or encrese*,
and ful ofte thingus bifalle to hym eesili,
or in prosperite, wrote to Tholome, duyck
of Celescirie and Fenyce, that he shulde
9 bere help to the kyngis needis. And he
swiftly sente Nychanore of Patrode,
frend of the former, *or worthier*, 3ouen
to hym not lesse than twenti thousandis
of armyd folkis meynt^u to gidre, for to do
away al the kynde; and ioyned to hym
Gorgie, a knytly man, and in thingus of
10 bateil most expert. Forsothe Nychanore
ordeynede to the kyng, that he shulde
fulfille the tribute that was to be 3ouen
to Romayns, two thousand^v of talentis,
11 of the caitifte of Jewis. And anoon he
sente to cytees of the se coost, clepyng
togidre to euyng bynge of boonde men of
Jewis; byhetyng hym to sellyng nynty
boond men for oo talent, not byholdyng
to veniaunce^w that was to folewyng
12 hym of the^x Almyty. Forsothe wher
Judas foonde, he shewide to these^y Jewis
that weren with hym, the cummyng of
13 Nychanore. Of whom^z sume^a inwardly
dreedynge, and not byleenyng to ryzt-
wisnesse^b of God, weren turnyd in to
14 fli3t; other sothely, 3if eny leften of hem,
camen, and to gidre bisou3ten the Lord,
for to delyuere hem of wickid Nycha-
nore, whiche hadde solde hem bifore that
15 he came ni3; and thou3 not for hem, for
the testament that was to the fadris of
hem, and for the^c ynleepynge of his holy
16 name and grete on hem. Forsothe Ma-
chabeus, clepid to gidre seuen thousandis
that weren with hym, preyde, that thei
shulden not be reconseilid, nether shul-
den dreed the multitude of enemyes wick-
idly cummyng a3einus hem, bot strongly

3af not fewe sleyngis of enemyes. Sotheli⁷
in niztis he was most borun to seche out
rennyngis; and fame of his vertu was
sched^s out euery where. Forsothe Filip⁸
si3, that the man bi lital and lital cam to
encrees^h, and that ful ofte thingis bifall-
idenⁱ to hym in prosperite^k; and he wroot
to Tolome, duyck of Celessirie and of Fe-
nice, that he schulde bere help to the
kyngis nedis. And he swiftli sente Nycha-
9 nor of Patrode, of the formere^l frendis,
and 3af to hym^m not lesse than twenti
thousyndis of armed folkis meynt togidre,
for to do awei al the kyn of Jewis; and
ordeynedeⁿ to hym Gorgie, a knyztli man,
and most expert in thingis of batel. For-
10 sothe Nychanor bihizte stidfastly to the
kyng, that he schulde fille the tribut that
was to be 3ouun to Romayns, two thou-
syndis of talentis, of the caitifte of Jewis.
Andⁿⁿ anoon he sente to citees of the see¹¹
coost, and clepide togidre to euenbyng
of prisoneris, *ether^o of boonde men*, of
Jewis; and bihizte, that he schal sille nynti
boonde men for a talent, not biholdyng
to the veniaunce that schulde sue hym of
Almyti^{oo}. Forsothe whanne Judas foond,¹²
he schewide to these Jewis that weren
with hym, the comyng of Nychanor. Of¹³
which summe inwardli dreedden, and bi-
leuyden not to the ryztwisnesse of God,
and weren turned in to fli3t; othere so-
14 theli, if ony leften of hem, camen, and to-
gidre bisou3ten the Lord, for to delyuere
hem fro wyckid Nychanor, which hadde seld
hem bifore that he cam ni3; and thou3 not¹⁵
for hem, for^p the testament that was to
the fadris of hem, and for clepyng^q to
help of his hooli name and greet on hem.
Forsothe Machabeus clepide togidre se-
16 uene thousyndis that weren with hym,
and preiede, that thei schulden not be
recounselid to enemyes, nether schulden
drede the multitude of enemyes wickidli

^t myztis H. ^u meyngid H. ^v thousandis H. ^w the veniaunce H. ^x Om. H. ^y the H. ^z whiche H.
^a summe men G sec. m. H. ^b the ryztwisnesse H. ^c Om. H.

^g shed, *ether shewed* K sec. m. marg. ^h profit B. profit *ether* [or EPY] *encrees c et ceteri*. ⁱ bifellen F.
^k ful esili R. esili, *ether* [or EPYE] *in prosperite c et ceteri*. ^l formere, *ether* [or EPY] *worthier c et plures*.
^m Om. c. ⁿ ioynede R. ⁿⁿ c is deficient from this place to the beginning of the Prologue on Matthew.
^o or EPY. ^{oo} Almyti God R. ^p but for EPY. ^q the clepyng R.

17 shulden stryue, *or fize*; hauynge byfore
the eezen the dispite that was 'in brouzt^d
in the holy place vniustly of hem, and
also the^e wronge of citeef, had in scorn-
ynge; 3it also the ordynaunces of olde
18 men distruyed to gidre. For whi he
saith, Thei sothely tristen in armers to
gidre and hardynesse; forsothe we tristen
in the Lord almy3ty, that may do away
with oo lookyng, *wille, or signe*, and
men cummynge azeinus vs, and^e al the
19 world. Forsothe he monestide hem and
of helpis of God, that ben don azeinus
faders; and that vndir Senacheryb an
hundrid foure score and fyue thousand^h
20 pershiden; and of the batel that was to
hem azeinus Galathas, in Babyloyn; wher
3if it come to thing, *or trewthe*, felowis
Macedoyns doutynge, thei alle six thou-
sandis alone slevan an hundrid and
twenty thousandis, for help 3ouen to hem
fro heuen; and for these thingus thei
21 hadden ful many benyfices. By these
wordis thei ben maad stedfast, and redy
22 for to dye for the lawis and cuntree. So-
thely he ordeynyde his bretheren dukis,
or leeders, to eche ordre, Symont, and
Josephus, and Jonathas, to eche a thou-
23 sand and fyue hundrid sugettid. Also
to this thing, the holy boke red to hem
Esdra^l, and a tokne 3ouen of Goddis
help, in the first sheltrun he duk, ioyn-
24 yde with Nychanore. And the Almy3ty
maad help to hym, thei slevan ouer nyne
thousande of men; forsothe thei con-
streyneden the more part of Nychanoris
oost, maad feble by woundis^k, for to flee.
25 Forsothe the moneys of hem that camen
to the byng of hem taken vp, on eche
26 syde thei pursueden hem; bot thei
turnyden azein closid to gidre bi an
houre; for whi it was bifore the saboth,
for whiche cause thei lastiden not pur-
27 suyng. Forsothe thei gadringe the ar-
mers of hem, and spuylis, diden saboth,

comynge azens hem, but strongli schulden
fize^r; hauynge bifore the i3en the dispit¹⁷
that was don in the hooli place vniustli of
hem, and also the wrong of the citee, had
in scornynge; 3it also the ordenaunces of
elde men distried. For whi he seide, Thei¹⁸
sotheli tristen in armeris togidere and
hardynesse; forsothe we tristen in the
Lord almy3ti, that may do awei with o
lokyng bothe hem that comen azens vs,
and al the world. Forsothe he monestide¹⁹
hem also of helpis of God, that weren don
azens fadris; and that vndur Senacherib
an hundrid thousynde foure score thou-
synde and fyue thousandes^s perischiden;
and of the^t batel that was to hem azens²⁰
Galatas, in Babiloyne; 'whether if^u it
come^v to the thing, '*ethir treuthe*^w,
whanne alle felowis Macedoyns doutiden,
thei^x sixe thousandis aloone slown an
hundrid thousynde and twenti thousyndis,
for help 3ouun to hem fro heuene; and
for these thingis thei hadden ful many
benefices. Bi thes wordis thei weren maad²¹
stidfast, and redi for to die for lawis and
cuntree. Therfor he ordeynede his brithe-²²
ren lederis^y to ech ordre, Symount, and
Josofus, and Jonathas, 'and made suget
to^z ech a thousynde and fyue hundrid.
Also to this thing, whanne the hooli book²³
was red to hem of Esra, and a tokene was
3ouun of Goddis help, he *was* duk in the
firste scheltrun, and ioynede batel with
Nycanor. And for the Almy3ty was maad²⁴
helpere to hem, thei slown ouer nyne
thousynde of men; forsothe thei con-
streyneden the more part of Nycanoris
oost, maad feble bi woundis, for to fle.
Forsothe whanne the richessis of hem that²⁵
camen to the byng of hem weren takun
vp, on ech side thei pursueden hem; but²⁶
thei turneden azen closid togidere bi an
our; for whi it was bifor sabat, for which
cause thei lastiden not pursuyng. For-²⁷
sothe thei gaderiden the armeris of hem,

^d brouzt *ll.* ^e Om. *G pr. m.* ^f the citee *G scc. m. ll.* ^g in *G pr. m.* ^h thousandis *ll.* ^l of Esdra *ll.*
^k wound *G pr. m.*

^r striue, *or* [*ether plures*] *fize* *efghikmnpqsuxye.* striue *R.* ^s thousand *EIP.* ^t Om. *l.* ^u where *R.*
wher if *ceteri.* ^v cometh *R.* ^w *or truthe* *EPY.* Om. *R.* ^x the *N.* ^y dukes *R.* dukis, *or lederis* *E et ceteri.*
^z Om. *R.*

blessinge the Lord, that delyuerde hem
 in this day, droppynge in to hem bygyn-
 28 nynge of mercye. Forsothe after the sa-
 both thei departiden spuylis to the feble^l,
 and fadirlesse, and modirlesse, and wi-
 dewis; and thei with hern hadden the
 29 residues. These thingus thus don, and
 commounly of alle men bisechyng maad,
 thei axiden the merciful Lord, for to be
 recounselid in to the eend to his seru-
 30 auntis. And of these that weren with
 Tymothe and Bachides, stryuyng azeinus
 hem, thei slewen ouer twenty thousandis,
 and thei weeldiden heez strengthis; and
 thei departiden mo preyes, euen porcioun
 to feble^m, faderlesse, and moderlesse, and
 widues, bot and to eldre men makynge.
 31 And whan thei hadden gadrid the ar-
 mers of hem, diligently thei maden to
 gydre, *or kepten*, alle thingus in couen-
 able places; forsothe thei baren toⁿ Je-
 32 rusalem the residue spuylis. And thei
 slewen Philarces, that was with Tymo-
 the, a man ful of grete trespassis, that
 had tourmentide Jewis in many thingus.
 33 And whan feestis for victorie weren don
 in Jerusalem, thei brenten hem that had-
 den brente holy^o zatis, that is to say,
 Calastenes, whan he hadde flowen in to
 sume hous; worthi meed zolden to hem
 34 for her vnpytousnesse. Forsothe wick-
 idist Nychanore, that brouzte a thou-
 sand marchauntis to bying of Jewis,
 35 meekid, *or maad lowe*, bi help of the
 Lord, of hem whiche he gessid noon;
 the clothe of glorie putte down, by mydil
 erthe fleeinge aloone, cam to Antioche,
 hauynge heizist infelicitee, *or most wretch-*
 36 *idnesse*, of the deeth of his oost. And
 he that bihizte hym for to restore tribute
 to Romayns, of the caitiftee of men of
 Jerusalem, prechide Jewis for to haue oo
 defender God, and for hym to^p be vnable
 for to be woundid, for^q thei sueden lawis
 maad of hym.

and spuylis, and diden sabat, and blessiden
 the Lord, that delyuerede hem in this dai,
 droppynge in to hem bigynnyng of merci.
 Forsothe after the^a sabat thei departiden²⁸
 spuylis to the^b feble folkis^c, and fadirles,
 and^d modirles, and widewis; and thei with
 hern hadden the residues. Whanne these²⁹
 thingis weren thus don, and comynli of
 alle men bysechyng was maad, thei axiden
 the merciful Lord, for to be recounselid in
 to the ende to^e hise seruauntis. And of³⁰
 these that weren with Tymothe and Ba-
 chides, stryuyng azens hem silf, thei slow-
 en ouer twenti thousyndis^f, and thei weld-
 iden hiize strengthis; and thei departiden
 mo preies, and maden eueue porcioun to
 feble fole^g, fadirles, and modirles, and wi-
 dewis^h, but and to eldere men. And³¹
 whanne thei hadden gaderid the armeris
 of hem, diligentli thei 'puttiden togidere'ⁱ
 alle thingis in couenable places; forsothe
 thei baren to Jerusalem the residue spuylis.
 And thei slowen Filarces, that was with³²
 Tymothe, a man ful of grete trespassis,
 that hadde turmentide Jewis in many
 thingis. And whanne feestis of^k victorie³³
 weren don in Jerusalem, thei brenten hem
 that hadden brent hooli zatis, that is to
 seie, Calastenes, whanne he hadde flowun
 in to an^l hous; for whi worthi meede was
 zoldun to hem for her vnpytousnessis.
 Forsothe the^m wickidist Nycanor, that³⁴
 brouzte a thousynde marchauntis to the
 sillyng of Jewis, was mekidⁿ bi help of³⁵
 the Lord, of hem which he gesside noon;
 and whanne he hadde put awei the cloth
 of glorie, he fledde aloon bi priuy places,
 and cam to Antiochie, and hadde hizeste
 wretchidnesse^o of the deth of his oost.
 And he that bihizte hym for^p to restore³⁶
 tribute to Romayns, of the caitifte of men
 of Jerusalem, prechide now that Jewis
 hadde o defendere God, and for hym thei
 weren vnable for to be woundid, for thei
 sueden lawis ordeyned of hym.

^l feblis H. ^m feblis H. ⁿ in to H. ^o the holy H. ^p for to GH. ^q and for K.

^a Om. EF *pr. m. rye.* ^b Om. R. ^c folk EPY. ^d Om. A. ^e of R. ^f thousand EPY.
^g folkis RE. ^h to widewis R. ⁱ puttiden togidere, *either kepten* FGHIMNPQSUXE. ^k to EPY. for *ceteri.*
^l sum *ceteri.* ^m Om. RE. ⁿ mekid, *or maad low* EFGHIMNPQSUXYE. ^o infelicite R. infelicite or [*ether*
plures] *wreccidnesse E et ceteri.* ^p Om. F.

CAP. IX.

1 In the same tyme Antiochus turnyde
 2 azein vnonestly fro Perse. Sothely he
 hadde entrid in to that citee, that is said
 Persibolis, and he temptide for to robbe
 the templis, and oppresse the citee; bot,
 the multitude rennyng togidre to armers,
 he is turned in to flizt; and so it bifelle,
 that Antiochus after the^r flizt loodly
 3 turnyde azein. And whan he came aboute
 Ebathana, he knewe what thingus ben^s
 don azeinus Nychanore and Tymothe.
 4 Forsothe he wroth demede in wrath,
 hym for to mow turne in to Jewis the
 wronge of hem, that dryuen him. And
 therefore he^{ss} bad^t the chaar for to be
 led, with out ceesyng doynge iourney;
 heuenly dom dryuyng^a, for that he spac
 so proudly, hym to cummyng to Jerusa-
 lem, and to makynge it 'the gadryng^v
 5 of sepulcre^w of Jewis. Bot the Lord
 God of Yrael, that byholdith alle thingus,
 smote hym with a wound incurable and
 inuisible; forsothe as he eendid this same
 word, an hard sorewe of entraylis toke
 hym, and bittir tourmentis of ynward
 6 thingis. And sothely iustly ynow³, for-
 sothe he that hadde tourmentid the en-
 trailis of other men, with many and newe
 tourmentis, thou³ he in no manere ceesside
 7 of his malice. Forsothe ouer this he ful-
 fillid with pride, brethinge^x fjr in ynwitt
 in to Jewis, and he^y comaundyng the
 neede^z for to be haastid, it byfelle, hym
 goynge in fersnesse for to falle of the
 chaar, and the membris for to be tra-
 ueilid with the greuouse hurtlyng to gidre
 8 of body. And he that was seen to hym
 seelf for to comaunde also to the^a wawis
 of the see, ouer mans maner fulfillid with
 pride, and for to weye in balauncis^b the
 heiztis of hillis, nowe meekid to erthe,
 was born in a beere, witnessynge in hym
 9 self the opyn vertu of God; so that

CAP. IX.

In the same tyme Antiok turnede azen
 1 vnonestli fro Perses. For he hadde entrid
 2 into that citee, that is seid Persibolis*, and
 he temptide for to robbe the temple, and
 oppresse the citee; but for multitude ran
 togidre to armeris, thei weren turned in
 to flizt; and so it bifelle, that Antiok after
 flizt viliche turnede azen. And whanne³
 he cam aboute Ebathana, he knew what
 thingis weren don azens Nycanor and Ty-
 mothe. Forsothe he was enhaunsid in
 4 wraththe, and demede that he my³te turne
 in to Jewis the wrong of hem, that had-
 den dryuun hym. And therfor he bad the
 chare for^q to be led in haste, doynge iour-
 ney with out ceesyng; for whi heuenli
 doom constreynede^r hym, for that he spac
 so proudli, that he schal come to Jerusa-
 lem, and to make it a gaderyng of sepulcre
 of Jewis. But the Lord God of Israel,^s
 that biholdith alle thingis, smoot hym
 with a wounde incurable and inuisible;
 for as he endide this same word, an hard
 sorewe of entrails took hym, and bittere
 turmentis of inward thingis. And sotheli⁶
 iustli ynow³, for he that hadde turmentid
 the entrails of othere men, with many and
 newe turmentis, thou³ he in no maner
 ceesside of his malice. Forsothe ouer this⁷
 he was fillid^s with pride, and brethide
 fier in soule azeus Jewis, and^t comaund-
 ynge^u the nede for to be hastid, it bifelle,
 that he goynge in fersnesse fallide^v doun
 of the chare, and that the membris weren
 trauelid with the greuouse hurtlyng to-
 gidre of bodi. And he that semyde to⁸
 hym silf for to comaunde also to wawis of
 the see, and ouer mannis maner was fillid
 with pride, and for to weie in balaunce
 the hizthis of hillis, was^w maad low to
 erthe, and was borun in a beere^x, and wit-
 nesside in him silf the opyn vertu of God;
 so that wormes buyliden out of the bodi⁹

* Persibolis,
 that is, the
 cheef citee of
 Persis. Lire
 here. АСЕРПУУ.

^r Om. II. ^s weren II. ^{ss} Om. G pr. m. ^t had AGH. ^u constreynynge G sec. m. II. ^v to gidre II.
^w the sepulcre G sec. m. ^a sepulcre II. ^x brennyng GH. ^y Om. AGH. ^z nedy H. ^a Om. AGH.
^b balaunce AGH.

^q Om. N. ^r drof EPRY. droof, either constreynede FGHKMNQSUXE. ^s fulfillid re. ^t and Jewis N.
^u comaundide GIMR. ^v fel F. ^w was thanne re sec. m. ^x bere, either hors litere FGHIMNQSUXE.

wormes buyliden out of the body of the vnpyteuous man, and the quyck fleshis of hym with sorewis fleetiden out. Also with sauour of hym, and stynkyng, the oost was greued; and he that a^c lytil byfore demyde hym to^d touche the steris^e of heuen, no man miȝte beere hym, for vnsuffryng of stynke. Therefore here of he ledde doun of greuouse pride, bygan for to cum to knowyng of hym self, warnyd by Goddis plage, or *vengeaunce*, by alle momentis his sorewis takyng encreisis. And whan he miȝte not now suffre his stynke, thus he saith, It is iust for to be suget to God, and a deadly^f not for to feele euen thingus to God. Forsothe the cursid man preyede the Lord these thingis, of whom he was not to getyng mercy. And the citee, to whom he hastyng came, for to leede it doun to erthe, and for to make a sepulcre of thingus born togidre, now he desijreth for to ȝeelde free. And the Jewis, whom he said hym self to hauyng nether sothely worthi of sepulture, bot to betakeyng to foulis and wijld beestis, for to be to-drawen, and to distruyng with litil children, now he bihetith to makyng euen to Atynyens, or *men of Atenys*; also to ournyng with best ȝiftis the holy temple, whom^g he robbide bifore, and to multipliynge holy vessels, and to ȝeeuyng of his rentis costis^h perteynyng to sacrifices; ouer these thingis and hym to beyng a Jewe, and to walkyng by eche place of the lond, and to prechyng the power of God. Bot sorewis not ceesyng, forsothe the iust dome of God had aboue come in to hym, he dispeyryng wrote to Jewis, in to maner of bisechyng, epistlisⁱ, conteynyng these thingis. To the best citeseyns, Jewis, most helthe, and wele for to fare, and to be ryche, or *in prosperite*, the

of the vnpitouse man, and the quyke fleischis of hym fletiden out in sorewis. Also with the sauour of hym^y, and stynkyng, the^z oost of hym^a was greuyd; and no man myȝte bere hym, for vnsuffryng of stynk, that a litil byfore demyde hym for to touche the steris of heuene. Therfor herbi he was led doun fro greuouse pride, and bigan for to come to knowyng of hym silf, and was warned bi Goddis veniaunce, for bi alle momentis his sorewis token encreisis. And whanne he myȝte not thanne suffre his stynk, thus he seide, It is iust for to be suget to God, and that a deedli man feele not euene thingis to God. Forsothe the cursid man preiede the Lord of these thingis, of whom he schulde not gete^b merci. And now he desirith to ȝelde fre the citee, to which he cam hastyng, for to drawe^c doun it to erthe, and for to make a sepulcre of thingis borun togidre. And now he bihetith to make the Jewis euene to men of Athenys, whiche Jewis he seide that he schulde not haue worthi, ȝhe, of sepulture^d, but to bitake to foulis and wielde beestis, for to be to-drawun^e, and for^f to distrie with litle children; also to ourne^g with beste ȝiftis the hooli temple, which he robbide bifore, and to multiplie hooli vessels, and to ȝuyng^h of his rentis costis perteynyng to sacrifices; ouer these thingis and that he schal be maad a Jewe, and to walke bi ech place of the lond, and to preche the power of God. But, for sorewis ceesiden not, the iust doom of God hadde aboue come on hym, he dispeyde, and wroot to Jewis, bi maner of bisechyng, a pistle^k, conteynyng thes thingis. To the best citeseyns, Jewis, moost heelthe, and welfare, and to be riche, *ether in prosperite*^m, the kyng and prince Antiok. If ȝe faren wel, and ȝoure sones, and alle thingis ben to ȝou of sentence*, we don moost thankyngis. And

* that is, bifalle at ȝoure wille. Lire here. v.

^c Om. II. ^d for to II. ^e sterre II. ^f deedli creature G sec. m. II. ^g whiche II. ^h Om. G pr. m. ⁱ a pistle G sec. m. II.

^y Om. c. ^z his I. ^a Om. ceteri. ^b gete EFGHKMN pr. m. PQ pr. m. SUX pr. m. gete no N sec. m. Q sec. m. ^c lede EHPRYE. ^d sepulcre I. ^e drawun EINPRY. ^f Om. re. ^g onoure EPY. ^h ȝyue R. ȝeuen e. ⁱ Goddis power N. ^k an epistle EPY. ^l Om. R. ^m or in prosperite EP. Om. R.

20 kyng and prince Antiochus. 3if 3e faren wele, and 3oure sonys, of sentence alle thingus ben to 3ou, we don most thank-
 21 yngus. And Y in sekensse ordeyned, sothely myndeful of 3ou benygnyly, turnyng
 a3ein fro places of Persis, and cau3t with greuouse enfirmytee, led needful for
 22 to haue cure for comyn profit; not dispeiryng my self, bot hauyng myche
 23 hope of scapyng the^k enfirmyte^l. Forsothe Y^m biholdyng that and my fadir,
 in what tymes he ledde oost in hee3er placis, shewide, whoⁿ after hym shulde
 24 resceyue princehod; that 3if eny contrarie thing bifelle, or hard thing were
 told, theese that weren in cuntrees, wityng to whom the summe, or charge, of
 alle thingus was left, shulden not be trublid. To these thingus Y biholdyng of
 25 next, alle mi3ty men and nei3boris aspyng tymes, and abijdyng eummyng, haue ordeyned
 my sone Antiochus kyng, whom Y, rennyng a3ein oft in to hee3er rewmys,
 commendide, or *toke in^u to keepyng*, to many of 3ou, and Y wrote to
 26 hym what thingus ben suget. And so Y preye 3ou, and axe, myndeful of benefices
 openly for to vse and priuyli, that eche of 3ou kepe feith to me, and to my sone.
 27 Forsothe Y trist, hym to do^o myldly, and manly, or *curteysly*, and suyng my
 28 purpose for to be counoun to 3ou. Therfore the man queller and blasfeme smytten
 warst, and as he had tretide other, in pilgrimage in mounteyns, in wretchidful
 29 deth is sett fro lijf. Forsothe Philip, his euen souker, transferride the body;
 whiche, dreedyng the sone of Antiochus, wente to Tholome Philometore, in to
 Egypt.

CAP. X.

1 Forsothe Machabeus, and thei that weren with hym, the Lord defendyng hem,
 resceyuyde sothely the temple, and citee.
 2 Forsothe he distruyde the auters, that

Y am ordeyned in sikensse, and sotheli Y am myndeful benygneli of 3ou, and Y
 turnede a3ein fro places of Persis, and am cau3t with greuouse infirmyte, and Y ledde
 nedeful for to haue cure for comyn profit; and Y dispeire not of my silf, but Y haue
 22 myche hope to ascape sikensse^o. For Y 23 biholde that also my fadir, in what tymes
 he ledde oost in hizere places, schewide, who after hym schulde resseyue prinshod;
 if that ony contrarie thing bifelle, or hard 24 thing were teld, these that weren in
 cuntreis, schulden wite to whom the summe, 'ether charge^p, of thingis was left, and
 schulden not be troblid. To these thingis 25 Y bihelde of next, that alle the^q my3ti
 men and nei3boris asprien tymes, and abiden comyng, and Y haue ordeyned
 my sone Antiok kyng, whom Y, rennyng a3ein ofte in to hize^r rewmes, comendide to
 many of 3ou, and Y wroot to hym what thingis ben suget. Therfor^s Y preie 3ou, 26
 and axe, that 3e ben myndeful of benefices opynli and priueli, and that ech of 3ou
 kepe feith to me, and to my sone. For 27 Y triste, that he schal do myldely, and
 manliⁱ, and sue my purpos, and be treta-
 ble^u to 3ou. Therfor the manquellere and 28 blasfemere was smytten worst, and as he
 hadde tretid othere, he diede^v in pilgrimage in mounteyns, in wretchidful^w deth.
 Forsothe Filip, his eueue soukere, trans- 29 latide, 'ether bar ouer^x, the bodi; which
 dredde the sone of Antiok, and wente to Tolome Filomethore, in to Egypt.

CAP. X.

Forsothe Machabeus, and thei that 1 weren with hym, for the Lord defendide
 hem, resseyuede sotheli the temple, and citee. Forsothe he distriede the auteris, 2

^k Om. H. ^l infirmytee, or sikensse H. ^m Om. H. ⁿ whom K. ⁿⁿ Om. G pr. m. ^o doynge H.

^o infirmyte, either sikensse FGHIMNQSUXE. infirmitte R. ^p or charge EPY. Om. R. ^q Om. ceteri.
^r hize A. ^s And therfor re. ^t manli, or [ether plures] curteisli EFGHIMNPQSUXYE. ^u comyn R. comyn,
 or [ether plures] treta-ble E et ceteri. ^v dide A. ^w wrecche-ful R. ^x or bar ouer EPY. Om. R.

aliens maden bi streetis, and the^p templis
 3 of washyng. And the temple purgid, thei
 maden an other auter, and of stoon^q fijrid,
or flyntys, fijre conceyued, thei offriden
 sacrifices aftir^r two zeer, and encense,
 and lanternys, and puttiden looues of
 4 proposicioun. Whiche thingus don, thei,
 cast down in to erthe, preyeden the Lord,
 lest thei fellen more in to siche yuels,
 bot and zif eny tyme thei hadden synnyd,
 that thei schulden be chastisid of hym
 more eysili, and schulden not be taken^s to
 barbaris, *or heithen*, and blasfeme men.
 5 Forsothe in what day the temple was
 defoulid of aliens, it bifelle the same day
 elensyng for to be maad, in the fyue and
 twentithe of the monethe, that was Casleu.
 6 And with gladnesse in^t eizte days thei
 diden in to maner of tabernaclis, bithenkyng
 that bifore a litil of tyme thei
 hadden don the solempne day of taber-
 naclis in hillis and dennys, in custum of
 7 beestis. For whiche thing thei baren
 bifore cerclis, and grene braunchis, and
 palmes, to hym that 3aue prosperitee for
 8 to clense his place. And thei demyden
 with commoun heest, and with doom, to
 alle the folc of Jewis, in alle zeers for to
 9 do these feest days. And the passyng,
or eendying, of lijf of Antiochus, that
 10 was clepid noble, had it thus. Now for-
 sothe we shulen telle of Eupator, the^u
 sone of vnпитыouse Antiochus, what thingis
 ben don, breggyng the euyls that ben
 11 don in bateilis. This sothely, the rewme
 resceyuyd, ordeynede on needis of the
 rewme summan Lisias, prince of knyzt-
 12 hod, of Fenyce and Sirie. For whi Tho-
 lome, that was said Macer, ordeynede for
 to beholdyng of iust azeinus Jewis, and
 most for wickidnesse that was don in to
 hem, and pesibly for to do with hem.
 13 Bot for this thing he, accusid of freendis
 anentis Eupator, whan oft the traitour
 herde, for that he hadde forsaken Cypre,

that aliens maden bi stretis, and also tem-
 plis of waishyng. And whanne the temple³
 was purgid, thei maden an other auter,
 and of stoonys firid, *'ether flyntis^y*, bi
 fier conceyued, thei offriden sacrifices after
 two zeer, and puttiden encense, and lan-
 ternes, and looues of proposicioun. And⁴
 whanne these thingis weren don, thei
 weren cast down to^z erthe, and preieden
 the Lord, that thei schulden no more falle
 in siche yuelis, but thou³ in ony tyme
 thei hadden synned, that thei schulden be
 chastised of hym more esili, and schulden
 not be bitakun to barbaries^a, and blasfeme
 men. Forsothe in what dai the temple⁵
 was defoulid of aliens, it bifelle that in
 the same dai elensyng was maad, in the
 fyue and twentithe dai of the monethe,
 that was Casleu. And with gladnesse in⁶
 eizte daies thei diden bi maner of taberna-
 clis, bithenkyng that bifore a litil of tyme
 thei hadden don the solempne dai of ta-
 bernaclis in hillis and in dennys, bi custom
 of beestis. For which thing thei baren⁷
 byfore roddis, and grene braunchis, and
 palmes, to hym that 3af prosperite for to
 clense his place. And thei demyden with⁸
 comyn heest, and with doom, to alle the
 folc of Jewis, for to do these^b feeste daies
 in alle zeeris. And the endyng^c of lijf of⁹
 Antiok, that was clepid noble, hadde it
 thus. Now forsothe we shulen telle of¹⁰
 Eupator, sone of vnпитыouse Antiok, what
 thingis weren don, and bregge, *'ether
 schortli telle^d*, the yuelis that weren don
 in batels. For whanne this *Eupator*¹¹
 hadde resseyued the rewme, he ordeynede
 on nedis of the rewme a^e man Lisias,
 prince of knyzt¹²hod, of Fenece and Sirie.
 For whi Tolome, that was seid Macer,¹²
 ordeynede for to holde iust thing^f azens
 Jewis, and most for wickidnesse that was⁵
 don azens hem, and pesibli for to do with
 hem. But for this thing he was accusid¹³
 of freendis anentis Eupator, whanne he

p Om. H. q stoones AGH. r and aftir K. s bitakun H. t and G. Om. H. u Om. H.

y Om. EPY. or flyntis FHMUXE. z in to re. a barbares, or [ether plures] hethene E et plures. b the R.
 c passing EP. passing, or [ether 1] ending FGHIMNQSUXE. d or shortli telle EP. Om. R. e sum a pr. m.
 et ceteri. f thingis EPY. g Om. E.

bitaken to hym of Philometore, and translade to Antiochus noble^v, also hadde gon away fro hym, with venym eendide
 14 the lijf. Forsothe Gorgias, whan he was duyck of places, cumlingus taken to, oft
 15 ouercam Jewis in bateil. Forsothe Jewis that helden couenable strengthis, resseyueden men dryuen fro Jerusalem, and
 16 temptiden for to fizte. These forsothe that weren with Machabee, by preyers preyinge the Lord, that he were helper to hem, maden feersnesse, or *saut*^w, in
 17 to strengthis of Ydumeys. And thei by myche strengthe azein stoondyng, weeldiden places, slegen men rennyng azein, and strangliden alle to gidre, not lesse
 18 than fyue and twenty thousandis. Forsothe sume^x whan thei fledden to gidre in to two toures ful stronge, hauynge al
 19 apparel to azein fizte, Machabeus to ouercummyng of hem Symont left, and Josephus, and eft Zachee, and hem that weren with hem, many ynow^z, he is
 20 'turned azein^y to thoo^z bateils that constreynyden more. Sothely these that weren with Symont, led by coueitise, of summe that weren in the toures ben conseilid by money; and seunte thousand double dragmes taken, thei^a leften
 21 summe to^b flee out. Forsothe whan that thing that was don, was tolde to Machabeus, the princis of the^c peple gadrid, he acuside, that thei hadden soule bretheren for money, the^d aduersaries of hym dis-
 22 mittid, or *delyuered*. Therfore he slew^z these maad traitours, and anoon he^e occupide the two toures. Forsothe in armers and hondis doynge alle thingis welsumly^f, he slew^z in the two strengthis
 24 more than twenti thousandis^g. And Tymothe, that byfore was ouercummen of Jewis, an oost of straunge multitude gadrid togidre, and the ridyng, or *horsmen*, of Asie gadrid, came to as with armers,
 25 to takynge Judee. Forsothe Machabeus,

herde ofte, *Thou* traitour, for that he hadde forsakun Cipre, bitakunⁱ to hym of Philometor, and hadde translade to Antioch noble, also he hadde go awei fro hym, with venym he endide the lijf. Forsothe¹⁴ Gorgias, whanne he was duyck of places, with comelyngis takun, ouercam ofte Jewis in batel. Forsothe Jewis that helden couenable strengthis, resseyueden men dryuun fro Jerusalem, and saieden^k for to fizte. These forsothe that weren with Machabeus, preieden the Lord bi preieris, that he schulde be helpere to hem, and thei maden asawt^l in to strengthis of Idumeis. And thei weren bisi bi myche strengthe,¹⁷ and weldiden places, and slegen men rennyng azen, and strangliden alle togidere, not lesse than fyue and twenti thousandes. Forsothe whanne summe fledden togidere¹⁸ in to twei touris ful stronge, hauynge alle apparel to azen fizte, Machabeus lefte Symount, and Josofus, and eft^m Sachee, and hem that weren with hem, many ynow, to the ouercomyng of hem; and he was conuertid to tho batels that constreyneden more. Sotheli these that weren with Symount, weren led bi coueitise, and weren counselid bi monei, of summe that weren in the touris; and whanne thei hadden take seunti thousynde doubleⁿ dragmes, thei leeten summe fle out. Forsothe²¹ whanne that thing that was don, was told to Machabeus, he gaderide the^o princes of puple^p, and he acuside, that thei hadden sold britheren for monei, for thei delyueriden aduersaries of hem^q. Therfor he slow these maad traitouris^{*}, and anoon occupiede the tweye touris. Forsothe in²³ doynge alle thingis 'in prosperite^r in armers and hondis, he slow in the twei^s strengthis more than twenti thousyndis. And Tymothe, that bifore was ouercomun²⁴ of Jewis, clepide togidere an oost of straunge multitude, and gaderide the multitude of horse men of Asie, and cam

^v the noble G sec. m. H. ^w a *saut* H. ^x summe men H. ^y conuertid H. ^z the H. ^a Om. H. ^b Om. H. ^c Om. H. ^d Om. H. ^e Om. H. ^f welsumly, or *bi prosperite* H. ^g thousand H.

ⁱ takun A sec. m. ^k assaieden M. saieden, *either temptiden* v. ^l feersnesse, or *saut* EP. fersnesse, *either assaut* FGHKMNQSUXE. ^m left R sec. m. ⁿ of double EPY. ^o Om. F. ^p the puple F pr. m. ^q him RE. ^r welsumly EPRY. welsumly, *either bi prosperite* FGHKMNQSUXE. ^s Om. E.

* that is, Jewis conuict of the forseid tresoun. Lire here. EK PUY.

and thei that weren with hym, hym
 neizinge, bisou3ten God, springinge the
 hed with erthe, and byfore gird the leendis
 26 with heiris, thei fooldid down at hee3-
 nesse of the auter, that he^b helpful to
 hem, forsothe wereⁱ enmye to the en-
 myes of hem, and to the aduersaries
 27 were aduersarie, as the lawe saith. And
 so after preyer, armers taken, thei goynge
 forth fer fro the citee, and, maad next to
 28 enmyes, saten a3ein. Forsothe in the
 firste rysynge of the^k sunne, bothe ioyn-
 eden; these sothely hauynge the Lord
 biheeter of victorie and prosperitee; thei
 forsothe hadden her owne inwitt, *or*
 29 *wille*, duyck of bateil. Bot whan grete
 fizt was, fyue faire men, in horsis with
 golden bridels, appeeriden to the^l aduer-
 saries fro heuen, 3eeuynge leedyng to
 30 Jewis; of whom two^m hauynge Macha-
 beus inⁿ the mydil, sett about with her
 armers, kepten sound^o. Forsothe thei
 castiden dartis and leytis in to aduer-
 saries; of whiche thing and thei confusid
 in blyndnesse, and fulfillid with pertur-
 31 bacioun, fellen down. Forsothe there ben
 slayn of fote men twenty thousand and
 fyue hundrid, and horsinen sixe hundrid.
 32 Sothely Tymothe fledde in to a^p stronge
 hold of Gasara, to whom^q Cereas was
 33 souerayne, *or keeper*. Forsothe Macha-
 beus, and thei that weren with hym, glad-
 ynge, biseegiden the hold foure days.
 34 And thei that weren with ynne, tristinge
 in sikernesse of the place, aboue maner
 cursiden, and castiden cursid woordis.
 35 Bot whan the fifthe day shynyde, twenty
 3unge men of these that weren with
 Machabeus, kyndlid in inwittis for the
 blasfeme, manly wenten to the wall, and
 with feerse inwitt^r goynge, thei^s stieden
 36 vp; bot and other also styynge vp, assail-
 iden for to brenne the toures and 3atis,
 and to gidre brenne the cursers quyck.
 37 Forsothe by contynuel two days thei

with armeris, as to take Judée. Forsothe²⁵
 Machabeus, and thei that weren with hym,
 whanne he neizede, bisou3ten God, and
 bispreynten the heed with erthe, and bifor
 girdiden the leendis with heiris, and knel-²⁶
 iden down at the brynke of the auter, that
 he schulde be helpful to hem, forsothe
 that to enemyes of hem he were enemye,
 and were aduersarie to aduersaries, as the
 lawe seith. And so^t after preier^u, whanne²⁷
 thei hadden take armeris, thei 3eden forth
 fer fro the citee, and thei weren maad
 nexte to enemyes, and saten. Forsothe²⁸
 in the firste risynge of the sunne, bothe
 ioyneden batel; these sotheli hadden the
 Lord bihetere of victorie and prosperitee;
 for^v thei hadden hardynesse the duyck of
 batel. But whanne greet fizte was, fyue²⁹
 faire men*, on^w horsis with goldun bridels,
 apperiden to aduersaries fro heuene, and
 3auen ledyng to Jewis; of whiche tweyne³⁰
 hadden Machabeus in the myddil, and set
 aboute^x with her armeris, and kepten
 hym^y sownd^z. Forsothe^a thei castiden dartis
 and leitis a3ens aduersaries; of which
 thing and thei weren schent with blynde-
 nesse, and weren fillid with perturbacioun,
 and fellen down. Forsothe ther weren³¹
 slayn of foote men twenti thousynde and
 fyue hundrid, and horse men sixe hun-
 drid. Sotheli Tymothe fledde in to the³²
 strong hold of Gasara, of which *strong*
hold Cereas was souereyn. Forsothe Ma-³³
 chabeus, and thei that weren with hym,
 weren glad, and bisegiden the strong hold
 bi foure daies. And thei that weren^b³⁴
 with ynne, tristiden in the sikirnesse of
 the place, and cursiden aboue maner, and
 castiden[†] cursid woordis. But whanne the³⁵
 fyuethe dai schynede, twenti 3onge men
 of these that weren with Machabeus,
 weren kyndlid in soulis for blasfemye,
 and wenten manli to the wal, and thei
 3eden with fers wille, and stieden vp; but³⁶
 and othere also stieden, and assailiden for

* that is, an-
 gels in the lie-
 nesse of men.
Lire here. kv.

† that is, proud-
 li pronounc-
 eden, *cursid*
wordis; that
 is, blasfemye
 a3ens God. *Lire*
here. kv.

^h he be *G sec. m. II.* ⁱ that he were *G sec. m. II.* ^k *Om. II.* ^l *Om. G pr. m.* ^m whiche tweyne *II.*
ⁿ *Om. II.* ^o sound, *or without harm II.* ^p *Om. II.* ^q whiche *II.* ^r inwitt, *or wille II.* ^s *Om. II.*

^t *Om. EPY.* ^u preieers *EPY.* ^v forsothe *re.* ^w in *ceteri.* ^x aboue *N.* ^y *Om. FHMUXE.* ^z sound,
either with oute harm FGHIMNQSUXE. ^a him. Forsothe *FHMUXE.* of hym. Forsothe *I.* ^b weren with
 him *N.*

waastyngē the hold slegen Tymothe, hydynge hym self^t, founden in sume place; and thei slegen his brother Se-
38 reas, and Appollofanēs. Whiche thingis don, thei blessiden the Lord in ympnys and confessiouns, whiche dide gret thingus in Israel, and ȝaue to hem victorie.

CAP. XI.

1 Bot a litil tyme after, Lisias, procura-
tour of the kyng, and niȝ, and prepost of
needis^u, beerynge greuouly of these
2 thingis that bifellen, gadrid foure score
thousandis, and al rydyngē, or horsmen,
came aȝeinus Jewis, demynge hym self
to makyngē the citee sothely taken a
3 dwellyng to heithen men, forsothe to
hauynge the temple in to wynnyngē of
money, as other templis of heithen men,
and hy eche ȝeeris prestehode vendible,
4 or able to be soold; not bythenkyngē
the power of God, bot in mynde^v maad
with outen bridil, tristide in multitude
of fote men, and in thousandis of hors-
5 men, and in foure score olyfauntis. So-
thely he gon in to Judee, and cummyngē
niȝ to Bethsura, that was in a streit
place, fro Jerusalem in space of fyue fur-
6 longis, fauȝte aȝeinus that strengthe. So-
thely as Machabeus, and thei that weren
with hyn, knewe strengthis for to be
aȝeinus fouȝte, with wepyng and teeris
preyeden the Lord, and al the cumpany
to gidre, for to sende a good aungel to
7 help^w of Yrael. And he the first Macha-
beus, armers taken, monestide other for
to take^x togidre perel with hym, and
8 bere help to her bretheren. And whan
thei wenten forth togidre with redy in-
witt fro Jerusalem, an horsman^y apeer-
ide goynge byfore hem in whijt clothe,

to brenne touris and ȝatis, and togidere
brenne the curseris quyke. Forsothe by 37
contynuel twei daies thei wastiden the
strong hold, and slegen Tymothe, hidynge
hym silf, foundun^c in sum place^d; and
thei slegen his brother Cereas, and Appol-
lofanēs. Whanne these thingis weren 38
don, thei blessiden the Lord in ympnes
and confessiouns, whiche dide grete thingis
in Israel, and ȝaf to^e hem victorie.

CAP. XI.

But a litil tyme after, Lisias, the pro-1
curatour of the kyng, and kynesman, and
souereyn of offices, bar greuouly of these
thingis that bifellen, and gederide foure 2
score thousyndis, and al the multitude of
horse men, and cam aȝens Jewis, and
demyde hym silf^f to make the citee takun
a dwellyng to hethene men, forsothe to 3
haue the temple in to wynnyng of monei,
as othere templis of hethene men, and
presthod set to sale^g bi ech^h ȝeer; and 4
bithouȝte not on the power of God, but in
myndeⁱ he was maad with out bridil, and
tristide in multitude of foot men, and in
thousyndis of horse men, and in foure
score olifauntis. Sothely he ȝede in to 5
Judee, and cam niȝ to Bethsura, that was
in^k streit place, fro Jerusalem in space
of fyue furlongis, and fauȝt aȝens that
strengthe. Sotheli whanne Machabeus, 6
and thei that weren with hym, knewen
that strengthis weren impugned, with
wepyng and teeris thei preyeden the Lord,
and^l al the cumpenye togidere, for to sende
a good aungel to the^m helthe of Israel.
And Machabeus hym silf took firste ar- 7
meris, and monestide othere forⁿ to take
togidere perel with hym, and bere help to
her britheren. And whanne thei wenten 8
forth togidere with redi wille fro Jerusa-
lem, an hors man^o* apperide goynge^p bi-
fore hem in whijt cloth, in goldun ar-

* that is, an
aungel in the
licnesse of an
horsman, syng-
nyfiyng victo-
rie to comynge
to hem, bi flo-
risching of the
schaft. Live
here. v.

^t Om. G pr. m. ^u nedis, or causis H. ^v mynde, or vndirstondynge H. ^w heelthe H. ^x make C.
^y horsman, or knyȝt H.

^c Om. R. ^d priuy place R. ^e Om. R. ^f Om. F. ^g vendible, or [ether plures] set to sale EFGHI
KMN PQSUXYE. vendible R. ^h eueri EPY. ⁱ mynde, or [ether plures] vndirstonding E et ceteri præter R.
^k in a ceteri. ^l Om. R. ^m Om. I. ⁿ Om. X. ^o an horsman, or [ether plures] knyȝt E et ceteri præter R.
^p Om. R.

and golden armers, florishynge a shaft.
 9 Thanne alle to gidre blessiden the mercyful Lord, and woxen stronge in ynwittis, and^z redy^a for to perse not oonly men, bot and most feers beestis, and^b 10 yrun wallis^c. Therfore thei wenten redy, hauynge of heuen and^d helper, and the 11 Lord hauynge mercy on hem. Sothely by custume of lyouns, in feersnesse thei hurlynge in to ennyes, castiden doun of hem elleuen thousand^e of fotemen, and of horsmen a thousand and sixe hundrid.
 12 Sothely thei turnyden alle in to fljzt; forsothe many of hem woundid, ascapiden nakid, bot and he Lisias fouly fleeynge 13 ascapide. And for he was not witlesse, he rettyng with hym self the makynge lesse don azeinus hym, and vndirstoondynge the Ebrues for to be vnouercumen, enforsinge, or *tristynge*, to help of al- 14 mizty God, he sente to hem, and bihizte hym to consentyng to alle thingus that ben iust, and to compellynge the kyng 15 for to be maad freend. Forsothe Machabeus grauntide to the preyers of Lisias, in alle thingis counseilynge to profit; and what euer thingis Machabeus wrote to Lisias of Jewis, the kyng grauntide hem.
 16 For whi epistlis weren wryten to Jewis fro Lisias, sothely conteynyng this maner. Lisias to the peple of Jewis, helthe.
 17 Joon and Abesalon, that ben sente fro 3ou, bitakynge writtis, axiden, that Y fulfulle thoo^f thingis that weren signy- 18 fied by hem. Therfore what euer thingis mizten be brouzte forth to the kyng, Y expounyde, and whiche the kyng^{ff} suffride, Y grauntyde. Therfore 3if in needis 3e shuln kepe feith, also hennus forth Y shal tempte for to be cause of 20 good thingis to 3ou. Of other thingis sothely Y commaundide bi alle wordis, and to these and to hem that ben sente of me, for to speke to gidre with 3ou.
 21 Fare 3e wel. In the hundrid 3eer and eizte and fourtithe, the foure and twen-

meris, and^g florischynge a schaft. Thanne⁹ alle togidere blessiden the merciful Lord, and woxen^r strong in soulis; and weren redi for to perse not oneli men, but and moost feerse beestis, and irun wallis. Therfor thei wenten redi, hauynge an 10 helpere of heuene, and the Lord hauynge merci on hem. Sotheli bi custom of liouns, 11 in feersnesse thei hurliden in to enemyes, and castiden doun of hem enleuene thousandis of foot men, and a thousynde and sixe hundrid of horse men. Sotheli thei 12 turneden alle in to fljzt; forsothe many of hem woundid, ascapiden nakid, but and Lisias hym silf fouli fleynge ascapide. And for he was not witles, he arettide 13 with hym silf the makynge lesse don a3ens hym, and vndurstood that Ebrews ben vnouercomun, and tristen to help of al- my3ti God; and he sente to hem, and bi- 14 hizte hym to consente to alle thingis that ben iust, and to compelle the kyng for to be maad frend*. Forsothe Machabeus 15 grauntide to^s preieris of Lisias, and counselide to profit in alle thingis; and what euer thingis^t Machabeus wroot of Jewis to Lisias, the kyng grauntide tho thingis. For whi epistlis weren writun to Jewis 16 fro Lisias, conteynyng this maner. Lisias to the puple of Jewis, heelte. Joon and 17 Abesalon, that ben^u sent^v fro 3ou, bitoken^w writtis, and axiden, that Y schulde fille tho thingis that weren signefied bi hem. Therfor what euer thingis mizten be 18 brouzt forth to the kyng, Y expownede, and whiche the thing suffride[†], he grauntide[‡]. Therfor if in nedis 3e kepen feith, 19 also fro hennys forth Y schal enforse^x for to be cause of goode thingis to 3ou. Of 20 othere thingis sotheli Y comaundide^y bi alle wordis, both to these and to hem that ben sent of me, for to speke togidere with 3ou. Fare 3e wel. In the hundrid 21 3eer and eizte and fourtithe, in the foure and twentith dai of the monethe Dios- 22 corus^{||}. Forsothe the pistle^z of the kyng

* not bi violence, but bi preieers and counsel. EK PUY.

† that is, was couenable and iust. EPUY.
 ‡ that is, the king grauntide; thus it is in bookis amendid. Live here. EPUY.

|| that is, in Juny. EIKK PUYe.

^z Om. AH. ^a yrun wallis redy AG pr. m. ^b Om. AG pr. m. K. ^c Om. A. ^d Om. H. ^e thousandis H.
^f that AG pr. m. K. ^{ff} thyng G sec. m.
^g Om. ceteri. ^r wexiden I. waxiden K. ^s to the I. ^t thing F. ^u weren N. ^v Om. R. ^w bitaking R.
^x tempte R. ^y comaunde NR. ^z epistle EPUY.

tithe day of the^g moneth Dyoscorus.
 22 Forsothe the pistle of the kyng conteyn-
 yde these thingis. Kyng Antyochus to
 23 Lisias, brother, helthe. Oure fadris^h
 translatid amonge goddis, we willynge
 hem that ben in oure rewme for to do
 with oute noyse, and for to zeue dili-
 24 gence to her thingis, han herd Jewis not
 to haue assentid to the fadre, for to be
 translatid to theⁱ custum of Greekis, bot
 wille for to holde^k her ordynaunce, and
 therefore for to axe of vs, her lawful
 thingus for to be grauntid to hem.
 25 Therefore we willynge and this folc for
 to be quyet, ordeynynge han demyd, the
 temple for to be restorid to hem, that
 thei shulden do^l after the custom of her
 26 gretter men. Therefore thou shalt do wel,
 3if thou shalt sende to hem, and shalt
 zeue the rijthond; that, oure wille knowen,
 thei be in good inwitt, and serue to her
 27 owne profitis. Sothely to the Jewis the
 kyngis pistle was siche. Kyng Antio-
 chus to the senate^m of Jewis, and to
 28 other Jewis, helthe. 3if 3ee faren welle,
 so it as we wolen, bot and we selfⁿ faren
 29 wel. Menelaus came to vs, sayinge, 3ou
 for to wilne for to go down to 3oure^o,
 30 that ben anentis 3ou. To these therefore
 that dwellen to gidre, til the thrittith
 day of the^{oo} moneth Sandici we zeuen
 31 rijthondis of sykyrnesse, that Jewis vse
 metis, and her lawis, as and^p byfore; and
 no man of hem^{pp} eny more^q suffre disese
 of these thingus, that ben don by igno-
 32 raunce. Sothely we senten and Mene-
 33 laus, that shal speke to 3ou. Fare 3e wel.
 In the hundrid 3eer and eizte and four-
 tithe, the fifteithe of the^r moneth San-
 34 dici, also Romayns senten an epistle,
 hauynge it^s thus. Quintus Menius and
 Titus Manylius, legatis of Romayns, to
 35 the peple of Jewis, helthe. Of these
 thingis that Lisias, cosyn of the kyng,
 36 grauntide to 3ou, and we grauntiden. For-

conteynede thes thingis. Kyng Antiok
 to Lisias, brother, heelthe. For oure fadir²³
 is^a translatid among goddis, we wolen that
 thei that^b ben in oure rewme do with out
 noise, and 3yue diligence to her thingis;
 we han herd that Jewis assentiden not to²⁴
 the fadir, for^c to be translatid to the cus-
 tom of Grekis, bot^d wolen holde her ordy-
 naunce, and that therfor thei axen of vs,
 that her lawful thingis be grauntid to
 hem. Therfor we wolen that also this²⁵
 folc be quyet^e, and han ordeyned and
 demed, that the temple be restorid to
 hem, that thei^f schulden do bi the custom
 of her grettere men. Therfor thou schalt²⁶
 do wel, if thou schalt sende to hem, and
 schalt 3yue rijthond; that^g, whanne oure
 wille is knowun, thei be in good coumfort,
 and serue to her owne profitis. Sotheli²⁷
 to the Jewis the kyngis pistle^h was sich.
 Kyng Antiok to the 'eldre menⁱ of Jewis,
 and to othere Jewis, heelthe. If 3e faren²⁸
 wel, so it is as we wolen, but and we silf
 faren wel. Menelaus cam to vs, and seide,²⁹
 that 3e wolen go down to 3oure, that ben
 anentis vs. Therfor to these that gon to-³⁰
 gidere, we 3yuen rijthondis of sikirnesse
 til to the^k thrittith dai of the monethe
 Xandici*, that Jewis vse her metis, and³¹
 lawis, as and bifore; and no man of hem
 in ony maner suffre disese of these thingis,
 that ben dou bi ignoraunce. Sotheli we³²
 senten also Menelaus, that schal speke to
 3ou. Fare 3e wel. In the hundrid 3eer³³
 and eizte and fourtith^l, the fifteithe dai
 of the monethe Xandici, also Romayns³⁴
 senten 'a pistle^m, hauynge it thus. Quintus
 Menneus and Titus Manylius, legatis
 of Romayns, to the puple of Jewis, heelthe.
 Of these thingis that Lisias, cosyn of the³⁵
 kyng, hath grauntid to 3ou, andⁿ also we
 grauntiden. Forsothe of whiche thingis³⁶
 he demyde to be teld a3en to the kyng,
 anoon sende 3e summan; and speke 3e
 among 3ou diligentiliere, that we deme as

^g Om. H. ^h fadir H. ⁱ Om. H. ^k beholde H. ^l Om. AG pr. m. K. ^m senate, or chief gouernoure H.
ⁿ oure self G sec. m. H. ^o 3oure laweful thingis G sec. m. H. ^{oo} Om. G pr. m. ^p Om. G pr. m. ^{pp} Om. K.
^q maner H. ^r Om. H. ^s Om. H.

^a was X. ^b Om. F. ^c Om. FR. ^d but thei I. ^e quyeted R. ^f Om. R. ^g than E. ^h epistle EPY.
ⁱ senat, or [ether plures] eldere men EFGHIMNPQSUXYE. senat R. ^k Om. I. ^l fourti 3eer R. ^m an epistle
 EPY. ⁿ Om. R.

* that is, April.
 EHXNPUYE.

sothe of whiche thingus he demyde to be tolde azein to the kyng, anoon sende 3e sume man, diligentlyer spekyng amonge 3ou, that we deme as it acordith to 3ou.

37 Forsothe we gon to Antiochie, and therfore haste 3e for to azein write, that and 38 we wite of what wille 3e ben. Fare 3e wel.

CAP. XII.

In the hundrid 3eer and foure and fourtith, the fiftenthe day of the moneth 1 Sandici, these couenauntis maad, Liasias wente to the kyng; forsothe Jewis 3auen 2 werk to erthe tilyng. Bot these that dwelten, *or wern resident*, Tymothe, and Appollonye, sone of Genney, bot and Jerom, and Demophon proud, and Nychanore, Cipriarchis, *or prince of Cipre*^t, suffriden not hem for to do in silence 3 and quyet. Forsothe men of Joppyn han don siche a felony; thei preyeden Jewis, with whiche thei dwelten, for to stye vp smale bootis, whiche thei hadden maad redy, with wyues, and sones, as noon enmytees amonge hem vndirliggyng. 4 Forsothe after the commoun dom of the citee, and hem acordynge, and for cause of pees, and hauynge no thing suspect, whan thei camen in to deep, thei drenchiden two hundrid, not lesse. Whiche 5 cruelte as Judas knew 3 don in to men of his folc, he comaundide to men that weren with hym; and, inclepid the iust 6 domesman God, he came azein sleers^u of bretheren; and sothely by ni3t brente the hauen, he brente the bootis, forsothe he slew 3 by swerd hem that fledden fro fijre. 7 Whan he hadde don thus these thingus, he wente away, as eft to turnyng azein, and vtterly to destruye^v alle men of 8 Joppe. Bot whan he knew 3, and hem that weren at Jamnie to wilne for to do liche manere to Jewis dwellynge with 9 hem, and to Jamnytes he aboue came by ni3t, and brente the hauen, with shippis;

it acordith to^o 3ou. For we gon to Antiochie, and therfor haste 3e for^p to azein write, that and we wite of what wille 3e ben. Fare 3e wel. 38

CAP. XII.

In the hundrid 3eer and foure and fourtith 3eer^q, in the fiftenthe dai of the monethe Xandici, whanne these couenauntis weren maad, Liasias wente to the king; forsothe Jewis 3auen werk to erthe tilyng. But these that dwelten^r, Tymothe, 2 and Appollonye, the sone of Gennei, but and Jerom, and Demophon proud, and Nycanore, prince of Cipre, suffriden not hem for to do in silence and reste^s. For- 3 sothe men of Joppe han do sich a felonye; thei preyeden Jewis with whiche thei dwelten, for to stie vp, with wyues, and sones, in to smale hotis, whiche thei hadden maad redi, as if noon enemytees laien priueli among hem. Therfor^t bi the comyn dom of the citee, and for thei acordiden, and for cause of pees hadden no thing suspect, whanne thei camen in to the^u depthe, thei drenchiden two hundrid, not lesse. And as Judas knew this cruelte 5 don a3ens men of his folc, he comaundide to men that weren with hym; and he clepide^v to help^v the iust domesman God, and he cam a3ens the sleeris of britheren, 6 and bi ny3t he brente the hauene, he brente the bootis, forsothe^w he slow bi swerd hem that fledden^x fro fier^y. And 7 whanne he hadde don these thingis, he wente awei, as eft to^z turnyng azen, and vtirli to distriynge alle men of Joppe. But whanne he knew, that also thei that 8 weren at Jamnye wolden do in lijk maner to Jewis dwellynge with hem, also to 9 Jamnytes he aboue cam bi ny3t, and brente the hauene, with schippis; so that the li3t

^t *Cipris* II. ^u the sleers II. ^v destruyng II.

^o vnto R. ^p Om. F. ^q Om. R. ^r dwelten, or [ether plures] *weren resident* E et ceteri *prater* R.
^s quyet R. quiet, or [ether plures] *reste* E et ceteri. ^t And therfor A *pr. m.* IR *pr. m.* ^u Om. R.
^v Om. R. ^w Om. R. ^x wenten F. ^y the fyr F. ^z no I.

so that the^w listt apperide to Jerusalem fro two hundrid furlongis and fourty.
 10 Whan now they hadden gon thennus by nyne furlongis, and maden iourney to Tymothe, men of Arabye ioyneden with hym, fyue thousand men, and horsmen
 11 fyue hundrid. And whan stronge^x fytte was maad, and by help of God wente, or *byfelle*, esily, or *by prosperitee*, the residue of men of Arabye axiden of Judas the rizthondis for to be 3ouen to hem; byheetynghe hem self to 3euynge lese-
 12 wis, and other thingis to profityng. Forsothe Judas demynge verrelly hem profitable in many thingis, bihizte pees; and, the rizthondis taken, thei departiden to
 13 her tabernaclis. Forsothe he assailide and sume sad citee by bryggis, and about sett by^y wallis, whiche was enhabitid of cumpanyes of heithen men meynd^z, bothe men and wymmen, to whom^a the name
 14 Casphym. Forsothe these^{aa} that weren with ynne, tristinge in stablenesse of wallis, and in aparel of fodis, diden slowlicher^b, to terynge, or *terrynge*, Judas with cursyngis^c; and blasfemynghe, and spekynghe whiche thingus is not leeful.
 15 Sothely Machabeus, ynclepide the grete prince of the world, whiche with outen wetheris, *that ben engynes lijk to wetheris*, and with outen engynes, in tymes of Jhesu, or *Josue*, castide doun Jerico,
 16 he hurlide feersly to the wallis; and the citee taken by wille of the Lord, he dide vnnoumbreable sleayngis; so that the pool of stondynghe water of two furlongis of breede infect, or *meynd*^d, with blood
 17 was seen to^e flowe. Fro thennus thei wenten seuen hundreth and fifty furlongis, and camen in to Caracha, to the
 18 Jewis that ben clepid Tubianey. And sothely thei cau3ten not Tymothe in tho places; and no need fully don, he turnyde a3ein, most sad strengthe left in sume

apperide to Jerusalem fro^a two hundrid furlongis and fourty. Whanne thei had-
 10 den go thanne fro thennus bi nyne furlongis, and maden iournei to Tymothe, men of Arabie, fyue thousynde men, and horse men fyue hundrid, ioyneden batel with hym. And whanne strong fytte was
 11 maad, and bi help of God it bifelle^b esili, *'ether bi prosperitee*^c, the residue of^d men of Arabie, *'that weren*^e ouercomun, axiden of Judas the rizthondis for to be 3ouun to hem; bihetynghe hem silf to 3yue lesewis, and to profitynghe in othir thingis. For-
 12 sothe Judas demyde verili hem profitable in many thingis, and bihizte pees; and whanne thei hadden take rizthondis, thei departiden to her tabernaclis. Forsothe
 13 he assailide also sum citee sad bi briggis, and aboute set with wallis, which was enhabitid of cumpanyes of hethene men meynd, bothe men and wymmen, to which the name *was* Casphym. Forsothe these
 14 that weren with ynne, tristiden to^f the stablenesse of wallis, and in apparel of foodis, and diden slacliere, *'to-terrynge*^g Judas with cursis^h, and blasfemynghe, and spekynghe whiche thingis it is not leueful. Sothely Machabeus clepide to help the
 15 greet prince of the world, which with out wetheris, *'that ben engynes lijk wetheris*ⁱ, and with out engynes, in the tymes of Jhesu, *'ether Josue*^k, castide doun Jericho; and hurtlide^l feersli to the wallis, and
 16 took the cytee bi wille of the Lord, and dide vnnoumbrable sleayngis; so that the pool of stondynghe watir of twei furlongis of breede, semyde to flowe with blood of slayn men. Fro thennus thei wenten se-
 17 uene hundrid and fifti furlongis, and camen in to Characha, to tho^m Jewis that ben clepid Tubianei. And sothely thei cau3ten
 18 not Tymothe in tho places; and whanne no iourney was fulli don, *Tymothe* turnede a3en, while most sad strengthe was

^w Om. H. ^x greet, or stronge H. ^y with H. ^z mengid H. ^a whiche H. ^{aa} Om. G pr. m. ^b slac-
 liere H. ^c cursis, or varyngis H. ^d mengid H. ^e for to H.

^a for EHPY. ^b bifallide R. ^c or *bi prosperitee* EPY. Om. R. ^d Om. EPY. ^e Om. ceteri. ^f in ceteri.
^g to-terrynge, or [*ether FUE*] *terrynge* EF pr. m. HE. ^h cursis, *either weryngis* FGHMNSUXE.
ⁱ Om. R. ^k Om. R. ^l hurlide R. ^m the EHPY.

19 place. Forsothe Dositheus and Sosipater, that weren duykis with Machabeus, slew ten thousand men left of Tymothe
 20 in the strengthe. And Machabeus six thousand ordeynyd aboute hym, and ordeynd by cumpanyes^f, wenten forth azeinus Tymothe, hauynge an hundrid^g and fyue^g and twenty thousand of foot men, and of horsmen two thousand and fyue hundrid.
 21 Forsothe the cummyng of Judas knowen, Tymothe bifore sente wymmen, and sonys, and other aparel in to a strengthe that is said Carmon; forsothe it was vnable to be ouercummen^h, and hard in goynge to, for streytnesseⁱ of
 22 places. And whan the first cumpanye of Judas appeeride, dreed is ynsmyten to the^k enmyes of the presence of God, that biholdith alle thingis; and thei ben turnyd in to flizt, an other fro^l an other, so that they weren cast down of her own more, and with strookis of her swerdis
 23 thei^m weren feblid. Judas sothely azeinstode gretely, punyshynge vnholy men, and he kesteⁿ down of hem thritty thousand men^o. Thymothe sothely felle in to the partis of Dositheus and Sosipatris; and he axide by many preyers, that he were delyuerd quyck; for that he hadde fadris, and moderis, and bretheren, manye of^p Jewis, whom it shulde byfalle for^{pp} to
 24 be disceyued by his deth. And whan he hadde zouen feith, hym to restorynge hem after^q thing ordeynd, thei dismittiden hym vnhurt, for helthe of bretheren.
 26 Forsothe Judas turnyde azein fro Carmon, slayn fyue and twenti thousandis.
 27 After the flizt of these and deeth, he mouede the oost to Effron, a stronge citee, in whom^r the multitude of diuerse folc^s dwelte; and stronge zunge men, stondynge togidre for wallis, strongly fouzten azeinus; forsothe in this weren

left in 'a certaynⁿ place. Forsothe Dosi-
 19 theus and Sosipater, that weren duykis with Machabeus, slown ten thousand men left of Tymothe in the strengthe. And Machabeus ordeynede aboute hym
 20 sixe thousynde, and ordeynede bi 'cohortis, *ether cumpanyes of knyztis^o*, and wente forth azens Tymothe, hauynge with hym an hundrid thousynde^p and twenti thousynde of foot men, and of horse men twei thousynde and fyue hundrid. Forsothe
 21 whanne the comyng of Judas^q was known, Tymothe bifore sente wymmen, and sones, and othere apparel in to a strengthe that is seid^r Carmon; for it was vnable to be ouercomun^s, and hard in goynge to, for streytnesses^t of places. And whanne
 22 the firste cumpanye of Judas apperide, drede was maad to enemyes bi presence of God, that biholdith alle thingis; and thei weren turned in to flight, oon after^u anothir, so that they weren cast down more^v of her owne, and weren feblid with strokis of her swerdis. Judas sotheli^w
 23 contynuede greetli, punyschyng vnhooli men, and castide^{ww} down of hem thretti thousynde of men. Tymothe sotheli hym
 24 silf felle in to the partis of Dositheus and Sosipater; and he axide bi many preieris, that he were dismittid^x quyck; for^y he hadde fadris, and modris, and britheren, of many of^z Jewis, whiche it schulde bifalle for to be disseyued bi his deth. And
 25 whanne he hadde zouun feith, that he schulde restore hem bi couenaunt, thei dismittiden^a hym vnhirt, for heelte of britheren. Forsothe Judas turnede azein
 26 fro Carmon, after that he hadde slayn fyue and twenti thousyndis. Afir the
 27 flizt and deth of these, he mouyde the oost of Effron, strong^b citee, in which the multitude of dyuerse folkis dwelte; and stronge zonge men, stondynge togidre for wallis,

^f cohortes, or cumpanyes of knyztis H. ^g Om. AGH. ^h inexpugnable, or vnable to be ouereomen H. ⁱ streytnessis AG. ^k Om. AGH. ^l to H. ^m Om. GH. ⁿ castide H. ^o of men H. ^p of manye AG sec. m. HK pr. m. ^{pp} Om. G pr. m. ^q vp H. ^r whiche H. ^s folkis H.

ⁿ sum A pr. m. EFHRE. ^o cohortis, or c. of k. EPY. cumpanyes R. ^p Om. R. ^q Jewis A. ^r callid R. ^s vnexpugnable, or [ether plures] vnable to be ouercome E et ceteri preter R. ^t streitnesse GNRs. ^u of R. ^v Om. E. ^w forsothe R. ^{ww} eastiden AH. ^x delyuerid R. ^y for that R. ^z Om. ENPXY. ^a delyeriden R. ^b the strong EPY.

manye engynys, and appareils of dartis.
 28 Bot whan thei hadden inlepid the Al-
 miḡty, that by his power brekith togidre
 the^t miḡtis of ennyes, thei token the citee,
 and castiden doun of hem that weren with
 29 ynne fyue and twenty thousand. Fro
 thennus thei wenten to the citee of Scitis,
 whiche was fer fro Jerusalem sixe hun-
 30 drid furlongis. Forsothe witnessinge
 these Jewis that weren anentis Scitopol-
 listis, that thei weren had of hem be-
 nignly, 3he, in tymys of aduersite, and
 31 that thei diden myldly with hem, thei
 doynge thankyngis to hem, and also stir-
 ynge fro hennus forth for to be benigne
 azeinus her kyne, camen to Jerusalem, the
 32 solempne day of weekis neiḡinge. And
 after Pentecost, thei wenten azeins Gor-
 33 gias, prepoost of Ydume. Sothely he
 wente out with thre thousand^u fote men,
 34 and foure hundrid horsmen; whiche gon
 to gidre, it befelle a fewe of Jewis for to
 35 falle. Forsothe Dositheus, sum horsman
 of Bachenoris, a stronge man, heelde
 Gorgias; and whan he wolde take hym
 quyck, sum horsman of Tracis felle vpon^v
 hym, and kitte of his shuldre, and so
 36 Gorgias fleiḡ in to Maresame. And hem
 that weren with Hesdrym lengre fiḡtynge,
 and maad wery, Judas inlepide the Lord,
 helper, and duyck of bateil, for to be
 37 maad benigne, with cuntree voice, and
 with ympnys reisyng crye, smote flizt
 38 to kuiḡtis of Gorgias. Forsothe Judas,
 the oost gadrid, came in to the citee
 Odollam; and whan the seuenthe day
 aboue came, thei after^w custom clensid,
 39 in the place diden saboth. And in the
 suyng day Judas came with his, for to
 take away the bodies of men cast doun,
 and for to putte with fadris, and modris,
 40 in sepulcris of fadris. Forsothe thei
 founden vndir cootis of slayn men, of the
 3iftis of ydolis that weren at Jamniam,
 fro whom^x the lawe forbedith Jewis;
 therefore it is maad knowen to alle men,

strongli fouḡten azen; forsothe in this
 weren many engynes, and appareils of
 dartis. But whanne thei hadden clepid²⁸
 to help the Almiḡti, that bi his power al
 to-brekith myḡtis of enemyes, thei token
 the citee, and castiden doun of hem that
 weren with ynne fyue and twenti thou-
 synde. Fro thens thei wenten to the citee²⁹
 of Scitis, which was fer fro Jerusalem
 sixe hundrid furlongis. Forsothe for these³⁰
 Jewis that weren anentis Scitopolistis wit-
 nessiden, that thei weren had 'of hem^d
 benygneli, 3he, in tymes of aduersite, and
 that thei diden myldeli with hem, thei³¹
 diden thankyngis to hem; and also stirid-
 en fro hennys forth for to be benygne azens
 her kyn, and came to Jerusalem, whanne
 the solempne dai of wokis neiḡide. And³²
 aftir Pentecost, thei wenten azens Gorgias,
 souereyn of Idumee. Sotheli he wente³³
 out with thre thousynde foot^e men, and
 foure hundrid horse men; and whanne³⁴
 thei weren asemliid, it bifelle that a fewe
 Jewis^f fellen doun. Forsothe Dositheus,³⁵
 an^g horseman of Bachenoris, a strong
 man, helde Gorgias; and whanne he wolde
 take hym quyck, an^h horse man of Traces
 felle on hym, and kittide of his schuldre,
 and so Gorgias flei in to Maresam. And³⁶
 whanne thei that weren with Hesdrym
 fouḡten lengere, and thei weren maad
 wery, Judas inwardli clepide the Lord
 for to be maad helpere, and duyck of batel;
 and he bigan with cuntrei vois, and with³⁷
 ympnes reise cry, and made the knyḡtis
 of Gorgias toⁱ fle. Forsothe Judas with³⁸
 the oost gaderid, cam in to the^k citee^l
 Odolla; and whanne the seuenthe dai cam
 aboue, thei weren clensid bi custom, and
 diden sabat in the same place. And in³⁹
 the dai suyng Judas cam with hise^{ll}, for
 to take awei the bodies^m of men cast
 doun, and for to putte with fadris, and
 modris, in sepulcris of fadris. Forsothe⁴⁰
 thei foundun vndur cootis of slayn men, of
 the 3iftis of idols that weren at Jamnyam,

^t Om. H. ^u thousandis H. ^v on H. ^w vp H. ^x whiche H.

^d Om. R. ^e of foot EPY. ^f of Jewis RE. ^g sum A pr. m. et ceteri. ^h sum A pr. m. et ceteri. ⁱ for
 to EPY. ^k a EPY. Om. FH1. ^l Om. T. ^{ll} his men EPY. ^m dede bodies EPY.

for this cause hem for^y to haue fallen.
 41 And so alle blessiden the iust dom of the
 Lord, whiche maad priuy thingus know-
 42 en. And so thei conuertid to preyers,
 preyeden, that thilk trespas that was
 don, were bitaken to forȝetyng. And so-
 thely the strengist Judas monestide the
 peple, for to keepe hem with out synne,
 vnder eezen seeynge, what thingus ben
 don for synnys of hem that ben cast
 43 down. And collacioun, *or spekinge to*
gidre maad, he sente twelue thousand
 dragmes of syluer to Jerusalem, for to be
 offrid sacrifice^z for synnes of dead men,
 wele and religiously bythenkyng of aȝein
 44 rysyng; sothely ȝif he hopide not, hem
 that fellen to rysyng aȝein, it was seen
 superflue and veyne for to preye for dead
 45 men; and^{zz} for he biheelde, that thei that
 token slepyng, *or deth*, with pitee, had-
 46 den best grace kept. Therefore holy and
 helthful thenkyng is, for to preye for
 dead men, that thei be vnbounden fro
 synnus.

CAP. XIII.

1 In the hundrid and nyne and fourtith
 ȝeer Judas knew³, Antiochus Eupator for
 to cume with multitude aȝeinus Judee;
 2 and with hym Lisias, procuratoure and
 prepoost of needis, with hym hauynge an
 hundrid and ten thousand of foot men,
 and of horsmen fyue thousand, and oly-
 fauntis^a two and twenti, chaaris with
 3 sykylis three hundrid. Forsothe and
 Menelaus ioynyde hym to hem, and with
 grete disceit bisouȝte Antiochus, not for
 helthe of the cuntree, bot hopyng hym
 4 for to be ordeynd in to prinshod. Bot
 the kyng of kyngis reyside the ynwittis
 of Antiochus in to the synner; and Li-
 sias shewynge, *or conseilyng* at ere,
 him for to be cause of alle yuels, he
 comaundide, as custome is to hem, hym

fro whiche the lawe forbedith Jewis;
 therfor it was maad knowun to alle men,
 that thei `fellen downⁿ for this cause. And⁴¹
 therfor alle blessiden the iust dom of the
 Lord, which made priuy thingis knowun.
 And so thei conuertiden to preieris, and⁴²
 preieden, that `the ilke^o trespas that was
 don, were bitakun to forȝetyng. And
 sotheli the strengeste Judas monestide the
 puple, for to keepe hem with out synne,
 seyng vndur iȝen, what thingis weren don
 for synnes of hem that weren cast down.
 And whanne `spekyng togidere^p was maad,⁴³
 he sente twelue thousynde dragmes of sil-
 uer to Jerusalem, to^q be offrid a sacrifice
 for synnes of deed men, and bithouȝte wel
 and religiousli of aȝenrisyng; for if he⁴⁴
 hopide not, that thei that fellen schulden
 rise aȝen, it was seyn superflu and veyn
 for to preye for deed men; and for he⁴⁵
 bihelde, that thei that token slepyng, `ether
deth^r, with pitee, hadden best grace kept.
 Therfor hooli and heelful thenkyng is, for⁴⁶
 to preie for deed men, that thei be releesid
 of^s synnes.

CAP. XIII.

In the hundrid and nyne and fourtith^t
 ȝeer Judas knew, that Antiok Eupator
 cam with multitude aȝens Judee; and with²
 hym *cam* Lisias, procuratour and souereyn
 of offices, hauynge with hym an hundrid
 and ten thousynde of foot men, and of
 horse men fyue thousynde, and^u olifauntis
 two and twenti, charis with sithis three
 hundrid. Forsothe and^v Menelaus ioyn-
 3 ede hym to hem, and with greet desseit
 bisouȝte Antiok, not for heelthe of the
 cuntre, but hopyng that he schulde be
 ordeynd in to prinshod. But the kyng⁴
 of kyngis reyside the willis of Antiok aȝens
 the synnere; and whanne Lisias schewide
 that he was cause of alle yuels, he co-
 maundide, as custome is to hem, hym
 takun for to be slayn in the same place.

^y Om. A pr. m. ^z a sacrifice H. ^{zz} Om. G. ^a of elifauntis H.

ⁿ scholden don F. ^o thilke I. ^p collacioun R. collacioun *or* [ether plures] *spekinge to gidre E et ceteri.*
^q for to *ceteri.* ^r *or deth EPY.* Om. R. ^s fro R. ^t fourti A pr. m. ΕΦΗΜΡΥΕ. ^u and of F pr. m.
^v Om. I.

taken to, for to be slayn in the same
 5 place. Sothely in the same place was a
 toure of fifty cubitis, hanyng of eche syde
 an gadryng of ashe; this hadde bihold-
 6 yng in to downward. Fro thennus he
 comaundide the sacrileger, *or cursid man*,
 for to be cast down in to the^b ashe, alle
 men puttyng hym forth to the deth.
 7 And bi siche lawe it bifelle the breker of
 lawe for to dye, nether Menelaus for^c to
 8 be 3ouen to erthe. And forsothe iustly
 ynow³; for whi for he dide many tres-
 passis a3einus the auter of God, whos fijr
 and ashe was holy, he is dampnyd in
 9 deth of ashe. Bot the kyng with out
 brydil in mynde^d, came to shewyng hym
 10 wars to Jewis, than his fadir. Whiche
 thingis knowen, Judas comaundide the
 peple ni3t and day for to yuclepe the
 Lord; that as euermore, and nowe he
 11 schulde helpe hem; whiche sothely dred-
 den for to be priued of lawe, and cuntree,
 and of the holy temple; and that he
 suffride not the peple, that a whijl goon,
 hadde a litil quycknyd^e a3ein, for to
 be suget eftsoons to blasfeme naciouns.
 12 And so alle men doynge togidere that
 thing, and axinge mercy of the Lord
 with wepyng, in fastyngis by alle three
 days cast down, Judas monestide hem
 13 for to make hem redy. Forsothe he
 with eldre men thou3te, bifore that the
 kyng mouede oost to Judee, and gate the
 citee, for to go out, and bitake to dom
 of the Lord the out goynge, *or eende*, of
 14 the thyng. And so^f 3euynge power of
 alle thingis to God, maker of nou3t of
 the world, and monestyng hise for to
 fi3te strongly, and 'vn to^g deth, for lawes,
 temple, citee, cuntree, and citeseyns for
 to stonde, ordeynyde the oost aboute Mo-
 15 dyn. And tokyn 3ouen to his of victorie
 of God, the strongist 3unge men chosen,
 bi ny3t assaylinge the kyngis halle in
 tentis, he slew³ fourtene thousand men,

Sotheli in the same place was a tour of⁵
 fifti cubitis, hauynge on ech side a gader-
 yng of aische; this was^w biholdyng in to
 a diche. Fro thennus he comaundide the⁶
 sacrilegere, *'ether cursid man^x*, for to be
 caste down in to aische, whanne alle men
 puttiden^y forth hym to the deth. And bi⁷
 siche lawe it bifelle the brekere of lawe
 for to die, nether Menelaus for to be 3ouun
 to erthe. And forsothe iustly ynow³; for⁸
 whi for he dide many trespassis a3ens the
 auter of God, whos fier and aische was
 hooli, he was dampned in the^z deth of
 aische. But the kyng with out bridil in⁹
 mynde^a, cam to schewe hym worse to
 Jewis, than his fadir. And whanne these¹⁰
 thingis weren knowun, Judas comaundide
 the puple, that bi ny3t and dai thei schul-
 den clepe to help the Lord; that as euere
 more, also now he schulde helpe hem;
 whiche sotheli^b dredden for to be priuyd¹¹
 of lawe, and cuntree, and hooli temple; and
 that he suffride not the puple, that a while
 gon hadde a litil quykid a3en, for to be
 suget eftsoone to blasfeme naciouns. Ther-¹²
 for whanne alle men diden togidere that
 thing, and axiden merci of the Lord with
 wepyng, in fastyngis^c bi alle thre daies,
 and kneliden, Judas monestide hem for to
 make hem redi. Forsothe he with eldre¹³
 men thou3te for to go out, bifore that the
 kyng mouede oost^d to Judee, and gat the
 citee, and to bitake the ende^e of the thing
 to the dom of the Lord. Therfor he 3af¹⁴
 power of alle thingis to God, makere of
 nou3t of the world, and monestide hise^f
 for^g to fi3te strongli, and stonde til to the
 deth, for lawis, temple^h, citee, cuntre, and
 citeseyns; and he ordeynede theⁱ oost
 aboute Modyn. And whanne a tokene¹⁵
 was 3ouun to hise of victorie of God, he
 chees the strengeste 3onge men, and bi
 ni3t he asailide the kyngis halle in tentis,
 and he slow fourtene thousynde men, and
 the moste of olifauntis, with these that

^b Om. n. ^c Om. n. ^d mynde, or *vndirstondyng* n. ^e quyckid n. ^f so he n. ^g til to n.

^w hadde ne. ^x or *cursid man* EPY. Om. R. ^y pultiden HRSUE. ^z Om. RE. ^a mynde, or [*ether plures*]
vndirstonding EFGHIKMN PQSUXVE. ^b forsothe R. ^c fasting R. ^d the oost A *pr. m. i.* ^e outgoing R.
 outgoing, or [*ether plures*] *ende e et ceteri.* ^f Om. R. ^g Om. F. ^h the temple EPY. ⁱ Om. EPY.

and the most of olyfauntis, with these^h
 16 that weren putt aboue. And with heezist
 dreed and distourblyng thei fulfillynge
 the tentis of enmyes, and thingus eisily,
 17 *or welsumly*ⁱ, don, wenten away. For-
 sothe this is don the day liztynge, the
 proteccioun of the Lord helpynge hym.
 18 Bot the kyng, taken tast of hardynesse
 by craft of Jewis, temptide hardynessis^k
 19 of placis; and he mouede the tentis to
 Bethsura, that was a^l stronge hold of
 Jewis; bot he was dryuen hurtlid and
 20 menushid. Forsothe to these that weren
 withynne, Judas sente needful thingus.
 21 Forsothe Rodochus, summan of the^m
 oost of Jewis, telde out to enmyes pri-
 uytees; whiche souzt is taken, and shitt
 22 to gidre. Eftsome the kyng hadde word
 to hem that weren in Bethsura, 3aue the
 23 rizt hond, resceyuede, wente away. Ioyn-
 yde with Judas isⁿ ouercommen. For-
 sothe as he knew³ Philipp for to haue
 rebellid at Antiochie, whiche was left on
 needis, he astonyed in mynde^o, bisowzte
 Jewis, and suget to hem, swerith of alle
 thingis, of whiche it is seen iust; and
 recounseilinge offride sacrefice, wirship-
 24 ide the temple, and puttide ziftis. He
 byclippide^p Machabeus, and made hym
 duyck and^q prince fro Tholomaida vnto^r
 25 Gerreyns. Sothely as he came to Tho-
 lomaida, men of Tholomaida baren greu-
 ously the accordyng of frendship, hau-
 ynge indignacioun, lest perauenture thei
 26 braken pees. Than Lisias styede vp the
 dom place, and expounyde resoun, and
 ceeside the peple, and turnyde^s azein to
 Antioche; and this maner the kyngis
 goynge out and turnynge azein wente
 forth.

CAP. XIV.

1 Bot after tyme of three 3eere Judas
 knew³, and thei that weren with hym,
 Demetrie Seleucus with stronge multi-

weren put aboue. And thei filliden the 16
 tentis of enemyes with hizeste drede and
 disturblyng, and whanne these thingis
 weren don 'in prosperite^k, thei wenten
 awei. Forsothe this was don in the dai 17
 liztynge, for the proteccioun of the Lord
 helpide hym. But whanne the kyng 18
 hadde takun taast of hardynesse 'of Jewis
 bi craft, he^l asaiede hardynessis of places;
 and mouede the tentis to Bethsura, that 19
 was a stronge hold of Jewis; but he was
 dryuun hurtlide and menushid^m. Forsothe 20
 to these that weren with ynne, Judas sente
 nedeful thingis. Forsothe Rodochus, sumⁿ 21
 of the oost^o of Jewis, telde out priuetees
 to enemyes; which was souzt, and takun,
 and prisoned. Eftsoone the kyng hadde 22
 word to hem that weren in Bethsura, and
 3af the rizthond, and resceyuede, and wente
 awei. He ioynede batel with Judas, and
Judas was ouercomun. Forsothe as^p he 23
 knew that Filip hadde rebellid at Anti-
 ochie, which was left on needis, he was
 astonyed in mynde^q, and bisowzte Jewis,
 and was suget to hem, and swoor of alle
 thingis, of whiche it was seyn iust; and he
 was recounselid, and offride sacrifice, and
 worschipide the temple, and puttide ziftis.
 He biclippide, 'ether *kisside*^r, Machabeus, 24
 and made hym prince and duyck fro Tolo-
 maida til to Garreyns. Sotheli as he cam 25
 to Tolomaida, men of Tolomaida baren
 greuouli acordyng of frendship, and hadde
 indignacioun, leste perauenture thei wol-
 den breke pees. Thanne Lisias stiede vp 26
 in to the dom place, and expownede re-
 soun, and ceeside the puple, and turnyde
 azen to Antiochie; and in this maner the
 kingis goynge out and turnynge azen
 wenten forth.

CAP. XIV.

But aftir tyme of thre 3eer Judas knew, 1
 and thei that weren with hym, that De-
 metrie Seleucus stiede to couenable places,

^h hem G *sec. m. II.* ⁱ in *prosperite II.* ^k of hardynesses II. ^l Om. II. ^m Om. II. ⁿ Om. G. *pr. m.*
^o mynde, or *undirstondynge II.* ^p becleppede, or *kissede II.* ^q or II. ^r til to II. ^s turneth II.

^k esili EPRY. esily, either in [bi i] *prosperite FGHIKNSXE.* ^l he bi craft of Jewis re. ^m menuschid
^A *pr. m.* mynyd, or *wastid I.* ⁿ sum man I. ^o oostis I. ^p Om. R. ^q mynde, either *undirstonding*
 FHIMQSUXE. ^r or *kissede EPY.* Om. R.

tude, and shippis, by the hauen of Tripolis for to haue styede to couenable
 2 placis, and haue holden cuntrees azeinus
 3 Antiochus, and his duyck Lisias. Forsothe sum Alchymus, that was heejist
 prest, bot wilfully was defoulid in tyme of mengynge to gidre, biholdinge in no
 manere helthe for to be to hym, nether accesse, *or cummyng to*, to the auter,
 4 came to kyng Demetrye, in the hundrid and fouretithe zeer, offringe to hym a
 golden crown, and palme^t, ouer these thingis and offringe vessels, that weren
 seen for to be of the temple; and sothely
 5 in that day was stille. Forsothe he getyunge a couenable tyme of his woodnesse,
 and he^u clepid of^v Demetrie to counseile, and axid with what thingis and conseilis
 6 Jewis enforsiden, answerde, Thei that ben said Assideys of Jewis, to whom
 Judas Machabeus is souereyn, nuryshen bateils, and mouen discenciouns, nether
 7 suffren the rewme for to be quyet. For whi and Y defraudid of glorie of fader and
 modir, sothely Y saye, of heejist prest-
 8 hod, came hidir, first sothely keepynge feith to the kyngis profitis, the secoude
 tyme sothely counseilynge to citesayns, for whi by shrewidnesse of hem alle our
 9 kyn is traueidid not beste. Bot Y preye, thou kyng, alle these thingus knowen, by-
 holde to the cuntree and kyn, after^w thi
 10 manlynesse^x shewid to alle men. For whi as long as Judas is aboue, *or alyue^y*,
 it is impossible pees for to be to needis.
 11 Forsothe siche thingis said of hym, and other frendis, hauynge hem enemyly,
 enflawmiden Demetrie azeinus Judee.
 12 Whiche anoon sente Nychanore, prepost
 13 of olifauntis, duyck in to Judee, comaundementis zouen for to take hym
 Judas quyck sothely, for to scateren sothely hem that weren with hym, and for
 to ordeyn Alchymus heejist prest of the

with strong multitude, and schippis, bi the hauene of Tripolis, and hath holdun
 2 cuntreis azens Antiok, and his duyck Lisias. Forsothe oon^t Alchimus, that was
 3 hijeste prest, bot wilfuli was defoulid in tynes of myngyng togidere, bihelde that
 in no maner heelthe was to hym, nether neizyng^u to the auter, and he cam to kyng⁴
 Demetrie, in the hundrid and fiftithe zeer, and offride hym^v a goldun coroun, and
 palne, ouer these thingis and offride vessels, that weren seyn for^{vv} to be of the
 temple; and sotheli in that day he was stille. Forsothe he gat a couenable tyme⁵
 of his woodnesse, and he^w was clepid of Demetrie to counsel, and was axid with
 what thingis and counsels Jewis enforsiden, and he answerde, Thei that ben
 6 seid^x Assideis of Jewis, of whiche Judas Machabeus is souereyn, nurschen^y batels,
 and mouen discenciouns, nether suffren the rewme for to be quyet. For whi and Y
 7 am defraudid of glorie of fadir and modir, sotheli Y seie, of hijest presthod, and Y
 cam hidur, first sotheli kepyng feith to⁸
 the kyngis profitis, the secoude tyme sotheli counselynge also the^z citeseyns, for
 whi bi schrewidnesse of hem al oure kyn is traueidid greetli. But Y preie, thou kyng,⁹
 whanne alle these thingis ben knowun, biholde to the cuntre and kyn, by thi manly-
 nesse^a schewid to alle men. For whi as
 long as Judas lyueth, it is impossible that pees be to nedis. Forsothe whanne siche
 11 thingis weren seid of hym, and othere frendis, hauynge hem enemyly, enflawm-
 eden Demetrie azens Judas. Whiche anoon¹²
 sente Nycanor, souereyn of olifauntis, a duyck in to Judee, with comaundementis
 13 zouun for to take thilke Judas quyck, for to scateren sotheli hem that weren with
 hym, and for to ordeyne Alchymus hijeste prest of the moste holy^b temple. Thanne¹⁴
 hethene men that fledden Judas fro Judee,

^t a palme H. ^u Om. H. ^v Om. H. ^w vp H. ^x manlynesse, or curtesye H. ^y lyuyth H.

^t sum EHPRYE. ^u acces, or [ether plures] neizyng EGHINPSXYE. actis, neithir neizyng F pr. m. neizyng F sec. m. acces R. ^v to him RUE. ^{vv} Om. F. ^w Om. RE. ^x Om. EPY. ^y nursheden EPY. ^z to EPHIK MNPQRSUXYE. Om. G. ^a manlinessse, or curtesie EGHKMNPSUXYE. curtesie F sup. ras. ^b Om. ceteri.

14 most temple. Than heithen men that
 fledden Judas fro Judee, floemele ioyn-
 yden hem to Nychanore, gessynge the
 myseistes and dethis of Jewis prosperi-
 15 tees of her thingus. And so the cum-
 mynge of Nychanore herd, and the^z cum-
 mynge to gidre of naciouns, Jewis spreyn-
 with erthe preyeden hym, that ordeynede
 his peple in to with outen eende for to
 keepe, and whiche keuerde, *or defendide*,
 16 his part with opyn signys. Forsothe the
 duk comaundyng, anoon thei moueden
 fro^a thennus, and camen togidre to the^b
 17 castel Dessau. Symont forsothe, brother
 of Judas, ioynyde with Nychanore, bot
 he is to gidre broken with sudeyn cum-
 18 mynge of aduersaries. Nethese Ny-
 chanore heerynge the vertu of Judas
 felowis, and gretenesse of ynwytt, whiche
 thei hadden for stryues of the cuntree,
 19 dredde for to make dom of blood. Wher-
 fore he byfore sente Possydonye, and
 Theodoce, and Mathie, for to zeue rizt-
 20 hondis, and take. And whan longe coun-
 sel was don of these thingis, and he
 duk hadde told to^{bb} the^c multitude, oo
 sentence was of alle, for to graunte to
 21 frenshipis. And so thei ordeynyden a
 day, in whiche thei shulden do priuyli
 bitwixe hem self; and to eche sellis, *or*
smale setis, ben brouzt forth, and putt.
 22 Forsothe Judas comaundide armed men
 for to be in couenable placis, lest per-
 auenture of enmyes eny thyng of yuel
 spronge; and thei maden a couenable
 23 speche to gidre. Forsothe Nychanore
 dwelte in Jerusalem, and no thing did
 yuel; and he lefte flockis of cumpayes,
 24 that weren gadrid. Forsothe he hadde
 Judas euermore derworth of ynwytt, and
 25 was bowid to the man; and preyde hym
 for to wedde a wijf, and to^d gendre
 sonys; and he made weddyngis, quyety
 dide, and lyueden comounly, *or togidre*.
 26 Alchymus forsothe, seeynge the charite

flokmele ioyneden hem to Nycanor, and
 gessiden the wretchidnessis and dethis of
 Jewis prosperitees of her thingis. Therfor¹⁵
 whanne comyng of Nycanor was herd,
 and comyng togidre of naciouns, Jewis
 hispreynt with erthe preieden hym, that
 ordeynede his puple in to with outen ende
 for to kepe, and which defendith^c his part
 with open signes. Forsothe for the duk¹⁶
 comaundide, anoon thei mouyden fro then-
 nus, and camen togidre to castel^d Dessau.
 Symount forsothe, brother of Judas, ioyn-¹⁷
 ede batel with Nycanor, but he was al
 to-brokun with sudeyn comyng of aduer-
 saries. Nethese Nycanor herde the vertu¹⁸
 of Judas felowis, and greetnesse of hardy-
 nesse, which thei hadden for stryues of
 the cuntree, and dredde for to make dom
 bi blood. Wherfor he bifore sente Possi-¹⁹
 donye, and Theodote, and Mathie, for to
 zeue rizthondis, and take. And whanne²⁰
 longe counsel was don of these thingis,
 and the duk hym silf hadde teld to the
 multitude, o sentence was of alle, for to
 graunte to frenshipis. Therfor^e thei or-²¹
 deyneden a dai, in which thei schulden
 do priueli bitwixe hem silf; 'smale setis'^f
 weren brouzt forth, and set to ech. For-²²
 sothe Judas comaundide armed men for to
 be in couenable places, lest perauenture
 ony thing of yuel schulde rise sudeuli of
 enemyes; and thei maden a couenable
 speche togidre. Forsothe Nykanor dwelte²³
 in Jerusalem, and no thing dide yuel; and
 he lefte flockis of cumpenyas, that weren
 gaderid. Forsothe he hadde Judas euere²⁴
 more derworthe of herte, and was bowid
 to the man; and preiede hym for to wedde²⁵
 a wijf, and gendre sones; and he made
 weddyngis, and^g dide quyetyli, and thei
 lyueden comynli, 'ether togidre'^h. Alchi-²⁶
 mus forsothe si; the charite of hem togi-
 dere, and acordyngis, and cam to Deme-
 trie, and seide, that Nykanor assentith to
 alyenⁱ thingis, and hath ordeynede Judas,

^z Om. H. ^a Om. H. ^b Om. H. ^{bb} Om. K pr. m. ^c Om. H. ^d Om. H.

^e kenereth R. kiuerith, *or* [ether plures] defendith E et ceteri. ^d the castel IK. ^e And therfor R.
^f and sellis R. sellis, *or* [ether plures] smale setis E et ceteri. ^g Om. EHPRYE. ^h *or togidre* EPY. Om. R.
ⁱ alien, either other mennys thingis FHIKMNQSUXE.

of hem to gidre, and accoordyngus, came to Demetrie, and saide, Nychanore for to assente to alyen^e thingis, and to^f haue ordeynd Judas, traytour of the rewme, 27 successoure to hym. And so the kyng maad sharp, and with siche warst accusyngis terrid to wrath, wrote^g to Nychanore, sayinge, hym sothely for to bere greenously of acoordyng of frenship, nethelese for to comaunde for to sende 28 Machabeus bounden to Antiochie. Whiche thingis knowen, Nychanore was astonyed, and grenously bare, 3if he made void the thingis that acordiden, he no thing hirt, 29 *or harmed*, of the man; bot for he mi3te not a3einstonde the kyng, he kepte couenabletee, in whiche he shulde per- 30 fourme the maundement. And Machabeus seeynge Nychanore for to do with hym more sternly, and feerslier 3euynge custumable cummyng to gidre, vndirstondyng this feersnesse for to be not of good, a fewe of his gadrid, he^h hid 31 hym fro Nychanore. Whiche thing as he knew³, hym strongly byfore cummen of the man, he came to the most andⁱ holiest temple, and he comaundide to the prestis offrynge wont oostis, *or sacrifices*, 32 the man for to be taken^k to hym. Whiche sayinge with othe, for to not wyte, wher he was that was sou3t, he stretchyng 33 forth the hond to the temple, swore, 3if 3e shuln not bitake to me Judas bounden, Y shal leede down this temple of God in to pleyⁿ, and digge out the auter, and Y shal halewe this temple to the^m free 34 fadir. And these thingis said, he wente away. Forsothe the prestis holdyng forth hondis in to heuen, ynclepiden hym that euer is for3fzter of the folc of hem, say- 35 inge these thingus, Thou, Lord of vnyuersitee, *or ofⁿ alle creatures*, that of no thing hast need, woldist the temple of thin habitacioun for to be maad in vs.

traitour of the rewme, successour to hym. Therfor the kyng was maad scharp, and 27 terrid to^k wraththe with siche worste accusyngis, and wroot to Nycanor, and seide, that sotheli he bar greuously of acordyng of frendschipe, and netheles comaundide for to sende Machabeus boundun to Antiochie. And whanne these thingis weren 28 knowun, Nycanor was astonyed, and greuousli bar, if he made voide tho thingis that weren acordid, and he was no thing harmed^l of the man; but for he my3te not 29 a3en stonde the kyng, he kepte couenabletee, in which he schulde perfourme the maundement. And Machabeus si3, that 30 Nycanor dide with hym most sterneli, and 3af fersliere custumable comyng togidere, and he vndurstode that this sternesse was^m not of goode, and with a fewe of hise gaderid, he hidde hym fro Nycanor. And as he knew this thing, that 31 he was strongli bifore comun, *'ether aspi- edⁿ*, of the man, he cam to the mooste and holieste temple, and he comaundide to the prestis offrynge custumable^o sacrifices^o, that the man be takun^r to hym. And whanne thei seiden with ooth, that 32 thei wisten not, where he was that was sou3t, he stretchide forth the hond to the temple, and swoor, If 3e schulen not bitake 33 to me Judas boundun, Y schal drawe^s down this temple of God in to pleynesse, and digge out the auter, and Y schal halewe this temple to Liber*, *ether^t Ba- chus*, the^u fadir. And whanne he hadde 34 ^{A.} seid these thingis, he wente awei. Forsothe the^v prestis helden^w forth hondis in to heuene, and clepiden hym to help that euer is for3fztere of the folc of hem, and seiden these thingis, Thou, Lord of 'alle 35 creaturis^x, that of no thing hast nede, woldist that the temple of thin habitacioun be maad in vs. And now, thou Lord, 36 hooli of alle hooli, kepe with outen ende

^e alien, or other memmus H. ^f Om. H. ^g Om. G pr. m. wrothe K. ^h Om. H. ⁱ Om. G pr. m. ^k bitaken G sec. m. H. ^l playnesse H. ^m Om. H. ⁿ Om. H.

^k with R. ^l hurt R. hert, or [ether plures] *harmyd E et ceteri*. ^m is R. ⁿ or *aspiad EPY*. Om. R. ^o wont A pr. m. *EHPRYE*. ^q oostis, or [ether H] *sacrificis EPY*. ^r bitakun plures. ^s lede *EHPRYE*. ^t or *EPY*. ^u Om. e. ^v Om. I. ^w holdyng R. ^x vniuersite R. vniuersite, or [ether plures] of alle creaturis E et ceteri.

* Liber; that is, god of wine.

36 And nowe, thou holy of al holy, Lord,
kepe in to with outen eende this hous
vndefoulid, that a lytil goon was elensid.
37 Forsothe Rasiyas, sum of the eldre men
of Jerusalem, was accusid to Nychanore,
a man, louer of the citee, and wel heer-
yngge, that for affeccion, *or loue*, was
38 clepid fadre of Jewis. This man many
tymes helde purpose of contiuece in
Jewrie, apaid for to bitake hody and
39 soule of^o perseueraunce, *or lastyng*. For-
sothe Nychanore willyngge for to shewe
the hate, that he hadde azeinis Jewis,
sente fyue hundrid knyztis, for to take
40 hym. Forsothe he gesside, zif he hadde
disceyuyde hym, hymself to zeuyngge most
41 deth to Jewis. Forsothe cumpnyes co-
ueityngge for to falle in to his hous, and
for to breke the zate, and for to moue to
fijr, whanne now he was taken, he axide,
42 *or assailide*, hym self with swerd; chees-
yngge for to dye nobly, rather than for^p
to be maad suget to synners, and azeinis
his birthis for to be ledd with vnworthi
43 wrongis. Bot whan by haastyngge with
vncerteyn stroke he hadde zonen wounde,
and cumpnyes bitwixe dores brasten
ynne, he rennyngge azein hardily to the
walle, castide doun hym self manly in to
44 the cumpnyes. Whiche swiftly zeuyngge
place to his fall, he came by the mydil
45 hatrel^q, and zit whijl he brethide, he, in
ynwitt kyndlid, roose. And whan his blood
with grete flowyngge flowide doun, and
with most grenos woundis he was wound-
id, bi rennyngge he passide the cumpnyes;
46 and stoondyngge vpon^r sum heez stoon,
and now maad with outen blood, biclip-
pyngge his entraylis with bothe hondis,
castide forth on the cumpnyes, he yn-
clepyngge the lordshipere of lijf and spirit,
that he schulde zeelde eftsonys these thingis
to hym; and thus he is dead fro lijf.

this hous vndefoulid, that a litil agon was
clensid. Forsothe Rasiyas, oon^y of the eldre 37
men of Jerusalem, was accusid to Nyca-
nor; and *Rasiyas* was a man, lonyere of
the citee, and wel heryngge, that for affec-
cioun^z was clepid fadir of Jewis. This 38
man many tymes helde purpos of conty-
nence in Judee, and was apayed for to
bitake bodi and soule for perseueraunce,
'*ether lastyng*^a. Forsothe Nycahor wolde 39
schewe the hatrede, that he hadde azens
Jewis, and sente fyue hundrid knyztis, for
to take him. For he gesside, if he hadde 40
disseyued hym, that he schulde bringe in
most deth to Jewis. Forsothe whanne 41
cumpnyes coueitiden for to falle in to his
hous, and for to breke the zate, and for to
moue to fier, whanne now he was takun*,
he asailide hym silf with swerd; ches- 42
yngge for to die nobli, rather than for^b to
be maad suget to synneris, and azens his
birthis for to be led with vnworthi
wrongis. But whanne bi hastyngge he 43
hadde zoun wounde with vncerteyne
strook, and cumpnyes bitwixe doris bras-
ten in, he ran azen hardli to the wal, and
castide doun hym silf manli in to the
cumpnyes. And whanne thei zauen swiftli 44
place to his fal, he cam bi the myddil of
the nol, and zit while he brethide, he was 45
kyndlid in herte, and roos. And whanne
his blood with greet flowyngge flowide doun,
and with most greuouse woundis he was
woundid, bi rennyngge he passide the cum-
peny; and stood on an^c heez stoon, and 46
now was maad with out blood, and bi-
clippide his entrailis with both hondis,
and castide forth on the cumpnyes, and
clepide to helpe the lordshipere of lijf
and spirit, that he schulde zeelde eftsoone
these thingis to hym; and thus he was
deed fro lijf.

* that is, was
nij the takinge.
Lire here. EK
sec. m. PUY.

^o for G sec. m. H. P Om. H. ^q hatrel, or *utmoste place of the necke* H. ^r on H.

^y sum EHPRYE. ^z affectioun, or [ether plures] *loue* E et ceteri *prater* R. ^a or *lastinge* EHPRYE. Om. IR.
^b Om. F. ^c sum EHPRYE. a F *sup. ras.*

CAP. XV.

1 Forsothe as Nychanore foonde Judas
for to be in places^t of Samarye, he thouzte
in the day of saboth with al feersnesse
2 for to ioyne bateil. Forsothe Jewis, that
sueden hym by need, sayinge, Do thou
not so feersly and heithenly, bot zeue
honour to the^u day of halewyng, and
wirshipe thou hym, that biholdith alle
3 thingus. And he vnblessid, axide, *ȝif*
there is a miȝti in heuen, that comaund-
ide the 'day of sabothis^v for to be don?
4 And hem answeyng, There is oo Lord,
and he^w in heuen miȝti, that comaundide
5 the seuenthe day for to be don. And he
saith, And Y am^x miȝti vpon erthe, whiche
comaunde^y armers for to be taken, and
needis of the kyng for to be fulfillid.
Nethelese he gate not, for to perfourme
6 counseil. And sothely Nychanore with
souereyn pride enhaunsid, thouzte for to
7 ordeyne a comoun victorie of Judas. For-
sothe Machabeus tristide euermore with
al hope, help to cummyng to hym of the
8 Lord, and monestide hise, that thei shulden
not inwardly dreede at the cummyng to
of naciouns, bot shulden haue in mynde the
helpis don to hem of heuen, and nowe
shulden hoope of Almiȝty the victorie to
9 cummyng to hem. And spekyng to hem
of lawe, and prophetis, and monestinge^z
what thingis thei diden bifore, he ordeyn-
10 yde^a hem redier. And so the ynwittis
of hem reysid, he shewide to gidere the
falsnesse of heithen men, and brekyng of
11 othis. Forsothe he armyde eche of hem,
not bi strengthing of sheld and shaft,
bot with best wordis and monestyngis, a
sweuen worthi of byleeue expowned, by
12 whiche he gladide alle. Sothely the vi-
sioun is^b siche. Onye, that was heezist
prest, a good man and benygne, shamfast
in siȝt, and mylde in maners, and fair in

CAP. XV.

Forsothe as Nycanor foond that Judas 1
was in the place of Samarie, he thouzte
for to ioyne batel in the dai of sabat with
al fersnesse. Forsothe whanne Jewis, 2
that sueden hym bi nede, seiden, Do thou
not so^c fersli and^f hethenli, but ȝyue
thou onour to the dai of halewyng, and
worschipe thou hym, that biholdith alle
3 thingis. And he vnblesside, axide, If ther³
is a myȝti in heuene, that comaundide the
dai of sabatis for to be don? And whanne 4
thei answeriden, Ther is a quyk Lord, and
he is myȝti in heuene, that comaundide
the seuenthe dai for to be don. And he 5
seide, And^g Y am myȝti on erthe, which
comaunde^h armeris for to be takun, and
nedis of the kyng for to be fillidⁱ. Ne-
theles he gat not, for to perfourme coun-
sel^k. And sotheli Nycanor was enhaunsid 6
with souereyn^l pride, and thouzte for to
ordeyne a comyn victorie of Judas. For- 7
sothe *Judas*^m Machabeus tristide euere
more with al hope, that helpⁿ schulde come
to hym of the Lord, and he monestide 8
hise, that thei schulden not inwardli drede
at^o the comyng to of naciouns, but schul-
den haue in mynde the helpis don to hem
of heuene, and now schulden hope that
the victorie schulde come to hem of Al-
miȝti^p. And he spak to hem of the lawe, 9
and profetis, and monestide, '*ether warn-*
yde^q, of batels which thei diden bifore,
and^r ordeynede hem rediere. And so 10
whanne the soulis of hem weren reysid,
he schewide to gidere the falsnesse of he-
thene men, and brekyng of othis. For- 11
sothe he armede ech of hem, not bi
strengthing of scheld and schaft, but with
beste wordis and monestyngis, and ex-
pownede a sweuene worthi of bileue, bi
which he gladide alle. Sotheli the visioun 12
was sich. *Judas siȝ* Onyas, that was

^t place H. ^u Om. H. ^v day of saboth A. seuenthe day H. ^w Om. H. ^x Om. G *pr. m.* ^y comaundide K.
^z monestyng, or *warnyng* H. ^a ordeynede, or *confirmede* H. ^b was G *sec. m. H.*

^c the E. ^f and the F. ^g Om. EHPY. ^h comaundede EHIP *pr. m. sy.* ⁱ fulfillid re. ^k bi counsel E.
^l maistirful EPY. ^m Om. EFGHIKMNQRSUXYE. ⁿ helthe F. ^o of R. ^p the Almyȝti R. ^q or *warnede*
EPY. Om. R. ^r Om. R.

speche, and whiche was excersisid, *or hauntid*, in vertues fro a chijld, holdyng
 13 peple of the^a Jewis. After this thing
 and an other man for to haue apeerid,
 in age and glorie wondreful, and in hau-
 14 ynge of grete fairnesse aboute hym. For-
 sothe Onye answeyng. to^b haue saide,
 This is the^c loue of bretheren, and of
 peple of Yrael; this is he, that myche
 preyeth for the peple, and for al the holy
 15 cite, Jeremye, the prophete of God. For-
 sothe Jeremye for to haue streihte forth
 the righthond, and to^d haue zouen a golden
 16 swerd to Judas, sayinge, Take thou the
 holy swerd, a gift of God, in whiche
 thou shalt cast down the aduersaries of
 17 my peple Yrael. And so thei monest-
 id^{dd} with wordis of Judas ful goode, of
 whiche feersnesse mihte be enhaunsid,
 and the^e ynnewittis of zunge men be^{ee}
 confortyd, thei ordeyneden for to fihte,
 and tourmente to gidre strongly, that
 vertu shulde deme of needis^f, for that the
 holy citee and temple weren in perel.
 18 Sothely for wijues, and sonys, and also
 for bretheren, and cosyns, was lesse by-
 synesse, bot most and first dread was for
 19 holynesse of the temple. Bot not leste
 bysynesse hadde hem that weren in the
 citee, for these that weren to assailyng
 20 to gidre. And whanne now alle men
 hopiden dom to beyng, and enemys
 camen, and oost was ordeynyd, beestis
 and horsmen putt to gidre in couenable
 21 place, Machabeus biholdyng the cum-
 myng of multitude, and dyuers apparel
 of armers, and feersnesse of beestis,
 strecchyng out the hondis in to heuen,
 ynclepide the Lord doynge grete wond-
 dris, whiche not after^g power of armers,
 bot as it plesith to hym, zeueth to worthi
 22 men victorie. Forsothe he saide, ynclep-
 inge this manere, Thou, Lord, that sent-
 ist thin aungel vnder Ezechie, kyng of

hizeste prest, a good man and benygne,
 schamefast in sikt, and mylde in maneres,
 and fair in speche, and which was exer-
 cisid^s in vertues fro a child, holdyng
 the hondis for to preie for al the puple of
 Jewis. After this thing that also anothir¹³
 man apperide, wondurful in age and glo-
 rie, and in hauyng of greet fairnesse
 aboute hym. Forsothe *he si3* Onyas an-
 14 sweryng for to haue seid, This is the
 louyere of britheren, and of the puple of
 Israel; this is he, that myche preieth for
 the puple, and al the hooli citee, Jeremye,
 'the profet of God. Forsothe *he si3* that¹⁵
 Jeremye^u hath^v strejt forth the righthond,
 and hath zouun a goldun swerd to Judas,
 and seide, Take thou the hooli swerd, a
 16 gift of God, in which thou schalt caste
 down the aduersaries of my puple Israel.
 Therfor thei weren monestid with ful¹⁷
 good wordis of Judas, of whiche fersnesse
 mihte be enhaunsid, and soules of zonge
 men be counfortid, and thei ordeyneden
 for to fihte, and turmente togidere strongli,
 that vertu schulde deme of nedis,
 'ether *causis*^w, for that the hooli citee and tem-
 ple weren in perel. For whi for wyues,¹⁸
 and sones, and also for britheren, and
 cosyns, was lesse bisynesse, but the moste
 and firste drede was holynesse of the tem-
 ple. But not leste bisynesse hadde hem¹⁹
 that weren in^x citee, for these that schul-
 den asaile, 'ether *fihte*^y togidere. And²⁰
 whanne now alle men hopiden dom to be,
 and enemyes come, and the oost was or-
 deined, beestis and horse men put togi-
 dere in^z couenable place, Machabeus bi-
 21 helde the comyng of multitude, and dy-
 uerse^a apparel of armeris, and fersnesse of
 beestis, and he stretchide out^b the hondis
 to heuene, and clepide to help the Lord
 doynge greet wondris, which not bi power
 of armeris, but as it plesith to hym, zeueth
 victorie to worthi men. Forsothe he seide,²²
 clepyng to help in this maner, Thou Lord,

^a Om. H. ^b for to H. ^c Om. H. ^d Om. GH. ^{dd} monestidid K. ^e Om. H. ^{ee} Om. K. ^f nedis, or *causis* H. ^g vp H.

^s excersisid, or [ether plures] *hauntid* E et *ceteri præter* R. ^t Om. R. ^u Om. EY. ^v hauyng R. ^w or *causis* EPYE. Om. R. ^x in the IKNRE. ^y or *fihte* EPY. Om. R. ^z in to R. ^a of dyuerse F. ^b forth R.

Juda, and hast slayn of tentis, *or oostis*,
of Senacherib, an hundrid foure score
23 and fyue thousand; and now, lordship
of heuens, sende thou thi good aungel
bifore vs, in dreed and tremblyng of
24 gretenesse of thin arm, that thei dreede,
that cummen azeinus thin holy peple.
And bi these thingis thus he perfilty
25 preyede. Forsothe Nychanore, and thei
that weren with hym, with trumpis and
26 songis moueden to. Judas forsothe, and
thei that weren with him, God ynclepid
by preyers of knowlachyng, wenten to
27 gidre. Sothely in hond fiztyng, bot in
hertis preyinge God, castiden down fyue
and thritty thousand, not lesse, by theⁱ
28 presence of God gretely delytyng. And
whanne thei hadden ceesid, and with
ioye turnyden azein, thei knewen Nycha-
nore for to haue fallen, with his armers.
29 And so crie maad, and perturbacioun
stirid, by cuntree voice thei blessingen the
30 Lord almyzty. Forsothe Judas comaund-
ide, that by alle thingis in body and
ynwitt was redy for to dye for citeseyns,
the hed of Nychanore, and the hond with
the^k shuldre gird off, for to be brouzt
31 forth to Jerusalem. Whidir whanne he
fully came, men of his lynage clepid to
gidre, and prestis to the auter, he clepide
and hem that weren in the heez rock.
32 And the hed of Nychanore shewid, and
the cursid hond, whiche he holdyng
forth azeinus the holy hous of almyzty
33 God gretely gloriede, also he comaund-
ide the tunge of vnpitous Nychanore kitt
off, for to be zouen to briddis gobetmele;
forsothe the hond of the wood man for
34 to be hongid vp azeinus the temple. Ther-
fore alle blessingen the Lord of heuen,
sayinge, Blessid the Lord, that kepte his
35 place vndefoulid. Forsothe he hangide
vp Nychanoris hed in the heezist rock,
that it were euydent, *or kuowen*, and
36 opyn signe of helpe^l of God. Therefore

that sentist thin aungel vndur Ezechie,
kyng of Juda, and hast slayn of the tentis,
'ether oostis'^c, of Sennacherib, an hundrid
thousynde foure score and fyue thousynde;
and now, lordschipere of heuenes, sende
23 thou thi good aungel bifore vs, in drede
and tremblyng of greetnesse of thin arm,
that thei drede, that comen with blas-
24 femye azens thin hooli puple. And sotheli
thus he perfilti preiede. Forsothe Ny-
25 canor, and thei that weren with hym,
moueden to with trumpis and songis. Ju-
26 das forsothe, and thei that weren with
hym, clepiden God to help bi preieris, and
wenten togidere. Sotheli thei fiztyng with
27 hond, but preiyng God in hertis, castiden^d
down fyue and thretti thousynde, not lesse,
and delitiden greetli bi presence of God.
And whanne thei hadden ceessid, and with
28 ioye turneden azen, thei knewen that Ny-
canor hadde falle, with his armeris. Ther-
29 for whanne^e cry was maad, and perturba-
cioun styride^f, bi cuntre vois thei blessingen
the Lord almyzti. Forsothe Judas, that
30 bi alle thingis in bodi and soule was redi
for to die for citeseyns, bad, that the heed
of Nycanor, and hond with the^g schuldre
gird of, schulde be brouzt forth to Jeru-
salem. Whidur whanne he fulli cam,³¹
whanne men of his lynage weren clepid
togidere, and prestis to the auter, he clep-
ide also hem that weren in the hiz tour.
And whanne the heed of Nycanor was³²
schewid, and the cursid hond, which he
holdyng forth azens the hooli hous of
almyzti God greetli^h gloriede, also he³³
comaundide the tunge of vnpitouse Nycan-
nor kit of, for to be zouun to briddis
gobet mel; forsothe *he comaundide* the
hond of the wood man for to be hangid
vp azens the temple. Therfor alle bless-
34 iden the Lord of heuene, and seiden,
Blessid *be* the Lord, that kepte his place
vndefoulid. Forsothe heⁱ hangide vp^k
35 Nycanoris heed in the hizeste tour, that

ⁱ Om. *n.* ^k Om. *n.* ^l the helpe *n.*

^c Om. *EPRY.* ^d and castiden *r.* ^e Om. *i.* ^f was stired *r e pr. m.* ^g Om. *EFGHKMNPQRS pr. m. UXE.*
^h Om. *n.* ⁱ Om. *r. pr. m.* thei *r sec. m.* ^k Om. *v.*

alle men by commoun counseile demyden
 in no maner this day for to passe with-
 37 oute worschipping, sothli for to haue
 worschipyng the thrittenthe day of the
 moneth Adar, that is said, by voice of
 38 Sirye, the first day of Mardochyus. Ther-
 fore these thingis don azeinus Nychanore,
 and of the^m tymes the citee weeldid of
 Ebrues, and Y in these thingis shal make
 39 an eend of word. And sotheli zif wel and
 as it acordith to the storrye, this thing
 and Y wole; zif ellis lesse worthily, it is
 40 to be grauntid to me. Sothely as for to
 drinke euermore wyne, or euermore water,
 is contrarie, forsothe for to vse chaung-
 able, or *now oon, nowⁿ another*, is delit-
 able^o; so to men redynge, zif the word be
 euermore vniustly axid, or *azein souzt*, it
 shal not be couenable, or *plesinge*; ther-
 fore here it shal be eendid.

*Here endith the storie of Machabeus,
 the whiche is the laste book of the Olde
 Testament. And nowe bigynneth the
 Newe Testament; first is the prolog of
 Matheu, apostle and euangelist^p.*

it were knowun^l, and an^m opyn signe of
 the help of God. Therfor alle men by 36
 comyn counsel demyden in no maner for
 to passe this dai with out solempnytee,
 but for to haue solempnyte in the thret-37
 tenthe dai of the moneth Adar, that is
 seid, bi vois of Siric, the firste dai of Mar-
 docheus. Therfor whanne these thingis 38
 weren don azens Nicanor, and of tho tymes
 whanne the citee was weldid of Ebrews,
 also Y in these thingis schal make an ende
 of word. And sotheli if wel and as it 39
 acordith to the stori, this thing and Y
 wolc; if ellis lesse worthili, it is to for-
 40 yyue to me. Sotheli as for to drynke
 euere more wyn, ether euere more watir,
 it is contrarie, but for to vse chaungeable,
 '*etherⁿ 'now oon, now another^o*, is delit-
 able^p; so to men redynge, if the word be
 euer more souzt to ech part, it schal not
 be plesynge^q; therfor here it schal be
 eendid^r.

*Here endith the secounde book of Ma-
 chabeus, which is ende of the Olde Tes-
 tament^s.*

^m tho H. ⁿ and nowe H. ^o delitable or likynge H. ^p No final rubric in AGH.

^l euident R. euident, or [ether plures] *knownen E et ceteri*. ^m Om. EHKMQRSE. ⁿ or EPY. Om. R.
^o Om. R. ^p delitable, or [either K] *likynge FGHKMNQSUE*. delectable, *either likynge R*. ^q couenable,
 or [ether plures] *plesinge CEFGHKMNQSUYE*. ^r eendid. Amen. s. ^s From F. *The Olde Testament endith
 here. G. Here endeth the secounde book of Machabeis; blesid be the holi Trinyte. Amen. H. Here endith
 the secounde book of Machabeis, the whiche is the ende of the Olde Testament. I. Here endeth the secounde
 book of Macabeus, and al the Olde Testament; se now the Newe Testament. K. Here endith the secounde
 book of Machabeus. ME. Here endith the secounde book of Machabeus, and N. Finitum secundi
 Machabeorum capitulum quintum decimum. R. Here endith the secounde book of Machabeis, and here
 bigynneth Matheu. V. No final rubric in EPQSY. c and x are deficient.*