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Abbreviations used in apparatus

add.	added
canc.	cancelled
corr.	corrected
MS	reading found in manuscript
prec.	preceded

Where a specific word occurs more than once in a single line, a superscript number is added to the lemma.

My editorial policy is detailed in Volume I, Chapter VII.

[f. 1ʳ] Almyghty God of his diuine power þat made alle the worlde of nouȝt, yt plesyd hym to make man last of alle his werkys. For þe first day, God made aungelis, arcaungelis and heuyn. On þe morwe aftyr þat is callyd Mounday, God made þe firmament, sonne and mone and þe sterris bryght. On þe Twewysday, God made bothe see and land. On þe Wednysday, God made fisshis in water to swym and foule on londe to flee and seyde, "**Cressite et multiplicamini."** On þe Thursday, God made alle maner bestis bothe smale and grete and gaue them þe erthe to ther foode and bad them turne mankende to good. On þe Fryday, God made man aftyr his owne lyknes, whyche was namyd **Adam**, and gaue hym lyfe of þe holigost and made hym maistyr of **Paradise** and of alle þat he had wroght. And on þe Satyrday, God blessyd alle his werkys and bad them wax and multyply eueryche with oþer of euery keende. And on þe Sounday, God restyd hym aftyr he had wrought alle his wyrkis and commaundyd to alle mankynde to haue þe Sonday euer in mynde, for on þat day God restyd hym. Þerfor on þat day shulde no man worke but serue God and worship hym and kepe hym oute of dedly synne.

Thus whan God had made alle thyng perfyte and made mankynde on þe Fryday and named hym **Adam** and he was made in a place callyd **Damas** and þere oure Lorde made his body of þe very foule slyme of þe erthe. And whan his body was formyd and made to þe lyknes of man, yt lay stylle vpon þe erthe as a dede thyng þat neuer had lyfe. Than almyȝty God brethyd in his face and put þe soule into þe body, whiche soule was uery pure and clene. And whan he had put þe soule into þe body, than **Adam** had lyfe and stode vp. And also he had grete vndirstondyng and was a grete clerke, geuyn hym of God. For he knewe alle þe constellaciouns of þe elementis and gaue to euery element his natural name and namyd euery thyng þat God had mad propirly acordyng to his nature. And þerfor þere was neuer creature [f. 1ᵛ] vndirstode so moche as **Adam** dyd, but only God. And þerby we may vndirstonde þat þe curteys Lorde hathe a grete loue to mankynde to lete hym haue þat vndirstondyng, for **Adam** is callyd þe \best/ philosopher þat euer was. Than þe pure soule þat God put in man þat euer had lyfe, shal neuer dye but whan yt partyth from þe body oute of this worlde, yt shal goo to God þat it cam fro, or ellys to euerlastyng peyne. But þe corrupt body þat was made of þe foule slyme of þe erthe shal dey oute of this worlde and goo to þe corrupte erthe ayen þat it cam fro.

28 is] *corr. from* was

Than aftyr this we rede in þe booke of **Genesis** þat God put **Adam** into **Paradise** to þat yntente þat he shulde werke therin and keep yt. And whan he had so doon, he commaundyd **Adam**, seyng on this wyse: "Of alle þe treis þat been in Paradise ete thow of saue only of þat tre þat standyth in þe myddys of Paradise. Þe whiche tre wyl cause þe to knowe good and euyl. Ete nat thow of þat tre ne touchyt nat, for and thou do, thow shalt dye."

How Adam named his wyfe.

And whan God had commaundyd hym thus, seyng hym hauyng no felisshyp nor no helpe lyke vnto hym, than oure Lorde sent soche a slombyr into Adam þat he slept. And than oure Lorde toke oute one of his rybbys and conuertyt to a woman and brought hyr to Adam to wete what he woolde calle hyr. And whan **Adam** sy3 her, he seyde, "Here bonys ar made of my bonys and her flesshe of my flesshe and insomoche þat she is made of man, she shal be callyd **Virago**." And than oure Lorde seyde to **Adam**, "For soche thyng shal man forsake his fadyr and his modyr and take hym alonly to his wyfe. And thy shal be two personys and oon flesshe."

And whan oure Lorde had tolde hem thus, he lefte them bothe in Paradise, beyng nakyd and withoute shame. And whan þe **Deuyl** þat was so sotyl had aspyed and vndirstonde this, that man was made of þe foule slyme of þe erthe and than put in þat ioyful place of Paradise to þat intent to kepe yt and to werke there in, he had anon in hymselfe inwardly grete invye there at. And than he cam to [f. 2^{r}] þe woman in lyknesse of a serpent and seyde to her, "Why commaundyd God yow þat ye shulde nat ete of euery tre in Paradise?" The woman answeryd, "Of þe frewtes," quod she, "of þe treys in Paradise we fedyn vs. But of þe frewte of þe tre þat is in þe myddys of Paradise, God forbad vs for to ete of noþer for to touche yt, lest parauenture þat we shulde dye." Then þe **serpent** seyde to þe woman, "Nay nay, ye shulnat dyen of dethe forsothe, for God wot þat what day ye etyn þerof your eyen shul be opyn and ye shul been as Goddys knowyng good and euyl."

Where þe Serpent [t]emptyt Eve.

Of whens synne spryngyth and how it entryth in to man.

The **woman** sawe þe frute was good to fedyng and fayre to þe eyen and delectable to þe syht. She toke of þe frute of þe tre and ete þerof and than toke yt to her husbonde and he ete yt. And anon þe eyen of hem openyd and

whan they knewe þat they were nakyd, they toke of fygge leuys in maner of brechis to hyde with her membrys. ^In þe etyng of þe apyl Adam offendyd alle þe vij dedly synn[ys]. First in pride, whan h[e] dyd aftyr his owne [wyl]le and not aftyr þe wy[lle] of God. For he dyd contr[a]ry to þat he was comau*n*dyd. In sacrilege h[e] synnyd also whan h<…> ageyn þe precept of h<…> þat was sacrid and fulfi[llyd] his owne talent <…> aftyr þe fendy[s com]aundment. Als[o he syn]nyd in manslawtyr w[han] he his owne soule sl[ewe] and alle þat com of hym. Fo[r] þe feende of helle h[em] toke. Also he synn[yd] in thefthe whan he stale þat whiche God [hym] forbad and þerfor he wa[s] worþy to dye. A[lso] he synnyd in for[nica]cion et cetera. In Avar[ice] he synnyd whan he covet more þa[n he] nede, for he had <…> [Para]dise at his wyl[le]. <…> in Glotony he sy[nnyd] <…> for hym toke mo[re than] hym nedyd wha[n he toke] the apple þat hym <…> forbode. Also in <…>the he synned w<…> of alle. <…> For whan he was fallyn in synne he had no grace to ryse. For whan oure Lorde seyde, “Adam Adam vbi es”, than Adam acusyd þe woman, and yf he hadde fallyn doun on his kneis and cryed, “God mercy”, he shulde had mercy.^

Lo, here may we see þat dedly synne hathe first suggestioun of þe **Deuyl**, as shewyth here be þe addre. And frowarde delyght of þe flesshe, as shewyth here be **Eve**. And aftyr þat þe consentyng of resoun, as shewyth here be **Adam** þat consentyd to þe etyng of þe Frute ȝet stode he in þe state of Innocence. And of this synne original toke Adam and of hem flessly descendyd be we comen alle and engendryd of vile and corupt mateer. And whan þe soule is put in oure body, ryght anon is contract original synne. And that whiche was erste but only peyne of concupiscence or desyryng is aftyrward bothe peyne and synne. And þerfor been we alle born sonys of wratthe and of dampnacioun perdurable yf it were nat for baptisme þat we ressayuyn, whiche benemyth vs þe culpe. But forsothe þe peyne dwellyth with vs as to temptacion, whiche peyne hyte concupiscence, þat is desyryng. Whan it is wrongfully disposyd or ordeynyd in man, hyt makyth hym coueyte be couetyse of flesshe flessly synne, be syht of his eyen as to e\r/thely thyngis. And for to speke of coueytyse, þat is concupiscens [f. 2^{v}] or desyryng, aftyr þe lawe of oure membrys þat were lawfully made and be ryghtful iugement of God, I seye for asmoche as man is nat obeysaunt to God þat is his Lorde, þerfor

79-82 For whan… mercy] *This part of the marginal note appears on f. 2^{v}, and is prec. by the note* verte *on the previous page*
94 disposyd] *prec. by canc.* desyr 96 concupiscens] *prec. by canc.* desyryng

is þe flesshe to hym obeysaunt throuh concupiscens or desyryng whiche is clepyd norisshynge of synne and occasyoun of synne. Therfor al þe while þat a man hathe with in hym þe peyne of concupiscence of desyryng, it is impossyble but he be temptyd som tyme and meuyd in his flesshe to synne. And this thyng may nat fayle as longe as he lyuyth. Yt may wel wex feble and fayle be vertu of baptisme and be þe grace of God throuh penitence, but fully shal yt neuer quenche but þat he shal som tyme be meuyd in hymsylfe but ȝif he were al refreynyd be syknesse or be maledy or sorcery or coolde drynkis. For seint **Poule** seith, "the flesshe coueytyth a geyn þe spiryt and þe spirit ageyn þe flesshe. They be so contrarye and so stryuyng þat a man may nat done alway as he woolde." And to thys **Moyses** seith also þat þe Deuyl seyth thus, "I wole pursew and chace þe man be wykkyd suggestioun or intysyng. And I wole hente hym be mevyng and steryng of synne. And I wole departe my poyse and my pray be delyberacioun and my lust shal be a complissid in delyte. I wole drawe my swerde in consentyng. For ryght as a swerde departyth a thyng in two pecys, ryht so consentyng departyth God fro man. And than I wole sle hym with myn hande in dede of synne," thus seyth þe feende. For certys than is a man alle dede in soule and thus is synne acompliscid or fulfillyd be temptacioun and be delyte and be concentyng. And than is þe synne clepyd **actuel** or doon in deede. And than þe caytyf body of man þat is bothe rebel to God and to resoun is worthy to dye.

Than aftyr this þat **Adam** and **Eve** had synnyd in þe ethyng of þe apple, they herde þe voyse of oure Lorde comyng ageyn into Paradise and than they hyd them bothe in þe myddys of Paradise. And than oure Lorde callyd Adam and seyde, "**Adam Adam ubi es," [**f. 3^{r}] 'Adam, Adam, where art thow?' And than Adam spake to oure Lorde and seyde, "A, Lorde, I herde thy voyce welle but I dred to answere vnto þe because I was nakyd, and þerfor I hyd me." Than seyde oure Lorde, "Who shewyd þe or tolde þe þat thow were nakyd but þat thou hast ete of þe tree whiche I forbad þe thou shuldyst nat ete of?" Than seyde Adam, "Lorde þe woman whiche thou ordeynyst to be my felow gaue me of þe tree and I ete yt." Than oure Lorde askyd þe woman why she had so doo. And she seyde, "Lorde þe serpent deceyuyd me and causyd me to ete yt." And than oure Lorde seyde vnto þe **serpent**, "Because thow hast doon soo, thow arte cursed among alle bestys of þe

What iugement our Lorde gaue to Adam and Eve and to þe serpent.

129 tree] *prec. by canc.* App

erthe and among alle thyngis hauyng lyfe. And þerfor thou shalt glyde vpon þe erthe and thou shalt ete noon oþer thyng but only erthe alle þe dayes of thy lyfe. And also I shal put wratthe and hatred betwene þe and þe woman and also betwene thy sede and her sede for euermore. Also she shal trede vpon þe and thou shalt ly awayte for þe tredyng of her." And whan he hadde seyde thus vnto þe serpent, he seyde vnto þe **woman**, "Because thou hast doon thus, I shal multyply thy dysesys and thy conceyvyngis, and thow shalt brynge fourthe childryn with grete sorw and dissese. And also thou shalt be vndyr þe pouyr of thy husbonde and he shal haue þe gouernaunce of þe alle þe dayes of thy lyfe." And whan oure Lorde had sayde thus vnto þe woman, he sayde vnto Adam, "Because thou hast fulfyllyd þe desyre of thy wyfe and also ete of þe tree whiche I forbad the, the erthe shal be cursyd þe whiche thou shalt wyrke yn and with grete labour thou shalt ete soche frutys as comyth of þe erthe alle þe dayes of thy lyfe. And where as it shulde abrought fourthe vnto þe alle thyngis nescessarij withoute ony labour, yt shal bryng fourthe vnto þe wedys and bramblys withoute it haue grete labour. And so with grete labour and swetyng thou shalt gete thy foote vnto þe tyme þat thou turne ageyne vnto þe erthe of þe whiche thou were made of. For thow arte but [f. 3^{v}] poudyr and to poudyr thou shalt turne ageyne." And than **Adam** chaungyd þe name of his wyfe and callyd hyr **Eve**, in somoche þat she was modyr of alle thyng þat had lyfe.

Here Adam chaungyd þe name of his wyfe.

And than oure Lorde put oute Adam and Eve of Paradise and bad hem þat he shulde werke in þe erthe, þe whiche he was made of. Ȝyt God of his grete mercy wolde nat þat they yede into þe worlde nakyd, and þerfor he clothyd them bothe in **Parismate** þat is in maner of a skyn þat they bothe ȝede ynne. And **Metodre** seythe, as he be revelacioun had vpon avisioun, how þat Adam and Eve were virginis bothe whan they com into þe worlde.

How God clothyd Adam and Eve.

How Adam and Eve cam virgins into þe worlde.

We rede in **Genesis, capitulo iij,** that oure Lorde commaundyd þe aungil **Cherubim** to dreue oute **Adam** and **Eve** of Paradise with a sherpe brennyng

146 abrought] *prec. by* bryng *canc.*

How Adam and Eve were drevyn oute of Paradise.

sworde lest þat they ete of þe tree of lyfe, whiche stode fast be þe tree þat he ete of. For þe tree þat he was forbode to ete of gaue hym knowlege of good and euyl. And þe tree of lyfe, yf he had eten þerof, he shulde alyuyd euer bothe body and soule. And þerfor oure Lorde bad þe aungil Cherubym to kepe þe wey of þe tree of lyfe þat he ete not therof.

The gyfte þat God gaue to mankynde yf man had not synnyd.

Though þat man, as it is sayde, be lyke and acorde to þe worlde in two thyngis þat be conteyned there ynne, netheles in many poyntys of mannys condycioun, of his prerogatyue and his worthynesse he is dyuerse and vnlyke to þe worlde. For though mannys body were made firste of erthe, yet yt was so conuenable and so acordyng to þe soule þat in mannys body was euenesse of complexioun acordyng to þe lymmes, ryghtfulnesse of stature, of fayrnesse of shap. And so shulde þe body be aftyrwarde buxome to þe soule withouten ony rebellyon and bryng forthe children withoute ony synne and lyue withoute ony defaute of strengthe and be translated and chaunged into blysse of heuyn withoute deyng and dethe. Also he shulde gete and conceyue children withoute shame or synne and a woman shulde bere chyldren [f. 4^{r}] withoute sorwe or woo, and haue mete and drynke withoute swete or trauayle, steryng and mevyng in lymmys withoute ony mysfare. And to alle this, Paradise was yeuen mankynde for to dwelle ynne and woman for to be mannys felawe and Paradise ther dwellyng place, þe tree of lyf for them to feede on and alle creaturys for solace, and at last God hymself for to be mannys mede. But allas þat so noble a banyour felle so sone þat was erly brought fourthe and put in worship. He knewe not þat he shulde be lyke to bestys whan he dyd þat was forbode. From þat tyme fourthe, þe body þat is corrupte by synne greuyth þe soule. The flessh coueyteth ayenst þe soule and mannys wyttys torne and assente lyghtly to euyl. And mannys owne meynal wyttys be his owne enemyes, so þat alle mannys lyfe is in temptacioun while he lyueth here in erthe. And þe disposisyoun of þe soule ruleth, meynteneth, helpeth, and comforteth þe body. But ayenward, þe wrecchyd dysposicyoun of þe bodye distourbleth þe soule. Also

173 *marginal heading* man] *prec. by canc.* he

man is euer fallyng and wayward. He may not stydfastly abyde. He fallyth lyghtly but he may not lyghtly aryse. Profyt of byrthe is sorw and care in lyuyng, and man must nedys dye. Anone at his birthe he gynnyth for to wepe and crepe atte begynnyng lyke a beeste and his lymmys fayllen hym and may not helpe hymself. But he is febler than any other beest. He can noon helpe. He may nought doo of hymself but wepe with alle his myhte. No beeste hathe lyfe more bruttyl and vnseker. None hathe sekenesse more greuous, noon more lykyng to do oþerwyse than he shulde. Noon is more cruel. Also oþer bestis loue eueryche oþer of þe same kynde and dwelle togedyr and be not cruel but to bestis of oþer kynde þat be contrary to hem. But man turnyth þat maner doyng vp so downe and is contrary to hymself and cruel to oþer men. And yf he may not reche for to greue oþer, then he becomyth angry and cruel to hymself.

The condycioun of mankynde.

To grete ponish[men]tys þat God hathe geu[en] to mankynde.

And yet to alle thees, man hathe [f. 4^{v}] twey myshappys and þat ryghtfully. One is of hymself withyn, so þat he þat threwe away pees and reste, warreth with in hymself in his lyuyng. He hathe neyþer pees ne reste but warre and stryfe with in hymself. Another myshappe man hathe withoutefourthe, so þat he þat woolde nought be subget to God þat is aboue hym, now he felyth his vnderlynges rebel to hym. So þat þe creatures þat were yeuen to man to solas of bruttelnes, to susteynyng of comforte, to bere vp feblenesse, to seruyce and subieccioun, to myrrour and shewyng of wounders, nowe for þe most dele they flee mannys syght and his felawship fro his company and hateth his handelyng and wyl nought of his lordship and dredyth for to lyue and dwelle with hym.

Adam was made of þe erthe in þe feelde of **Damask** þe vj day of þe worlde and brought into **Paradice** and he synnyd þe same day and was put oute aftyr mydday. And so he fylle oute of þe state of innocence and of welthe into þe valey of wrecchidnesse and of woo. Man in his begynnyng myht take wel swete mete in Goddis owne house, but he desyred þat he shulde nat and assayde þat was forbode and fylle oute of hye into lowe, oute of lyght into derknesse and slyme, oute of his owne lande and contrey into outlawyng, oute of his house into waylyng and trouble, oute of frewtys into wepyng and woo, oute of praysyng into dole and sorwe, oute of myrthe into stryf, oute of loue into hate, oute of ioye and welthe

into peyne and teene, oute of helthe and grace into gylte and synne, oute of pees into peyn, oute of holynesse into offence and wrathe.

Than aftyr this þat **Adam** and **Eve** were put oute of Paradise, they dwellyd in þe vale of **Mambre**, and some calle yt þe vale of **Ebron**, whiche is from þe Cytte of Ebron more than xij myle, whiche cytte was foundyd long seth Adam was. And some callyth yt þe vale of **Tyrys** forasmoche as Adam wepte þere in þat valey an hondryd yere [f. 5^{r}] for þe dethe of his sonne Abel þat Cayn slewe. And Ebron was som tyme þe pryncypal cyte of Philisteis. And yt was not longe a goon but þat men toke feere ther of as of alle placis þat had doon euyl, in tokyn þat he dwellyd þere þat first dyd amys. And in this vale of Ebron is a roche and ther in is a caue. And in þat caue Adam and Eve dwellyd togedyr whan they were dreuyn oute of Paradise and þere gate they her children. And in þat place was Adam made on þe vj day of þe worlde and brought in to Paradise, as þe **Hebreys** seyth. For men callyd som tyme þat place þe feelde of Damask. And the **Hebreys** seith þat þe same day þat Adam was put into Paradise þat same day he was put oute ayen, for anon he synnyd. And þerfor they sey þat Adam was in Paradise in prosperite as longe as oure Lorde hynge vppon þe Crosse, from þe oure of sext to þe oure of noone and no lenger. For anon he was drevyn oute be þe aungil **Cherubym** and than he cam into this place þat I haue spokyn of before – Damaske þat now is callyd Ebron. And þere begynnyth þe vale of Ebron and lastith to Ierusalem.

Where Adam and Eve dwellyd.

Where Adam was made.

How long Adam abode in Paradise.

What generacioun Ad[am] and Eve hadde.

Than **Adam** in þe xv^{ne} yer of his lyfe begat a childe, whois name was **Cayn,** and whan he entryd into this worlde, Eve seyde on this wyse, "**Nunc per deum possedi hominem," '**Now be God I have brought fourthe a man.' And thus she was þe firste þat euer swore be þe name of God.

The first þat swore [be] þe name of God.

Anno mundi xv natus est Cayn. And aftyr Cayn, Adam had a doughtyr namyd **Calmana,** whom aftyrwarde Cayn toke to wyfe. Than whan Adam was xxx yer olde, he begatte **Abel.**

Anno mundi xxx natus est Abel. And aftyr Abel, he had anoþer doughtyr namyd **Delbora.** And Abel had neuer no wyfe but kept hym pure and clene of his lyvyng, and was a scheperde. And **Cayn** his brodyr was a tylman. And whan tyme cam þat they shulde offyr vp giftys vnto oure Lorde of soche frutys as God had encresyd them with, **Cayn** offryd vp giftys [f. 5^{v}] vnto God, but nat of þe best but of þe worst and soche as he sette leest by and also he grucchyt þereat and offeryd with euyl wylle. And **Abel** his brodyr offryd vp to God þe beste schepe of his flokke with uery good wyl and devowte herte. And whan they made her oblacioun, they yede vp on an hylle and brennyd þere offryng aftyr þe lawe at þat tyme. And þe smoke of **Abellis** fyre yede vp streyte to heuyn. And þe smoke of **Cayns** fyre yede down a long be þe hille syde to þe erthe. And whan **Cayn** syh this, he seyde, "I see wel oure Lorde beholdyth and takyth kepe of thy gyftys but nat of myn." And anon Cayn wax hogely wrothe and envyous and chaungyd his chere. And whan oure Lorde syh þat, he seyde to **Cayn** on this wise, "Why art thou wrothe and chaungist they chere. Yf thow haue doon wele, thou shalt haue welle þerof. And yf thou haue doon euyl, be thy deede thou shalt be knowyn. But netheles **Abel** thy brodyr shal be obedient to þe and thou shalt haue powyr ouer hym." And than oure Lorde yede from Cayn. And than **Cayn** yede to **Abel** and seyde, "comon let vs goo walke." And they yede into þe felde þat I spake of before þat is callyd **Damask,** whiche is in þe vale of Ebron. And there **Cayn** slew his brothyr **Abel** with þe cheke bone of an Asse an hundryd yer and thre aftyr þe begynnyng of þe worlde.

How offryng and Ty<…> was geuyn to God.

The yer of þe world whan Abel was slay[n]e.

Damascus is as moche to saye as shedyng of blood, for þere Cayn slewe Abel and hydde hym in þe sonde. And þere is now a cytte and ful of marchaundyse and it is iij day jorney from þe see and v myle from Ierusalem. And they cary al her marchaundyze on chamayles, mules, hors, dromedaryes, and oþer bestis. **Policronicon** seith **Eleaser**, Abrahams seruant, buylded and made þat cytte Damascus. And some seythe þat **Elyseus** foundyd þat cytte. And **Damask** þat was Abrahams servaunt was born before Iosyas and he wende to haue been Abrahams heyre, and þerfor he callyd þe cytte aftyr his name **Damascus**. And þere Cayn slewe Abel, whiche was þe [f. 6^{r}] first martyr þat euer was. And in hym began þe

original grounde of devout offryng. And also he was innocent of lyuyng and he thought only to do plesaunce to God. Of fruyt and bestis he rekenyd euery thyng and gaf to God þe tenthe parte of euery substaunce with good wylle.

The iugement that God gaue to Cayn.

And than oure Lorde come to **Cayn** and axyd hym where his brothyr was, **Abel.** And Cayn seyde, "Lorde I wot neuer for I was neuer his keeper." And than oure Lorde seyde vnto hym, "What hast thou doon? Þe voyce of þe bloode of thy brodyr cryeth vnto me from þe erthe. And because þerof, thow shalt be now acursyd vpon þe erthe, þe whiche yerthe hathe openyd and take in the bloode of thy brodyr, whom thow hast kyllyd with thyne handys. And because þerof, whan thou shalt werke on þe erthe yt shal nat geue vnto þe his frutys acordyng as yt shulde. And also thou shalt be waveryng and wanderyng as a thyng desolate alle þe dayes of thy lyfe vppon þe erthe." And whan oure Lorde had seyde thus, **Cayn** sayde ageyn vnto oure Lorde, "Alas for now is my wykkydnesse so grete þat I may neuer deserue forgeuenes, and also thou hast departyd me this day from þe erthe þat it shal nat geue vnto me his fruytys as it hathe doon. And also I shal be hyd awey from þe syght of þe and be waveryng and wanderyng as a thyng desolat vpon þe erthe. And þerfor I know wel þat whatsumeuer manor best þat metyth me, yt shal devoure and sle me." Than oure Lorde sayde ageyne vnto hym, "Nay, so shal yt nat be. For whosumeuer sle Cayn, althowȝ he kyllyd his brodyr Abel, he shal haue sevyn tymes more ponyshement than he had for kyllyng of his brodyr Abel." And than oure Lorde put a tokyn vpon Cayn þa t no man þat met with hym shulde noþer kyl hym nor hurte hym. And than **Cayn** toke his wyfe **Galmana,**

Where Cayn dw[el]lyd.

whiche was his sustyr, and went fourthe from þe syȝt of God and dwellyd in þe erthe as a desolat thyng in þe est parte of **Eden** [f. 6^{v}] þat countre. And þere they had grete generacioun and þe worlde was gretly cresyd be them whiche were cursed and wykkydly disposyd in al þere dayes þat contynewyd tyl Noyes flode, as ye shul here. Aftyr þat **Cayn** had his iugement of God and was

How Cayn lyuyd in drede.

departed from God, he lyuyd euyr aftyr in drede, for he dred alle thyng þat had lyfe, man, beest, worme, and byrde, and yede euer aftyr as a beest stopyng to þe erthe.

The generacioun of Cayn.

The generacioun of Cayn. Cayn, Adams fyrst sonne, begatte **Enoch**. He gatte **Irad**. He gatte **Manayel**. He gatte **Matusale**. He gatte **Lameth.** This **Lameth** toke twey wyues, **Ada** and **Sella,** and gatte on Ada twey sonnes. Þe first was **Iabel,** whiche was fadyr of them þat wonned in tentys and in pauylons. And þe tother was **Tubal.** He was fadyr of organistres and of harpers. And Lameth gatte on his oþer wyfe, callyd **Sella, Tubulcam** þat was a smyth workyng with hamer. And his sustyr **Noema**, she fonde fyrst wevyng crafte. **Iosephus** sayth þat **Cayn** gaderyd ryches violently by strengthe and made men be lecherous and theues and turnyd symple lyuynge of men to fyndyng of mesures and weyghtes.

How Cayn buldyd a cytte for hym.

He ordeyned markes and boundes of feeldes and of landys and bylde a cytte and wallyd yt, for he drad ful sore them þat he had greuyd. **Ysodorus, libro v^{o}.** Men were first nakyd and not sekyr ayenst bestis noþer ayenst men to defend noþer to kepe hem from colde nor from hete. Than by bysynesse of kyndely wytte, they buylded them smale cootes and cabans and keueryd hem with smale twiggis and with reede, þat herre lyfe myhte be þe more sauf. **Petrus, capitulo xxvij^{o}. Lameth,** þe seuen from Adam and most shrewe, was þe fyrst þat brought in bygamye and so spousebreche ayenst þe lawe of God and of kynde and ayenst Goddis owne dome. **Iosephus** seith þat **Iabel** ordeyned first flokkes of bestis and markys to knowe one from anoþer and departe [f. 7^{r}] kyddys from lambys and younge from olde. **Petrus** seith þat **Tubulcam** founde vp first smytthes crafte. Tuba had grete lykyng to here þe hamers sowne and he fonde proporcioun and a corde of melodye by weyght of þe hamers and so he vsed hem moche into accorde of melodye. But he was not fynder of þe instrewmentis of musyk, for they were founde long aftyr. For **Pyctogoras** fonde them, þerfor loke in þe iij boke of Pyctogoras.

How men buldyd hym cotes and cabans.

Who brought vp fyrst bygamye.

How Cayn was slayne.

How men ete no flesshe ne fysshe befor[e] Noes flode.

Petrus, xx^{o} vij^{o} capitulo. Lameth, an archer and somdele blynd, had a yonglyng þat ledde hym while he hunted for play and likyng other for one of þe bestis skynnys. For men ete no flessh ne fisshe before Noes floode but

only erbys and rotys. And yt happyd þat he slew **Cayn** þat loytryd among þe busshes. and wende þat he had been a wylde beest. And for þat his leder warned hym not, he slewe hym also. And therfor syth þat **Caymes** synne was punysshyd sevenfolde, þat is in þe seuenthe generacioun. For **Lameth** was þe seuenthe from **Adam** in þat lyne. So **Lamethes** synne was punyshed seuen and seuentye folde, for seuen and seuentye children þat come of hym were deede in Noes flode.

And aftyr þat **Abel** was slayne, **Adam** made a woful sorwe and wept þere an C yere for þe dethe of Abel his sonne. And þerfor some callyth yt þe vale of **Tyris**

The lengthe and bred[th] of þe holy londe.

but alle iiij namys is comprehendyd but of oone place, þat is to sey **Damask, Mambre, Ebron,** and **Tyris,** al is but þe place þat **Adam** was made in, dwellyd and deyde in. And in þat place Cayn slew Abel. And þerfor in þat countre hathe euer been stryfe and batel from þat tyme and shal be to þe worldys ende. For þat countre is callyd þe Holy Land and þere Crist suffryd his dethe and passioun for al mankynde. This lande þat is callyd **the Holy Lande** and also **the Lande of Behest,** whyche was promysyd to oure forn fadrys, it is in þe myddys of þe worlde and þe lengthe þerof is from **Dan** to **Bersabee.** [f. 7^{v}] And **Iherom sayth in Epistola ad dardanum** that it is scarcely an hundred and sixty myle in lengthe. And þe brede is from **Ioppen** to **Bethlehem** scarcely six and fourty myle of þat lande. This Holy Lande, whiche is callyd also **Iudea,** hathe grete comodytes. Yt is ryche and fruytefu. and hathe plente of wyne and of spicery, of cedres, of cypresse, of bame, of olyues, of pomegarnet, of palmes, of fygges, of milke and of hony. And ouer þat lande reynyth **Mars** þat is an euyl planet and a contraryus, hote and drye colerik, and he regnyth ouer þe iij parte of þe worlde, þat is to sey þe Holy Lande, where stryfe hathe been from þe begynnyng of þe world and shal be to þe last endyng. And þere **Adam** seyde þat alle this sorw throw a woman cam and þerfor shal I neuer nyhe her more. And an C yere and fourty Adam wolde neuer com nyhe his wyfe. But aftyr throuh Goddis commaundment **Adam** toke his wyfe ayen. And aftyr þe begynnyng of þe worlde CC yer and xxx she conceyuid a childe be hym. **Anno mundi CC xxx natus est Seth.** Whiche Adam namyd hym **Seth** and thankyd God þat he had sent hym

The comodytees þe Holy Lande.

371 And aftyr þat **Abel**] *prec. by canc.* And aftyr þat Abel *(without display script)*

anoþer sonne for Abel þe whiche Cayn slewe. And soone aftyr þat Seth was born, dame **Eve** deyde.

How Seth yede [to] Paradise.

Some Doctor seyth þat longe aftyr this tyme **Adam** was grevously syke and he remembryd þe synne and sorw þat shulde come aftyr his dayes be his generacioun and also of þe long lyfe þat he had lyuyd in grete labur and trauayle with Eve his wife, þe whiche remembraunce greuyd hym ful sore. Than **Adam** callyd to hym **Seth** his sonne and seyde. **Hic mittit Adam suum filium seth ut sciat quando remittetur sibi culpa sua.** "Thow shalt goo to þe Aungil þat kepyth Paradise with a scharpe brennyng swerde. He kepyth þe tree of lyfe. And sey vnto hym þat my lyfe noyeth me sore and also þat he wolde sende me þe **oyle** of þe tree of mercy for to anoynte with my membrys þat I myhte haue hele. [f. 8^{r}] And I shal now tel þe þe wey. Throue yendyr grene valey thou shalt goo, for þat lyeth evyn est to þat countre. Thow shalt see be my steppys how thou shalt goo to þat place. For þere as I steppyd with my feete, þe gresse welkyd awey and grew neuer ageyn yet and þat was for my synnys þat were so foule and vnclene. And yf thou dredyst þe of any thyng þat thou shalt see, blesse þe wel at þe begynnyng and than shalt thou see bodely al thyng." And than thryes Adam blessyd Seth his sonne. And than **Seth** toke his wey to Paradise. And whan he cam þere, he was sore aferde of þat blessyd syght, for he cowde nat thynke to what thyng yt myht best by lykenyd to. Yt was so bryght and blessydful to see and as rede as flamyd fyre. Tho he blessyd hym and yede to þe aungil **Cherubym**, but þe aungil wolde not lette hym come yn at þe gate but askyd hym fro whens he cam. Than he seyde, "From my fadyr **Adam** þat for age may no lenger lyue, and he prayde þe to send hym of þe **oyle** of þe tree of mercy þat God hiht hym so largely whan he was dryvyn oute of Paradise. And yf it were þe wyl of God, he wolde be deede and lyue nomore." Than spake þe aungil and sayde, "Abyde thou here at this gate and beholde what thou maist see tyl I come ageyn to þe." Seth dyd as þe Aungil hym bad and saw þere woundrys and maruelys grete þat was of frutys and flourys of many dyuers colour and of byrdys þat so myryly sounge. Also in þe myddys of Paradise he syȝ a fulfayre wel and oute of þat wel com iiij stremys whiche be callyd **Gyson, Phison, Tigris, and Ewfrates.** And oute of þat welle þere grewe a tree, þe fayrest þat eny man myht see, ful of braunchis bothe hye and lowe. But oo braunche þeron was drye and bare no lefe nor aftyr þe odoure of þe tre yt had no savour.

Than thouht Seth in his resoun þat þeron grewe þat appyl þat his fadyr Adam ete of, and for þat cause it was welkyd as hys steppis were aftyr his pace. Than sawe he also [f. 8^{v}] a gresly syhte. An addyr raumpand þat was lothly to see yede abouht þat fayre tre. Tho for drede Seth ganne to fle. Than þe aungil bad hym, "Goo ageyn and beholde wel, thou shalt see more." Seth went as þe aungil hym bad, and he behelde and sawe vpon þe tre a childe late born was to see. In cradyl bondys was it bownde and in smal clothis it was wounde. Abovyn þe crop it lay in swevyn on þat tre vp toward hevyn. Anoþer marvayle he syh also. Þe roote of þat same tre, throwh þe erthe to helle yt ȝede, and of þat Seth had grete drede. And to þe aungil anon he ȝede and tolde hym what he had seyn and prayde hym þat he wolde seye what tyme his fadyr shulde deye and also þat he wolde tel hym what þe childe shulde synyfy þat he sawe in þe tre so hye. Than þe aungil prophesied and seyde, "That þe childe þat thou syest is Goddis sonne of hevyn þat wepyth sore for Adams synnys and yet shal ful moche more, for he shal byen al þat synne þat **Adams** keende is bownden yn. And whan þat shal be, ther shal be grace and mercy plente. And þat is þe **oyle of mercy** þat God behytyth so largely. But of þat **oyle of mercy** thou gestist noon vnto þe tyme ther be complete **fyue thousend** and **fyue hundred** ȝerys. **Hic dedit angelus sibi tria grana ut poneret sub lingua patris quando sepeliret eum et praedixit sibi mortem cristi.** And than þe aungil toke **Seth** thre kernelys of þe same tree þat **Adam** ete of þe apple and bad hym goon home and sey þat his fadyr Adam shal deye þe thrydde day aftyr and whan he is deede, ley these iij kernelys vndir his tounge and than bery hym. And of these thre kernelys þe aungil prophesied and seyde that it shulde bere a frewte throuh þe whiche frewyt **Adam** shulde be sauyd and alle his, but yf it were here owne foly. **Hic ostendit [**f. 9^{r}] **Seth patri suo grana et dixit sibi quid angelus dixit ei et Adam benedixit.** And whan **Seth** cam ageyn, he tolde his fadyr **Adam** where he had been and what he had seen and tolde how þe aungil seyde þat he shulde dey þe thrydde day. And whan **Adam** herde þat, for ioye he lowh a grete lawhyng, and in his lawhyng he cryde alowde and seyde, "Lorde, my lyfe is long inowhe. I praye þe yf it be thy wyl, take fro me my long lyfe. **Adam** neuer lawhyd but for ioye þat his dethe was come. And þe thryd day he deyde. And than **Seth**

Where þe Aungil prophesied of Crist.

Whan Adam deyde and how longe he lyuy[d]

put þe thre kernellys vndir his tounge as þe aungil hym badde, and buryd hym in þe vale of **Ebron** on þe viij day of kalendas of April, þat is þe day of þe annunciacioun of oure lady. And on þat same day he was made and on þat same day Crist suffryd deth on þe rode tree for al mankynde. And alle this fyll on þe Fryday, þat **Adam** was made, deyde, and redemyd. And **Adam** lyvyd here in erthe ix^{C} yere and xxx^{ti}. And in this place þere Adam was buryed been alle þe grauys of **patriarkis**. For þere lyeth **Adam, Abraham, Isaac,** and **Iacob**, and her wyves **Eva, Sara, Rebecca, Lya and Rachel**. And vndir hem is now a fayre chirche, coueryd as a castel, þe whiche þe Sarasyns keepe riht wel. And they do þat place grete worship, for þe holy patriarkis þat lyeth þere, and they be in þe hongyng of þe hylle, and they suffre no cristyn men ne Iewis to come þere ynne but yf they haue a special grace of the Sowdon. For they holdyn Cristen men and Iewes as hundys þat shulde not come in noon holy place. And it is callyd double spelunke or doble graue, for oon lyeth vpon anothyr. And þe Sarasyns callyth yt in her langage **Cariatharba**, þat is to sey, þe placis of patriarkis. And þe Iewis callyth yt **Arbothum**. And also in this vale of Ebron is a feelde where men drawe oute of þe erthe a thyng þat men calle **Cambille** and they etyn þat [f. 9^{v}] thyng in stede of spicis and they beryth yt to selle. And men may not digge it so deepe ne so wyde but þat it is as fulle as it was before throuh þe grace of God. And of þe iij kernelys þat **Seth** putte vnder his fadrys tounge as þe aungil him badde, þere sprange thre fayre braunchis of lyche long, and one was **palme** and þat oþer **cedre** and þe thrydde **cyprys**.

Where patriarkis been beryed.

How þe crosse þat Crist deyed on sprang oute of Adams mouthe.

And ye shul vndirstonde þat þe crosse of oure Lorde was made of foure maner trees as here is conteyned in this vers. **In cruce sit palma, cedrus, cipressus, oliua.** That pece þat went riht vp fro þe herte to þe hede was of **cipris** and þat pece þat went ouer þe herte to þe whiche was nayled his handys was of **palme** and þe stok þat stode with ynne þe erthe in þe whiche they had made a morteys was of **cedre** and þat was set in a roche on þe mount of **Caluarie** where oure Lorde was doon on þe crosse. And þe crosse was set in þat mortays in þe roche þat \was/ white of colour and a lytyl rede medelyd with al. And on þat roche droppyd þe bloode of oure Lord whan he was peyned on þe crosse, and it is callyd

Galgatha. And on þat roche was **Adams hede** founde aftyr **Noes** flode in tokenyng þat þe synne of **Adam** shulde be boughte in þat same place. And þe table aboue his hede, whiche was a foot longe and an halfe, on þe whiche þe tytyl was wrytyn on in Hebrew, Grewe, and Latyn, þat was of **olyve**. And why þe Iewis made þe crosse of thes foure maner of trees, ye shul vndirstond hereaftyr in þe story of þe Passioun of oure Lorde Crist Ihesus.

Paradise

Now we may putte fourthe a questyoun for the knowleche of **erthly Paradise,** whether ther were soche one or noone. Wherfor thre questiouns must be axed. The first questioun axeth yf ony suche place is on erthe. The secounde questioun axeth in whiche syde of þe worlde and in what place Paradise shulde be.

Than for þe **fyrst question,** foure maner wittnessis we haue that Paradise is in erthe. [f. 10^{r}] Fyrst, for þe storyes lykened **Sodome** or yt were ouertourned to Paradise. The **secounde** wytnes is of hem þat assayed, wrote and sayde þat they had seen þat place. The **thy\r/dde** wytnes been þe foure **ryuers** þat comyth out[e] of Paradise. For þe heede of tho ryuers be not founden in see ne in fresshe water ner in londe þat men dwelle ynne, though kyngis of Egipte and many oþer haue trauaylled wel ofte and sought ther after. **Ysidorus, libro xiiij^{o}**, and **Iosephus, libro primo,** seith þat waters fallyng of þe hyghest hylle of Paradise makyth a grete ponde and oute of þat ponde, as it were a welle, þe foure ryuers spryngyn. Of þe whiche foure ryuers þe **Bible** spekyth of and seythe þat \þe/ fyrste streme is callyd **Phison,** that goyth abouht alle þe lande of **Evilath** where golde growyth and passyth into **Inde** and draweth with hym golden grauel. And in this watyr is **berel** founde and othir precious stonys, and a precius stone þat is callyd **onichinus.** And þe golde of this countre Evilath is þe best golde þat is. Also this streme is called **Ganges,** of a kyng of Inde whiche was named **Gangarius.** But **Ganges** is to sey feleship and companny for yt receyueth ten grete ryuers þat rennen þerto. The secounde is callyd **Gyon** and **Nylus** also and goyth aboute **Ethiopia** and **Egipte.** The thyrde is **Tygris** and **Dyglath** also, þat is to say sharpe, for it is swyfte as tygris, whiche is a ryght swyft beeste. And Tygris passyth toward **Assyria** þat londe. The fouryth as **Ysidorus, libro xiij^{o}**, sayth. The

The iiij flodis of Paradise.

516 out[e]] *MS* outo 519-20 of Paradise] *prec. by canc.* in

most certayne auctour **Salustius** saith þat þere cometh a welle oute of **Cerannes** þe hilles of **Armenye** and spryngeth oute of þe foote of þe hille that is callyd **Cancasus.** And þat welle is þe hede of twey ryuers of **Tygris** and of **Eufrates,** þe whiche two ryuers som tyme been departyd asonder and som tyme medlid togeders and ofte tyme they been swolowed into [f. 10^{v}] þe erthe and aftyr spryngen vp ayen and longe aftyr goon aboute **Mesopotonya** þat londe and dounwarde into þe **Reed See.** And though men rede in bookys þat **Nylus** comyth oute of Paradise, yet somme men affermen and saye þat Nylus spryngeth in þe weste syde of þe londe of **Ethiopia** not fer fro þe hylle þat is callyd **Athlas,** and goyth aboute **Ethiopia** and downe by Egipte. Seke þe propurte of **Nylus** in \the/ chapytre **Egiptus**. The fourthe wytnes and proof þat Paradise is in erthe is olde fame and long duryng. For men shal beleue olde fame þat is nat withseyde. But fame of Paradise hath endured with oute gaynsayenge sixe thousand yere and more. For fro þe begynnynge of þe worlde vnto oure dayes yt hathe enduryd. And fame þat is fals endureth not so longe, for yt fallyth oute of mynde or is dispreuyd by sothnes knowen. Than of þe secounde question þat axeth in whiche syde of þe worlde and in what place **Paradise** shulde be. Wyse men conclewdeth and saythe þat Paradise is in þe vttermest endes of þe **Eest** and þat it is a grete countrey of þe erthe no lasse than **Inde** or **Egipt** and a large place and conuenable for alle mankynde to dwelle ynne yf mankynde had not synned. Of the thyrde question þat axeth of **Paradise** what maner place it shulde be. Ysidorus, libro ix, capitulo 3°, saith þat this name Paradis is tourned oute of Grue into Latyn and is as moche to say as an orchard. But Paradis in Ebrew is callyd Eden, þat is to saye, lykynge. The whiche tweyne yput togedyr maketh an orchard of lykynge no wonder. For in þat place is alle thyng þat acordith to lyf. **Ysidorus, libro xiiij^{o},** seith þere is helthe, for þe eyre is attemperat, neyþer to hote ne to colde, so þat nothyng þat lyueth may nat deye therynne. Þat withnessith **Enok** and **Hely** þat yet ben there a lyue. And also þat place hathe euyr fayre weder and myrthe, for it was þe celer and place of alle fayrnes. No maner tree lesyth þere his leuys ne flowres þere [f. 11^{r}] fadyth nat. There is myrthe and swetnes of fruyt and trees þat growe

How long is seth þe begynnyng of þe worlde.

How large Paradise is.

564 fruyt] *prec. by canc.* fruytys

thereynne. **Genesis, ij^{o} capitulo.** It is wryten þat euery tree þereynne is swete to ete of and fayre to syght, therynne is sykernes and sewirte. **Petrus, capitulo 13,** saith þat þe water of the grete floode cometh not in Paradise.

Ysydorus, libro nono, capitulo primo, saith oure waye to Paradise is fast stopped by cause of þe synne of oure forne fader. Hit is closyd al aboute with a brennyng wal so þat the brennyng therof arecheth to heuen. As some men wolde wene, Paradise is closyd with þat wal to kepe wel Paradise þat none euyl spirytes shulde come thereynne. This erthe here þat mankynd dwellyth ynne was before þat **Adam** synned rounde and playne. And þe erthe was florisshid with alle delycius herbis and flowris of al maner colours with swete odowrys, whiche shulde abeen plesaunt and delectable to alle mankynde, with temperat eyre nat to hote ne to colde but euyn acordyng to mannys desyre, nor nothyng shulde agreued nor anoyed hym. But aftyr þat **Adam** had synnyd, alle þat was chaunged into another keende and welkyd awey and þe erthe brouht fourthe althyng þat was noyus and greuous to man as bramblis, thistils, thornys, nettyls and alle soche oþer, and þe wedyr vntemperat as to hote and to colde, som tyme moyste, som tyme dreye. And what causyd thys but only þe synne of disobediens.

The thre sc[o]re and ten.

Treuisa seith þat there were thre score and ten þat torned holy wrytte oute of Hebrew into Grewe. And they be clepyd **The thre score and ten.**

The generacion o[f] Sethe.

Than aftyr þat **Adam** was deed reyned hys sonne **Seth,** and he had to his wyfe **Delbora** his sustyr, þe secounde doughyr of Adam. And he gat be hyr whan he was an C yer olde and v Enos, and lyuyd aftyr viij^{C} yer. And whan Enos was nyne score yer and ten, he gate **Caynan** and lyuyd aftyr þat vij^{C} yer and xv^{ne}.

The fyrst þat found[e] vp prayouris.

And men seyth specially þat Enos clepyd first Goddis [f. 11^{v}] name. For vppon caas he fonde first woordes of prayng. Other as þe **Hebreyes** tellen, he fonde fyrst ymages to þe worship of God for to wake þe slouthe of mannys mynde into God almyghty.

Caynan thre score yer olde and ten gate **Malaleel** and lyuyd aftyr þat viij^{C} yer and xl. Malaleel fyve and sixty yere olde gate **Iareth** and lyuyd aftyr þat viij^{C} yere and xxx^{ti}. Iareth an C yere olde and lxij gate **Elioch** and lyuyd aftyr þat viij^{C}

yere.

The first fynder of [l]etters and wryter of bookes.

Enoch fyve and syxty yere olde bygate **Matusale** and lyuyd aftyr þat CCC yere and helde God almyghtyes way and was translatid and brought into Paradise. This Enoch was fynder of letters and wrote somme bookes, so seyth **Iudas** þe Apostle in his pistle. Men troweth þat Adam deyde in Enoches tyme. And as in Caymes children, Lameth þe seuenth from Adam was werste, so in Sethes children Enoch þe seuenth from Adam was beste. Matusale an C yer olde foure score and vij gate **Lameth** and lyuyd aftyr þat vij^{C} yer and tweyne, þat was vnto Noes flode. Lameth an C yer olde foure score and tweyne gate **Noe** and lyuyd aftyr þat v^{C} yer foure score and ten.

Ther was x generaciouns from Adam to Noe.

Ther was x generaciouns from Adam vnto Noe. No man shal trowe þat it is fals þat is redde of so longe lyuynge of men þat were some tyme. For they lyuyd fayre lyfe and had conuenable and clene mete and drynke. Also for blisful vertues þat they vsed and made hem besye aboute **Astrologye** and **Geometrie** þat they myghte neuer lerne but yf they lyuyd vj^{C} yere atte leste. For in so longe tyme is þe grete yere of þe sterres fulfyllyd.

What sciences men vsyd in olde tyme.

Petrus seythe þat **Sethes** children were good men vnto þe seuenth generacioun. But aftyrward men mysused men and women mysusyd women. Then Goddis sonys toke mennys doughters, that is to saye, Sethes sonnes toke Caymes doughters and begate **geauntes**. **Petrus 29.** And it myht be þat **Incubi,** suche feendes þat lye be wommen in lyknesse of men, made geauntes [f. 12^{r}] be ygeten in þe whiche geauntes gretnesse of herte answereth and acordyth to þe hugenesse of þe body. But aftyr Noes flood were oþer geauntes born in Ebron and aftyr were oþer in Than, a cytte of Egipte. And tho geauntes were clepyd **Thythanes.** Of hem come **Enachym.** His children woned in Ebron. Of hem come **Golyas.**

How longe þe genera[ci]on of Seth: endew[r]ed good men.

How Adam had prop[he]cied þat þe world shul be destroyed.

Iosephus. That tyme men wyste as Adam had sayde þat they shulde be destroyed be **fyre** or ellys be **water.** Therfor bookys þat they had made by grete

trauayle and studye, they closyd hem in two grete pylers of marble and of brente tyle. In a pyler of marble for water. And in a pyler of tyle for fyre. For it shulde be saued by þat maner to þe helpe of mankynde. Men seith þat þe pyler of stoone escaped þe Flode and yet is in Siria.

Aftyr Lameth reynyd his sonne **Noe,** in whois tyme fel grete vengeaunce. For we rede in þe booke of **Genesis** þat whan Noe was v^{C} yer olde, he begat iij sonnys, **Sem, Cam,** and **Iafeth**. And withynne schort tyme aftyr þat, oure Lorde beholdyng þe peeple whiche were nothyng cresyd of grace of vertu nor good lyuyng but al was turnyd to wyl and lykyng aftyr þe flesshis desyryng. And oure Lorde seyng þe peple so ynnumerably fulfyllyd with wykkydnesse and also þe grete malyce and myscheuys þat was þat tyme in erthe betwene man and man and þat they applyed them euer to synne, þat is to sey pride, malice, invye, lechery and inordynat couetyse and cetera, and so to alle oþer vicis and synne contrary to þe wyl of God, and nothyng were disposyd to goodnesse noþer in woord nor deede. And whan oure Lorde syhe this, he was sory þat he had made man in erthe. And also oure Lorde remembryng þe tyme þat was to come, knowyng þat they wolde raþer plye them to wors than to bettyr. And than he ^was mevyd inwardly w[ith] heuynes^ and seyde, "Now shal I wast and destroye ageyn alle thyngis þat I haue made of þe erthe, bothe man and best worme and byrde, [f. 12^{v}] for yt forthynked me þat euer I made them." Lo, whan oure Lorde syh that þe erthe was so hogely incresyd with mankende, whiche grewe most of þe generacioun of Cayn, and they were so gretly fulfyllyd with synne and wrecchyd lyuyng and euery man coruptyd his weyes and dyd contrary to þe wylle of God, bothe in ther feith and beleue þat they shulde an had in God, and in þere lyuyng also, and þe erthe beyng so polwte and corupt throuh þe synne of man, oure Lorde was very sory and lothe to smyte them with þe stroke of vengeaunce yf he myȝte oþerwyse adone of his ryȝtwisnes. And seyde to **Noe,** with whom oure Lorde was wel plesyd because he was a riȝtwys man and fulfillyd þe lawe of God and kept his commaundmentis, oure Lorde seyde to hym, "Now is þe tyme neere come in þe whiche for þe wykkidnes of man I shal destroye alle thyngis þat I haue made of þe erthe. And þerfor make thow **a schip** and let it be made of smothe trees. And also in þe ship

How Noes ship was made.

646 sory þat he had] euer *add. in superscript, then canc.*

thow shalt make dwellyng placys, þe whiche thow shalt dobe with cley bothe withynne and withoute."

And this ship was made an C yer aftyr þat **Noe** had begete **Sem, Cam,** and **Iaphet.** And it was made of planed tymbre wel smothe and was glewed within and withoute. The ship was CCC cubytes long and fifty cubytes brode and thrytty cubytes of heythe from þe kele to þe hacches vndir þe cabans and housyng. Noe made a wyndowe in his ship and a dore on þe syde dounwarde and housyng and cabans with dyuers flouryng. The wyndowe was a cubyte longe. And thus oure Lorde comaundyd **Noe** to doo, "be þe whiche ship," he seyde, "thow shalt be sauyd from perisshyng of dethe and alle soche thyngis as shal be therynne with þe." Than oure Lorde comaundyd Noe to take ynne to his ship his wyfe and his thre sones and ther thre wyves, þat is viij personys in alle. And than oure Lorde assynyd of alle maner of beestis and foules a certayne, bothe of male and female, to be withynne þat ship [f. 13^{r}]with Noe. And in viij dayes he brouht into þe ship alle þat he was warnyd to brynge in or euyr oure Lorde s[en]t þe rayne.

What differens is of a comoun cubyte and a cubyt[e] of geometrye.

Hugo de Ar. This ship myht not resseyue so many bestys and oþer thyngis and so grete but þe cubyttys were cubytys of **geometrye.** For þe comoun cubyte þat men vseth conteyneth but a foote and an half, þat is vj spannys. A span streccheth from þe ende of þe thombe to þe ende of þe myddyl fynger whan þe hande is streynyd. But a cubyte of geometrye conteyneth vj comoun cubyttys þat wol be nyne foote longe. Also men may marvayle how þe wyndowe was made bynethe in þe syde of þe ship for comyng ynne of water. **Doctor de Lira** moeveth this doute and sayth that som men seyn þat it was a carbuncle or some oþer precyus stone þat shone and gaue lyght clere ynowgh. And some oþer seyth þat þat wyndow was al hole of cristal stone by whiche light entred and heelde oute water. Many oþer wyndowes were in þe ship and soo neded, for þe ship was ful grete and huge and had ful many bestis.

Petrus 30. This ship was made somdele to þe lyknesse of mannys body, in þe whiche þe lengthe from þe soole of þe foote to þe toppe of þe hede is suche six as þe brede þat is from þe myddyl of þe syde rybbes in þat one syde to þe myddel of þe syde rybbys in þat oþer syde. Also þe lengthe is suche ten as þe depnesse þat

678 s[en]t] *illegible in MS.*

streccheth from þe rigge to þe wombe, yf þe man be of ful shappe as he shulde be, nouther to grete ne to smal.

The day þat Noe en[tryd] in to his ship.
and wha[t] day þe Flode began.

Than whan þe ship was made, **Noe** in þe yere of his lyf vj^{C} endtryd and yede into þat ship þe fyrst day of þe secounde moneth, þat is of Maij. And þe vij day of þe thryd moneth, þe floode began of reyne þat reyned xl dayes and xl nyghtes. And wellis and spryngis wellyd vp aboue þe grounde and cresyd so myghtily þat it ouerflouyd alle þe worlde and lefte vp þe ship from þe erthe. And so yt yede fourthe longe tyl it come vnto þe hille þat is callyd **Armenye** in þe Bible and in þat countre they calle yt **Ariarache**, [f. 13^{v}] and þe Iewes cal yt **Thano.** And some seythe it is þe hyest hylle in þe worlde, and some seith it is but vij myles of heythe. And þere þe ship restyd on þat hille. And þe water of þe floode cresyd stylle and passyd xv^{ne} cubyttes aboue þe highest hilles, for þe werke of mankynde defouled þe eyre so highe as men troweth by worshipyng of fyre þat smokyd and sprynkeld vp so hye. Than at þe last **Noe** openyd þe wyndow þat was at þe ende of þe ship and ther he put oute a **crowe** to wete yf he cowde bryng any tokyn wherby he myȝt wete yf þe watyr were any thyng asslakyd. And þe crowe yede fourthe and cam nat ayen, for he fylle to caren. Than vij days aftyr þat, he sent oute a **doue** to wete yf he cowde bryng any tokyn. And þe doue cam ayen and brought a braunche of **olyue** in his mouthe whiche was grene and bare leuys. And þat braunche betokenyd þat pees was made betwene God and man. And than Noe thankyd h[o]ly God of his grace þat þe watyr dyd asslake. And þe Flode lastyd a yer and xx^{ti} dayes and than yt cecyd.

Where Noes sh[ip] restyd.

How hye þe watyr was aboue eny hille.

Where Noe sente [o]ute þe crowe.

How longe þe Floode [d]yd laste.

This yer endyd þe first **age of the worlde** from **Adam** to **Noes flode** vnder x generaciouns þat we spake of before. And **Iosephus, libro primo, capitulo iiij,** and also þe **Hebreys** seyth that this first age of þe worlde conteyneth ij^{M} yere vij^{C} and six and fyftye. And **Ysidorus, libro ij,** seythe ij^{M} yere vij^{C} and xlij. But **Ierome** seyth not fully two thousand. And **Meotodus** seith

Prima etas.

722 h[o]ly] *MS* hily

ij^{M}, for here he leueth þe odde yerys þat be ouer þe thousandis. For he calcleth and acompteth þe ages of þe worlde by thousandes and lette þe oþer dele abyde.

Than at last whan þe water of þe Flode withdrewe, Noe went oute of his ship þe xxvij^{ti} day of þe secounde moneth, þat is Maij, and chose hym a fayre place on þe erthe. And þere he made an auter and strewyd yt with erbys and flourys, þat yt smellyd passyng soote. And vpon þat avter he toke þe beste and tho þat were clennest of his beestis and made sacrifise to God. And therwith almyȝti [f. 14^{r}] God was wel plesyd. For oure Lorde seyde, "**Nequaquam ultra maledicam terre propter homines sensus enim et cogitacio humani cordis in malum prona sunt ab adolescencia sua. Non igitur percuciam ultra omnem animantem sicut feci.**" That is to seye, "From this tyme forward shal I neuer curse þe erthe for nothyng þat man shal do in tyme to come. For þe wyt and þe hert thynkyng of man is euer intendyng to euyl, fro þe begynnyng of mannys lyfe to þe last endyng. Nor I shal nat destroy no thyng þat hathe lyfe as I haue doon tofore." For we rede in **Genesis** þat oure Lorde sayde vnto **Noe** and to his children, "This bonde of loue I shal make betwix me and the, and alle þe generacion of þe in tyme to come." "**Ponam arcum meum in nubibus celi, et erit signum federis inter me et inter terram.**" That is to seye, "I shal put my reyne bowe, þe whiche shal shewe throwȝ þe cloudys, shal be a tokyn of pees betwix me and þe erthe. And whan þe cloudys ouercoueryth heuyn and my bowe aperyth in þe cloudys, than shal I remembyr þe promys of pees þe whiche I made to the and to thy generacioun and to alle lyuyng peple in tyme to come. And þere shal neuer water drenche furthermore, nothyr man ne beest, for my bowe shal be in þe cloudys, and I shal se yt. And than shal I remembyr þe euerlastyng pees þe whiche is promysyd betwix me and alle þat be lyuyng apon þe erthe."

How Now made sacrifise to God aftyr þe [Fl]oode.

How þe reyne b[owe] betokenyþ twey <…>

Petrus 329. The rayne bowe is tokyn of twey domes: of þe dome þat was doon be water, for men shulde not drede yt, and of þe dome þat shal be by fyre, for men shulde drede yt. Therfor þe bowe hathe twey colours. The vtter is watry, for þe dome of watyr þat

is passed. The ynner is fyry, for þe dome of fyre þat shal be.

How þe reyne b[owe] shal nat apere x[l yere] before þe dome.

And holy sayntis tellen þat þe rayne bowe shal nat be seyn xl yere before the day of dome. Also they sey þat no reyne bowe [f. 14^{v}] neuer apperyd from Adam vnto Noes flode, neyther flesshe ne fysshe eten, ne wyne dronken. For that tyme was as were spryngyng tyme and tho was ynow and plente of alle heltheful thyngis. Þat was aftyrward chaunged through synne. But aftyr þe flode, mankynde had leue to ete flesshe and fisshe þat before ete herbys and rotes. Also from þe tyme þat almyȝti God made alle þe worlde vnto Noyes flode, alle þe erthe was rounde and playne. And aftyr þe flode þe erthe was alteryd and turnyd vp so doun hilly and valy and ful of rockys and craggis. And what causyd al þat but only þat þe erthe was soore corupt with mannys synne and fals beleue in worshipyng of fyre, whiche synne grew most be þe generacion of Cayn þat was cursyd be Goddis iugement.

Than aftyr þat **Noe** had made his oblacioun to God, he yede than abrode in þe worlde and dyd plante and set treys. But at last he chase hym a grounde where he plantyd treys and set vynys, and made hym a vyne yerde. And whan he had made his gardyn to his entente, yt fortunyd hym vpon a tyme þat he slepte therynne, and in his slepe his clothis fyl opyn and his membrys lay bare. And whan **Cam** his sonne syh þat, he lawhyd þereat and yede and fet his bretheryn and shewyd them how yt was and lawhyd and had therat grete game. And his two bretheryn **Sem** and **Iaphet** yede with hym, but they wolde nat se þere fadrys pryuyte but cast ther syȝt from yt, and so they tweyne yede and cast ouer his clothis and coveryd hym. And whan they had so doon, they yede from hym ayen and were asshamyd. And whan **Noe** was awakyd, yt was tolde hym how **Cam** dyd. And than when he vndirstode yt, he blessyd **Sem** and **Iaphet**, and **Cam** was cursyd. And than seyde Noe to Sem and Iaphet þat Cam was cursyd and he shulde be thralle to them bothe. And Iaphet shulde haue his ennerytaunce and shulde be vndyr obecience to Sem. And Cam shulde be vndyr obecience and thralle to them bothe. And so he was thral and vndir subieccioun, [f. 15^{r}] bothe he and alle his.

How thraldam cam vp first be Cam.

And Seint **Austyn** seith þat þe

794 subieccioun] *different hand corr. main hand, adding* **Canaan,** the sonne of **Cam,** and he was thralle and alle his progenie to the vij degre lyuyd vnder subieccion. For he wolde nat curse Cam þat dyd the trespasse because God had blessyd hym before, and he dyrste nat personne to curse þat God had blessyd. And therfor he cursyd Canaan the sonne of Cam.

condicioun of thraldam and þe fyrst cause is for synne. For we rede in **Genesis** þat gylte deseruyth thraldam, but nat nature. For this name of thraldam was neuer tyl þat Noe seyde to his sonne Cam þat he shulde be thral to his bretheryn for his synne. Than aftyr this þe **ship** of Noe abode and restyd stylle vppon þe hylle of **Armenye,** þat is named also **Ararath,** whiche is in þe northe part of þe worlde in þe countrey of Armenya be þe Mount Caucasus in Scicia. And some seith þat they haue ben þere and put her handys in þe hole where þe feende wente oute whan Noe seyde, "**Benedicite".** But they sey not sothe, for ther may no man gone vp onto þe hille for snow þat is alwey there vppon, wynter and somer. Nor neuer was noon þere sith Noe wente oute of þe schip.

Than this floode þat perisshed þe erthe sore and destroyed alle þat stode vppon þe erthe, ȝet God of his grace preseruyd þe holy place of **paradise terestre** þat **Adam** was ynne from þe general flode, þat yt had no poure to come there. And also þe thre braunchis þat grewe oute of Adams mowthe whiche was **palm, cedre** and **cypris,** God preseruyd them from alle perel, whiche grewe ful fayre and stille stode to þe tyme of Abraham. And aftyr this flode þe worlde was made in his degre, as who seith new ageyn, of flourys of frewtys of gresse and greyne, of beestys of bryddis and of mankeende. Alle was gretly cresyd ayen. And whan **Noe** had lyuyd aftyr þe flode thre hundred yere and fifty. But in alle he lyuyd nyne hundred yer and fifty, and than he deyde and lefte his thre sonnys alyue, **Sem, Cam** and **Iapheth,** of þe whiche iij come alle maner of mankynde.

798 Cam] *different hand corr. to* Canaan
his[3]] *different hand corr. to* of his fadyr
bretheryn] *different hand corr. to* progenye

Genesis.

Than two yere aftyr þe Floode, **Sem** was an hundred yere olde and begate **Arphaxath.** [f. 15^{v}] and lyuyd aftyr þat v^{C} yere. Arphaxath was fadyr of **Caldeis.**

The generacioun of **Sem.**

Of whom com þe Caldeis.

Of whom com þe Samarytans and the Iewis.

And whan Arphaxath was an C yere olde and l, he gate **Caynan,** and lyuyd aftyr þat CCC yere and thre. Caynan, an C yere olde and xxx^{ti}, gat **Sale.** Of hym come þe olde **Samaritans** and þe Iewis. And he lyuyd aftyr þat CCCC and xxxviij^{ti} yerys. Sale, whan he was xxx^{ti} yer olde, gat **Eber.** Of this Eber þe Iewis were callyd **Hebreyes.** And Sale lyuyd aftyr þat he had gate Eber CCCC yere. Of Eber þe Hebreyes had ther name. Eber, xxxiiij^{ti} yere olde, gate **Phaleth,** and lyuyd aftyr þat CCCC yer and xxx^{ti}. And Phaleth, xxx^{ti} yer olde, gat **Rehu** þat heete **Ragau** also, and lyuyd aftyr þat CC yer and ix. This heete Phaleth ryghtfully, for Phaleth is to saye, departyng. For langage was departed in his tyme þat before was al one, in þe buyldyng of þe toure of **Babel.** And so men were departed into dyuers londes.

Of whom com vp þe name of Hebreyes.

Ragau, xxxij^{ti} yer olde, gate **Sarug,** and lyuyd aftyr þat CC yer and vij. And Sarug, xxx^{ti} yer olde, gate **Nachor,** and lyuyd aftyr þat CC yer and tweyne. And Nachor, xxix^{ti} yer olde, gate **Thare,** and lyuyd aftyr þat an C yer and ix. The **Hebreys** and also **Ysodorus** seith that Thare, seuenty yer olde, gate **Abraham,**

Secunda etas.

Nachor and **Aram,** and lyuyd aftyr þat an C yer and xxx^{ti}. And so þe secounde age of þe worlde ys endyd, from **Noes** floode to **Abrahams** byrthe, and conteyneth x generaciouns and two houndred yer foure score and xij, so seyth þe **Hebreyes, Iosephus** and **Ierom.** But þe **Seuenty** and Seint **Austyn** counteth a thousand yer and two and seuenty and enleuen generaciouns. But **Ysidorus** counteth nyne hundred yer and two and forty. And Meotodus counteth a thousand. The cause of this dyuersyte is for þe Seuenty. And Seint **Austyn** also putteth to euery faders age from Arphaxath to Nachor an houndred yere. **Beda** seyth, as **Noe** [f. 16^{r}] was þe tenthe from **Adam,** so was **Abraham** þe tenthe from Noe. Netheles **Luc** in his

The x^{ne} generacions from Noe to Abraham.

822 *marginal heading* Sem] Sem *in normal script canc., then corr. to* **Sem** *in display script*

genelogie, whan he sayth, "**Qui fuit Sale,"** þat is to meene, 'þat was Sales sone,' and so fourthe, þat was Caynans sone, Arphaxath sone. There Luc foloweth the Seuenty þat putten one generacioun moo than þe Hebreyes put.

Augustinus, De ciuitate dei, libro 15, capitulo 13. Whan þat in many translaciouns is dyuersite founte þat may nat stonde, than þe first langage þat þe tournyng and þe translacioun is made of shal be beleuyd. **Beda.** The tournyng and translacioun of þe Seuenty was first not fully torned redely, oþer it was aftyrwarde appayred by mysbeleuyd men. **Eusebius** seith from Adam to Abraham is no stori founde in Grewe noþer in straunge langage.

The generacioun of **Cham.**

Cam, the secounde sone of Noe, whiche had his fadrys curse, had foure children, as we rede in **Genesis, capitulo x^{o}.** The first hight **Chus,** the secounde **Nesram,** þe iij^{de} **Phut,** and the iiij^{the} **Canaan,** whiche was cursyd and subdewyd in þe countre of Canaan, as þe Bible seyth in þe same chapiter, because of þe synne þat Cham dyd whan he syh þe membrys of his fadyr Noe ly bare while he slepte and lawhyd þereat. Than of Chus cam **Nemproth** whiche was a taranunt of men, as hereaftyr we shal rede. And of Nemproth come **Beliis.**

The generacioun of **Japheth.**

Than we rede in þe same chapiter of Genesis þat **Iapheth,** þe thyrde sone of Noe, had vij children. The fyrst hyght **Gomer,** þe ij^{de} **Magog,** þe iij^{de} **Maday,** þe iiij^{the} **Ionan,** þe v^{the} **Tuball,** the vj^{te} **Mosoch,** and þe vij^{the} **Thyras.** And **Martinus de condicione eius** seith þat Iapheth had two sonnys moo. Þe tone hight **Gos** and þe toþer **Ianus.**

The fouyrth sonne of Noe.

Than **Methodius** seith þat **Noe** had another sonne whiche was born two thousan yer and an houndred aftyr þe begynnyng of þe worlde. That sone was callyd **Ionytus.** Noe yaue hym lordship [f. 16^{v}] anone to þe see callyd **Elyochora.** To hym God almyghty yafe wytte and wisdom, þat he shulde fynde sciences of astronomye and þat he coude telle byfore what shulde befalle and come aftyrward, and specially of þe begynnyng and endyng of þe foure chyef kyngdoms. And so he knewe þat fyrst of **Cham** the **Assiriens** shulde regne. Of **Sem** the **Medes,** the **Perses,** and the **Grekys** shulde regne. Of **Iapheth** the Romaynes shulde regne. Ionytus shewed alle this to his disciple **Nemproth.**

867 þe synne þat Cham] *followed by* his fadyr, *then canc.* 879 see] *MS* seee

Therfor Nemproth had grete desyre to regne, and regned in Babylon among Chames children. And they gate and helde Assiria in Egipte vnto þe tyme þat **Nynus,** whiche was **Belus** sonne, regned in Assiria vpon þe Assiries.

The buyldyng of þe Toure of **Babel.**

Than aftyr þat Noe was deede in **Phalethis** tyme, than þe worlde was gretly cresyd of mankynde whiche come þe generacioun of Noe. And at þat tyme alle þe men of þe worlde had one langage and one speche. Than Noes children be þe techyng and ledyng of **Nemproth** trowed and beleued þat good happes and good spede com not of God almyghty but by mannys owne vertues and dedes. Also they wende þat God almyghty wolde departe them be envye, that he myght þe more lyghtly make them subget. And also they dradde that anoþer floode shulde come, and therfor **Nemproth** meuyd and sayde, "Let vs make for us a toure þat may areche to heuyn, for þat yf any floode come we may saue oure self therfrom." And oure Lorde suffryd them so for to doo. And they wrought þeron tyl yt was xxj^{ti} myle of heythe and iiij myle of brede. And they had pypys of brasse þat yede from þere werke alofte down to them þat were benethe. For whan they shulde nede mortyr stone or watyr or eny oþer thyng þat them nedyd, they spake in þe pypys of brasse, and they þat were benethe myȝte here wel at þe ende of þe pype what they seyde, and seruyd them to ther desyre.

Than oure Lorde seyng þe grete presomcyoun [f. 17^{r}] of this peple, and anon he toke from them ther vndirstondyng. For whereas alle they were of one langage and vndirstondyng, he devydyd them, þat none of hem vndirstode what othyr seyde. For whan they alofte callyd aftyr watyr to them þat were benethe, they sente them vp stone, and whan they callyd aftyr stone, they sent vp watyr. And so none of hem vndirstode what other seyde. And þere began alle maner of langagys, whiche hathe been vsyd from þat tyme hydyr throuhoute þe worlde. For þere God almyghtis heste was fulfyllyd. For þe langage and tounges of þe bylders were shadde and skateryd. **Eber** was holden gyltles of conspiracioun in þe buyldyng of þe toure and þerfor he was sparyd as gyltles in shedyng of tounges, for þe langage of Hebrewe abode with hym and his peple.

And this toure whiche they buylded xxj^{ti} myle of heythe, vij myle þerof sanke into þe erthe. And vij myle stode aboue þe erthe. And vij myle þerof fyl downe. And in þe cauys among þe stonys lay dragouns, lyouns, woluys and alle

maner of wylde bestis. For ther was wyldernes longe aftyr, and no man durste come þere for drede of wylde bestys, tyl longe aftyr Nemproth bylded þere þe cytte of Babylon, as we shul rede hereaftyr. This toure was made of brent tyle and glewe in stede of mortyr, so þat neyþer water ne fyre myhte hem shyfte nor departe. And yt was buylde in þe feelde þat heete **Sennaar** in þe kyngdom of **Caldea** besydes þe ryuer **Eufrates.** This toure **Babel** was buylded, þere Babyloyne þe cyte was aftyrward buylded by Nemproth as ye shul here. But God almyghty departed thes peple, for they shulde make no dissencioun nor stryfe amonge hem selfe. And þerfor þat place is callyd **Babel,** þat is to sey, shedyng. For there was þe langage and þe tounges of þe buylders shadde and skateryd. **Iosephus libro primo** seith [f. 17^{v}] þat þe toure Babel was buylded two houndred lxxij paas of heythe, the \lengthe/ somdele lasse to hem þat behelde yt nyhe. But **Iuo Carnotensis** seith in his cronycle þat this toure was fyue myle and almost two houndred paas high and foure myle brode.

Babilonya.

Isidorus, libro xv^{o}, seith þat **Babilonya** was fyrst so solempne þat it conteyned **Assiria, Caldea,** an d **Mesopotanea,** thre londys. The chefe cytte of Babilonya was Babylon, þe cytte þat **Nemproth** þe geaunte buylded. And **Semeranis** þe queen aftyrward made þat cytte more. **Petrus, capitulo 37.** The cytte is callyd **Babylon,** and þe londe is callyd **Babilonya,** though þat one be wel ofte take for þat other. But þe toure is callyd **Babel,** and þe peple of this countrey be clepyd **Caldeyes**. Babylon was buylded as a castel and wallyd with foure wallys square al aboute. Euery walle from one corner to another was xvj myle. The wallys were alle aboughte foure houndryd and foure score forlonge, þat is xliiij^{ti} myles. The wallys were made of brente tyle and glewe in stede of mortyr, so þat neyþer watyr ne fyre myhte hem shifte ne departe. In this cytte were an houndred yatys and a dyche withoute. And þe ryuer of **Eufrates** ranne throuh þe myddys of þe cytte throuhoute. Netheles **Cyrus,** kyng of Persyda, toke þat cytte aftyrwarde and destroyed yt, as hereaftyr we shul rede more þerof. **Ierome** seith þat of þe releefe of this cytte were buylded two grete cyttes in **Persyda.** And þe place of Babylon is now wyldernes and ful of wylde beestis.

How large and how many gatys þe cytte of Babylon hadde.

929 **primo** seith] *followed by* in his Cronycle that this *due to eye-skip, then canc.*

Than **Nemproth,** a stronge tyraunt vpon men, he putte **Assur,** semmes sonne, oute of þat londe, and began to regne amonge **Chams** children in þe cyte of Babylon þat he buylded. This Nemproth was **Chus** sonne. Chus was **Chams** sonne, and Cham was **Noes** sonne. And thus Nemproth come of þe generacioun of Cham, whiche was cursyd. And aftyrwarde Nemproth wente to þe men of **Perse** [f. 18^{r}] and taught hem to worship fyre, and founded þere the cyte of **Nynyue**.

Nynyue where began first wycchecraft.

Aftyrwarde **Nynus** and **Semyrannys,** his wyfe, made þat cytte more. **Ysidorus, libro 14,** seith þat Persyda hathe þe name of **Perseus** þat conqueryd þat londe and made yt a worthy londe þat was tofore vnworthy. Persyda hathe in þe eest Inde, in þe west þe Reede See, in þe northe Media, and in þe southe Carmanya. In þat Pe\r/syda began fyrst wicchecraft in **Nemproth** þe geantys tyme. That aftyr þe spredyng of many langages and tounges, he wente into Persyda and taught men of þat londe to worship þe fyre and þe sonne, that is callyd in her langage El. The chefe cytte of þat londe was named **Elam** aftyr Elam, Semmes sonne. That cyte was callyd aftyrward **Elamayda,** and is now callyd **Persipolis.** Of þat cyte spekyth holy wrytte **in libro Machabeorum.** And of þat cytte they had þe name and were callyd **Elamyte in Actibus apostolorum.**

Than aftyr this, whan men were departed and skateryd into dyuers londys, and euery man folwed his owne lykyng and wylle, while þat yt semed þat what þat was \desyred was/ nat ynow to no man. Mankynde was departed ayenst hymself, and þe strenger party bare doun þe weker and tolde more pryce of fredom than of saluacioun and of heele, so þat it was grete wounder of hem þat had leuer be loste and spylte than be vnderlynges and seruauntys. And yet be loore of kynde, bettyr is to be vnderlyng and seruaunt than be put oute of lyfe. Therfor by Goddes ordenaunce it is doo þat somme men be kyngis and lordys, and some subgettis and seruauntys, as hereaftyr we shulde reede.

How þe worlde was deuydyd in iij partis.

But now we wylle declare how alle þe worlde was deuyded in thre partys be þe generacioun þat come of **Sem, Cham,** and **Iapheth,** as one tounge and one langage was dyuydyd in many. [f. 18^{v}]

952 vpon men] *followed by* gan to regne amonge Chams, *then canc.* had

960 hathe] *prec. by canc.*

Asya.

The departyng of þe worlde. Take hede þat þe grete see of occian beclyppeth alle þe erthe aboute. And the erthe is departed in thre grete partyes: **Asya,** þat is one parte, **Affryca,** þat other, and **Europa,** þe thyrde. But þe thre partyes been not alle euyn lyke moche. For **Asya** conteyneth half þe erthe and strecceth from þe southe by þe eest vnto þe northe, and is closyd aboughte with þe see of occian. But yt endyth westward at þe grete see. **Beda de naturis.** His endys been þe mouthe of þe ryuer **Nylus** in þe southe, and of þe ryuer **Thanays** in þe northe. This **Asya** is mooste in quantyte, rychest, strengest and moste ful of peple, in wounder and maruaylles moste wonderful.

Europa.

Ysidorus, libro xiiij^{o}, capitulo iiij^{o}. That othir parte **Europa** streccheth dounward fro þe ryuer **Thanays** by þe northe occian to þe costes of Spayne, and ioyneth to þe grete see by eest and by southe, and endyth in þe ilonde **Gades** þat stondyth in þe west ende of Spayne in þe mouthe of þe west occian. **Plenius, libro vj^{o},** seith þat Europa is lasse than Asya in quantyte of grownde, and lyke in nombre of peple. In Europa is grete chele and colde. For alle þat lyuyth and groweth þerin maye better endure with colde than with hete, but mesure ruleth bothe. Therfor it is þat Europa noryssheth and bryngeth forthe fayre men, larger and gretter of body, myghtyer of strengthe, hardyar and bolder of herte, and fayrer of shappe than Affryca.

Affryca.

Ysidorus, capitulo v^{o}, seithe þat **Affryca,** the thyrde parte, streccheth from Egipt by þe southe downe to þe west to þe ilonde **Gades,** whiche stondyth in þe west ende of Spayne in a mouthe of þe west occian. There þe grete see occiean brekyth into þe ynner londes and departeth asonder Affryca and Europa. There **Hercules** sette his pylers, whiche ben ryght wonderful, as it were in þe vttermest ende of þe worlde in þe [f. 19^{r}] west. And tho pylers ben callyd aftyr þe name of þe ylond Gades also. And to gyue knowleche þat þere is no place ne lande furþer westward, þat stronge man Hercules sette tho pylers þere by Gades. Than this parte Affryca is lest of alle thre partyes bothe in place and in nombre of peeple. And they þat haue knowen men and londes acounteth but two partes of þe erthe only, Asya and Europa. And they acounte þat Affryca is narwe in brede and euyl doers, corupte ayre, wylde beestis and venemus dwellyng therin.

Therfor they þat acounte Affryca þe thyrde parte acounte not by space and mesure of lengthe and brede, but be dyuerse disposicyouns better and worse, and departe Affryca fro Europa and Asya as a sore membre þat is not fro membrys þat ben hole and sounde and in good poynt at þe beste. Also Affryca in his kynde hathe lasse space and for þe sturenes of heuen it hathe þe more wyldernes and waste londe though it be lykyl, for grete brennyng of hete of sonne. For the sonne beme alwaye abydeth vpon þe men of Affryca and draweth oute þe humours and maketh hem short of bodyes, black of skyn, cry\s/pse of heere, and by drawyng oute of spyrytes maketh hem cowarde of herte. The contrarye is of northeren men in þe colde withoute stoppeth smale hoole and porus and holdeth þe hete withynne, and so maketh hem fatter gretter and whytter withynne, hardyer and bolder of herte.

How þe Masse is seyde in thre langagys.

And thus as alle þe worlde was departyd in thre partys, so is þere but thre langagys þat ar callyd langages in alle þe worlde, þat is **Hebrew, Grewe,** and **Latyn.** And in these thre langages þe Masse is seyde, as thus in **Latyn** is þe Offic, þe Collectis, þe Pistil, and þe Gospel. In Gewe is Kyrieleyson and þe namys of þe orderys of Aungellis. In **Ebrew** is Alleluia, Sabaoth, Osanna and Amen. Versus.

Moyses hebreas, Cadmy prudencia grecas, Carmentis notulas inuenit callida nostras.

Moyses was þe first formore of perfyt **Ebrew,** and Cadimus þe firste fynder of **Grewe, a**nd Carmentis [f. 19^{v}] þe first fynder of **Latyn.**

The dyuersyte of spekyng in thre partys of þe worlde.

Ysidorus, libro 14, capitulo 2, seith men of þe eest sownen her wordys in þe throte as **Hebreyes** and **Syrees.** Men of myddyl londys sownen her woordys in þe roof of þe mouthe as **Grekys** and **Asyans.** Men of þe west brekyth her wordes bytwene þe tethe as **Romayns** and **Spaynols**.

Sem.

Ysidorus, libro 8, capitulo 3. Now take hede þat tho men þat come of **Sem,** Noes fyrst sonne, had fro þe southe be þe eest from þe rysynge of þe sonne vnto þe northe parte of þat londe. And this parte of þe worlde is callyd **Asya.** These men þat come of **Sem** occupyed foure houndred countreys and syx vndir

1049-50 of þe sonne vnto þe] *followed by* Fenyces men þat h so heete. in þe, *then canc.*

xxvij langages. The endys of this londe Asya been þe mouthe of þe ryuer **Nylus** in þe southe and of þe ryuer **Thanays** in þe northe. **Assiria,** a countre in Asya, hathe þe name of **Assur, Semmes** sonne. For he was þe fyrst þat dwellyd therynne aftyr Noes floode. ^But **Nemproth,** a stronge tyraunt vppon men, putte Assur, Semmes sonne, oute of þat londe and began to regne hymself among Cammys childern in Babilon, þat cyte whiche he bylded.^ Thys londe **Assiria** hathe in þe eest syde **Inde,** in þe southe Media, in þe west þe ryuer Tygrys, and in þe northe þe hille þat is callyd Cancasus. **Ysidorus** saith þat **Asya,** in whiche countre Assiria longyth vnto, hathe þe name of a woman þat dwellyd therin, whiche was namyd Asya.

In **Asya** be many prouynces and londys þe whiche I shal rekene aparte and begyn with **Inde.** Inde hathe in þe eest syde þe sonne rysyng, in þe southe þe see occean, in þe west þe ryuer of Ynde, in þe northe þe hille þat is callyd Cancasus. Than **Inde,** whiche is in þe eest parte of this londe **Assiria,** we wylle \now/ rede of. In Ynde ben men of coloure and hewe as they were dyed blewe, and þat is for þe grete brennyng and heete of þe sonne, whiche is to hem ful nygh.

The maruayles in **Ynde.**

Therin is a bryd þat is namyd **phytacus, olephantis, peper, yuory and precyus stones, beryls, crisopassis, carbunclis, adamantis** and **golden hillys,** to þe whiche it is ful harde to come to for dragons, [f. 20^{r}] grypys, and for dyuerse maner men grysly and wonderly shapen. In Ynde, a croppe of a **fyghe tree** is so grete and so wyde sprad þat many companyes of men may sytte at mete wel ynowh there vnder. And þat causeth þe goodnes of þe londe, temperure of weder and plente of water.

Plenius, libro vj^{o}, capitulo 19. In Ynde be many kyngis and moche peple, some of hem tylleth þe londe, some vseth chaffare and marchandyse, some knyghtode and chyualrye, and some ben grete clerkes. In Ynde be trees þat haue toppes as hyghe as men shal shote with an arowe. In Ynde bene **Satiri** and oþer dyuers men g\r/ysly and wonderly shapen. Also þere bene bisy philosophers þat beholde on þe sonne al þe day longe. Also some haue hedys as it were houndes, and þe voyce þat they make is lyke to berkyng of houndys than to mannys voys. They ben clothed in wylde beestes skynnys and armed with her owen teth and nayles and lyuen be hountyng and hawkyng. Therynne ben men of a cubyte longe, and ben named pygmey. These **pygmey** getyn children and engenderen in þe

1056 oute of þat londe] *MS* oute and of þat londe 1077-8 þat haue toppes] *prec. by canc.* as hyghe 1079 g\r/ysly] *prec. by canc.* mysly

fourthe yer and wexe hore in þe v yer. They gadyr a grete host and ryden vpon weders and rammes to fyghte with cranes and destroyen þere nests and her egges. For þe cranes þat ben ther enemyes shuld not encrece and wexe to many. Oþer þere ben þat haue no mouthe and lyuen by odour and smellys and ben clothed in mosse and hery toftes. Oþer þere ben þat wex hore in yowthe and wex black in elde. Also in some hylles of Ynde ben men þat haue þe sooles of ther feet ouertorned and viij fyngers in one hande.

Where þe wyfe is buryed quyck with her husbond.

Tull. de tust., 9°. In one contrey of Ynde euery man hathe many wyues. And whan þe husbonde is deede, þe wyues shal goo togyders and loke whiche of hem was best byloued of þe husbonde, and she shal be buryed with hym and put in þe erthe quyck and alyue. And in þat countrey þat is þe fayrest happe and fortune acounted and also worship þat ony wyf myght haue.

The trees of þe sonne and þe mone.

Petrus 19.6. In Ynde ben trees þat bene callyd trees of þe sonne and of the mone. Preestes þat ete of þe apples of thilke trees lyuyn v^{c} yere. [f. 20^{v}] They were callyd þe trees of þe sonne for eueryche of them quaked and shook as sone as þe sonne beme touched his toppe and answerd men þat stode aboute. The same doyng was of þe trees of þe mone. By these trees þe grete kyng **Alysaundre** was forbody\n/ þat he shuld neuer come in Babylon.

Ysidorus, libro 14, seyth **Offyr** is an ylonde of Ynde. Þerin is grete plente of golde and þe passage þerto oute of Grece is be þe Reed See. Amonge alle þe londes of this worlde, Ynde is grettest and mooste ryche, strengest, and moste ful of peple, in wonder and maruaylles moste wonderful. And thus **Ynde** is endyd.

De parchia.

Parchia.

Ysidorus, libro 14. Isidorus sheweth þat **Parchia** þat kyngdom for myght and strengthe of men of þat londe had her name spradde into þe londes of **Assiria** and **Media**, and was wonte to contene alle þe londe of foure contreyes, of **Assiria, Media, Persida,** and of **Carmania.** Þe whiche londe **Perchia** streccheth in lengthe fro þe see þat is callyd **Caspius,** whiche is in þe northe parte of Asya, vnto þe Reed See, whiche is in þe southe parte of Asya, and in brede

1108 mooste] *prec. by canc.* moche

from þe ryuer of Ynde to þe ryuer callyd Tygris. There begynnyth þe londe callyd **Mesopotonia.**

Trogus, libro x^o^, capitulo v^o^. Perchij, þe men of Perchia in þe langage of þe countre of Scicia, were outlawes. And whan þe kyngdom was taken from þe men of Media to þe men \of/ Persidia, thenne were þe Perchy, as it were, praye to þe vyctours, and were, as yt were, vnknowen emonge men of þe eest londes vnto þe tyme þat men of Macedonia bycam kynges and lordes of londis. Then aftyrward they seruyd þe Macedoyns whan þe Macedoyns were victours in þe eest londis. But at last they were parteners with þe Romayns and delyd lordship with hem. These Perchij vseden þe maners of men of **Scicia** þat som tyme conqueryd them and put them oute. This Scicia is þe Northe parte of Asya. Therfor þe armys [f. 21^r^] and wepen ben fethery, swellyng wyttes, gyleful espyes. Men they acounte violente and women mylde, and euer they ben vnesy to her owne neyghbours or to straunge men. They ben comynly stylle and lytyl of speche, more redy to doo than for \to/ speke. Þerfor the\y/ holden pryue good happes and bonchyef, as wel as euyl happes and myscheef. They ben obedyent to þere lordes for drede and not for shame. They ben alle disposed to lecherye with there owne wyues. Eueryche of them hath many wyues. No trespas amonge them is punysshed so greuously as aduoultrye be her lawe. Þerfor they forbedyn þere wyues open sight, festes, and companye of oþer men. They lyuen scarcely and by lytyl mete and ete no flessh but veneson.

The condycion of men of Perchij.

Giraldus 17 seith that thylke men afther they lefte kyng **Selencus**, they dwellyd vnder þe kyng **Arsaces,** and þerfor they were called Arsacide. That kyng Arsaces taught hem fyrst lawes. He gadred knyghtes and buylded castellis, cyttees and stronge wallyd townes. And atte laste, Arsaces þe kyng ioyned þe kyngdom of Hircania to his empyre, and so men of Hircania longed to his empyre. Emonge þe whiche aftyrward among oþer kynges come **Metridates.** Metridates soone after þe dethe of **Crassus,** consul of Rome, regned and helde þe kyngdome xliij yere. In þe whiche tyme he dyd many viages and had many fayre vyctoryes, as it is declared within fourthe in his place.

Trogus, libro 14, seith **Parchij,** þe men of Parchia, ben in þe myddel bytwene Scitas, men of Scicia, and Medes, men of Media, þat londe. And Parchij

haue many bondmen emonge them, for they be neuer made free. Ther fre men ryden on horsbak always, and þere bondmen goon a foote. And in batayle they fyghten on hors. Þey goon to pryue offyce and to comon festes, but they teche bysyly þere children to ryde and to shote. And eueryche of hem by his rychesse and power fynde to þere kynde horsmen in batayle for to fyghte. They cannot fyght in comyn maner, ner they connot b\i/sege castels nor [f. 21^{v}] strong wallyd tounnes. They fyghte on hors rennyng in ful cours and turnyng agayn. And ofte in strengeste and hardyest fyght, þey feyne for to flee and sodenly turne and fyght agayne, þat they mowe þe slylyer wynne and slee þere enemyes. In bataylle they vse tabours and no trompe, and þey mowe not endure longe for to fyghte. No men shuld hem awelde and withstonde yf they were as stronge and as [s]talworth to endure as they ben angry and hasty to fyghte. Theyr buryeng is wounderful, for beestis teeren, eten, and al to halen theyr flessh, and they burye only but þe bones.

Ysidorus, libro 14, seith þat this Parchia is name[d] **Persida,** and hathe þe name of **Perseus** þat conquered þat londe and made it a worthy lande þat was tofore vnworthy. Persyda hathe in þe eest Inde, in þe west þe Reed See, in þe northe Media, and in þe southe Carmania. In Persyda began first wicchecraft in **Nemproth** þe geantys tyme, as it specifieth before aftyr þe buyldyng of þe toure of Babel, that aftyr þe spredyng of many langages and tounges went into Persid\a/ and taught men of þat londe to worshippe þe **fyre** and þe **sonne** þat is callyd in her langage '**El'.** The chyef cytte of þat londe was named **Elam** aftyr Elam, **Semmes** sonne. That cytte was callyd aftyrward **Elamayda,** and is now callyd **Persipolis.** Of þat cytte speketh holy wrytte **in libro machabeorum.** And of þat cytte they had þe name, for they were som tyme callyd **Elamyte** in **actibus apostolorum.**

Elamayda þe cytte.

Mesopotanea.

Mesopotanya lyeth bytwene Tigris in þe eest syde and Eufrates in þe weste syde, and begynneth oute of þe northe bytwene þe two hilles **Taurus** and **Cancasus,** and hathe Babylone in þe southe syde, whiche is rehersyd beforn.

De Assirijs.

Assiria.

Ysidorus, libro 14. Than ister anoþer prouynce in Asya, callyd **Assiria,** whiche we spak of aparte befor in þe begynnyng of þe chapiter of Ynde.

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And this Assiria [f. 22^{r}] hathe þe name of **Assur,** Semmes sonne. For he was þe fyrst þat dwellyd therin aftyr Noes floode. This londe Assiria hathe in þe eest syde Inde, in þe southe Media, in þe west þe ryuer Tygris, and in þe northe þe hylle þat is callyd **Cancasus.** There ben þe yatys of **Caspye.** Þere þe hillis be longe and narowe, as we shul rede of hereaftyr in þe northe parte of Asya.

Than ister anoþer prouynce callyd **Media. Trogus, libro 42** seith **Egeus** was kyng of **Athenes**. **Medus** was Egeus sonne and folowed þe dedes of **Iason** þat was his owne stepfader and buylt þe cytte of Media and callyd þe cyte Media also, in worship of his moder þat was named Media. That londe **Media** hathe in þe northe syde þe see, in þe eest Inde, in þe southe Persida, and in þe west Caldea. This Caldea is rehersyd beforn in þe buyldeng of Babylon.

Media.

Arabia is sette by Southe Caldea and hathe in þe eest syde Persida and in þe west þe Rede See. In Arabia is stoor, myrre and canel, and a byrde þat is called **phenyx.**

Arabia.

The northe parte of **Arabia** is named **Saba** aftyr Chus sone. This Saba is beclypped in thre sydes with þe Reede See. **Iosephus, libro primo,** seith in this **Arabia** in þe contrey of **Madyan** is þe mount of **Syna.** Þe mount **Oreb** is a parte of þe mount of Syna and is hye and hathe grete plente of gras and of leefe, but it is harde to come þereto for high rokkes and scarres. Moyses was þe fyrst man þat ladde thyder beestis. It is named also þe mount of **couenaunt** and of **drede.** For God almyghty therupon made **thondryng** and **lyghtnyng** and gaf þe lawe to þe folke of Israell þat were at þe hille foote, so þat no man durste approche to it but he were purified and made clene, as we shal reede hereaftyr.

Saba.

Mount **Syna** and **Oreb**, where God made thondryng.

Treuisa seith þat **fenix** is a wonder byrde, for of alle þat kynde is but one alyue. For in þe hote sesyn of þe yer he gaderyth smal stykkys and beryth hym vp vnto an hye mounten and þere þe hete [f. 22^{v}] of þe sonne with flaskyng of his wyngges set yt on fyre. And þerin he brenneth hymselfe, and of his asshys cometh another **fenix. Ranulphus** seith in þe countre of Arabie toward Circyus is

Fenix.

þe hille þat is callyd **Monse Libany.** Þat hille departeth thre londes asonder: Arabya, Ynde and Fenys. That hille is ful hye, so þat snowe lyeth alway in some syde of þat hille and yt is a certayne marke and token to shipmen þat saylen in þe grete see, and ledyth hem to dyuerse mowthes and hauens. Yt is an hille of helthe and plente, for cypresse, cedre trees, and herbes growen þeron þat droppen gomme and smelle swete. By þe whiche trees gomme swetnes syke men ben heled and venym destroyed.

Siria.

Than ister anoþer provynce in Asya named **Siria.** And yt hathe þe name of **Cyrus,** Abrahams neuew, and lyeth bytwene þe water Eufrates in þe eest syde and þe grete see in þe west syde, and hathe in þe northe syde Armenya and Capadocia and in þe southe syde þe see þat is named Arabicus, and conteyneth many prouynces, that is to seye, Iudea, Canaan, Palastina, Ydumea, Comagena. **Damacus** was sometyme þe chyef cytte of þat prouynce Iudea. **Eleasar,** Abrahams servaunt, buylded and made þat cytte Damacus.

De regione Iudee.

Iudea.

Iudea is a kyngdom of **Siria** and a partye of **Palestina,** and hathe þe name of **Iudas,** Iacobs sonne, and was som tyme called **Cananea** of **Cham,** Noes sone, eyþer of þe ten maner of peple þat the Iewes put oute of þat londe þat come of þe generacion of Cham. **Petrus. Iudea** is taken in dyuers maner, otherwhile for þe Londe of **Bihest,** and than it hath þe name of þe **Iewes** and of **Iudas,** and so it is taken in this speche. The grete **Pompeus** made **Iudea** trybutaryes. And otherwhile [f. 23^{r}] it is taken for þe royamme of **Iuda.** And so it is writtyn of **Ioseph,** that whan he herde that **Archelaus** regned in Iudea, he drad for to goo thedyr. And some tyme it is take for þe lotte of **Iudas.** And so seithe holy wrytte thus, "**Iudea** and **Ierusalem,** drede ye not."

The lengthe and brede of þe Holy Londe.

Gir. D. tercia. In this Iudea, þe Londe of **Biheste,** þe lengthe þerof is fro **Dan** to **Bersabee.** And **Ierome** saith in **epistola ad dardanum** that it is scarcely an hundred and sixty myle in lengthe, and þe brede is fro **Ioppen** to **Bethlehem** scarcely xlvj^{ti} myle of þat londe. And **secundum librum numerorum** seith Iudea is biclypped in this

maner aboute and hathe in þe southe þe **Dede See,** and then it streccith forthe by **Sina** and **Cades berne** vnto þe streme of Egipt þat renneth westward into þe grete see. And in þe northe syde is þe hille þat is named **Mount Taurus.** And in þe eest is þe hille **Mount Lybani** and þe begynnyng of þe see **Tyberyadis** and of þe streme **Iordan** þat sprengyth atte foote of Mount Lybany, bothe Tyberyadys and Iordan. Than Iordan rennyth into þe Dede See and departeth Iudea and Arabye.

This londe Iudea was behote to oure forn faders, but not alle hadde. As **Paule ad hebreos** seith alle they ben dede and resceyued not þe bihestis. And so it muste be þat þere ben two londys of biheeste, erthely and goostly. In þat one is heuenly **Ierusalem,** and in þat oþer erthely **Ierusalem.** By þe whiche erthely Ierusalem þe heuenly Ierusalem is betokenyd.

The comoditees of Iudea.

This londe **Iudea** is ryche and fruyteful and hathe plente of wyne and of spicere, of cedres, of cypresse, of bame, of olyues, of pomegarnet, of palme, of fygges, of mylke and hony, and hathe in þe myddyl, as it were in þe nauel of þe erthe, þe cyte **Ierusalem.**

Jerusalem.

Ysidorus, libro v^{o}, capitulo primo, seith how þe Iewes seyn þat **Sem,** Noes sone þat is named **Melchisedech** [f. 23^{v}] also, made and buylded þe cyte **Ierusalem** aftyr Noes floode and callyd yt **Salem.** But afterward a peple þat were callyd **Iebusey** dwellyd þerin and named it **Iebus.** So of tho two names Iebus and Salem is made one name, **Ierusalem.** Aftyrwarde **Salamon** called þat cyte **Iherosolyma.** And poetes þat speken shortly cal þe cyte **Solyma** in her short speche. And aftyr þat **Helyus, Adryan** þe emperour callyd þat cyte **Helya** and walled it and made it more aboute, so þat oure Lordis sepulcre þat was som tyme

Salem.

withoute þe cyte, is now closyd within. Netheles it semeth þat **Ieronimus in epistola ad euangelistum presbiterum** wole seye þat **Salem Salim** that **Melchisedech** made and dwellyd ynne was another cyte than **Ierusalem.** There he seythe þat **Salem** is a toune besyde **Sicolim** þat yet is called **Salem.** And þerin is seen þe palays of Melchisedech. And þerof speketh holy wrytte, **Genesis,** and sayth þat **Iacob** went into **Salem,** þe cyte of **Sychem** þat is þe londe of **Canaan.**

Mount Syon.

Will. de re., libro primo. Ther is no welle within Ierusalem, but waters ben gadred and kepte in cisternes. For þe cyte is so sette that yt hathe in þe northe syde þe **Mounte of Syon,** and is disposed þat þe water þat fallyth dounward and southward with þe dependaunt toward Ierusalem takyth no fylthe, but ys clene ynowgh and renneth into þe cyte and maketh no fylthe, but renneth into þe cysternes as though it were lakes or welle stremes. And some þerof renneth into þe brooke þat is callyd **Torrens Cedron** and maketh þe brooke Torrentem Cedron wexe and be wel þe more. In þe toppe or in som parte of þe Mount Syon was a ryal toure made for fayrnes and defence. In þe syde of Mount Syon was þe **temple** as it were in þe myddel betwene þe toure and þe cytte. Þe cyte was lower than þe toure. And þerfor ofte holy wrytte clepyth [f. 24^{r}] Ierusalem þe doughter of **Syon.** For as a doughter is mayntened and defended by þe moder and is subgete to þe moder, so þe cyte was lower and subgete to þe temple and to þe toure also.

Torrens Cedron.

The fyre þat com from heuen doun into þe temple.

The grete **Constantynus** arered þere som tyme þe chirche of þe holy sepulcre. Mysbeleued men mysdyde neuer þat chirche. And þat is as men suppose. For euery yere on Eester euen cometh fyre from heuen and tendeth and lyghteth þe lampes therin. But whan þat myracle began fyrst, it is vncerteyn and vnknowen.

How Jerusalem was wallyd with thre wallys.

Salamon þe kyng walled this cyte som tyme with thre wallis alle aboute, netheles not only for strengthe but for distinccion of dyuerce maner men þat dwellyd þerin. The prestes and clerkes þat serued in þe temple, and also þe kyng and his meyne dwellyd withynne þe fyrst walle by þe Mont of Syon. Withynne þe secounde walle dwellyd prophetes and myghty men and stalworth. So seith holy wrytte that **Olda the prophetisse** dwellyd in Ierusalem in þe secounde distinccion. Wythynne þe thirde dwellyd þe comyn peple and men of crafte.

Mount Olyuete and þe uertu þerof.

Fast by Ierusalem in þe northe syde of þe temple is þe **Mount of Olyuete**, for þere be plente of olyuetes. **Seint Augustin super Iohannem** calleth

it þe hille of **crisme** and of **vnccion,** the lyght and of fatnes, the hille of medecyn and of fedyng. For þe fruyt of olyue is ful of lyght lykyng and vnctuous. And it was specially þe hille and þe mount of lyght, for it was beshyned with þe lyghte of þe sonne alday and with lyghte of þe temple al nyght. In þat hylle **Salamon,** whan he waxed mad and al byshrewed for loue of women, he buylde temples and highe places for maumetrye, so seith holy wrytte.

Where Crist ascendyd and shal sytte at þe dome.

Romanos, 2° 1° capitulo. Oute of þat mount **ascendid Crist Iesus** into heuen. And in þat mount he shal deme þe worlde at last.

At þe foote of þe mount spryngeth þe brooke **Torrens Cedron.** and rennyth into þe vale of [f. 24^{v}] Iosaphat. Bytwene þe brynke of Torrens Cedron and þe mount was þe **orchard** þat Crist wente in ofte for to bydde and praye. In þat orchard Crist was taken. By þe whice was a thorpe þat heete **Gethsamany.** In þat mount was þe lytyl street of preestes þat heyght **Bethphage.** In þe syde of þe hille was þe towne of Lazar, Martha, and Marie Mawdeleyn. Þat toune was named **Bethania.**

Mount of Caluarie.

In þe northe syde of þe Mount Sion is the **Mount of Caluarie,** ther **Crist** deyde on þe roode. And is callyd **Golgatha** in þe langage of Siria. Golgatha is as moche to saye as bare sculle. For whan theuys and mysdoers were behedyd, þe hedys were lefte there. And so at last þe skulles wexed al bare. Other wonders of þe temple loke for in libro Regum.

Ysydorus, libro xv^{o}, capitulo primo. Also in þe royamme of **Iuda** is þe see of wyldernes þat is þe **Dede See,** and is from **Ierusalem** two houndred furlonges, þat makeyth fyue and twenty myle and departeth Iudeam, Palestinam, and Arabiam. **Ysidorus, libro xiij^{o},** seith how þat lake streccheth from þe ende of Iudea not fer from **Ierico** vnto **Zores** of **Arabia,** seuen hondred forlonges and foure score, the whiche maketh foure score and fourten myle. That lake is in brede an hondred and fyfthy furlonges and streccheth nygh to þe countre of **Sodoma.** Þat lake is callyd **lacus salinarum,** for salte is made there. And also **Lotys** wyfe was transformed þere into a salte stone for brekyng of þe commaundment of God, as hereaftyr we shul rede more þerof. Also þere is moche glewe in þat countrey and lake, for it moeueth not with wyndes. For þe glewe withstondeth alway. For

water þat hathe glewe stondeth stylle, and þat lake susteyneth no shippe ne none oþer maner thyng but it be glewed.

Sodom.

Petrus, capitulo quinto, seith þat nothyng [f. 25^{r}] may vndo þe glue of þat place but only þe bloode þat is callyd **sanguis menstruus. Ysidorus, libro xiij^{o},** seith hit is also cleped þe Deede See, for þat see bryngeth fourthe nothyng þat is quyck and alyue, so þat it receyueth neyþer water fowles ne fysshes, so þat what quyck thyng þat dippeth therin, anon it lepeth vp agayne. And alle deede thynges it swoloweth and taketh so fer forth þat a lantern with lyght fletyth and swymmeth. And if þe lyght be queynt it dippeth doun and drenchith. **Iosephus, libro primo,** saith þat it was assayed and yknowen in þat grete princes tyme **Vaspasianus,** by two men þat had her hondys bounde be hynde hem and were caste ynne þere, but anon they were caste vp agayne.

Pentapolis.

Ysidorus, libro nono, capitulo iij^{o}, seith how þat royame is called **Pentapolis** also. For fyue wycked cytees þat þere were adreynt and ybrent to asshes, þat is to seye, **Sodom, Gomor, Aldena, Salame,** and **Segor.** And now is þere nought ellys but þe Deede See. Allas þe while þat euer they woolde doo soo, vnkyndly synne was cause of alle ther woo. Alle thyng myght be suffryd saue welthe only. For some tyme thys countre was lykynde to Paradise, yt was so plesaunt and delectable. For þere was althyng þat man conde desyre, temperat eyre, delectable greyuys and frutys, and al maner of worldly joy. For tho cytees were som tyme more plenteous than Ierusalem. For saphirs and many oþer precyous stones and golde also were founde amonge the claye of þat londe. But allas þe while, for alle thyng may be suffryd saue welthe only. For whan they were so welthy, they thankyd nat God and lyuyd trewly, but fylle to vnkendly synne whiche turned them to mykyl sorw and shamful cryme. For **Iob** wytnesseth, **visesimo quarto capitulo,** and seyth þere shewyth now, where somer and bryghtnes was, shadowe and lykenes of fyre bothe in herbys and in trees. For apples þat þere growen semyth so fayre and so rype þat who þat hem [f. 25^{v}] seeth desyreth to eten þerof. But tho appels, anon as they ben handled, fallen to asshes and smoke as they were afyre. Here of we shul reede more hereaftyr in þe regne of Abraham. Also þere is anoþer **Pentapolis** in **Affrica.**

Canaan, where Chammys children were subduyd

Canaan is a prouynce of **Siria,** and is namyd Canaan for Canaans children were þe firste þat dwellyd þereynne aftyr Noes floode, and contynned vj generacions alle acursyd, as yt were be herytage of **Cham,** Noes sonne. For of Cham, Noes sonne, com þe emperor of Catay and callyd hymself Cham and lorde of alle. But ye shul vndirstonde þat þe emperor of Catay is now callyd Cane and nought Cham, and þat is for this cause. Som tyme it was so þat alle **Tartarye** was in subieccioun to oþer naciouns abowhte. And þat was because of þe synne þat Cham dyd whan he lawȝhed at his fadrys priuy membrys whan they lay bare while he slept, and þerfor he had his fadrys curs. And his generacioun was vndyr subieccioun and were made heerde men to keepe bestys amonge hem þat were of þe vij lynagys of keendys. The firste was callyd **Tartarye,** þat is þe beste. The secounde is callyd **Lynguage, tonge.** The thryd **Eurace.** The fouyrthe **Valere.** The v **Semyth.** The vj **Menchy.** The vij **Sobeth.** These ben holde now of þe grete **Cane** of Catay, whiche name of Cane come oute of Cham, þat was Noes sonne.

Palestina.

Also **Palestina** is a prouynce of Siria, and þat hyght sometyme **Philistea.** Þe chyef cyte þerof hyght Philystyny and nowe is named Ascalon. And aftyr þe cyte is þe prouynce callyd Palestina or Philistea. And men of þat countrey ben called Palestyny and Philistey also. For in þe speche of **Hebrew** is no P, but in stede of P they use Phe. Therfor Philistey and Pales[t]ini ben alle one. And they be callyd also **Allofili,** þat is to saye, alyens and straunge [f. 26r] men to þe folke of **Israell.** That prouynce hathe in þe southe syde Egipt, in þe west Tirus, in þe northe Iudea, and in þe eest Ydumea.

Ydumea.

Idumea is anoþer prouynce of **Siria** and hath þe name of **Edom.** Edom and Esau is alle one, Iacobs broder. That Ydumea is a strong londe, hilly and hote, and streccheth to þe Reede See. **Ysidorus, libro nono.** In this Ydumea is **Iacobs** welle. That welle chaungeth hewe and colour foure sythes a yere and is thre monethes pale as asshes, oþer thre monethes reede as bloode, the thrid thre monethes grene as grasse, the fourthe thre monethes clere as water.

Sam[a]ria.

Palestina was to conteyne

1409 Pales[t]ini] *em. from* Palestestini

Samaria. Þe chyef cyte of þat londe was som tyme callyd Samaria; now it is callyd **Sebaste.** Samaria hathe þe name of þe hille þat is callyd Somer. And Samaria lyeth bytwene **Iudea** and **Galilea.** In these countrees þe **peple of Israel** dwellyd yn som tyme, and also were subduyd whan they were had into Babylon by Nabugodnosor. Men þat dwellyd in **Samaria** were dreuen oute, and men of **Assirij** were brought ynne. **Assirij** holden Moyses lawe, but in somme thyngis they discorde fro þe Iewes. And also they be callyd **Samaryte,** þat is to sey, kepers. For whan þe Iewes were subdued, they were ordeyned wardeyns and kepers of hem, as hereaftyr we shul reede in þe transmygracion of Babilon.

Sychem.

Sychem þat hyght **Sichima** also is a lytyl londe in Samaria and hathe þe name of **Sychem, Emors** sonne, þat first dwellyd þerin. Also þere is a cyte þat hight Sychem and now is callyd **Neapolis.** Þat cyte **Iacob** bought som tyme with moneye and grete trauayle and yaf it to **Ioseph** his sonne aboue his lotte, so seyth Ierome, **Genesis, octodecimo capitulo.** And seith this was a cyte of refuge and of socoure, so it is wretyn in **Iosue, capitulo xx^{mo}.** For þat londe was þe **tribu** and of þe lygnage of **Ephraym,** and þere were **Iosephs** bonys buryed aftyr they were ybrought [f. 26^{v}] oute of Egipt, as it maketh mencioun in holy wrytte.

This countre was destroyed and þe londe sewyd with salt.

Iosue, ultimo capitulo. In þat place Iosephus bretheren fedden and kepte droues and flockes of bestes. But afterward **Abymelech, Ierobabels** sonne, destroyed þat place and slowe þe men þat dwelled therinne and sewe þe londe with salt, for þat yntent þat it shulde no more bere fruyte and corn, wittnes **Iosue, capitulo nono.** And þere is **Iacobs welle,** where Crist rested by whan he was wery of weye and of goyng.

Galylea.

Galylea is a londe bitwene **Iudea** and **Palestyna** and is double, þe ouer Galilea and þe neþer Galilea, and joynen togyders to Siria and to Fenicia. In Galilea is þe place where Seint Iohn **Baptist** was dede and buryed, betwyx Abdyam and Helesye þe prophetis. Also þere is þe cyte of **Nazareth** in þe whiche þe virgin Marie was saluzed be þe aungel. Also þer is Mount **Tabor** in whiche Crist was transfigured. Also þere is þe **Cane of Galelie** where Crist turnyd watyr into wyne. Also þere is þe see **Tiberiadis** whereon Crist walkyd drye foote. Also þere is þe place where Crist fulfyllyd iiij thowsende men with fyve louys. Also

1448 to Siria] *prec. by canc.* And also 1454 fyve] *prec. by canc.* v

þere is þe cyte of Tyre where Crist helyd þe dowȝter of **Cananee.** In eyþer Galylea is good londe and grete plente of corn and of fruyt, grete lakys and huge, profytable and helthful. And some lake is so grete and so ful of fysshe þat men clepe it a see. So þe lake of Tiberiadis and þe lake of Genosar be callyd seeys. Also in þe west syde of þe neþer Galilea toward þe grete see, faste by þe cyte **Tholomayda,** þat is callyd Acres also, is a welle þat turneth into glas alle metal þat is caste þerynne.

Cedar.

Cedar is a londe in þe ouer syde of Palestina, and hathe þe name of **Cedar** þat dwellyd þerynne. That Cedar was Ismael his oldest sonne. The ofsprynge of Cedar and of **Ismael** we shul reede hereaftyr in þe regne of Abraham.

Egipte.

[f. 27^{r}] **Egipte** is the vttermest parte of þe southe in Asya, and hathe þe name of **Egypte,** Danays broder, and highte som tyme Aeria. And hathe in þe eest syde þe Reede See, in þe southe þe ryuer **Nylus,** and blac men, in þe northe þe grete see and þe ouer partye of Siria, and in þe west Lybia. Egipte is selde berayned and hathe water and moysture only of þe ryuer **Nylus,** and is ryche of corn of fruyt and of marchandyse.

Petrus, capitulo 94. Egipt, ayenst kynde of oþer londys, whan it hathe plente of corn, it is bareyn of pasture and grasse groweth afterward in tyme. There ben **cocydrylly** and **ypotamy** also, þat ben water horses. Egipt hathe in þe eest syde a grete wyldernesse and dyuerce maner of beestis wonderly shape. And in þe west **Canopea**, þe whiche ilond is þe ende of Egipt and begynnyng of **Lybya**. Þere is þe mouthe of Nylus, for þere Nylus fallyth into þe grete see. Though men rede in bookes þat Nylus, þat is named Gyon, renneth oute of Paradise, yet it is sayde þat Nylus spryngeth vp in þe weste ende of **Ethiopia,** not fer fro þe hille þat is named **Mons Athlas**. And thenne Nylus gothe fourthe aboute Ethiopia and doun into Egipt, and ouerfloweth þe playn countrees of Egipte. And bycause of slyme þat renneth therwith, it maketh þe londe fatte and good to bere corn and fruyt, so seith **Ierome vpon the prophete Amos,** by Goddes owne ordenaunce. Nylus ouerfloweth and watreth alle þe londe of Egipt. For hepes of gravel stoppe his cours þat it may not lyghtly falle into þe grete see, but aftyr þat it hathe so

1478 **Canopea**] *underlined in red in MS to indicate forgotten display script* **Lybya**] *underlined in red in MS to indicate forgotten display script*

beflowe and watred þe londe, þe heepes of grauel departe and falle, and thenne þe water fallyth into þe chanel ageyne and renneth into þe grete [f. 27^{v}] see. Netheles **Ysidorus, libro 13,** seith þat Nylus is dreuyn agayn and lette of his cours with þe northen wynde, and so þe water swelleth, floweth, and wexeth grete. But **Beda in libro de naturis** seith þat þe northen wynde blowith in Maye and stoppeth þe cours of þe water of Nylus with hepes of grauel, and so þe water aryseth and ouerfloweth þe londe. But whan þe wynde ceseth, þe grauel to shedeth and þe water fallyth into þe chanel and so renneth dounward into þe grete see.

The iij moste famus floodes in þe worlde.

Beda de naturis. Amonge alle þe mowthes and sees þat cometh toward þe londe and oute of þe occean, thre ben holden mooste famus. The mouthe and the see hathe two names and is callyd **Gadytanus** and **Athlantycus** also. The secounde is callyd **Caspius** and entreth oute of northeest, and departeth bitwene þe northe syde of Ynde and Scicia, þat londe, and strecceth toward þe grete mouthe and see callyd Eusinus. The thyrde mouthe and see is þe **Reed See**, and comyth oute of þe northeest and departeth þe southe syde of Ynde fro Ethiopia and Egipte, and so streccheth fourthe and departyth in two mouthes and sees. Þat one is named Persicus and streccheth northward. And þat oþer is named Arabicus and streccheth westward. And thes thre ar holden þe moste famous flodys of alle þe worlde. In this londe of **Egipte** is \þe/ cyte of Massare, oþerwyse callyd Cayre. Þerin be many chyrches, among þe whiche þere is a chirche of Seint **Marie Columpua,** in þe whiche is þe body of Seint **Barbara** þe virgine. Also þere is þe monasterye of Seint **Anthonij** and of **Paule**, þe fyrst heremyte, and of Macharij, and of oþer many moo. Also fro þe seyde cyte of Massare iij dayes jorneye in þe londe of Egipte is a certayne countre [f. 28^{r}] callyd Mense Luto, in þe whiche is a monastary of Iacobynes callyd Elmatanate. And þere is þe chirche where þe virgine **Marie** abode vij yere with her sonne Iesu and Iosephus. Also þere is kept a fest of alle cristen men in þe londe of Egipte on palmys sounday. Also þere is þe cyte of Alexaunder, yn whiche seint **Katheryn** was marteryd.

Scicia.

Here take hede of two londes, þat eche of hem is named **Scicia.** Þe ouer is in Asya and þe neþer is in Europa. The ouer **Scicia** is a grete londe in þe

northe syde of Asya, and hathe moche wyldernes bycause of grete colde and chele, and streccheth sometyme estward vnto Ynde, northward toward þe occean, and southward to þe hylle Cancasus, and westward vnto Germania, but now it is made lasse and endeth in þe west syde of Hi\r/cania, in þe whiche londe ben þe hilles **Iperborey,** grete **gripes, gold** and **smaragdes,** and oþer precious stones.

Trogus, libro ij⁰, seith þat þe peple of this londe destyngeth not, neyþer marke her feldes by boundes ne by dyches. They haue none house for to dwelle yn. Her wyues and her children they lede in cartes and they be clothed in wyld beestis skynnes. Wollen clothes vse they none. They lyue by mylk and by hony. They recche not of golde ne of syluer. They make no thyng þat they drede to leese. They accompte no trespas gretter than robbery. Ther men of warre and vyctours desyre nothyng but worship. They were neuer subget yet to no man. They ouercam **Vesor,** þe kyng of Egipte, in warre and batayle. They chased and feryd **Darius**, þe kyng of Perce, and made hym flee. They sloughe **Cyrus** þe kyng also, whiche was juged be **Thanurus**, þe quene of Schites, to be dreynte in bloode. They destroyed **Zephirona,** Kyng Alysaunders captayne, [f. 28ᵛ] \and his ryches/. And thryes they conqueryd Asya, whiche was subduyd vnder them a thousend and fyue houndred yeris. The men of this countrey be by hemselfe and þe women by hemself. Also they made kyngdoms of dyuerce londes. The men made of **Perchia** and **Bactria,** and þe wymmen of **Amasonia** made kyngdoms myghty and stronge. And so it is emonge hem vncerteyne and vnknowe whether is more worthy and more noble in nature and kynde, men or wymmen.

Here men be by hemselfe and þe wymmen by hemself.

This londe **Amasonia** is a parte in Asya and a parte in Europa, and is nyh to Albania. The first Amasones were þe wyues of Gothes whiche toke wreche for her husbondys dethe þat were traytoursly slayne, as we shul reede anone folwyng here in þe next chapiter. In þe first iourney in Asia, after þat they hadde dryuen, chaced, and pursewed **Vasor,** þe kynge of Egipt, in þe turnyng agayn, they abode xv yer for to make pees in Asya. But þe wyues made grete pleyntes and sorw þat her husbondes were so longe from home. And so þe men were sente fore and torned home and dwellyd with theyr wyues. In þe secounde journey, þe men were by treson yslayn, and þe wyues toke grete wreche of þe enemyes. In þe thyrde journey, the men were oute and absent foure yeres togeder.

How wymmen made insurrecciun ayenst her husbondis.

And þe wyues wedded her owne seruauntis and bondemen þat were lefte at home for to keepe beestis. But whan her lordes and husbondes had þe vyctorye and turned home agayn, the wyues and þe newe husbondes gaderyd hem togeders and arrayed hem in a grete bataylle to fyghte agayn theyr olde lordes and husbondes that were comyng homward. And whan they mette togyders, fortune was vnstable and vnstedfast ones with þat one syde and efte with þat other. Than þe lordes bithought hem and concluded to fyghte otherwyse with þere owne bondemen than they dyd [f. 29^{r}] with theyr enemyes of straunge lendes, and caste away her owne armour and wepen of knygthode, and bare whippes in her hondes. And so feered þe chorles and þe fals wyuys þat had broken theyr wedlock, þat they had shameful dethe. For some were slayne with yron and some were hanged ful highe.

Aftyr this journey was pees in Scicia vnto þe tyme of Darius, kyng of Persida. Then Darius was ouercome of the Scytes, men of Scicia. And in þe turnyng homeward, he ouercome \þe/ Macedones, þat is in Grecia, and warred vppon Athenienses, men of Athenes, þat is in Grecia also.

Bactria.

Bactria is a lond þat **Cham,** Noes sonne, dwellyd first ynne, and streccheth fro þe see Caspius vnto þe ryuer of Ynde. And hath in þe weste syde þe Mount Cancasus and in the southe Perchia.

Mount Cancasus.

Mount Taurus.

This **Mount Cancasus** is lengest of alle þe eest hilles and moste famous and streccheth fro þe endes of Ynde vnto þe hille þat is named **Mount Taurus**, so þat Mount Taurus and Cancasus is conteyned alle one hille. But some men saye þat þe weste syde of Cancasus þat is toward Armenia is named Mount Taurus. That Mount Cancasus hathe in þe northe syde þe see þat is named Caspius and Hircania, þat londe, and in þe southe syde Perchia and Assiria and Babilon. That hille, bycause it streccheth to dyuerse countreys and londes, hathe many and dyuers names. That hille is hyghest on þe eest syde. And for whytnes of snowe þat lyeth alwaye theron, it is callyd **Mons Cancasus,** þat is to saye, þe whyte hille.

Where men may see þe sonne beme thre oures within nyght and so many ourys before daye.

Albertus saith þat hille is so highe þat men þat dwelle therby seen þe sonne beme in þe weste syde thre houres within nyght, and so many houres tofore þe day in þe eest syde of þe hille.

The hillys of **Caspij.**

On þe northe syde of þat hille Cancasus is þe see þat is named **Caspius. Solinus** seith by þe see that is callyd [f. 29^{v}] **Caspius** ben hylles þat ben callyd þe hilles of Caspij, and haue in lengthe vij thousand paas and in brede vnnethe þe space of a cartwaye. In þe sydes of þe hilles of Caspij be salt veynes þat melte and wose oute humours and moysture, and dreyeth and clongeth ayen be heete of þe sonne, and joyneth and cleueth togyder as yse or glas. And so men may not clymme on þe hilles, þe wey is so slyther. Also euery draught is ful drawe in þe space of xxviij thousand paas. The londe is drye withoute socoure, and addres and serpentes fallen therto, so þat but it \be/ wynter, ther may no man come theryn.

Marcianus seith þat þe yates of Caspij ben faste shette with yron barrys, and in spryngyng tyme faste barred for serpentes and addres. And þe **mayster of histories** sayth þat atte prayers of Kyng **Alexande[r]** þe hilles of Caspij were closyd and ioyned togeders. **Paulus in historia long., libro primo,** seith ther ben many swolewyngys and whirlyngys of waters by þe see brynkes. Tweyne ben in þe see of myddel erthe bytwene **Italye** and þe ilonde **Scicilia**. Tho two swolowes ben callyd **Scylla** and **Carybdys,** of þe whiche speketh **Vyrgyl** and saith Scylla is perillus in þe right syde and Carybdis in þe lyft syde. Oþer swolewis and perylles of water ben in þe occean. One is in þe west clyue of Brytayn and is callyd þe nauel of þe see. The oþer is betwene Gallia and Brytayn. And it is sayde þat these swolwys twyes in þe nyght and daye swolewyth in stremes and flodes and caste hym vp ageyn. Also it draweth in shippes and casteth hem vp agayn as swyftly as an arowe oute of a bowe to a mannys syght.

Hircania.

Also **Hircania** þat londe lyeth by þe syde of Mount Cancasus and hathe in þe eest syde þe see Caspius, in þe southe Armenya, in þe northe Albania and in þe west Iberya þat lond, and [f. 30^{r}] hathe þe name of þat woode þat is callyd Hircania. In þat londe ben dyuers wylde beestes and fowles, **tigris**, þat

1603 Alexande[r]] *em. from* Alexande

beeste, and **pantera** also. That londe is wyde and large and hathe xliiij maner of men. Some tyllen londe and some lyuen be huntyng and some eten mans flesshe. Ther ben byrdes þat ben callyd **hircane**. Her fethers shynen by nyght.

Where they eten man[s] flesshe.

Iberia.

Also **Iberia** þat londe lyeth vnder Mount Taurus and lyeth westward fast by Pontus and ioyneth to Armenie.

Albania.

Also **Albania** þat londe hathe in þe eest syde þe see Caspius, and streccheth dounwarde by þe mouthes of þe northe occean vnto þe waters þat ben named Meotydes. And the men of þat londe ben born with whyte here and with yelowe eyen, as it were ypeynted, and seen bettyr be nyght than be daye. The hounndes of þat londe ben so grete, so grym, and so stronge þat they throwe doun bulles and sleen lyons. One of tho houndes was sent to Kyng **Alysaunder** and faught within lestes with a lyoun and an olyhaunt and with a wylde boore, and had þe maystrye.

Men with yelowe eyen þat may se be nyghte better than be daye.

Gotha.

Gotha is þe neþer partye of Scicia toward Circyn. To þat londe Gotha lyeth þat ilonde **Goclandia.** Þat ilonde hathe plente of alle maner marchaundise and hathe in þe northe syde Dacia and in þe southe syde þe occean, and is cleped **Gothia** of **Gos, Iaphetis** sonne. The men of þat countrey be redylyer callyd Gothy than Gogy. And they ben ryght stronge men grete and grym and sturne. And of hem come the Dacies in **Europa**, Setuly in **Affryca**. Amazones in **Asya**.

Where Japhetis sone dwellyd.

1622 mans] *em. from* manny 1644 **Europa**] *underlined in red in MS to indicate forgotten display script. The same also in:* 1644 **Affryca**], 1645 **Asya**]

Armenia.

Armenia þat londe is callyd also **Ararath** and hathe \Armenius/ þe name of Iasons knyght. Þe whiche Armenius, whan he had ylost Iason, his kynge of Thessalia, he gaderyd knygthes þat royled aboute and toke Armenia and dwellyd therin. That londe

Where Noes shippe restyd after þe flode.

streccheth to þe Mount Taurus and Cancasus from þe se Caspius vnto Capadocia, and hathe in lengthe xj^{C} thousand paas and in brede vij^{C} myle. Ther is þat hille **Mount Ar\a/rath**. Þere Noes [f. 30^{v}] shippe abode aftyr Noes floode. And þere be two Armenyes, þe more and þe lasse, þe ouer and þe neþer. And so be two Panonyes also.

Capadocia.

Capadocia þat londe nourissheth and fedeth many horses, and hathe in þe eest syde Armenya, in þe west Asya þe lasse, in þe northe Amasonya, and in þe southe mount Taurus. Therby lyeth Scicilia and Isaurya vnto þe see Silicus þat strecchith toward þe ilond Cyprus.

The lasse Asya.

The lasse Asya ioyneth to Capadocia in þe eest syde and is byclypped and closyd in þe other sydes with þe grete see. For yt hathe in þe northe syde the mouthe and see þat is callyd **Eusinus**, in þe west þe mouthe and see **Propontydes**, and in þe southe þe see of Egipte.

This lasse **Asya** conteyneth many prouynces and londys. For fyrst in the northe syde it conteyneth **Bythinya** in the begynnyng vpon þe see ayenst **Tracia** and is named also þe more **Frygia.**

Frigia.

And þe chyef cyte of Bythinia is named **Nychomedia.**

Galathia.

Then is **Galathia** anoþer prouynce, and hathe þe name of men þat were callyd Gally þat come atte prayer of þe kyng of Bithinia to helpe hym in his warrys and dwellyd in þat londe in Galathia. But tho þat londe was callyd Gallogrecia. And þe men of þat londe Gallogrecia ar as men ymedelyd of Gallys and of Grecis. But now they ben callyd Galathe. And to hem **Poule** wryteth his epistle **ad Galathas.**

The thyrde is þe lasse **Frygia** and hathe þe name of Frygya, Europaes

Dardanya.

Where is þe cyte of **Troye.**

doughter and Agenors doughter. And þat Frygya was named Dardanya also, of Dardanyus, Iubiters sonne. In þat londe is þe cyte of **Troye** þat is named Illyum also. Troye is named aftyr **Troos, Erictonius** sonne þat was **Dardanius** sonne þat was **Iupyters** sonne. That londe hathe in þe eest syde Lydya and in þe west þe mowthe and þe see **Elespontus.**

Lydya.

The fourthe prouynce is **Lydya** and is in [f. 31^{r}] þe eest syde of þe eest Frygya. In þat Lydya regned som tyme þe ryche kyng **Cresus.** But whan þat londe was to lytyl for two bretheryn þat were kyngis þat hyghte **Lyddus** and **Tyrenus,**

Tyria.

hit happed by lotte þat **Tyrenus** went oute with many men and gate hym a londe in þe ouer party of **Galya** and callyd his londe **Tyrya.** It semyth þat þe see **Tyrenus** hathe þe name of this kyng **Tyrenus**, as the londe **Lyddya** hathe þe name of his brothyr **Lyddus**.

The ryuer þat bryngyþ fourthe golden grauel.

The chief cyte of Lydia is callyd **Smyrma**. To þat cyte Seint **Iohn Euangelist** wryteth **in thapocalipsis.** The chyef ryuer of Lydia is named **Pactolus** and bryngyth forthe golden grauel, as poetys tellyn.

Pamphilia.

The fythe prouynce of þe lasse Asya is callyd **Pamphilia** and **Isaurya** also. The chyef cyte of þat londe is named **Selencia.** Þat cyte Selencus **Antyochus** buylded and arered.

1684 **Troos Erictonius**] *underlined in red in MS to indicate forgotten display script. The same also in:* 1684 **Dardanius**], **Iupyters**], 1691 **Tyrenus**], 1694 **Tyrenus**^{2}], 1694 **Lyddya**], 1695 **Lyddus**], 1703 **Isaurya**]

Scilicia.

Then is þere anoþer prouynce callyd **Scilicia** and þat conteyneth **Lycia,** and þat is callyd **Lycaonia**. Theryn were noble cytees, Lystris and Therben, as it is wreten in **Actibus apostolorum.** By tho cyttees men saylle oute of Siria to Italia. But þe chyef cyte of alle these was **Tharsis.**

The countre of wymmen withoute men.
Amasonia.

And dounward towarde þe see ys **Amasonia** þat we red\e/ of beforn, in þe begynnyng of þe chapiter of Scicia. A parte of this Amasonia is in Asya and a parte in Europa, and is neygh to Albanya. The fyrst Amazones were þe wyues of þe Gothes þat toke wreche for her husbondis dethe þat were traytoursly slayne. For they toke prayes and slewe men and sauyd wymmen, as ye shul here. These wyues made grete pleyntes and sorw þat her husbondys were so longe from home whan they werryd xv yere in Asya, and sent her husbondes woorde þat but yf they wolde come home they wolde [f. 31^{v}] haue childryn by men of þe countrees abouȝte. Than in þe meane tyme amonge þe Scites twey ryall younglynges by fraude and deceyte of þe grete werre were putte from home and toke with hem a greet multytude of peple and strengthe and warred in þe countrees of **Pontus** and **Capadocie.** And whan they had doon grete destruccioun, than they were kyld of men of þe countrees abouȝte. Than her wyues exiled and wydewes armed hem and toke wreche of her husbondis dethe. And whan they had made pees by strengthe and by dedys of armes, these wymmen wolde haue children and toke men of other londys to lye be hem to gete children at certeyne tymes, and at certayne tymes they absteyned them. But they slewe alle þe men children and saued þe mayde children and taught hem for to shote and to do dedes of armes and of chyualrye. And for grete brestes shulde not lette hem to shote, of euery mayde of seuen yere olde they brente of þe ryght brest. And þerfor they were called **Vrimamme**, þat is to saye, brente brestis. And they were named also **Amasones**, þat is to sey, withoute brestys.

Than at laste tweyne of the wymmen were made quenes, **Mersepia** and **Lampeto.** And departed her hoost and kepte and mayntened þe warre and warred fast. That oþer queen was at home and ruled þe lande and gouerned þe peple at home. And these wymmen heelde vnder hande a grete parte of Europa and many cyttes of Asya aboute an houndred yere. Than whan they had ouercome these

1708 **Lycaonia**] *underlined in red in MS to indicate forgotten display script* 1725-6 her wyues] *prec. by canc.* in the me

countrees Europa and Asya, they sente home þe bettyr parte of her hooste with prayes þat they had taken. Than enemyes slough Mersepia þe quene and oþer wymmen þat were lefte there to kepe Asya. And her doughter **Synope** rened aftyr her moderis dethe and gaderyd a synguler ioye of [f. 32^{r}] vertu by euerlastyng chastyte.

Hercules was þe fyrste þat chastysed þe ylle disposicyoun of these wymmen. And then **Achilles,** and at laste þe grete **Alysaunder.** Ȝet men woundred gretly of this woman, þat whan Hercules had commaundment of his lorde for to warre ayenst þe quene, he gadred alle þe grete strengthe of younge men of Grees and ordeyned nyne longe shippes and felle vpon þe wymmen þat were vnwarned. For he was leuer to stele vppon hem than to come vppon hym with a batayle openly. Than whan þe twey quenys þat were systres were sodenly ouercome, **Hercules** yaue **Menalippa** to his sister **Anthiopa.** and wedded hir sister **Ypolyta** to his knyght **Theseus** and receyued þe armure of þe quene in pryce of redempcion. Atte last aftyr **Orthia** þe quene and **Pentasilia** þe quene was in þe bataylle of **Troye** and dyd many grete dedys with þe **Sagydtarij** þat was half man and half beeste and neyde lyke an horse and hadde eyen rede lyke a foret and shotte arowed ayenst þe Grekes and dyd moche sorwe and þere he was slayne on þe Trogeons party.

And though **Ysidorus 14** seithe þat the grete **Alysaundre** destroyed **Amasones**, netheles þe storie of Alysaundre sayth þat whan kynge Alysaund\r/e axed of hem trybute, **Thalestrys,** þe quene of Amasones, wrote to Kyng Alysaunder in this maner: “Of thy wytte is grete wonder, þat thow desyrest to fyghte with wymmen. For yf fortune fauoure vs and thow be ouercome, it shal be grete shame and vylonye whan thow arte ouercome of wymmen. And yf oure Goddes be wrothe with us and suffre þe to haue þe vyctory, yet thou shalt haue but lytyl worship. It is a woodnes a man to stryue with a [f. 32^{v}] [Rehu. Asya.] more myhty man than he is hymself. And for to stryue with as stronge as hymself, it is perel. And for to stryue with a weker man than hymself, it is bothe foly and shame. And þerfor a man shulde exchew and flee stryuyng as moche as he myhte.” Kynge **Alysaunder** was plesyd with this answere and graunted hem fredom and sayde, “Wymmen muste be ouercome with fayrenes and loue and nat with stordynes and drede.”

1763 it shal be] *prec. by canc.* of wymmen 1766 but lytyl worship] *prec. by canc.* no worship

Trogus libro 2. This quene **Thalestrys,** aftyr þat she had ben Kyng Alysaunders lemman fourty dayes, she torned agayn into her owen londe. And aftyrward in short tyme fyl ynne with her owen peple. And here endyth þe fyrste parte of þe worlde þat is callyd **Asya**, in whyche the generacioun of **Sem** inhabyte hem ynne.

De Affrica et eius prouyncijs. Ysidorus, libro 14, capitulum 19.

Cham.

Affryca is þe secounde parte of this worlde, and strecchyth from **Egipte** be þe southe downe to þe west to þe Ilonde **Gades**, whiche stondyth in þe west ende of **Spayne** in a mouthe of þe west occian. There þe grete see occian brekyth into þe ynner londes and departeth asoundyr **Affryca** and **Europa.** There **Hercules** sette his pylers, whiche been ryght wonderful, as it were in þe vttermest ende of þe worlde in þe west. And tho pylers been callyd aftyr þe name of þe ylond **Gades** also. And to geue knowleche þat þere is no place ne lande furþer westward, þat stronge man Hercules sette tho pylers þere by þat ylonde Gades. Than this parte **Affryca** is lest of alle thre partys, bothe in place and in nombre of peeple. And they that come of **Cham** helde this part [f. 33^{r}] of þe worlde by þe southe occian vnto þe see **Gadytan,** thre houndred countreyes vnder thrytty langages and tounges.

Than alle auctores of historyes witnesse þat **Affryca** hathe þe name of **Affer,** Madians sone, Abrahams sone, þat was goten on Cethura. Affryca streccheth fourthe by þe neþer **Ethiopia** vnto þe hille of **Athlas** and is closed in with þe grete see bothe in þe eeste syde and in þe northe side also, and hathe in þe west syde þe weste occian. **Iosephus, libro primo, capitulo viij^{o},** sayth that thys Affer lad his ooste towarde Lybia and ouercome his enemyes by þe helpe of þe more Hercules and named þe men and þe londe aftyr his owne name, Affryca.

Hercules wedded Ethea, Affers doughter, and gate on her Dederym. Of Dederym cam Pharon. This Affryca conteyneth many prouynces and londes. Fyrst it conteyneth þe west dele of **Ethiopia.** Then **Libya, Tripolis, Getula, Numidya,** and two **Maritania.** Of alle these nowe be ordre is oure speche.

Ethiopia.

Ethiopia hathe thre partyes. Þe firste is hylly and montuous and streccheth fro þe Mounte **Athlas** vnto **Egipt.** The myddel party is ful of grauel.

The thyrdde, þat is þe eeste part, is almost alle wyldernes. Þat part is betwene þe southe occean and þe ryuer Nylus and hathe the Reede See in þe eest syde and heyte Ethiopia, of þe colour and hewe of þe men of þe londe þat been blac men. And þat is for þe grete brennyng and heet of þe sonne, whiche is to hem ful nygh.

Many wounderful and gresly peple of shape.

In Ethiopia ben many dyuerse peple, wonderly and grysly yshapen. Some ar named Goromantes and some Trogodyte, whiche ben swyfter than hertys. And some curse þe sonne for his grete heete. Some ete serpentes and addres, some hounte lyons and panters. Some [f. 33^{v}] dygge caues and dennes and dwelle vnder ethe and make her noyse with gruntyng and chirkyng of tethe more than with voyse of þe throte. Some goo naked and doo no werke. Some ar withoute hedes and haue mouthe and eyen in þe breest. Among some of hem ben foure footed beestes withoute eeres. Some of hem haue an hound for her kyng and dyuyneth by meuyng and styryng of hym. Some lyue only by honysoukles ydreyd with smoke and with þe sonne. Ther ben also olyfantes, cameleons and basylyscus, vnycornes, camels, pardes and dragouns þat haue in her brayn and heedes many precious stones. Camelyon is a flekked beste in colour lyke to a lupaerd, and so is pardus and panthera also and somdele of þe kynde. But pantera is frende to alle maner of beestis sauf to þe dragon alone, for hym he hateth as dethe. **Basilyscus** is kyng of serpentes þat with smel and sight sleeth beestis and fowles.

Varro seith in Affryca be many þat haue werchyng tonges, so þat tho thyngis þat they preyse, they shende and slee with her preysynges. For tho trees þat they preysen wyxen drye, and childern deye. So in Tryuallys and in Iliricis be men þat slee with her sight what they beholde and loke on longe namely and they be greued and wrothe while they loke so and beholde. And these heue in eyther eye twey blackes. Also amonge vs, **Varro** seith, kynde hathe ygendred and brought forthe venym in some mennys eyes, so þat none euyl is found but þat þere is somwhat lyke yfounde in mankynde. So some partyes of a mannys bodye be forbyson and bodyn\g/ of wondres. In lyke wyse **Pirrus**, kyng of Epyrothes, had a grete too in his right foot. The touchyng of þat too was a good medecyne ayenst venym. And þat too myht not be brente with þe other parte of þe body whan þe body was brente. So auctours [f. 34^{r}] telle also.

1825 **Basilyscus**] *underlined in red in MS to indicate forgotten display script* 1833 none euyl] *prec. by canc.* þere is

Plinius, libro 7°, capitulo 27, seith þat some men be geten and born with gendryng stones cleuyng togeders as it were al one. Some be borne with one bone al hoole in stede of tethe, and þat bone is harder and sharper than ony mannes tothe. So **Prusy,** kyng of Bithinia, had a sonne þat had a boon in his mouthe in stede of his oþer teth, one boon al hoole. And þat boon was so harde þat whan þe oþer dele of þe body was brent, þat boon myght not brenne. Also **Seint Austyn, De c. d., libro iij^{o}, capitulo 29,** seith þat wommen be some tyme tourned into men. Yt is no fable, but it is sothe as þe lettres be wryten. Therfor **Agellus** seith þat in a cytte called **Smyrna** he sawe a mayde tourned into a man þe same daye þat she shulde haue ben wedded. Also **Trogus, capitulo 5,** seith þat in Egipte be vij children borne at one birthen. And in thies dayes, yf two twynnes be borne it is selde seen but þat þe moder and þe first childe deye sone aftyr þe byrthe, and namly yf þat one be a manchilde and þat oþer a mayde. Certaynly in oure tyme was a man borne in þe Este þat had two bodyes vnto þe myddel of þe wombe, and bynethe but one. Also in þe regne of Seint Edward þe confessour was seen in Englonde þe monster þat com oute of Normandy, of two wymmen from þe myddyl vpward and from þe myddyl downeward but one. Netheles reson as is yyeuen of wondre shappe children þat be amonge vs, suche reson men may yeuen of dyuers maner peple þat be wonderly shapen. For God knoweth where and when it nedeth to make eny maner thynge. He knoweth þe fayrenesse of al creatures and with what likenesse and vnlyknesse of partyes they be medled togeders. But yet for al þat, we shal trowe þat we be come of Adam. Therfor soche as be wonderly shape, owther they be nought, owther tey be no men, [f. 34^{v}] owther yf they be men, withoute doute they come of **Adams** kynde. But it is not vnsyttyng þat we trowe þat God, as he maketh thynges of nought, so he chaungeth one into anoþer for to take ryghtful wreche, owther for to shewe his myghte or mercy. So he tourned **Lothes wyf** into an ymage of salt, and water into wyne, owther chaunge þe lyknesse withoute and leue þe kynde vnchaunged within.

Saynt **Gregory** in an omely saith that a man hathe beyng with stonys, lyuyng with trees and herbes, felyng with beestis, knowlege and vndirstondyng with aungelis. Also in mannes body semeth erthe in flesshe and boones, water in blood and in other humours, eyer in þe longes, fyre in þe herte, and is callyd **homo** in Latyn and **antropos** in Grue. And is as it were a tre torned vpso doun, and hathe an heed with here as it were a roote, and hath armes and thyes as it were

1857 where] *prec. by canc.* wheþer and

bowes. Touchyng þe thryd lyknesse, þat is vertuous workyng, Seint **Gregory** in an omely of þe aduent saith þat þe worlde was atte begynnyng thryuyng and strong for to bryng fourthe chyldren, as it were in youthe and was ful of heele and so fresshe and grene. And by grete ryches it was fatte. But now it is abated with elde and as it were dryuen toward þe dethe with ofte and many diseases. So in a mannes youthe, þe body is thryuyng, þe brest is stronge, þe nolle is bolde, þe armes be fulle. But in his elde, þe stature boweth and croketh and stoupeth adowne, þe bolde nolle abateth, þe brest is dryuen oft with many sighes and soore, þe brethe shorteth, and in alle þe body myght and strength abateth. And though þere were none oþer sekenesse in olde men, for þe more dele, hele is sekenesse. And so it faryth in a man, for þe flesshe coueyteth ayenst þe spyryte and þe spiryte ayenst þe flesshe. For þe neþer knowleches and wyttys fyghte ayenste [f. 35^{r}] þe reasoun. And yet a man hathe comyn workyng and suffryng lyke to many oþer partyes of þe more worlde. For he is slowe and heuy as þe erthe and fleteth awaye as þe water and withdraweth sodenly as þe eyre and heteth as þe fyre, chaungeth as þe mone, fyghteth and sleeth as Mars, coueteth as Marcurious, gothe oute of kynde as Iubiter and is cruel as Saturnus.

Al[s]o **Plenius, libro vij^{o}, capitulo iij^{o},** seith as þe vtter partyes of þe grete worlde wellyth and spryngeth ful of myracles, wonders, and maruaylles, as in Inde, Ethyopya, blew mens londe, and in Affryca, so in mankynde is craftly made and wonderful werkes. For fyrst in a mannes face ther bene ten lymes other fewe moo. Ther is so grete dyuersyte þat among many thousand men vnnethe is one founde in face lyke another. In Affryca be some þat hete **Ciclopes** and haue but one eye in þe forheede. And some hathe þe shap of man and woman and gendreth togyder and getyth and conceyue and beryn children as þe cours cometh aboute. For ones he shal gete a childe and he shal eftsones conceyue and goo with childe in his tyme as it goth aboute. Some women conceyue at v yere olde and lyue not ouer viij yer. Some haue thyes with oute hammes and be wounderly swifte and hete **Ciopodes,** for they lye neuelyng and dounright in þe somer tyme and defenden hemself with þe shadowe of her feete from þe hete of þe sonne. Therfor suche as be wonderly shape, owther they be nought, outher they be no men, owther yf they be men, withoute doute they come of **Adams** kynde, as it is seyde before.

Ysidorus, libro xiij°. In Affryca amonge þe peple þat been callyd **Trogodyte** is a welle þat maketh hem þat drynke þerof to haue good voys shrylle and clere. Also among þe oþer people **Garamantes** is a welle al þe day [f. 35ᵛ] so colde þat no man may drynke therof. And al þe nyght it is so hote þat no man \may/ touche yt.

Libia.

Lybia cirenensis. Þat londe hath in þe eeste syde Egipte, in þe southe Ethiopia, in þe west þe peryllus place of þe see called þe more **Cirtes** and **Tragoditas** also, and in þe northe þe grete see. **Ysidorus, libro v°,** seith þat **Libia** hath þe name of þat wynde þat is named Libs, and is þe wynde þat bloweth oute of Affryca. Or Lybia hathe þe name of Lybia, Epaphies doughter. That Epaphie was Iubiters sone. That woman Lybia regned in þat londe Libia. And þe peple of þat londe heyghte **Phutey,** of Phut, Chammes sone.

Tripolitana.

Tripolitana þat regyon hathe in þe eeste syde Aras Plilenorn, þe antres or othirwyse callyd dennys and wyndes of þat people þat ben sette bytwene þe peple Trogodyte and þe more Syrtes. **Syrthes** maiores bene perylus places fast by þe grauely see þat is named **Mare Arenosum**. And Tripolitan\a/ hathe in þe southe syde **Getulos** and **Garamantes** þat streccheth vnto þe occean of Egipt, and hathe in þe west syde Bisancium vnto þe lake þat is called **Lacus Salinarum,** and in þe north syde he hathe þe see of myddel erthe and the perlus place þat is calld **Sirtes minores,** þe lasse Sirtes. **Getula** is þe myddel londe of Affryca and hathe þe name of Gethes, þat folke of þe Gothes. And it seith in an omely of Seint Gregory þat tho men haue no fysshers.

Numydia.

Than ister **Numya** þat countre and hathe in þe eeste syde Syrtes minores, þe lasse Sirtes, þat is a perlus place in þe see, and in þe southe Ethiopia, in þe west Mauritanya, and in þe northe þe see Siculus. In þat see is **Ruscida** and

Cartago magna.

Cartago magna, þat grete cyte þat was in this maner arered and buylde, as auctours tellen. **Ysidorus, libro xv°, capitulo xiij°,** seith **Fenyces, [**f. 36ʳ] men of Fenycia þat londe, wente fro þe Reede See and buylded these cyttees: Fyrst in **Siria** they buylded **Sydon,** and **Tirus** in Affryca Vtyca, in Boecia **Thebe,** and in þe mouthe of þe west occian **Gades.** For in olde tyme þe **Fenyces** were

grete marchauntes and passyd into dyuers londes with marchaundyse þat they brought and resseyued þerfor and place to buylde on cytees and townes.

Trogus, libro xviij°. Dido, whiche was named **Elissa** also, wente oute of Fenycea with a grete companye of yonglynges chosen and sayled fyrste into Cipris. And þere this woman Dido toke with her foure score maydens for to brynge fourthe childeren and come into Affryca. And þere for ese and reste of her men þat were wery of sayllyng, she bought as moche londe as she myght beclippe with an oxes hyde and kutte þe hyde vnto a thonge þat was ful longe and smal, and beclypte þerewith a grete cyrquete of grounde and cleped it **Birsa**, that is a thonge, or **Cartada,** þat was a newe toun. Aftyr þat þe name was chaunged and þe place callyd **Cartago magna. Orosius libro iiij°** saith þat Cartago is alle aboute xxij$^{ti\ M}$ paas and euery walle is xl cubites hye and xxx foote broode. And þe cyte is byclipped with þe see wel nyghe al aboute. And thus Cartago was ybuylde lxxij yere tofore þe cyte of Rome, so seith **Papias.** And histories telleth þat Rome was buylde þe fourth yere of Achas, kynge of Iuda. Than yf we acounte redyly and put togyder foure yere of Achas, xvj yere of Ionathas, and lij yere of Ozias þat regned tofore Achas, it foleweth than þat Cartago was founded aboute þe fyrst yere of Ozias þe kynge. Netheles **Ysidorus libro 5** and **magister in Historia Scolastica** saith, as it semeth, þat Cartago **[**f. 36^{v}] was founded aboute þe xxxiiij yere of kyng Dauid. **Marianus** seith þat Cartago was buylde aboute þe iiij yere of Amasias, kyng of Iuda. Then yt may not stonde þat **Virgilius** and **Frigius Dares** in his histori of þe bataylle of Troye seith that Eneas sawe þat woman Dido. For Eneas was deede iij^{C} yere and more er Cartago was founded þat Dido founded. Or ther was anoþer Dido and older than she, or Cartago was raþer ybuylded. Therfor Seint **Austyn, libro primo confessionum,** saith þat wise men denyen þat Eneas sawe Cartago or Dido þat womman.

Take hede þat **Punipeni, Punici and Punyces** also been called **Fenices, Affri, and Cartaginenses,** as they were men of **Fenicea** of Affryca or of **Cartago.** For þat woman Dido þat founded Cartago was a comelyng and come fro Fenycea.

Mauritana.

Mauritana is þe name of two londes. The firste Cezarencis þat hath in þe est syde Numydia, in þe southe þe grauel of þe occean, in þe west þe ryuer Malua, and in þe northe þe jewys of þe grete see.

1972 of þe occean] *prec. by canc.* see

Tyngytina is þe laste prouynce of Affryca, and hathe in þe est syde þe ryuer Malua, in þe northe þe see **Gadytanus,** in þe weste þe hylle **Athlas** and the see occian þat begynnyth in þe weste at Hercules pylers. There þe see occian of **Athlant** breketh oute and maketh þe see **Gadytan.** Þe lengthe of þat see is xv M. paas and þe brede v M. paas. And hathe in þe ryght syde **Affrica** and in þe lyft syde **Europa.** And of þat see spryngeth þe inner sees. The endes þerof is þe water **Thanay** in þe northe syde and þe water **Nylus** in þe southe syde.

The most famus flodys in al þe worlde.

Beda de naturis seith amonge alle þe mowthes and sees þat cometh toward þe londe and oute of þe occian, thre ben holden mooste famous. And þat ben these: The mouthe and see hathe two names and is called **Gadytynus** and **Athlantycus** [f. 37^{r}] also. The secounde is callyd **Caspius,** and entreth oute of northeest and departeth betwene þe north syde of Inde and Scicia þat londe, and þat streccheth towarde þe grete mouthe and see þat is named Eusinus. Than þe thyrdde famous mouthe and see is þe **Reed See,** and cometh oute of þe northeest and departeth þe southe syde of Inde fro Ethiopya and Egipt. Mauritania hathe þe name of Mauron þat is blac, as it were þe countre of blak men.

The hylle Athlas.

Where spiritys of thayre be seen.

In this Affrica is þe hylle **Athlas** in þe west syde and ende not fer from þe occian. And Athlas is so hye ouer oþer hilles þat lewde men wenyth þat it recheth to þe mone. Ther is ofte seen be nyght fyre flamy and saturi, whiche ben spyrytys of thayre dyuer[s]ly shewed. Also ther is ofte herde tymbres, pypes, and trompes. **Augustinus, De ciuitate dei, libro 18.** Athlas was an astronomyen, Prometheus brother. Þerfore some feynen þat Athlas bereth vp heuen. And of this man Athlas þe hille hathe his name and is callyd Athlas also. And it is so hye þat lewde men wene þat it bereth vp heuen.

The natural keend of Affryca.

Lo thus endyth þe secounde parte of þe worlde þat is callyd **Affryca,** in whiche þe generacioun of **Cham** inhabyte hem ynne. The whiche parte is leste of alle thre partis of þe worlde, bothe in quantyte of erthe and in nombre of peple. For they þat haue knowen men and londes acounteth but two partes of þe erthe, Asya and Europa. For they acounte þat Affryca is narwe in brede and euyl doers, corupte ayre, wylde beestis and venemus dwellyng therin. Affryca in his kynde hathe lasse space and for þe sturenes of heuen it hathe þe more wyldernes and

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waste londe, though it be lykyl, for grete brennyng of hete of sonne. For þe sonne beme alwaye abydeth vpon þe men of Affryca and draweth oute þe humours and maketh hem short of bodyes, black of skyn, cryspe of heere, and by drawyng oute of spirytes maketh cowarde of herte. [f. 37^{v}]

Europa is þe thyrde parte of this worlde, whiche strecchyth dounward fro þe ryuer **Thanays** by þe northe occian to þe Brytyssh see, þat is þe Englisshe see, and so to þe costes of Spayne, and ioyneth to þe grete see by eeste and by southe and endyth in þe ilonde **Gades** þat stondyth in þe west ende of Spayne in þe mouthe of þe west occian. And they þat come of **Iapheth** regnyd in this parte of þe worlde ouer iij^{C} countrees foure score and fourtene, vnder xxxj^{ti} langages and tonges, and lefte eche londe and peple his name, of þe whiche many be now chaunged, other of kynges of londes, other of þe same londes, other of maners of men of londes. Other thynges stonde as they were, soo þat yet it is seen of whome þat they come, as þe **Assiries** come of **Assur** and þe **Hebreies of Heber.** Of some is no resoun knowen, as þat þat men sayth, þat Egipcians perteyne to **Mesraym** and **Ethyopens** to **Chus.**

Japheth.

Iosephus, libro primo, capitulo v^{o}. Of Chus vnto now, þe Ethyopens be cleped **Chusey** and þe Egipcians **Mysrey.** And so when men were to scatred into dyuerse londes, some chaunged names as hem lyked, as þe Grekis, owther for feyrenesse of wrytynge owther for lykynge of reders outher for to make her owne self þe nobley of her forfaders. **Hugo, capitulo.** Ofte names be sette for maner of doynge, as whan we wylle meene þat the **Troyans** be ferful, we clepe hem **Frigius.** And yf we wyl meene þat they be gentyl and noble, we calle hem **Dardans.** Yf we wylle meene þat they be stronge, we calle hem **Troyans.** And yf we wylle meene þat they be hardy, we clepe hem **Hectours.** Also berynge and dedes of men of **Athenes** be gretter in loos and fame than they be in dede, so seith **Salustius** and **Varro** also. And þat is for þat wryters and philosophres of Athenes were solempne of wytte and preysed þe dedes hugely and ouer mesure. [f. 38^{r}]

Than **Ysidorus, libro iiij^{o},** seith þat **Europa**, whiche is þe thyrde parte of this wyde worlde, hathe þe name of **Europa, Agenors** doughter, kyng of **Lybia.** And **Iupiter,** kyng of Creta, rauesshed **Europa**, Agenors doughter. But this Europa is þe thyrdde dele of this wyde worlde, and begynneth fro þe ryuer

2018 xxxj^{ti}] *prec. by canc.* one

Thanay and þe water **Meotyde**s and streccheth dounward by þe northe occian vnto þe endes of Spayne atte þe ilond **Gades,** and is beclypped by eeste and also by southe with þe grete see. But now take hede þat in þe northe syde of þe worlde þe water **Meotydes** and þe ryuer **Thanays** departe asonder þe more Asya and Europa, as ye shul here. The ryuer Thanays hath þe name of **Thanas,** þe first kyng of Sc\i/cia. That ryuer Thanays begynneth fro þe hilles Ripheis and gothe doun into þe see of myddel erthe, as thus þe water Thanay is on þe northe syde of þe worlde and Nylus on þe southe syde. **Ysidorus, libro 14.** Than þe grete see flowynge oute of þe occian turneth into þe southe and thenne into þe northe. **Balearis** is þe first grete hauene and passage of þe see, and shedith into Spayne. Than þe oþer mouthe **Gallycus** passeth by þe prouynce of Narbon, thenne **Lygustyus** by Ianua, a cyte, then **Tyrenus** to Ytalye Archet. Then þe hauen of Scicilia passeth to Creta. Then þe passage of Creta streccheth into Pamphilia and Egipte, and fro thens þe streme of þe grete hauen and mouthe **Elespontus** breketh oute abrode in grete wawes and stremes and torneth northward. But besydes Grece at Boforn it wexeth narow and streyght, as narow as þe space of vij fourlonges. And þere **Exerses** þe kynge made ouer a brygge of shippes for to passe into Grece and warre [f. 38^{v}] therin. **Plenius, libro vj^{o}, seith** þere þe see is so narowe bytwene **Europa** and **Asya** þat men may here in eyther syde oute of oþer houndes berke and fowles synge, but yf wedyr and wynde lette. **Giraldus, D. p., capitulo x^{o},** seith þat narow place is named Seint Georges arme and streccheth fourthe by Constantynople and bytwene Europa and Asya. And in þat see is þe ilond **Abydes.**

The cours of þe see.

Ysidorus, libro nono. Then þe see shedeth northward and maketh þe see **Propontydes.** Thenne it naroweth to þe narownes of vj^{C} paas and is þe see Trache, then þe see **Pontycus** þat passeth by north by **Trasia** and **Misia** and streccheth to þe waters and mareys of **Meotydes** and receyueth þere þe ryuer **Thanays.** Then it streccheth eestward and passeth be þe lasse Asya vnto þe endes of Yberya and Armeny. And þat see is named **Eusinum. Ysidorus, libro nono.** And þat see is swetter, shorter and more mysty, for fresshe ryuers al aboute renne and fallen þerto. In þat grete mouthe and baye ben ylondes as **Chalchos, Pathmos,** and other. **Plenius, libro 6°.** And þe see **Pontycus** floweth not ne

torneth not agayn but euer renneth into þe see **Propontydem** and **Elespontum.** The cause þerof is myght and strengthe of ryuers and bakwaters þat rennen þerto dryue for the þe see **Eusinum** always in one cours. And þe strengthe and þe flood of þe see **Elesponticus** þat is fer fro þe occian may nat withstande the cours and strengthe of þe stronge stremes þat renne þat cours. **Ysidorus, libro nono.** As þe erthe þat is one hathe dyuers names bycause of dyuerse kyngdomes, ilondes, cytees, peple, and townes þat it passeth by and happes þat falle þerin is dyuersly named and hath dyuerse names. Now we haue declared þe stremys and cours of þe see, we wole retourne ayen to **Europa,** in whiche ben many prouynces and ilondes, þe whiche now shal be declaryd. [f. 39^{r}]

The lasse **Scicia.**

Ysidorus, libro xiiij^{o}, seith þe lower **Scicia,** þat londe, is ful of colde and begynnyth from þe ryuer Thanays and strecchyth bytwene þe ryuer Danub\i/us and þe northe occian vnto Germanya, þat countre. **Misia,** þat londe, is closyd in þe northeest with þe mouthe of Danubius and ioyneth in þe southeest to Tracia and in þe ful southe to Macedonia, in þe west to Histria and in þe southewest to Dalmacia. **Misia** is a good londe of corne and of whete. Therfor þe olde Cereris calle it a berne.

Misia.

Sclauia.

Sclauia is a party of Mysia. Ther be also two londys. Eyther is named Sclauia. Þe more is named properly **Sclauonia** and conteyneth som parte of Dalmacia and Sarmatas and hathe wylde men and see theues. The lasse Sclauia streccheth fro Wandalia and Bohemia vnto Saxone, and therin ben more mylde men and peple.

Pannonia.

Alpes.

Pannonia hathe þe name of Penninys Alpybus þat ben hilles þat ar called **Alpes.** And tho hilles departe Pannonia and Ytalya. Ther is anoþer Pannonia beyonde þe waters Meotydes in þe yonder Scicia oute of þe more Pannonia. **Hynny** wente an hountyng and passyd longe by marreys and waters and folowed þe trace of hertes, as **Erodotus** seith. And so at laste they fonde þe lasse Pannonya and torned home agayn and toke with hem grete strengthe and cam agayn into þe lasse Pannonya and putte oute þe men þat were þerin and callyd þe londe **Hongaria.**

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Bulgaria.

But a partye þerof is named **Bulgaria,** and hathe in þe eeste syde Misia, in þe southe eeste Histrya, in þe weste Alpes, þe hilles þat so be named, and also **Gallia belgica,** þat is **Fraunce,** and in þe northe þe ryuer Danubius and Germanya, þat londe. This londe Bulgaria hathe veynes of golde and hilles in þe whiche men dygge marble and salt ful good. [f. 39^{v}]

Where is veynes of gold, marble and salte.

Grece.

Grecia is a kyngdom in Europa. Auctours tellen þat **Grece** with þe prouynces þerof is lady of kyngdoms, noryce of knyghthode and \of/ chyualrye, moder of philosophie, fynder and mayster of arte and of science, and hathe þe name of one **Grecus** þat regned þere som tyme. Netheles þat londe is callyd comynly **Ilyricus.** The men þerof ben callyd Greci, Graij, Achei, Achym, Argini, Acciti, Iones, Ionij and Ellenes. But whan þe grete **Constantyn** made **Constantinopolim** þe chyef cyte of thempyre and made Seint **Siluester** possessiuere of **Rome,** then were þe **Grekes** callyd **Romanij,** as yt were men of newe Rome, so seithe **Rabanus.** And vnto this daye þe Grekes be but Romayses. And were sometyme stalworth, orped and best men of armes, and natheles subget to lawes.

Ysidorus, capitulo 17. In this londe was som tyme þe studye and þe scole of **Pallas** and **Minerua** of grettest arte and scyence of knyghthode and of chyualrye. And þe clergye and þe chyualrye helde so togeders þat in þe comyn profyte was alwaye good speed. And þe olde Graij auentured and gate many thynges by clergye and dedes of armes. But þat vertue keled and withdrew in hem þat cam afterward and passed from þe Grekes to þe Latyns \that now is Romayns/. And so þat tofore where welles were be nowe but lakes and drye chanels withoute water. For nowe they holde Symonyes feynyng, Vlixes gyle, Atreynys cruelnes, and fyghte with sleyghte and with cawtelys and not with armure and wepen.

This londe Grecia is fast by þe grete see and conteyneth many prouynces, that is to say **Tracia, Lacedimonia, Macedonia, Achaia, Thessalia, Elladia** and **Boecia.** Of thes prouynces we shul rede hereaftyrward [f. 40^{r}] in one of þe foure regyouns in þe kyngdom of Grece.

Italia.

Ysidorus, libro iiij°. We rede in stories þat Grekes dwellyd som tyme in **Italia** and called þat londe þe grete Grecia. That londe hight som tyme **Hesperya,** of Hespera, þe sterre þat ladde þe Grekes whan they saylled theder and was her loodsterre. Hespera, þat is **Venus.** Aftyrward þat londe hight **Saturnia,** of Saturnius þat dwellyd there. For **Nemproth** þe tyraunt was named **Saturnus** and hydde hymself there in þat londe for drede of his owne sonne **Iupiter** whiche gelded hym and toke from hym his stones. Aftyr þat, þat londe hyghte **Eusonia** of Eusonius, Vlixes sonne. But atte laste, þat londe was called **Italya** of Italus, rege Siculorum, kyng of Scicilia. And is þe noblest prouynce of al Europa and is closyd in þe north side with þe mouthe and þe see Tirenus and in þe weste with þe sydes of þe hylles þat hight **Alpes.** Oute of tho hilles spryngyn thre þe noblest ryuers of al Europa þat ben callyd þe ryuer Danubius and Rone. **Treuisa** seith **Alpes Appennini** þat ben Penitus hilles. **Hanibal** was a grete duke and he hyghte Penitus also and wente be Alpes to Rome. Þerfor of tho two names Alpes and Penitus is þat one name, shortly made, **Appennini.**

In this **Italia** ben many prouynces and londes þat ben callyd **Calabria, Apulia, Campania, Beneuentana, Tuscia, Emilia, Liguria, Lumbardia, Calabria.**

Apulia.

Apule\i/a is a parte of Italya and lyeth eesteward vpon þe see and is departed from þe ilonde Scicilia with an arme of þe see. Grekes were þe fyrst þat buylded therinne. The chyf cyte þerof is **Brondusium** and hath þe name of þat worde of grue **Brunca,** þat is an hartes hede. [f. 40ᵛ] For þe cyte is shapen as an hertes hede. Fro thens men sayle to þe holy londe. In this londe Apulia ben hote wellys and holsom.

The more **Campania.**

The more **Campania** is a londe in þe myddel bytwene þe demaynes of Rome and Apulia. Þe chyef cyte therof is **Capua** and hathe þat name of Capacitas, þat is able to receyue and to take. For þat cyte receyueth and taketh ynough of alle plente and is counted þe thyrdde cyte aftyr þe moost famous cytees Rome and Cartago. In þat londe ben famous cytees **Nothelis** and **Puteolis.** Þere ben Vyrgyls pathes þat were som tyme in grete worship.

2164 For þe cyte] *MS* for for the cyte

The lasse **Campania.**

But þere is anoþer lasse Campanya in Gallia senosenci, þat is Fraunce. The chyef cyte of þat Campania is callyd **Trecas,** and **Trecensis** also, þat is **Troys** in Champayn. In this Italya were som tyme dyuerse lordes eueryche after other þat were Grekes, **Ianus, Saturnus, Italus, Eneas** and his ofsprynge, and aftyrward **Gally senosences,** þat ben Frensshe men, vnder duke Brenius. Thenne afterward aboute þe yere of grace iiij^{C}, **Gothy, Hynny, Wandaly.** Atte laste vnder þe yere of grace v^{C} and xlviij^{ti}, yn þe prynces tyme, **Iustinus Narcencatularius** prayde **Longobardy** for to come into Italya. And of þe **Longobardy** yet to this daye to þe hyther syde of Italya from Alpes wel nyghe to Rome heyghte **Lombardia.**

Rome.
Tuscia.

Auctours wryten and seith þat þe cyte of **Rome** ys ybuylded in **Tuscia,** þat is a paarte of **Italya.** Of þe fondacioun þerof and gouernynge auctours wryte many dyuerse doynges, and specially **Martinus de condicione eius. Magister uero gregorius** of the woundres of þe cyte wryteth shortly myny thynges þat ben worthy to be kept in mynde. [f. 41^{r}] **Martinus.** Yt is wrytten þat many kynges regned aboute þe place of Rome. For **Eustodius** sayth þat aftyr þe toure of Babel was ybuylt and men beganne to speke dyuerse langages, **Noe** with certayn men toke a ship and sayled into **Italya** and buylded a cyte of his name and ended there his lyf. Then **Ianus, Iaphets** sonne þat was Noes sonne, buylded **Ianiculum** beyonde þe ryuer Tyberis. There is now a chirche of Seint Iohan þat heyght Seint Iohans chirche and Ianiculum.

About þat tyme, **Nemproth** þat hight **Saturnus** also, whiche was gelded of his owne sonne **Iupyter,** come to þe forseyde **Ianus** kyngdom and buylded a cyte ther as þe Capitol is now. Also **Italus,** þat tyme þe kyng, with Sciculis men of Scicilia come to **Ianus** and to **Saturnus** and buylded a cyte fast by þe ryuer Albula. Þat ryuer is callyd now **Tyber** and is a ryuer of Rome. Also **Hercules,** Italus sonne, buylded \a cyte/ and named yt Galeria, bynethe þe Capytol. Aftyr þat, **Tiberis** þe kynge come oute of þe eeste, and **Euander** þe kynge oute of Archadia, and buylded cytees. Vyrgilius acordeth herto and seith, then þe fader **Euander** at Rome was maker of towres. Then afty\r/ward come **Romulus** and closed within one walle alle tho cytees aboute, and made one grete of alle closyd in one. And brought gentylmen and noble oute of **Italya** with there wyues for to dwelle therin.

2175 Fraunce]MS Fru*u*nce

Titus seith while þat cyte was poore, ther was no place more holy ne rycher of good ensample. But aftyrward þat ryches gaderyd and encreaced, sythen they haue been coueytous and lecherous.

Marcus seith two bretheren þat were born at one burthen, **Remus** and **Romulus,** buylded **Rome** in þe hille [f. 41^{v}] **Palatinus.** And was buylde þe xj kalendas of Maye in þe iiij yere of Achaz, kynge of Iuda, and iiij^{C} liiij yere aftyr þe takyng of Troye, the whiche cyte of Rome was aftyrward wonderly yheythe with walles, with toures, with yates, with temples, with palay and dyuerse and wounderful werkes, and had on þe wallys iij^{C} lxj toures and conteyned aboute xxij^{ti} myle, withoute þat is by yonde Tyber and þe cyte Leonina. But as men seyn, it conteyneth al aboute two and four\y/ myle and had in alle xvj pryncypal yates. Ten athishalf Tybre þat were named Port **Capurna**, Port **Apia**, Port **Latina**, Port **Asmaria**, Port **Matronij**, Port **Leuycana**, Port **Numentana**, Port **Salaria**, Port **Princiana**, and Port **Colina**. **Gregorius** seith amonge þe wounders of this cyte it is to be seen, of so many defensable toures, of so many buyldynges of palayces, wheþer it were by wycchecraft or by mannes dede. So þat now ben veryfyed þe versis þat **Hildebertus episcopus cenonean** made and **Willelmus Malmesbury** putteth hem in his book of kyngis as here foloweth. **Rome, nothyng is pere to the, though thou neygh al fallyng be. On alle thou shewest thy bounde, how grete thou were whan thou were sounde.**

What tyme Rome was buylded.

How many tours and gatis were in Rome and how many myle it drewe.

How many palayces and temples were in Rome.

There were many **palayces** ryal and noble ybuylded in Rome, in worship of emperoures and of oþer noblemen also. Amonge þe whiche þe grettest and moost famus palays of alle was in þe myddel of þe cyte in token of one pryncipalite of alle þe worlde wyde. Also þe palays of pees, therin Romulus dyd do sette his owne ymage of golde and sayde it shal neuer falle tyl a mayde bere a childe. And þat ymage fylle whan Criste was born. **Dioclisians** palays hathe pylers as hyghe as a stone caste and is so grete aboute þat an hondred men al a yere workyng shulde vnnethe hewe \on/ of tho pylers downe. Also [f. 42^{r}] þere was a \palacys/ of sixti emperours and yet

2216 yheythe] *prec. by canc.* yheyghte 2222 **Capurna**] *underlined in red in MS to indicate forgotten display script. Similarly:* 2222 **Apia**], **Latina**], 2223 **Asmaria**], **Matronij**], **Leuycana**] **Numentana**], **Salaria**], 2224 **Princiana**], **Colina**] 2240 palacys] *prec. by canc.* place

stondyth a part þerof þat alle Rome may not destroye. Also in Rome faste by þe temple of **Pantheon** is an arche of marble, and þat is þe arche of **Augustus Cesars victoryes.** And in þat arche ben alle his grete actes and dedes descryued. Ther is also **Scipions** arche. He ouercome **Hanibal.** Atte Seint Steuen in piscina was þe temple **Olouitreum** þat was made of cristal and of golde. There was astronomye ygrauen and ypeynted with sterres and signes of heuene. Seint **Sebastian** destroyed þat temple. Also þe **Capitol** was arayed with glas and with golde, as it were þe myrrour of alle þe worlde aboute. There þe consuls and senatours gouerned and rewlid alle þe worlde aboute as moche as was in her power. And þere was **Iupyters** temple. And in þat temple was **Iupyters** ymage of fyn golde syttyng in a trone. Of ydolatre þat was yewsed in þe temples in Rome we shul rede of hereaftyr folwyng \in/ þe foure regiouns. There, as **Pantheon** þe temple was of alle mawmetrye, is now a chirche of alle halowen, and bycause oure lady is aftyr Criste chyef and holyest of alle mankynde, þat chirche hath the name of oure lady, and is callyd **Sancta maria rotunda,** þat is þe rounde chirche of oure lady. And hathe in brede þe space of ij^{C} lx foote.

De quibusdam Romanorum institutis et obseruancijs. Ysidorus, libro xviij^{o}.

How þe emperour was resseyued in Rome aftyr his victorij.

Whan duke or kynge, consul or emperour hadde don ony grete voyage or vyctorye and come into Rome, at his comyng he shulde be re\s/ceyued with thre maner of worshipis. First, alle þe people shulde come ayenste hym with alle þe solempnyte, myrthe, comforte, and ioye þat they couthe make. Also alle þe prysonners shulde folowe his chare with her hondes ybounden byhynde her backes. This vyctour shulde hemself were [f. 42^{v}] on **Iupiters** cote and sitte on a chare þat foure whyte horses shulde drawe vnto þe **Capitoyl.** Yet amonge al this worship for he shulde not foryete hymself, this one dysese he hadde. A chorle was with hym in his chare and smote hym alwaye in þe nekke. And þat was for two skylles: One was for he shulde not be to proude of þat grete worship. That other skylle was for euery man shulde hope to come to þat worship yf he made hymself worthy by his dedes as wel as he. Than while þe chorle smote þe vyctour, he shulde ofte saye to hym in this maner: "**Notho solitos,"** þat is to saye, 'Knowe thyself,' as who sayth, be not to proude of this worship. And also þat day euery man had leue to saye to þe vyctour whatsomeuer he wolde, and no blame shule be take þerfor. And so were

2261 First] *prec. by canc.* For all

many dispyteous wordes sayde to **Iulius Cesar,** and he toke þerof no maner wrecche. One sayde to Iulius Cesar at soche a tyme: "**Salue calue,"** that is, 'Hayl, balard'. And whan themperours of Rome were crowned, þere shulde come to hym craftes men þat made tombes, and axed of hym of what maner stone or metal they shulde make his tombe, as who seith, "Thou shalt deye". Than aftyr þat, ther shulde come in anoþer with an apurne gyrte abouȝte hym, and brynge a drey faget of brushel on his shulder. And he shulde cast yt in þe fyre before þe emperoure and þat shulde geue a grete blase and anon brente oute. And than he shulde sey to þe emperoure: "Beholde! **Sic transit gloria mundi.** Lo, thus passit þe ioye of þe worlde. Þerfor gouerne myldely þe peple." Thus was yewsed and done for þat entente þat they shuld nat exalte hymself in pride.

Hugo, capitulo clarus. Whan þe Romayns wolde [f. 43^{r}] warre in ony londe, one shulde goo to þe endes of þat londe and clerely declare and shewe þe mater and cause of þe warre. And þat declaracion was called **clarigacion.** Then a spere ypyght in þe londe warned þat þe Romayns wolde warre.

The days þat þe Romaynes toke for good dayes.

Hugo, capitulo fastus. Than tho dayes þat þe Romayns spedde welle were callyd **fasti,** þat is, leueful. For yt was leeful to hem tho days to vse dyuerse doyng and dedes. And þe dayes þat þe Romayns myspedde were called **nephasti,** as it were not leeful to hem tho dayes to vse dyuerse doyng and dedes. And they heelde tho dayes and wrought not. But þat was nat for no loue ne deuocioun but for dreede of euyl happes. **Hugo capitulo 5.** The feste of tho dayes ben callyd **Quinquatria,** þat is þe fyue black dayes, for þe sorow and bytternes þat þe Romayns had whan þe Frensshemen and Hanybal beseged them al aboute. For thenne no Romayn durste ones goo oute of þe toun.

Hugo, capitulo classis. Whan **Romulus** had ordeyned for þe comyn profyt, he departed asondre þe grete men and þe mene men, and cleped either partye **classis.** And in worship of hem he ordeygned a moneth and called it **Mayus,** þat is þe moneth of þe grete men. Than þe mene men were callyd þe secounde **classis,** and in worship of hem he ordeygned anoþer moneth and called yt **Iunius,** þat is þe moneth of yonger men. Aftyrward þe Romaynes were departed in foure partyes. In þe firste party were consuls and doctours. In þe secounde classis were tribuny

and men of lasse dignite. In þe thirde were free men. And in þe fourthe were bondemen. Than tribunys is he þat receyueth tribute and payeth knyghtes and is a leder or a capitayn of a thousand knyghtes, soche highte tribuus.

How þe kalendas Idus and Nonas began first in þe kalender.

Hugo, capitulo calon. The Romayns vsed som tyme in euery moneth [f. 43^{v}] to make a fayre and the fayre began þe firste day of þe Nonas and dured to þe firste day of Idus. Idus is as moche to saye as delyng and departyng, for thenne þe fayre was departed. Also for þe begynnyng was oftyme vnknowe to marchauntes and to chapmen, þerfor þe fyrst day of þe moneth hight kalende, of calo calas, þat is callyd a crye. For a cryour shulde stonde vpon a toure and as many dayes as were from þat day to þe begynnyng of þe fayre, he shulde crye, "Calo!". Therfor it is þat in some moneth in þe kalender hathe but foure Nonas and some hathe sixe. And þat was doon for theues þat were hydde in woodes for to aspye chapmen and shulde not knowe whan þe fayre shulde begynne.

Hugo, capitulo mereor. Som tyme knyghtes af[t]yr þat they were lx yere olde, they were not compellyd for to doo dedes of armes. But men yaf hem feldes or townes or somwhat ellys of þe comyn tresory, wherby they shulde. And then suche a knyghte was cleped **emeritus** or **emerite milicie**, as yt were a knyhte sette oute of þe nedeful dedes of chyualrye. Therfor **Anatarij** þat is beyonde Tiber heyght Emerytoria. For suche knyhtes spente þere what they had tofore goten and ywonne. **Hugo, capitulo proles.** Ther were som tyme in Rome þat se[r]ued for nought elles but for to gete children, and dwellyd alwey in þe cytte and were not compellyd to dedes of armes. And soche men were cleped **proletarij,** þat is to say, geters of children. Netheles in **Hanybals** tyme, they were constreyned sor for to goo oute, for scarcenes of knyhtis.

Ysidorus, libro 19, capitulo xxij°. While consuls rewled Rome, the knyhtes of Rome shulde were reed clothes þe daye tofore þat they shulde [f. 44r] fyghte. And þat was doon for they shulde not knowe ne ben abasshed whan they sawe þe reed blood renne on her clothes. And suche knyhtes were named **rosati,** as it were, yclothed in rooses. Take hede what **Papie** seith. **Virgyle** callith þe Romaynys **togati,** þat ben men clothed in gownes \in/ thre maner of wyse, and were called **pretax\a/ta, palmata** and **candidata.** The first maner of gowne, **pretaxata,** gentilmens children vsed for to we[re] of xiiij yer olde. The secounde maner, **palmata,** vsed vyctours for her noble deedes. The thryd maner goun, **candidata,** vsed lordes and maystres, rulers of þe lawe.

Hugo, capitulo lita. It was vsage in Rome þat þe cytezeyns shulde doo not ellis tofore none but dispute of þe comyn profyt. Therfor comyn wymmen of Rome were callyd **nonarye,** for they shulde not tofore none goon oute to her comyn place, leste they shulde lette yonge men from þe comyn profyt. **Hugo, capitulo nepa.** Som tyme in Rome, fader and moder shulde not norysshe and teche her owne childeren. For it was supposyd þat they wolde be to tendre and not chastyse and bete hem. Neyþer maisters þat were al straunge and oute of þe kynne shulde not teche children of Rome, lest they wolde recche to lytyl of þe children and bete hem to sore. Therfor maisters shulde teche þe children of Rome þat were not to neygh ne to ferre of her owne kynne.

The pride and couetyse þat Romayns yewsed.

Policronicon, libro ij°. Who þat wyl loke bokes of stories amonge alle men þat were sith Rome was firste made, he shal fynde þat þe Romayns were moost couetous and proude. He shal fynde also þat þe maistrye þat they had in þe worlde aboute they gate hit by punysshyng of peple by false wyles and by gyle, so fer forthe þat vnnethe ony of her prynces lyued his lyf kyndly [f. 44v] to his ende. Therfor euery Romayn þat ouercometh oþer is ouercome with flateryng and with fayre wordes. And yf wordes fayle, yeftes shal hym a weelde. Yef yeftes fayle, worship maketh hym prysoner. Whyle þe cytees of Ytalia loued pees and worshipped rightwysnes and leued false othes, then they had lykyng and welthe in here owne londe. But whan they yeue hem to falsehed and to stryfe, anon þe pryde of þe Romayns or wodenes of Duchemen or some oþer wreche of God almyghty falleth vppon hem, vnto þe

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tyme þat they amende by penaunce and contricioun. For trespas of þat peple putteth away alle pryncipalite or maketh her prince more mylde.

Germania.

Germania is anoþer prouynce of Europa. **Ysidorus** saith þat very Germania hath in þe eest syde þe mouthe of þe ryuer Danubius, in þe southe þe Ryn, þat ryuer, and in þe northe and in þe weste þe see of occian. Ther ben two londes, eyther is callyd **Germania.** The ouer Germania strecchith besydes Alpes, tho hillis, to þat mouthe and cost of þe grete see þat is callyd **Adriaticus.** Þere þe see is as it were lakes in þe countreys of Aquylia. The oþer **Germania** is lower towarde þe west aboute þe Ryne, and is comenly callyd **Almania** or **Teutonya.** In eyther **Germania** ben many prouynces and londes. That ben **Boemia, Westfalia, Bauaria, Thuringia, Sueuia, Saxonia, Franconia. Lothringia, Frisia,** and **Selandia.**

Almania.

Paulus, libro primo, seith þe northe parte of þe worlde is fer from þe sonne and holsom for men to dwelle in and able to brynge fourthe children. Therfor it is þat there is more multiplicacioun and encrece of men and chelderen in þe northe parte than is in þe southe [f. 45^{r}] þat is ful nygh þe sonne and vnholsom and sekelew for men to dwelle in. And so though euery londe and contre haue his owne proper name, netheles alle þe countrey and londe from þe ryuer **Thanays** vnto þe west is called **Germania.** For yt gendreth and bryngeth fourthe mo men and childeren than it maye wel sustene. Therfor it is so þat ofte goo dyuerse men oute of þat syde of þe world into other londes by lotte or ayenst her wylle or by her good wylle for to gete oþer londes. So dyde **Gothi, Wandaly, Saxones, Wynnyly, and Longobardi.**

Boemia.

Than **Boemya** is þe firste prouynce of þe eest Germanya, and hathe in þe eest syde Misya and Alanya, in þe southe þe ryuer Danubius and Pannonya, in þe west Bauaria and Turingia, and in þe northe and northweste Saxonia. And is closed almoste aboute with hilles and woodes and hathe grete plente of leese and grasse þat smelleth ful swete, and of dyuerse wylde beestes, emonge þe whiche þer is one beeste and is callyd **booz** in þe langage of Boemia. But he defendeth not hymself with his hornes but he hathe a large ryuel, as it were a

A meruelus beeste.

2394 Alanya] *prec. by canc.* Almania

bagge vnder his chynne, and therinne he gaderyth water and heteth it in his rennyng skaldyng hoote and throweth it vpon hunters and houndes þat pourseweth hym, and skaldeth of þe heere of hem and brenneth hem ful sore.

Thuringia.

Franconia.

Thuringia hath in þe eest Boemia, in þe weste Franconia, in the northe Westfalia, and in þe southe þe ryuer Danubius. **Franconia** is, as it were, þe myddel prouynce of Germania and hathe in þe eest Thuringia, in þe west Sueuia, in þe northe a parte of Westfalia and in þe southe Bauaria and þe ryuer Danubius. **Bauaria** hathe in eest þe ryuer Danubius and Retica. **Westfalia** hathe in þe eest syd Saxonia, in þe west Frysia, in þe northe occian, [f. 45^{v}] in þe southe a parte of **Fraunce** and of Sueuia. **Sueuia** hathe in þe eeste Bauaria, in þe west þe ryuer þat is callyd þe Ryne, in þe northe a parte of Franconia, and in þe southe Rethica and Alpes.

Bauaria.

Westfalia.

Sueuia.

Saxonia.

Saxonia hathe in þe eest Alania, in þe west Westfalia, in þe northe þe occian. And þe men of þat countre ben more lighter and strenger on þe see than oþer scommers or theuys of þe see, and pursewe here enemyes ful harde bothe by water and by londe, and ben called **Saxones** of Saxum, þat is a stone. For they ben harde as stones and vnesy to fare with. In þe hilles of Saxonia is wel nygh al maner of metals founden, reserued tyn.

Germania.

In **Germania** ben saltwelles, of þe whiche welles is salte made as white as ony snowe. And fast be þat hille þat copper is digged in is a grete hille, of whiche hylle þe stones smelle as sweete as violet. Also fast by þe monasterie of Seint Mihel is marble founden, þe fayrest þat may be. **Beda, capitulo xxv^{o},** seith þat þe olde Saxones haue no kyng, but many knyhtis of her owne rule. But in tyme of batayle, they cast lott whiche of her knyhtis shal be leder and capitayn. And they folowe hym þat is so chosen by lott as chyef lorde and mayster duryng þe batayle. But whan þe batayle is doon, then shal he be as he was byfore, þat is to wete, he and oþer alle alyche grete of power and of myght.

Frisia.

Plenius, libro v^{o}. Frisia is a londe vpon þe coste of þe west occian, and begynneth in þe southe syde fro þe Ryne and endeth atte þe see of Denmarke. Men of Frisia ben hye shauen aboute, and euer þe more gentilman and noble þe hyer he is shorn. The men ben fayre of bodye and cruel and bolde of herte, and vse speres instede of arowes and loue fredom moost of ony thyng. Therfor they suffre no man to be a knyht þat wolde be her [f. 46^{r}] lorde. Netheles they ben gouerned and ruled be domes men and iuges. And euery yere they chese of hemself her owne iuges. They loue wel chastyte and kepe besyly her childeren and suffre hem not to marye tyl they be foure and twenty yere olde. And þerfor they haue stronge and stalworth children. They haue no woodes, þerfor they make hem fire of turues.

Selandia.

Selandia is a lytyl londe vpon þe see whiche renneth thrugh þe londe and causeth xvij ilondes and aboute eueryche a shippe may saylle. And hath in þe eest Holondia, in þe northe Frysia, in þe west þe occian and in southe Flandrya, and is enuyrouned with water and highe bankes to holde oute þe rysynge of þe see and floodes. There is good cornlond and scarsete of trees, for þe rotes may nat take depnes ne fatnes, for saltnes of þe erthe. The men be grete of body and mylde of herte.

Where men ete rawe flesshe and may see þe sonne bemys in þe wynter nyhtis.

Paulus, libro primo. In þe west syde of **Germania** is a peple callid **Scribonyus** þat hathe snowe al þe somer tyme, and they ete rawe flesshe and ben clothed in goote buk skynnes. In her countrey whan þe nyght is short, men may see alle þe nyght þe sonne bemes. And aftyr in þe wynter whan þe daye is shorte, though men see þe light of þe sonne, yet þe sonne is not seen. And

Where vij men slepe a longe slepe vndir an hyhe stone.

fast besyde þat people Scribonyus vnder þe clyf of þe occean is a denne vnder an highe stone. Therinne slepen seuen men, and haue longe slept and ben hoole and sounde in body and clothyng and alle withouten wemme. For whiche cause þe comyn peple haue hem in grete worship and reuerence. They ar supposed Romayns by her clothyng. Ther was a man som tyme þat for couetise woolde stripe one of hem to

haue his clothyng. But forwith his arme wyxed al dreye and deede. It may be þat God list to kepe hem so hool and sounde, for mysbyleued men in tyme comyng shulde thruh hem be conuertyd and turne to good byleue. [f. 46^{v}]

Denmarke.

Dacia, þat is **Denmarke,** is an ilonde þat ioyneth to þe north syde of Germanya. Men of that Denmarke were sometyme ful sterne and good men of armes. Therfor they occupyed som tyme grete countrees in Brytayne and in Fraunce and ben callyd **Daci,** as it were **Dagy.** For they come of þe Gothes. Ther ben many in Dacia, and ben fayre of stature and semely of face and of heere, and though they ben sterne ayenste there enemyes, they ben esy and mylde to good men and trewe.

Iselond.

Wyntlandia, þat is **Iselond** and is by west Denmarke, and is a bareyn londe. And men oute of byleue they selle wynde to þe shipmen þat come to there portes and hauenes, as it were closyd vnder knottes of threde. And as þe knottes be vnknytte the wynde wexed at þere wylle. **Islond** þat ilonde hathe in þe eest **Norwaye**, in þe northe þe **froren see,** that is **mare congelatum.** The men of þat londe ben short of speche and trewe of þere wordes, and they ben clothed in wylde beestis skynnes and ben fysshers and haue one man bothe kynge and preeste. Ther ben gerfawcons and gentyl haukes, and þere ben whyte beers þat breken þe yse for to drawe oute fysshe. There ben no sheep in þat londe, ne corne but ootes, and þat is for grete colde.

Norwaye.

Ysidorus, libro xv^{o}. Norwaye strecche th somdele eeste towarde Denmarke and Gothia, and hathe in þe southe syde Scotland, and in þe north syde Iselonde. The ylond is brood byclypped aboute with þe see and is ful sharp and colde and hathe many hilles and wodes, wylde beestes, whyte beres, bawsons and brockes, and scarcete of corne. Men of þat londe lyue more by fisshyng and huntyng than be brede and corne. In þe northe syde of þat londe many nyghtes in [f. 47^{r}] þe somer tyme, aboute þe styntyng of þe sonne, þat is whanne þe sonne is at þe hyest, þat is in þe monthe of **Iunij,** than þe sonne goth not doun but shyneth alle nyghte there. And efte as many dayes in þe wynter, aboute þe styntynge of þe sonne, whan it is at þe lowest, þat is in þe monthe of **Decembre,**

Where half þe yer is alwey lyght and half þe yere is alwey derke.

than þe sonne aryseth not to yeue hem lyghte. Therfor alle þat tyme they muste werke by candel light what werke þat hem nedeth. To knowe what þe styntyng of þe sonne is to menyng, take hede þat þe sonne styntith twyes a yere, ones in somer whan it goth none higher, and eftsones in wynter, whan it gooth no lower. And so in eyþer tyme is þe styntyng of þe sonne. And thus from **Iunij** to **December** is alwey lyghte þere, and from **December** to **Iunij** is contynuel derke þere, thus seyth **Treuisa.** Also in þat londe is a welle þat tourneth tree and lether into stone, and it abyde þeryn a yere hole. To Iselonde and Norwaye þat we haue nowe spoke of is iij dayes saylenge oute of Irlond and Brytayn.

Gallia et Fraunce.

De Gallia et Francia. Nexte Germania is Gallia, whiche is Fraunce. For it is wryten in stories þat **Gallia,** whiche is **Francia,** hathe þat name Gallia of whytenes of people. "**Gala"** is a woorde in Grewe and is 'lac' in Latyn and 'mylke' in Englysshe. Therfor **Sibilla** called hem Gallos, þat is whyte, and seith þat þe mylky neckes ben wesshen with gold. **Hugo, capitulo.** By þe dyuersite of heuen is dyuersite of colours of face, of quantyte and gretenes of body, of maners, and of wytte. Therfore in **Rome** ben heuy men, in **Grece** lyght men, in **Affrica** gyleful men, in **Gallia** wytty men and wyse. Seint **Austyn, De ciuitate dei, libro ij^{o},** seith þat Gally in one maner speche were þe preestes þat were in þe [f. 47^{v}] temple of þat goddesse þat hight **Cibeles,** and hath þat name not of þat londe Gallia but of þat ryuer Gallus þat is in Frigia. Alle they þat dranke of þat ryuer shulde wex woode, and were alle geldyd in þere mynde of þat childe **Athis** þat thylke goddes Cibeles loued with alle her myght. That childe waxed woode and gelded hymself for fraude and gyle þat he had doon to þat goddesse Cibeles, so saith **Ouidius de fastis.**

Eutropius, libro 2, seith þat Galli ben wel hasty, and her bodyes passen þe comyn stature of oþer men. But it is founden by assaye þat as þe Gally ben more hasty than stronge in þe firste rese or bront, so aftyrwarde in fightyng they be more feble than wymmen. For as they ben lyke **Alpes** in gretnes of body, so they be somwhat lyke to þe snowe þat lyeth vpon þe Alpes þat breketh oute in swete and melteth with þe heete of fyghtyng, as snowe dothe with hete of þe sonne.

Then Gallya, with his partyes al hole, hathe in þe northe syde Germania, in þe eest þe Ryne, in þe southest þe Alpes, in þe west þe see occean þat is called bothe Britanycus and Gallycus, þat is Englysshe and Frensshe, for yt departeth

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Englond and Fraunce, in þe southe þe see of myddyl erthe þat wessheth aboute by þe prouynce of Narbon. In **Iulius Cesars** tyme, Gallia was departed on iij. But for dyuerse happes þat byfelle aftyrward in þat londe, þe countrey and londe þat streccheth from þe Ryne to Seyne from þat one ryuer to þat oþer is now called **Gallia belgyca,** þat is very **Fraunce.** And þat countreye þat streccheth from thens to þe ryuer Leyr is called **Gallia lugdunensis.** Þe ouer party þerof heighte Burgundia, and þe neþer partye is called Neustria. And þe countrey þat streccheth from þe ryuer of Leyr vnto þe water of Geronde is called **Gallia acquytanyca,** þat is [f. 48^{r}] **Guyan,** and streccheth oute of þe eeste fro þe ryuer of Roen vnto þe west occean. The ouer party þerof heyght Celyca, þat is heuenly and hye, bycause þat hye mountaynes ben þerin. Fro þe ryuer of **Gerond** to þe see of myddel erthe and to þe mountaynes þat be called **Montes pyrenij**, grete hilles of Spayne, is cleped **Gallia narbonenses.** And now somme þerof is callyd Gothia, and some Vasconya, þat is Gascoyn. And so Gallya al hoole is closed aboute with thre noble waters, with þe Ryne in þe northe syde, with Rone in þe eest, and with þe bruttyssh occean in þe west syde. In Gallia ben many quareys and noble for to digge in stones. And besyde Paris is grete plente of a maner stone þat is called gipsus, and is callyd whyte plastre also. Whan þat stone is brente and tempred with water and turned into plastre, then men make þerof ymages, wallis, chambres, pamentis, and dyuerse maner werkes þat dure longe ynowe.

Paris.

Ther is þat fayre floure þe cyte of **Paris,** whiche is noryce of thewes, boteler of lettres, shynyng in Europa, as Athe[ne]s dyd som tyme in Grecia. **Giraldus, D. p.** The Frensshe men þat ben callyd Franci also and many oþer men, þe strengest of Europa, come of þe **Troians.** For aftyr þat Troy was taken, **Antenor** with his men fled away be waters þat hight **Paludes meotydes** and by þe ryuer **Thanays** and dwellyd in **Pannonia**, and buylde þere a cyte and called it **Sicambria.** Of þat cyte he and alle his were aftyrward called Sicambry. Aftyr Anthenors dethe, they ordeyned hem two leders and capytains, **Trogotus** and **Franco.** And of thilke Franco they were afterward callyd **Franci.**

Turpinus, de gestis Karoli, seith þat whan Kyng **Charles** had made Spayne subge\v/te and was come home to Paris agayne, [f. 48^{v}] he made alle þe bonde men of **Gallia** free, in worship of Seint **Iames** and of Seint **Denys.** But they

2544 water of Geronde] *prec. by canc.* West Occean 2559 Athe[ne]s] *MS* Athes

shulde euery yere offre foure pens to þe chirche werke of Seint Denys, and so they were callyd **Franci Sancti Dionisij**, þat is to seye, Seint Denys free men. And so

How þe name of Fraunce com vp.

it com aboute þat Gallia was callyd Francia bycause of þat fredom. Other men tellyn þat **Valentilianus** the emperour called hem **Francos,** as it were Ferancos, þat is sterne and wyther in þe langage of Attica, þat is Grecia. For **Sicambri,** þat ben Frensshe men**,** were tributary to Rome longe tyme tofore Valentiniamus tyme also. But whan Alani, men of Allanya, were enemyes to Rome, Sicambry had her tribute foryeuen for ten yere for to warre ayenst þe men of Allania. And whan þe ten yere were doon and Alani ouercomen, the Romayns axed their tribute and Sicambri warned it and wolde noon paye. Therfor Valentinianus þe emperour warred vpon hem with a grete hooste and had þe vyctorye. Then for þat myshappe, Sicambry was sore wrothe and warred in þe londes of Rome and also on þe londes þat were subgett to Rome. Therfor Sicambry were afterward callyd Francy, as it were Feranci, þat is wyther and sterne. And of þat duke Franco they were callyd **Franci,** as it were Francoes men. Also of her fredom þat kyng Charles yaf them, they ben named Franci, þat is free men for to mene. **Treuisa** seith but how þat euer they come to þat name. **Franci** ben Frensshe men and hight bothe **Sicambri** and **Galli.** And so it is alle one peple, **Sicambri, Galli, Franci** and **Frensshe men.**

Translacion of Seint Benet.

Ranulphus seith aftyr **Dagobertus** þat regned kyng in Fraunce, regned his sonne **Clodonius.** In his tyme Seint **Benet [**f. 49^{r}] was translated and born oute of þe prouynce **Beneuentana** into Fraunce.

Aftyr Clodoneus reyned his sonne **Clotarius.** And aftyr hym reyned his

The marterdom of Leodegarius.

broder **Theodericus.** In his tyme **Ebronius** þat was þe grettest of þe kyngis house poursued Seint **Leodegarius** and dyd hym moche woo and teene and martred hym atte laste.

Aftyr Theodericus regned **Clodoneus** and so fourthe eche kyng aftyr oþer lynyally tylle it cam to þe ij^{de} **Pupinus,** whiche was ryghtful kyng of Fraunce. And he begate **Charles** þe Grete.

2581 hem] *prec. by canc.* hym 2586-7 free men] *prec. by canc.* freedom

Whan Charles the Grete regned.

This Charles was made kyng aftyr his faders dethe the yere of oure Lorde vij^{C} lxix. For his noble dedes þe Romayns chose hym aftyrward for to be Seint Peters aduocate, afterwarde patricius and thenne emperour and Augustus. And fro þat tyme thempyre of Constantynople torned fro þe Romayns to þe Frensshe men. For they wolde not helpe þe chirche of Rome ayenst þe Longobardes þat warred agaynst þe Romayns.

This Charles gatte **Lowys** þat was aftyrward emperour. This Lowys gate the **ballid Charles** þat was emperour also. The ballyd Charles gat **Lowys.** Lowys gate **Lotharius.** Lotharius gate **Lowys,** þe last kyng of this lygnage. Whan this Lowys was dede, Fraunce toke **Hughe,** Duke of Bergoyn, and made hym her kyng. The ryght lyne of þe grete kyng Charlys regned, \endewryd/ vnto this Hughe þat was callyd Capet by his surname. Of hym come oþer kyngis of Fraunce. And of his ofspryng regned kyngis in Ytalya and Almanya vnto þe yere of oure Lorde ix^{C} xij, whan **Conradus,** kyng of Duche men, toke þe empyre to hymself, longe aftyrward.

Whi wymmen were putte of from thenerytaunce of Fraunce.

As þe comyn fame seith, a woman þat was quene of Fraunce by heritage weddyd a bocher for his fayrnes. Therfor in reproof of þat dede, Frensshe men [f. 49^{v}] ordeyned amonge hemself þat no woman shulde aftyrward be heyre of þe reyame of Fraunce.

The Romayns were som tyme vyctours of alle þe worlde. But stalworth men and wight þat dwelled in Fraunce ouercome hem in many batayls. But at laste in **Gayus Iulius Cesars** tyme, Gallia þat is Fraunce was made subget, and so occupyed by Romayns aboute a foure hondred yere vnto þe last tyme of **Valentinianus** themperour, whan dyuerse men of straunge londes werred in Gallia. For fyrste, **Wandaly** and **Hynny,** then **Sueui** and **Burgondy,** þat ben of Sueuia, a londe of Almania, þat is Almayn, then **Gothi** and **Sicambry,** then **Norways** and **Danes** made hemself cyttees in **Gallia.**

In Gallia, þat is Fraunce, ben many prouynces and londes. That ben **Braban, Flaundres, Pycardye, Normandye,** the lasse **Brytayn, Peyto, Guyan, Angeoy, Gascoign, Burgoyn, Salina, Campanya** þe lasse, þat is Campayn, and **Aluerne.**

2622 þe reyame of Frau*n*ce] *prec. by canc.* Fraunce

Flaundrys.

Also is in Fraunce **Flaundria,** þat is Flaundrys, a prouynce of **Gallia belgyca,** and is vpon þe coste of þe see occean, and in þe northe Frysia, in þe eest Germania, in þe southe Pycardya, and in þe west occian, and in þe northe a partye of Englond. And though Flaundres be a lytel londe, it is ful plenteuous of many profytable thyngis, of ryches, of pasture, of beestes, of marchaundyse, of ryuers, of hauens, of þe see, and of good townes. The men of Flaundrys ben fayre, stronge and ryche, and bryngyth fourthe many children and ben pesyble to her neyghbours and trewe to straungers, noble crafty men and grete makers of clothe, whiche is sente aboute wel nyghe in alle Europa. The londe is [f. 50^{r}] pleyne, a[nd] skarse of woode. Þerfor in stede of wode, they brenne turues þat smellyth worse than wode and maketh fouler asshes.

Braban.

Braban is be southe eest Flaundres and is plentyuous of marchaundyse and makyng of clothe. For of þe wolle þat they haue oute of Englond, they make clothe of dyuerse colours and sende yt into oþer prouynces and londes, as Flaundres doth. For thoughe Englond haue wolle at beste, it hath not so grete plente of good water for dyuerse colours and hewes as Flaundres hathe and Brabon. Netheles at London is one welle þat helpeth welle to make good scarlett, and so is at Lyncoln one certayn place in þe brooke þat passeth be þe toune.

Pycardy.

Pycardya is a prouynce of Gallia and hathe þat name aftyr þe toun þat hete Ponticus þat now is called Phyten, so seith **Erodotus.** Pycardya hathe many noble castels and townes, as Amyens, Belgys or Belnacus, Tournay, and many oþer, and lyeth bytwene Flaundres in þe north syde and Normandye in the southe syde, and hathe in þe weste syde þe see and þe southe syde of Englond. The men of this Picardy ben boyrstours of dedys and haue gretter speche than oþer men of Fraunce.

Normandy.

Normandy heet Neustria also and hath þat name of Norwayes þat sayled oute of Norway and oute of Denmarke and gat a countrey vpon þe cleues of occean in Gallia and called it Normandye. The chefe cyte þerof is **Roan,** vpon þe mouthe of þe ryuer of Seyne. Þere Seyne renneth into þe see of occean.

2645 a[nd] skarse] *MS* a skarse 2655 is a prouynce] *prec. by canc.* hathe

Normandy hath in þe southe þe lasse Brytayn, in þe west þe Frensshe occean, and in þe northwest þe southe syde of Englond.

The lasse **Brytayne.**

The lasse **Brytayne** hathe þe name of Brytouns þat twyes occupyed þat londe, fyrste be **Brenyus** þat was kyng Bellynus brother, and [f. 50^{v}] eftsones by Bretons þat were pursewed and greued by þe Saxones in **Vortigers** tyme, kyng of Brytouns, as is wreten and conteyned in þe story of Brytouns. This prouynce hathe in þe eest syde Andegoy, in þe northe Normandye, in þe southe Guyan, in þe West Occian Acquytanicus, þat is þe see þat is be þe syde of Guyan. **Giraldus in toppicis.** In this Brytayne is a welle. Yf þe water of þat welle be take in a bugles horn and poored vpon a stone next to þe welle, be þe wedyr neuer so fayre ne drye, anon it shal reyne. And in Fraunce is a welle faste by þe castel of **Pascense,** þe water þerof is right good for men and nought for wymmen. No man can hete þat water of þat welle with fyre ne with ony crafte þat eny man can deuyse.

Peytow.

Pictauia, þat is **Peytow,** is a prouynce of Gallia Narbonenses. Englisshe men, Scottes, and Pyctes saylled theder and dwellyd þere and clepyd þe countre Pictauia. And þe chyef cyte therof is **Peyters,** so seyth **Erodotus.** This prouynce streccheth ferre vpon þe occean, and in þe eest syde Turonia, þerby passeth þe ryuer of Leyr, in þe suthe syde Spayne, in þe northe þe lasse Brytayn and þe see of Guyan, and in þe west þe see of occean. The men of þat londe ben of þe condicions of Frensshe men bycause they medle with them and þat þe countrey is so nyghe to þem, so þat they be now stronge of bodye, fayre of face, hardy of herte, and fel of wytte.

Guyan.

Aquitania, þat is **Guyan** and hathe þat name Aquitania of aquis, þat ben waters. For þe water of þe ryuer of Leyer gothe aboute a grete dele of þat londe. Many a perticuler prouynce is comprehended vnder þe name of þat londe. **Plenius** sayth þat it hathe in þe northe and in þe eest Gallia lugdunensis, in the southe and eest [f. 51^{r}] it strecchyth to þe prouynce of Narbon and Angeoy, anoþer prouynce of Gallia, and is, as it were, in þe myddel bytwene Guyan and lytyl Brytayn. **Vasconia,** þat is **Gascoyn,** was som tyme conteyned vnder Guyan and hathe in þe eest syde þe hilles Pirenij, in þe west þe west occean, in þe southe

2672 Bellynus] *prec. by canc.* of

eest þe playn of þe prouynce of **Tholous,** and in þat oþer syde it neygheth to Peytow. In þat londe ben many woodes, hilles, and vynes. And þe ryuer Garonna departeth bytwene þat londe and þe prouynce of Tholouse and entreth into þe see of of occean, faste by **Bourdeux,** whiche is þe chyef cyte of þat londe. The men of þat londe ben callyd Vascones, as it were Wacones. The grete **Pompeus** put hem doun of mounte Pireneus and gadred hem alle into a toune whan Spayne was ouercome, so saythe **Erodotus,** þe wryter of histories. The men of þat londe ben callyd now **Bascienses** and ben swyfte and hardy, and use balles and arblestres and gladly do robbe and reue and so they be stronge theues. They ben clothed in slight clothes and fowle.

Burgundya.

Burgundia is a party of Gallia senosenses and streccheth vnto Alpes pirenei, and hathe þat name Burgundya of borugh townes þat austrogoti bylded þerin whan they purposyd to destroye Ytalya. This londe is ful colde toward Alpes pireney. Men þat dwellen towarde þat syde of Burgoyne haue bocches vnder þe chynne yswollen and bagged as though they were double chynned. Þat is because of grete colde of waters, of snowe þat meltyth emong hem alway.

Britannia.

Britayn is a prouynce of Europa and is in a corner of þe worlde, and stondeth in þe northwest parte of þe worlde. This **Brytayn** is acounted a noble londe, bothe in oure stories and also in þe stories of Grekes, and is sette agaynste Germania, Gallia, Fraunce, and Spayne betwene þe northe and þe west, and þe see bytwene. [f. 51^{v}] This londe is fyfty myle from þe clyf of þe men þat ben called **Morini gessorico.**

Beda, libro primo, seith þat for this ylonde lyeth vnder þe northe hede of þe worlde, hyt hathe lyght and bright nyghtes in þe somer tyme, so þat oftyme at mydnyght, men haue questions and douhte whether it be evyntyde or dawnynge. That is for þe tyme of þe yere þat þe sonne goth not fer vnder þe erthe by nyght, but passeth by þe northe syde and comyth sone into þe eest agayn. And þerfor in þe somer ben þere dayes ful longe of xviij houres and þe nyghtes of vj houres. And aftyr in þe wynter ben longe nyghtes of xviij houres and short dayes of vj houres. Also in **Armenia, Macedonia, Italia,** and in oþer londes of þe same lyne, þe lengtest daye and lengest nyght also is of xv houres, and þe shortest daye or

nyght is of ix houres. **Plenius in meroe.** That yland þat is chyfe of black men, þere is þe lengest daye xij houres, in **Allexandria** in Egipte of xiij houres, in **Ytalia** of xv houres, in **Brytayn** of xviij houres. In þe ylonde named **Tyle,** in alle þe six somer monethes is day, and in þe six wynter monethes is nyght.

Ysodorus, libro 14, seith þat Brytayn is sette within occean, as it were, withoute þe worlde, and is sette agaynst Fraunce and Spayne, and is endlonge and larger in þe myddyl than in þe endes. **Solynus** seith þat Brytayn is viij^{C} myle in lengthe, and it be moten from þe clyf of **Totenesse** to þe angle of **Calydon.** That is from **Penwithstrete** xv myle beyounde myhels stowe in **Cornewaylle** vnto Catenesse, þat is beyounde Scotland. And Brytayn is more than two houndred myle [f. 52^{r}] broode from **Meneuia,** þat is in þe vttermest place in Walys, vnt[o] **Yarmouthe** in Norfolke.

First this londe highte **Albyon,** aftyr dame Albyne þat was Dioclycians doughter, whiche entryd first into this londe with hir xxx^{ti} sustrys. Aftyrward Bruyte conquerd this londe and callyd yt **Brytayn,** aftyr his owne name. Then

Englond.

Engest with þe Saxons conqueryd this londe and callyd it **Englond,** aftyr his name Engest, or ellis it is callyd **Anglia** aftyr a queen þat was named Anglia, and was a noble dukes doughter of þe Saxons. For as **Ysodorus** se\i/th, Anglia hathe þat name as it were an angle and a corner of þe worlde. Or ellys as **Beda, libro primo,** seith, Seint Gregory sawe Englyssh children to selle at Rome and he axed of what countrey they were. And they seyde of **Anglia.** And he acorded to þe name of þe londe and sayde, “They ben sothly angelis, for her face shyneth as angelis.” For þe noble\te/ of þe londe shone in þe childrens faces. **Alfred** seith þat the Brytysshe Anglia is cleped þe other worlde. And for grete plente of al good, þe grete Charles callyd hit his owne chambre. **Solynus** seith þat þe e\d/ge of þe Frenshe clyf shulde be þe ende of þe worlde yf þe ylonde of Brytayn ne were not, whiche is worthy to haue þe name of anoþer worlde. As Fraunce passeth Brytayn, so Brytayn passyth **Irlond,** in fayrenes, wydder and noblete, but not in lengthe.

The commodytees of Englond.

Beda, libro primo, seith þat this ilond whiche is callyd Anglia is good to brynge forthe trees and fruyte, ruthern and beestes, and wyn groweth

2746 vnt[o]] *MS* vnt

þerinne in some place. The londe hathe plente of fowles and of beestis of diuerse maner kynde. The londe is plenteuous and þe see also. The londe is noble, copious, and ryche of noble welles and ryuers with plente of fisshe. Ther is plente of smal fysshe, of samon and [f. 52^{v}] of eelys. Ther ben oftymes taken dolphins, see calues and balaynes, grete fysshes as whales kynde, and dyuerse maner of shelfysshe. Amonge whiche shelfysshe ben **muscles** þat haue within hem margery perlys of alle maner colour and hewe, of rody and reed purpure and of blewe and specially and moste of whyte. Ther ben also saltwellys and hote welles, þerof rennen stremes of hote bathes departed into dyuerse places, acordyng for man and woman of al maner age olde or yonge. **Basilius** seith þat þe water þat renneth and passith be vaynes of certayn metal, taketh in his cours grete hete. This ylonde is plentyuous of veynes of metals, of bras, of yron, of lede, of tyn, and of syluer also.

Plenius, libro 16, capitulo vj^{o}. In this ylonde vnder þe turf of þe londe is good marle founden. The thryfte of þe fatnes dryeth hemself therynne, so þat euer þe thykker þe felde is marled, þe better corne it wole bere. Ther is also anoþer maner of whyte marle, þat þe londe is better foure \score/ yere þat therwith is marled. **Solynus** seith in this ylonde groweth a stone þat is callyd **Gagates.** Yf ye wyl knowe his fayrenes, it is blac as Gemmes ben. Yf ye wyl knowe his kynde, hit brenneth in water and quencheth in oyle. And as to his myht, yf þe stone be froted and chauffed, hit holdeth what hym neygheth, as succuns doith, a stone þat is so named.

Ysidorus, libro 15, seith þere ben sheep þat beryn good wulle. Ther ben many hertes and wylde beestes and fewe wolues, þerfor sheep ben þe surer withoute kepynge lefte in þe folde. In this ylond also ben many cytees and townes, fayre and noble and ryche, many grete ryuers and stremes, many fayre woodes and grete with plente of bestis tame and wylde. Also Englond is beauteuous of londe, floure, fruytis and greynes of his [f. 53^{r}] owne. This londe releueth straunge men þat hath nede therto. And whan honger greueth oþer londys, this londe fedeth hem. This londe beryth frewte and good corne ynowh. This londe is wel at eese as longe as men lyue in pees. Est and west in eche londe ben knowen wel þe hauenes of Englonde. Her shippes fondes and ofte helpeth many londes. Ther mete and moneye men haue þere more comyn alwey, and for to lerne men gladly yeue yeftes. In londe and stronde wyde speke men of Englonde. **Flaundres** loueth wel þe wulle of this londe, and **Holand** þe skynnes and felles, **Guyan** þe yron and þe

2784 þat therwith] *prec. by canc.* after

lede, **Irlond** þe oor and þe salt. And alle **Europa** loueth and desyreth the whyte metal of this londe.

The meruelys of Englonde.

Alfrede sayth yn Brytayne ben many wonders. Netheles foure ben moost wonderful. The fyrst is at **Pecton.** Þere bloweth so stronge a wynde oute of þe chynes of þe erthe þat it casteth vp agayn clothes þat men caste ynne. The ij^{de} is at **Stonhenge** besydes Salesbury. Þere ben grete stones and wonder huge and ben rered an heygh as yt were yates, so þat þere semen yates sette vpon oþer yates. Netheles it is not knowen clerly ne apperceyued how and wherfor they ben so arrered and so wonderfully honged. The thyrdde is atte **Cherdhoke.** Þere is a grete holownes vnder þe erthe. Ofte many men haue walked þerin and haue seen ryuers and stremes, but nowher can they fynde none ende. The foureth is þat rayne is seen reysed vppon hilles and anone yspronge aboute in þe feldes. Also þere ben salt wellys fer from þe see and ben salt al þe weke longe vnto Satyrday none, and fresshe from Saterday none vnto Monday. In þe countre aboute **Wynchestre** is a denne [f. 53^{v}] or a caue. Oute of þat caue bloweth alwey a stronge wynde, so þat no man may endure to stonde tofore þat denne or caue.

Giraldus in topographia. Fast by \þe/ mynster of **Wynburney,** þat is not fer fro Bathe, is a woode þat berith moche fruyte. Yf þe trees of þat woode falle into watyr or grounde þat is neyh and lye þere al a yere, þe trees turnen into stones. Also þere is a ponde. Þe water þerof hathe wounder wirkyng. For though al an hooste stoode be þe ponde and turned there vysages fromwarde þe ponde, þe water of þe ponde wolde drawe hem violently toward þe ponde and wete al þere clothis. So shulde horse be drawen in þe same wyse, and yf ther face be torned away fro þe water and this water noyeth not.

Gir in itinere seith vnder þe cyte of **Chestre** renneth þat ryuer **Dee** þat now departeth Englond and Wales. That ryuer chaungeth euery moneth his fordes, as men of þe countrey tellen, and leueth ofte þe chanel. But whether þe water drawe more toward Englond or towarde Wales, to what syde þat it be, þat yere men of þat syde haue þe werse ende and be ouercome. And men of þat other syde shal haue þe vyctore and þe hyer hande. And thus whan þe water chaungeth so his cours, hyt bodeth suche happes. This ryuer **Dee** renneth and cometh oute of a lake þat heete **Pymblemere.** In this ryuer is grete plente of samon. Netheles in þe lake is neuer samon founden. Also þere is a water betwene Seint **Albons** and

2820 mynster] *prec. by canc.* syde

Dounstable. Þe hede of þat water is be þe hye wey syde vnder a banke after þe shap of a vanne. Þe water stondyth so large and semyth no sprynge but a foule stondyng water al grene and ful of mergrotys. But before þe dethe of som prince in þe londe or dyuysioun or batayle within þe londe or before a general dethe of peple be þe hande of God, that water [f. 54r] breketh oute at þat hede in grete stremes and ouerflowyth medwes, feldes and hyeweyes and a grete cyrquete of þat countre, and contyneweth as longe as þe troble laste within þe londe. And whan þere is tranquylyte and pees within þe londe, than þe hede of þat water is dreye.

In this Brytayn ben hoote wellys wel arayed and redressyd to þe vse of mankynde. The maystresse of tho welles is þe grete spyrite **Minerua.** Yn here hows þe fyre endureth alwey þat neuer chaungeth into asshes. But þere þe fyre slaketh, it chaungeth into stony cloddys. **W. De r., libro ij^{o}.** Thake hede how grete light and bryghnes of Goddes myldenes hathe be shewed vpon Englysshe men sith they turned fyrst to ryght byleue, so þat of no men in one prouynce ben founden so many hoole bodyes of men aftyr her dethe, in lyknes of euerlastyngnes þat shal be aftyr þe day of dome, as it wel semeth in these holy sayntes: **Etheldrede, Edmunde** þe kynge, **Elphege, Edgar, Cutberd** and Seint **Edward** and many other. I trowe þat it be do by special grace of God almyghty, for þe nacioun þat is sette as it were withoute þe worlde sholde take hede to duryng of bodyes withoute corupcion and rotyng and be þe more bolde and stedfaste for to truste on þe fynal arysyng of dede bodyes for to laste euermore after þe day of dome.

The propyrtees of Englysshmen.

Ranulphus seith þe propyrtees of Englysshmen is thus. They despysen her owne and prayse oþer mennys and vnnethe ben plesyd ner appayd with þere owne astaate. For what befallyth and becometh other men, they wyl gladly take to hemself. Therfor it ys þat yeman arayeth hym as a squyer, a squyer as a knyht, a knyht as a duke, a duke as a kynge. Yet some goo aboute and lyke to alle maner [f. 54^{v}] state and ben in no state. For they þat wyl take euery degre be of no degre. For in beryng outward, they ben mynstrales and herodys, in talkynge grete spekers, in etyng and drynkyng glotons, in gaderyng of catel hucksters and tauerners, in arraye tormentours, in wynnyngys **Argy,** in trauayl **Tantaly,** in takynge hede **Dedaly,** in beddes **Sardanapaly,** in chirchis **Mametys,** in courtes **Thonder.** Only in pryuelege of clergy and in prebendis they knowlege hemself clerkys. **Treuisa.** As touchyng þe termys of Latyn as Argy, Tantaly, Dedaly,

2861 and becometh other men] *prec. by canc.* ther men

Sardanapali, ye muste vndirstonde hem as þe **poetes** feyned of hem. **Argus** was an herde and kept beestes. He had an hondred eyen. And Argus was also a ship, a shipman, and a chapman. And so Argus myght see before and behynde and on euery syde. Therfor he þat is wyse and ware and can see þat he be not deceyued may be called Argus. And so þe cronycle seyth in plurel number þat Englissh men ben Argy. That is to sey, they see aboute where as wynnyng is. That oþer worde, **Tantaly,** \the/ poete feyned þat Tantalus slewe his owne sonne. Wherfor he is dampned to perpetuel penaunce, and he standeth alway in water vp to þe neyther lyppe and hathe alwey rype apples and noble fruyt hangyng doun to þe ouer lyppe. But þe fruyt ner þe water may nat come within his mouthe. He is so holden and standyth bytwene mete and drynke and may neyther ete ne drynke and is euer anhongred and athryst. Þat woo is hym alyue. Be this maner lyknes of Tantalus, they þat ryght nought þere as moche thynge is to doo in euery syde ben callyd Tantaly. It semeth þat it is to saye, in trauayl they be Tantaly, for they doo [f. 55^{r}] ryght nought therto. The thyrde woorde is **Dedali.** Take hede þat Dedalus was a subtyl and a slye man. And þerfor by lyknes, they þat ben subtyl an\d/ slye ben called Dedali. The fourthe worde is **Sardanapali.** Ye shal vndirstonde þat Sardanapalus was kyng of Assyryens and lyuyd ful vnchast and vsed hym to lye softe. And by maner of lyknes of hym, they þat lyue vnchastly ben ycleped Sardanapaly.

Ranulphus seith þat amonge alle Englisshe \men/ þat ben medled togyders is so grete chaungyng and dyuersyte of clothyng and of aray and so many maner and dyuerse shappes þat wel nyghe is þere ony man knowen by his clothyng and his araye of whatsomeuer degre þat he be. Therof prophecied an holy anker in kyng Egelfredes tyme in this maner. **Henricus, libro vj^{o}.** Englisshmen forasmoche as they vse them to dronkelewnes, to treson and to rychelesnes of Goddes hows, fyrst by **Danes** and then be **Normans** and at þe thyrde tyme by **Scottes** þat they holde moste wrecches and leste worthe of alle oþer, they shal be ouercome. Thenne þe worde shal be so vnstable and so dyuerse and varyable þat þe vnstablenes of thoughtes shal be bytokened by many maner dyuersitees of clothyng.

2874 deceyued] *prec. by canc.* dede 2877-8 is dampned] *prec. by canc.* is
2897 þe thyrde tyme] *prec. by canc.* last

Tenet, where Seint Austyn aryued vp first in to Englonde.

Beda, libro 2, seith þat Scottes dwelled fyrst in this ylond **Thanatos,** þat is **Tenet**, and is an ylond besydes Kente and hathe þat name Thanatos of dethe of serpentes, for þere ben none. And þe erthe þerof sleeth serpentes yf it be born into oþer londes. Ther is a noble cornlond and fruytful. Hyt is supposed þat this ylond was halwed and blessyd of Seint **Austyn,** þe first doctour of Englissh men, for þere he aryued fyrst.

Scotland.

Hyt is a comyn sawe þat þe countrey whiche now is named **Scotland** is an oute strecchyng [f. 55^{v}] of þe northe party of Brytayn and is departed in þe southe syde from Brytayn with armes of þe see, and in þe oþer sydes al aboute byclypped with þe see. This londe hete som tyme **Albania** and hath þat name of **Albanactus** þat was kyng Brutus sonne. For Albanactus dwellyd first þerin. **Ysidorus** seith men of this Scotland ben named Scottes in þere own langage and **Pyctes** also. For som tyme her body was peynted in this maner: They wolde som tyme with a sharp egged tole prycke and kerne her owne bodyes and make theron dyuerse fygures and shappes and peynte hem with ynke or with oþer peynture or colour. And because they were so peynted, they were called **Picti,** þat is to saye peynted.

The condycyons of Scottes.

Erodotus seith Scottes ben lyght of herte, straunge and wylde ynowgh, but be medlyng of Englysshe men they be moche amendyd. They ben cruel vpon theyr enemyes and hateth bondage most of ony thyng and holde for a foule slouthe yf a man deye in his bed, and grete worship yf he deye in þe felde. They ben lytyl of mete and mowe faste longe and etyn selde whan þe sonne is vp. And they ete flesshe, fysshe, mylke, and fruyte more than breede. And thouh they ben fayre of shappe, they ben defowled and made vnsemely ynowh with þere owne clothyng. They preyse faste þe vsage of þere owne forfaders and despysen oþer mennes doynge. Her lond is fruytful ynowgh in pasture, gardyns, and feeldes.

2913 from Brytayn] *prec. by canc.* of

Giraldus, De p., capitulo 18. The prynces of Scottes as þe kynges of Spayn ben not wonte to ben enoynted ne crowned.

Where Seint Andrew was martyred.

In this Scotland is solempne and grete mynde of Seint **Andrew** thappostel. For Seint Andrew had þe northe contreys of þe worlde, **Scytes** and **Pyctes** to his lotte for to preche [f. 56^{r}] and conuerte þe peple to Cristes beleue, and was at last martred in Achaia in Grecia in a cyte þat was named **Patras.** And his bones were kept cclxxxij yere vnto **Constantinus** themperours tyme. And thenne they were translated into **Constantinoble** and kepte þere an C and ten yere vnto **Theodosius** themperours tyme.

Then **Vngust,** kyng of Pyctes in Scotland, destroyed a grete party of B[r]ytayn and was besette with a grete hoost of Brytouns in a felde callyd **Merk.** And he herde Seint Andrewe speke to hym in this maner, "Vngus, here thow me, Cristis apostle. Y promyse þe helpe and socour. Whan thou hast ouercomen thyn enemyes be myn helpe, thou shalt yeue þe third dele of thyn herytage in almes to God almyhti and in worship of Seint Andrew." And þe signe of þe crosse wente tofore his hooste. And þe thyrde day he had vyctorye, and so torned home agayn and delyd his herytage as he was boden. And for þat he was vncertayn what cyte he shulde dele for Seint Andrew, he fasted thre dayes, and he and his men prayde Seint Andrew þat he wolde shewe hym what place he wolde chese. And one of þe wardeyns þat kept þe body of Seint Andrew in Constantynoble was warned in his sweuene þat he shulde goo into a place whyder as þe angle wolde lede hym. And so he cam into Scotland with seuen felaws to þe toppe of an hille named **Ragmund.** The same oure, lyghte of heuen bishone and byclypped þe kynge of Pyctes þat was comyng with his hooste to a place callyd **Carceuan.** There anon were heled many syke men. There met with þe kynge **Regulus** þe monke of Constantinoble with þe relyques of Seint Andrew, that is hede of alle þe chirches in þe londe of **Pyctes**, þat is Scotland. To this chirche [f. 56^{v}] comyn pylg\r/emys oute of alle londys. Ther was Regulus first abbot and gadered monkes, and so al þe tienthe londe þat þe kyng had assigned hym, he departed it in dyuerse places amonge abbayes.

Tyle.

Plenius, libro ij^{o}. Tyle is þe vttermest ylond of occian bytwene þe northe and þe west coost by yonde Brytayn, and fewe men knowe þat londe.

2937 **Scytes**] *prec. by canc.* cytes 2944 B[r]ytayn] *MS* Bytayn
2953 þe body] *prec. by canc.* seint

Tyle hathe þe name of þe sonne, for from spryngyng tyme, whan þe day and þe nyght be euen, vnto heruest tyme it is alway byschyne with þe sonne. And efte from þat tyme to spryngyng tyme agayne, whan þe day and nyght be euen, yt hathe no light of þe sonne but alway derk nyght and no day. And þerfor þe londe is not conuenable for men to dwelle in. In somer for heete and in wynter for colde and derknes, and because þerof þere may no corne growe. Also þe see is þere herde ỳfroren. And betwene þat ylond and Brytayn be þe ylondes þat hight **Scandia, Lyngos** and **Vergyon.** Netheles Tyle is vj dayes saylyng oute of Brytayn.

Irlond.

De Hybernia. Ybernia þat is **Irlond,** and was of olde tyme incorperate into þe lordship of **Brytayn,** so seith **Giraldus in sua topographia. Irlond** is þe laste of alle þe weste ylondes, and height **Hibernia** of one **Hiberus** of Spayne þat was Hermonius broder. For these two bretheren gate and wanne þat londe by conqueste. And þat londe heighte Scotland also, for Scottes dwellyd þere som tyme or they cam into þat oþer Scotland þat longed to Brytayn. Therfor it is wrytten in þe Martiloge, suche a day in Scotland Seint **Bryde** was bore, and þat was in Irlonde. This londe hathe in þe southest syde Spayne iij dayes sayllyng thennes asydehalfe, and hathe in þe eest syde þe [f. 57^{r}] more Brytayn, thennes a dayes sayllyng. In þe west syde it hathe þe endeles occean, and in þe north syde Iselonde, iij dayes sayllyng thens. **Solinus** seith but þe see þat is betwene Brytayn and Irlond is al þe yere ful of grete wawes and vnesy, so þat men may selde saylle sikerly bytwene. Þat see is six score myle brode. Irlond conteyneth in lengthe from **Brendans hilles** vnto þe londe **Columbina** viij dayes iourneyes, and euery iourney of xl myle. And from **Deuelyn** to **Patriks hilles** and to þe see in þat syde in brede is iiij dayes iourneyes. Irlond is not pleyn but ful of mountaynes, of hilles, of woodes, of mareys and mores. Þe londe is soft, rayny, wyndy, and lowe by þe see syde and within hilly and sondy. Ther is grete plente of noble pasture and of leese. Þerfor þe bestis muste be ofte dryue oute of þere pasture, leste they lete ouermoche, for þey shulde shende hemself yf they myght ete at þere wylle.

Men of þat londe haue commenly þere helthe, and straungers haue ofte a peryllous flyx bycause of þe moysture of þe mete. The flesshe of kyen is þere holsome, and swynes flesshe vnholsome. Men of þat londe haue no feuer but only þe feuer ague, and þat ryght selde. Therfor þe holsomnes and helthe of þat londe

and þe clennesse oute of venyme is worthe al þe boost and rychesse of trees, of herbes, of spicery, of ryche clothes, and of precious stones of þe eeste londes. The cause of þe helthe and holsomnes of þat londe is þe attemperat hete and colde þat is þereynne. In þis londe be moo kyne than oxen, more pasture than corne, more gras than seed. Ther is grete plente of samon, of lamprayes, of elys and of oþer see fysshe, of egles, of cranes, of pecokes, of curlewes, of [f. 57^{v}] sperhaukes, of goshaukes and of gentyl faukons, of wolues and right sh\r/ewde myse. Þere ben attercoppes, ther ben **bernacles,** fowles lyke to wylde ghees whiche growen wonderly vpon trees, as it were, nature wrought agayn kynde. Men of religyoun ete bernacles on fastyng dayes bycause they be not engendryd of flesshe, wherin as me thynketh they erre, for reson is ayenst þat. For yf a man had eten of Adams legge, he had etyn flesshe, and yet Adam was not engendred of fader and moder, but þat flesshe cam wounderly of þe erthe. And so this flesshe cometh wonderly of þe tree.

Also þere groweth þat stone **saxogonus** and is called irys also, as it were, þe rayne bowe. Yf þat stone be holde agaynste þe sonne, anon it shal shape a reynbowe. Whete cornes ben þere ful smale. Alle beestis ben smaller þere than in oþer londes. Ther lacketh wel nygh al maner fysshe of fresshe water þat is not gendred in þe see. Ther lacken vnkynde fawcons, gerfawcouns, patrychis, fesaunte, nyghtyngale, and pyes. Ther lacke also roo and bucke. Som men seyn þat Seint **Patrik** clensed þat londe of wormes and venemous beestis, for venemous beestis and wormes dyen þere anone yf men bryng hem theder oute of oþer londys. And also venyme and poyson brought theder oute of oþer londes lesyn þere malyce as sone as it passeth þe myddel of þe see. Also powdre and erthe of þat londe caste and sowen in oþer londes dryuen awaye wormes, so fer forthe þat yf a turf of þat londe be putte aboute a worme, it sleeth hym or maketh hym thrylle þe erthe for to scape aweye.

Gyraldus sayeth þat **Casera, Noes nece,** drad þe flood and fledde with iij men and fyfty wymmen into þat ylond and dwellyd þerein first, þe last yere tofore Noes floode. But afterward **Bartholanus,** Seres sonne þat come of **Iaphet,** Noes sonne, come theder with hys iij sones by happe or by [f. 58^{r}] craft thre hondred yer aftyr Noes flood and dwellyd þere and encreced to þe nombre of ix^{M} men. And aftyrwarde for stenche of kareyns of geauntes þat they had kyld, they deyden alle saue one **Ruanus** þat lyuyd a thousand and fyue hondred yere vnto Seint

Patriks tyme. And he enformed þe holy man of þe forsayd men and of þere doyngis and dedys. Then þe thyrde tyme come thyder **Nymeth** oute of Sichia with his foure sones, and dwellyd þere ij^{C} yer and xvj. And at last of his ofsprynge by dyuerse myshappes of warres and of moreyn, they were clene destroyed and þe londe lefte voyde ij^{C} yer after.

The fourthe tyme, fyue dukes þat were bretheren, **Gandius, Genandus, Sagandius, Rutheragus, Sclanius,** of þe forsayde **Nimethis** successours, come oute of **Grece** and occupyed þat londe and delyd it in fyue partis. And euery part conteyned xxij countrayes, and euery countray conteyned an houndred tounnes. And they sette a stone in þe myddel of þe londe, as it were, in þe nauel and bygynnynge of fyue kyngdomes. At laste **Sclanius** was made kyng of alle þe lande. The fifte tyme whan this nacioun was xxx yer togeder, they wexed feble. Than foure noble men þat were **Myllesius** þe kyngis sones com oute of Spayne with many oþer in a nauye of lx shippis. And two of þe worthiest of these foure bretheryn þat hyte **Hiberus** and **Hermon** deled þe londe betwene hem tweyn, but afterward couenaunt was broken bytwene hem bothe and Hyberus was slayne. Then **Hermon** was kyng of alle þat londe.

And so fro þe comynge of þe Hyberniensis vnto þe first Patrik were a M yer and viij^{C}. They had þat name **Hibernienses** and **Hibernici** of þe forsayde **Hiberus,** or ellis of **Hiberos,** a ryuer of Spayne. They were called also **Gaytels** [f. 58^{v}] and **Scottes,** of one **Gaytelus** þat was Phenius neuew. This Gaytelus conde speke many langages, after þe langages þat were made at **Nemproths** toure, þat was þe toure of Babel. And he wedded one **Scota,** Pharoes doughter. Men sey þat these Gaytelus made þe yryshe langage and callyd it **Gaytelaf,** as it were, langage gadred of alle langages and tounges.

Than longe aftyr þat was one **Turgesius,** duke and capytayn of Norweyes, brought thyder men of Norweye and ocupyed þat londe and made in many places depe dyches and castels sengle and double and many wardes strongly wallyd, and many þerof stonde yet al hoole. But Irysshe men recche not of castels, for they take woodes for castels and mareys and mores for castel dyches. But atte laste, Turgesius deyde by gyleful men in wymmens clothyng, as ye shul here. **Turgesius** loued þe kyngis doughter of **Meth** in Irlond. And her fader behighte Turgesius þat he wolde sende

A tresoun wrouht by lyknes of wymmen.

3047 **Myllesius**] *first executed in more current script, then canc. and corr. to display script*

her to hym to þe **lowe Lacherin** with xv maydens. And Turgesius promysed to mete hem there with xv of þe noblest men þat he hadde, and helde couenaunt and thouht no gyle. But there come xv young berdles men, clothed lyke wymmen, with short swordes vnder her clothis and fylle on Turgesius and slewe hym euyn there. And so he was traytoursly slayne aftyr he had regned xxx yere.

The condycyoun of Iryssh men.

Solinus, capitulo 34, seith þat men of this londe ben straunge of nacion, houseles, and grete fyghters, and acounte right and wrong al for one thyng, and ben sengyl of clothyng, scarce of mete, cruel of herte, and angry of speche, and drynketh fyrst bloode of dede men þat ben slayn and then wesshen þere vysages þerewith and holde plesed with flesshe and fruyt instede of mete and with mylke instede of drynke, and vse moche pleyng, idlenes, and huntyng, and trauayle ful lytyl. In þere chyldhode they [f. 59^{r}] ben hard norysshed and harde fedde, and they be vnsemely of maners and of clothyng. These men been of euyl maner in her lyuyng. They pay no tythes. They spare not theyr alyes, but þe broder weddeth þe broders wyfe. They ben besy for to betraye ther neyghbours and oþer also. These men ben varyable an vnstedfaste, trechours, and gyleful. Who þat delyth with them nedeth more to beware of gyle than of crafte, of pees than of brennyng brondes, of hony than of galle, of malyce than of knyghthode. They haue suche maners þat they ben not stronge in warres and in batayll, ne trew in pees. They become gossibs to them þat they wil falsely bytraye in þe gossibrede and holy kynrede. Eueryche drynketh others bloode whan it is shed. They loue somdele her noryce and her pleyfers whiche þat souke þe same mylke þat they souked while they were chyldren. And they pursew þere bretheren, þere cosins, and þere oþer kyn, and despysen þere kyn whiles they lyue and auenge þere dethe whan they be slayne. So longe hathe þe vsage of euille custome endured emonge them þat it hathe \goten/ þe maistrye ouer them and torned treson into kynde so ferforth þat they ben traytours by nature. Amonge them many men pissen sittyng and wymmen stondyng. Ther ben many men in þat londe fowle shapen in lymmes and in bodye. For in ther lymmys they lacke þe benefice of kynde, so þat nowher ben none better shapen than they þat be þere wel shapen, and none worse shapen than they þat ben þere euyl shapen. And skylfully nature, hurte and defowled by wyckydnes of lyuyng, bryngeth forthe soche foule gromes

3090 it is shed] *prec. by canc.* they 3091 mylke] *prec. by canc.* ste

and euyl shapen of hem þat with vnlawful delyng with fowle maners and euyl lyuyng so wyckedly defowleth kynde and nature. In this londe and [f. 59^{v}] in Walys olde wyues and wymmen were wounte and ben yet, as men seyne, ofte for to shape themself in lykenes of **hares** for to mylke ther neighbours kyne and stele her mylke.

Many men tellen þat in þe nortsyde of Irlond is þe londe of lyf. In þat ylond no man may deye but whan they ben olde and ben vexed with grete sekenes, they ben born oute into þe next londe and deye there. Ther is anoþer ylond in Irlond þat no woman may bere a childe but yet she may conceyue. Also þere is an ylond in whiche no dede body may roten. In **Vltonia**, þat is **Vlster,** is an ilond in a lake wonderly departed in tweyne, In þat one parte is grete disturbaunce and discomforte of feendes, and in þat other party grete lykyng and comforte of holy aungels.

Patriks purgatorie.

Ther is also Seint **Patriks purgatorie** þat was shewed at his prayers to conferme his prechyng and his lore whan he prechyd to mysbeleued peple of sorwe and of payne þat euyl men shulde suffre for her wyckyd werkes. And of ioye and blysse þat good men shal resseyue for her good dedys, he telleth þat who þat suffreth þe paynes of þat purgatorye, yf it be enioyned hym for penaunce he shal neuer suffre þe paynes of helle, but yf he dye fynally withoute repentaunce of synne, as be example here folwyth. Ye shul vnderstonde þat þe secounde Seint Patryk þat was abbot and not bisshope, while he prechyd in Irlonde and laboured and studyed for to torne tho wykkyd peple þat lyuyd as bestes to brynge hem oute of her euyl lyfe, for drede of paynys of helle and also for to conferme hem in good lyfe. But they sayde they wolde not torne but yf some of them myght knowe somwhat of þe grete [f. 60^{r}] paynes and also of þe blisse þat he spak of. Then Seint Patryk prayde to God almyghti therfore, and oure Lorde Crist Ihesu apperyd to Seint Patryk and toke hym a staf and ladde hym into a wylde place and shewed hym þere a round pytte þat was derke within, and sayde þat yf a man were very repentaunt and stable of beleue and wente into thys pytte and walked þerynne a day and a nyght, he shulde see þe sorwes and þe paynes of euyl men and þe ioye and blysse of good men. Then Crist vanyssyhed awaye, and Seint Patrik arered and bylded þere a chirche and put þerein chanous reguler and closed þe pytte aboute with a walle, and is now in þe chirche yerde atte est ende of

3135 a walle]*MS* a a walle

þe chirche and fast shytte with a stronge dore for þat no man shulde goo in nycely withoute leue of þe bisshop or of þe pryour of þe place. Many men went in and cam oute agayn in Patriks tyme and tolde of paynes and ioye þat they hadde seen. And þe marueylles þat they sawe ben þere yet wreten, and because þerof many men torned and were conuerted to ryght beleue. Also many men went and can neuer agayn. In kyng Steuens tyme, kyng of Englonde, a knyghte þat hyghte **Owen** went into Seint Patriks purgatory and cam agayn and dwellyd euer after duryng his lyfe in þe nedes of thabbay of **Ludensis,** þat is of thordre of Cistews. And he tolde many wounders þat he had seen in Patriks purgatrye. The place is callyd Patriks purgatorye and þe chirche is named Reglis. No man is enioyned for to goo into þat purgatorye but counseylled þat he shulde not come þereynne but take vpon hym oþer penaunce. And yf a man haue anowed and be stable and wole nedes goo þerin, than he shal first goo to þe bisshop and than he shal be sent with lettres to þe prioure of þe place and they bothe shal counseylle hym to leue. And yf he wyl nedes goo þerto, he shal be in prayers and in fastyng xv dayes. And aftyr tho xv dayes he shal be shreuyn and houseld and lad to þe [f. 60^{v}] dore of þe purgatorye with prossession and letanye, and yet he shal be counceylled to leue yt. And yf he be stedfast and wyl entre, þe dore shal be opened and he yblyssyd and goo on Goddes name and holde forthe his weye. And þe dore shal be faste shette tyl þe next daye, and whan þe tyme is, þe pryour shal come and opene þe dore. And yf þe man be comen, he ledyth hym into þe chirche with procession, and þere he shal be xv dayes in prayers and in fastyng. **Treuisa.** But truly no man may be saued but yf he be very repentaunt, whatsomeuer penaunce he doo. And euery man þat is very repentaun at his lyues ende shal be sykyrly saued, though he neuer here nor see of Seint Patriks purgatorye.

There is an ilond in **Cannacte salo,** þat is in þe see of Conaccia, halewed by Seint **Brandan,** þat hathe no myse. There dede bodyes be not buryed but ben kept oute of þe erthe and roten not. Ther is a welle in **Mownstre** or **Momonia,** yf ony man touche þat welle, anone shal falle grete rayne in al þe prouynce. And þat rayne shal neuer cesse tyl a preest þat is a clene mayde syng a masse in a chapel fast by and blesse þe water and with mylke of a cowe þat is of one here bestprynge þe welle, and so reconcile þe welle in this straunge maner. At **Glyndalcan** aboute þe oratorie of Seint **Keywyn** withges beryth apples as yt were

3150-1 And aftyr tho] *prec. by canc.* and fast tho dayes. 3151 shreuyn] *prec. by canc.* houseld

apple trees, and ben more holsom than sauery. That holy seint brought fourthe these apples by prayers for to hele his childe þat was seeke.

In **Vlster** in þat countre is a welle þat was in grete reuerence in olde tyme and was alway couerd. And yf it were lefte vncouerd, þe welle wolde ryse and drowe alle þe londe. And so it happed þat a woman wente to þat welle for to fette water and hyed her fast to her childe þat wepte in þe cradel and lefte þe welle [f. 61^{r}] vncouerd. Than þe welle sprang so fast þat it drowned þe woman and her childe and made al þe countre a lake and a fyssheponde. For to preue þat this is sothe, it is a grete argument þat whan þe wedyr is cleere, fysshers of þat water see in þe grounde vnder þe water rounde towrys and hyghe, shapen as steples and chirches of þat londe.

In þe north syde of Irlond in þe countrey of **Ossiriens,** euery seuen yere, atte prayer of an holy abbot, tweyne þat ben wedded, a man and a woman, muste nedes be exilyd and forshapen into lyknes of wolues and abyde oute vij yere. And at þe ende of vij yere, yf they lyue they come home agayn and take ageyn ther owne shappe. And then shal oþer tweyne goo forthe in þere stede and so forshapen for oþer vij yere.

Giraldus seith þat as men of this nacioun ben more angry than oþer me[n], and more hasty for to take wreche whiles they ben alyue. So seyntys and halowes of this londe ben more wrecheful than sayntes of oþer londes. Clerkes of this lande ben chaste and sayen many prayers and don grete abstynence a day and drynketh al nyght, so þat it is acounted for a myracle that lecherye regneth not þere as wyne regneth. And they þat ben euyl of them ben worst of al oþer. And so good men amonge them, though they be but fewe, ben good atte beste. **Giraldus** seith in this londe, in Wales and in Scotland, ben belles and staues with croked heedes and oþer suche thyngis for rely\q/uyes in grete reuerence and worship, so þat men of this londe dreden more for to swere vpon ony of tho belles and golden staues than vpon þe gospel. The chyef of alle suche relyquyes is yholde Iesus staf, þat is at Deuelyn, with þe whiche staf they saye þat þe fyrst Seint Patrik droof þe wormes oute of Irlond. [f. 61^{v}]

Spayne.

De Hispania. Trogus, libro vltimo. Trogus seith þat **Trigonia** is **Spayne** al hoole, and þe hilles **Pirenei** ioynen Spayne in þe northe syde to Gallia narbonenses, and is closed in þe oþer sydes al about with þe see of occean

3175 it drowned] *prec. by canc.* þe 3177 a grete argument] *prec. by canc.* sothe 3181 abbot] *prec. by canc.* man 3186 me[n]] *MS* me

and with þe see Tirenus. And so Spayne is wel nyghe al an ylond, for it is byclypped with þe see wel nygh al aboute. But þere ben two Spaynes. The hyther begynneth fro þe playnes and valeys of **Pyreneis** and streccheth by Cantabria and endeth at **Cartago spataria.** Than þe fourther Spayne conteyneth þe west party vnto þe see **Gadytanus,** where as Hercules sette his pylers besyde þe mounte **Athlas.** The maruelys and propyrtees of this mounte Athlas is declaryd before in þe latter ende of Affryca.

This Spayne is a playne londe and hathe grete plente of castels, of horses, of metal, and of hony. In Hispanya ben vj prouynces: **Terraconensis, Lusitania, Galicia, Bethica, Tingitina, Astruria,** and **Arogonia. Ysidorus, libro xv^{o}, capitulo ij^{o},** seith þat **Cartago** of Spayne is called **Spataria** for to haue dyfference bytwene this Cartago spataria and Cartago magna þat is in Affryca þat Scipio, consul of Rome, dest[r]oyed. Affry, men of Affryca, made this Cartago spataria. And at last, Gothy destroyed yt. For Gothy were lordes of Spayne longe tyme, and specially in þe emperours tyme Honorius. But aftyrwarde, þe Sarasyns were ouercome of Charles þe Grete, and loste þe weste londes of Spayne, Gallia, and Luscitania, and helde only þe este londes and count[r]eys of Spayne. Here endyth þe vttermest part of þe worlde west. [f. 62^{r}]

Gades.

De insulis maris magni. Gades is conuenably fyrst sette amonge þe ilondes of þe grete see and stondeth in þe weste ende of Spayne in a mouthe of þe weste occean. There þe grete see occean breketh into þe ynner londes and departeth asonder **Affrica** and **Europa.** Tiries cam saylyng oute of þe Reed See theder and occupyed þat ylonde and called it Gades in his langage. And Gades is to saye, beclypped, for it is byclypped al aboute with þe see and is from þe londe an hondred paas and ten. There as **Hercules** sette his pylers, whiche ben ryght wonderful, as it were vttermest ende of þe weste parte of þe worlde. And tho pylers ben called after þe name of þe ilonde **Gades**.

And þere endeth **Affrica** and **Europa.** And thus aftyr þe buyldyng of the toure of **Babel** was þe worlde dyuyded in thre partes be þe generacioun of **Sem, Cam,** and **Iaphet,** wheche were Noes sones, as before we may rede. And þe generacion þat com of **Iaphet** chase this parte of þe worlde þat is callyd **Europa,** and thus þe worlde is ended.

3215 dest[r]oyed] *MS* destoyed 3219 count[r]eys] *MS* counteys

Ilondes.

Now is here declared þe **ilondes** þat gothe estwarde from these pylers and from þe ilonde Gades, whiche here named as ye shul here. **Ilondes** Baleares þat ben called **Maiorica** and **Minorica.** Then is þere þe ylonde **Sardina** and hathe in þe southe syde Affrica and in þe northe Scicilia, and hathe neyther addres ne venym. But there groweth an herbe þat is callyd **apium,** whiche maketh men lawgh hemself to dethe. This ylonde hathe hoote wellys and holsom, whiche water maketh theuys and men þat forswere [f. 62^{v}] hemself blynde yf her eyen touche þe water of tho wellys. The ylonde **Corsica** is cornerd with many forlondes strecchynge into þe see. Therynne is noble leese and pasture for bestis. Therinne is a stone þat is named **aconites.** Corsica hathe in þe este syde þe see Tyrenus, in þe southe þe ylonde Sardinia, xxx myle thens, in þe weste þe ylondes Baleares, and in þe northe þe see Ligusticus and Lyguria, a prouynce of Ytalya, and is viij score myle in lengthe, and in brede xxvj myle. And hathe þat name Corsica of a woman þat hyghte Co\r/sa. This Corsa had a bole þat ofte lefte company of oþer bestis and swam into þat ylonde and cam home in moche bettyr poynte than he wente oute. Corsa sawe þat and wayted her tyme and toke a boote and folwed after þe bole into þe ylond and sawe þat þere was londe for to bere corne and grasse, and brought theder fyrst men þat were called **Ligures.**

Ciclades ben liij ylondes togydre and ar named of Cyclon in Grewe, whiche is a cercle in Englisshe. For they ben set al rounde, as it were, a cercle aboute þe ylonde þat highte **Delon.** Netheles som men seyn þat they be so called bycause of hyghe rockes þat ben al aboute them. The fyrst of them is **Rodes** towarde þe eeste. And these ylondes ende towarde þe northe in þe clyf of þe lasse Asya, and hathe oute of þe southe into þe northe fyfty myle, and oute of þe eeste into weste two hondred myle. The myddel ylonde of them is named Delon, þat is to saye, yshewed. For it was som tyme byschyned with þe sonne tofore oþer londes aftyr Noes floode. That same Delon is called **Ortigia,** and in þat place Lacona bare **Appolyn delphicus. Samos,** otherwyse called Samia, is an [f. 63^{r}] ylonde in whiche **Pyctagoras, Iuno,** and **Sibilla** were born.

Creta hathe þat name of one Cretus. þat dwellyd therin. That ylonde heyght **Centapolis** also. That is a londe þat hathe an C cytees, for þerin were som tyme an C cytees. And þere was **Saturnus** and **Iubiter** born and were fyrst kynges there, and of ryght it longeth to Grecia of olde tyme. And hathe in þe southe syde

þe see Libicus and in þe northe þe see of Grecia, and streccheth oute into þe eest and into weste. And was þe first londe þat was parfyght and noble in crafte of rowyng with oores, armes, and shotyng with arowes, and yaf lawe wreton and taught men ride on horsbak. And þere was þe crafte of musike and syngynge of **Ydeis Dactilis** founde. They of Creta made it more and yaf it in knowleche to oþer londes aboute. That londe is nowe callyd **Candia.** In þat ylond ben many sheep and gheet and fewe roes and hertes. Þerin be no foxes, ne wolues, ne addres, ne suche venemus beestes. And þat londe hateth so venym þat yf men brynge ony venemus beestes or wormes of other londes, they deyen anone. And though þere be no grete venemus beestes in þat londe, yet ben þere attercops venemus þat ben called spalangya in þat londe. **Orosius** seith þat this ylonde is viij score and vij myle in lengthe and an C myle in brede. In this ylonde is one of þe foure **laborintus,** as ye shul here.

An house of woundyrful crafte.

Treuisa. For to haue knowleche what **laborintus** is, it is an hous wonderly buylded and wrought with halkes and huyrenes, tornynges and wyndynges, so dyuersly by wonderful wayes and wrynclys þat who þat goothe into þat house and wolde come oute agayn, though he retourne hytherward and thyderward, eeste, weste, northe, and southe, whyder euer he drawe and for al þe wayes þat he can chese, thoughe he trauayle neuer so sore, he shal be [f. 63^{v}] so masyd þat oute can he nat goo but yf he haue þe crafte þat seruyth therfore.

Scicilia.

Ysidorus, libro 14. Scicilia, þat ylonde, was som tyme called **Trinatria,** as it were, thresquare, bycause of thre hillis þat ben þerin. In this ylonde men ered first with plowe for to sowe in corne and oþer seedes. And þere was comedia, songe of gestes, first founden. **Beda de naturis** seith þat þe londe of Scicilia is holowe and ful of caues and moche sulphur or brymstone and glewe, so þat þe ayer and fyre hathe way ynowgh therto. And fyre, closy\d/ in þe caues and in þe chynnes within þe erthe, stryueth with þe ayer and with other thynges þat ben contrarye to fyre. And þat causeth ofte tyme smoke and brennyng ley to breke oute in many places. And sometyme, þe strengthe of þe wynde þat is withynne maketh to breke oute heepes of grauel and of stones. For suche doynge it is þat þe brennyng of þe hylle þat is called þe mounte **Ethna** dureth so longe.

Ethna.

Ysidorus, libro 14. That hille mounte **Ethna** toward þe southeest hathe many chynnes and holowe dennes or caues within þe erthe, ful of brymstone þat resseyueth moche wynde and engendryth fyre and smoke. In þat place ben seen dyuerse fygures and shappes and herde ruful voycys and gronyngis. Therfore somme men wenen þat sowles ben there in payne, as Seint **Gregory** maketh mencion in his **Dialoge.** Also ther is a welle in Scicilia, yf a man cometh therto clothed in rede, anone þe water of þat welle spryngeth vp as high as þat mannes hede. And for ony oþer colour or hewe þe water meueth not. There ben also **cicades,** byrdes þat syngen wel in þe best wyse, and they haue a pype open vnder þe throote and syngen better whan þe heed is of than whan it is on, and better whan they ben [f. 64^{r}] dede, than whyle they ben alyue. Therfor herdes of þat londe byhede them, for to haue þe swetter songe. And in þat londe is a cyte called **Palarna** þat yeldeth euery yere more of certayn rente than þe kyng of Englonde hathe of syker rente of Englond. **Ysidorus, libro 13.** In Scicilia ben two welles. Þat one of hem maketh a barayn woman to bere chyld\r/yn, and þat oþer maketh a childyng woman barayn. Scicilia is an ylonde þat is called **Eola** and hathe þat name of Eolus. **Poetes** feynen and saye þat **Eolus** is god of wyndes, for whyle he was ruler of þe ix ylondes, eueryche of hem heyght E\o/la, by rysynge of moysture of myste and of smoke he wolde telle whan yt shulde rayne. And þerfor symple men supposyd þat he had þe wynde in his power and myghte. The same ix ylondes hight **Wlcane,** þat is fyry, for fyre brenneth þere alwaye.

Eolus.

There ben oþer ylondes in þe see **Eusinus.** Þat see Eusinus is a grete partye of þe see of myddel erthe. Amonge þe whiche ylondes, þe ylonde of **Colchos** is famus. Þere, as **Iason** fette þe golden flyes, as it shal be declared aftyr aboute þe bataylle of Troye. And **Pathmos** is an ylonde in þe same see, þere as Seint Iohn þe eu\au/ngelist was exilyd oute of oþer londes.

Lo, thus is declaryd here þe **ylondes** þat goyth aboughte þe wyde worlde. And thus of þe dyuydyng of þe worlde in thre partes be þe generacioun of **Sem, Cam,** and **Iaphet,** and of þe **ylondes** þat goyth abought þe worlde, thus I make an ende. And nowe wyl we trete of þe foure **regiouns** þat fyrste began in þe worlde.

Augustinus, De ciuitate dei, libro xvj^{o}, capitulo xviij. Syth þat men were skateryd into dyuers londes, thoughe þe kyngdoms of **Assiriens** [f. 64^{v}] in þe

eeste, of **Egipcians** in þe southe, and of þe **Shites** in þe northe, þat is in Grece, begynne as yt were attones. **Augustinus, libro xviij°, capitulo primo.** Netheles þe kyngdoms of **Assiriens,** of **Medes,** þat is of **Perses,** of **Grece,** of **Romaynes** folwed eueryche aftyr other and were pryncypally amonge other. Netheles, þe fyrst and þe laste were more noble and dured lenger. Other kyngdoms and kyngis longed to thes kyngdoms. And for þe tretice is ful and general of þe foure chief forsayde kyngdomes from þe begynnyng of þe kyngdome of **Assiriens** to þe ende of þe kyngdom of **Romaynes,** axeth longe wrytynge and processe. Therfor of þe fyrste kyngdomes, as yt were of þe same age with þe kyngdom of **Assiries,** first with þe kyngdom of **Shytes** in þe northe we shal wryte.

Shytes, the kyngdom of the northe.

That kyngdom of **Shytes** in þe northe, bycause of age and of tyme axeth þe secounde place in ordre, and is sette aftyr þe kyngdom of Assyryes. And beganne in **Saruges** tyme vnder **Thanaus,** þe fyrste kyng þat was there. Sarug was Abrahams faderys grauntsyre. It semeth þat þe ryuer Thanays hathe þe name of this kynge Thanaus. The whiche ryuer in þe northe syde of þe worlde departeth bytwene Asia and Europa. This kyngdom was neuer ouercome but thryes it conqueryd Asya, and ouercome Darius, kyng of Perses, and slewe Cyrus þe kyng, and dyd away Zephiron þat was Kyng Alysaunders leder. They ouercome Vesor, kyng of Egipte, as we shul rede hereaftyr in his cronycle. This londe **Scicia** is a grete londe. Yf ye wyl reede more hereof, loke in þe xxxvij [f. 65^{r}] lefe here before, in þe chapyter of Scicia. In þe nether parte of this countre Scicia is **Gotha,** towarde **Ciraun,** whiche we shul fynde in þe laste yende of þe same chapiter.

Egipte, the kyngdom of þe southe.

Regum Egipciorum. Another kyngdom, as it were of þe same age, was þe kyngdom of **Egipte** in þe southe, and began in þe tyme of **Nachor** þat was Abrahams graunsire. This kyngdom had xv^{ne} grete lordshippes, and cleped hem **dinastias.** Aftyrward Thebey, men of **Thebes,** helde xvj^{ne} grete lordshippes and clepyd hem dynastias. Than **Diapolitany** þat were clepyd **Pharaones,** þat were kyngis of Egipte, heelde xviij^{ne} grete lordshippis and clepyd hem dynastias. Dynastia is greet lordship and power dewryng in a prouynce þat is chose kyng ouþer emperour. And so this kyngdom of Egipte dured vnto þe tyme of **Cambis** þat was Cyrus sonne. **Cirus** was kyng of Perse and yaf, while he lyued, þe kyngdom of Assiria þat was tho turned to þe Medes, to his sonne Cambys and

3343 from the begynnyng] *prec. by canc.* longed so 3370 of Assiria] *prec. by canc.* Assirande

cleped hym **Nabugodonosor** also, and his prince **Olofernes,** and subdued Egipte. And tho Egipte was vnder vij kyngis of Perse. And aftyr þat they went from þe Perses and had x kyngis of her owne, vnto **Othus** þat heete also **Artharexerses.** Also þe twelue kynges of Perses put oute **Nactanabo,** þe laste kyng of Egipte, vnto **Ethiopia** and wan þe kyngdom of Egipte. And aftyr þat þe kyngdom dured vnder thre kyngis vnto þe seuent yere of þe grete **Alexander.**

Than þe kyngdoms Egipte and Perse were vnder þe Grekes iij^{C} yere vnder xiij kynges þat were cleped **Lagydes** and **Tholomeus**, vnto **Iulius Cesars** tyme, outher, as somme men mene, vnto þe xv^{ne} yer of **Augustus Cesar** þat ouercome **Clopatram,** Denys doughter. [f. 65^{v}] **Denys** was Tholomeus and þe last **Laged,** þat is to vndirstonde, þe laste kyng þat regned in Grece. Than Egipte from þat tyme fel to þe **Romaynes.** And so alle þe kynges of Egipte, from þe fyrst begynnyng vnto Alisaunder, were foure score and enleuen. The kyngis of Egipte were firste cleped **dynastias** and than **pharaones,** and at laste **Lagydes** and **Tholomeus. Iosephus, libro viij^{o},** seith þat þe kyngis of Egipte had in her childhode oþer names. But whan they were made kynges, they were cleped **pharaones,** for a kyng is cleped **pharao** in þe langage of Egipte. The kyngis of Allexandrya, þat is of **Grece,** were clepyd **Tholomeus** whan they were made kyngis. And þe kyngis of Romaynes were clepyd **Cesares.** Yf ye wyl knowe þe comodytees and maruels of Egipte, rede þe chapiter of **Egipte** in þe xxxviij lefe beforn.

Assiries, the kyngdom of the eest. **Regum Assiriorum. Augustinus, libro 16, capitulo 18.** The kyngdom of þe eest and eldest of tyme is þe kyngdom of **Assyries,** and began in þe eest vndir **Belus,** Nemprothis sonne, þe xxv yere of **Sarug** þat was Abrahams fadres grauntsire. This kyngdom had lordship of alle **Asya,** oute take **Inde. Petrus, 60.** And it dured a thousand yere iij^{C} and two vndir seuen and thrytty kyngis vnto þe last **Sardanapallus,** þe kyng þat deyde þe vij yer of Osias, kyng of Iudea. Than **Arbaces** þat heet Arbactus also, þe kyngis steward and his traytre, for he slewgh hym and turned þe kyngdom of Assiryes to þe Medes, þat is to vnderstonde, in hope and not in drede. For aftyr Sardanapallus, from þe seuenth yer of Osyas, kyng of Iudea, to Manasses, kyng of Iudea, aboute an C yer and xij, the Assyries had [f. 66^{r}] vij myghty kyngis, though they had not þe kyngdom al

3377 Than] *prec. by canc.* Aftyr 3382 fel] *prec. by canc.* from 3384 at laste] *prec. by canc.* than

hoole, of whiche thes be þe names: **Arbaces, Phulle, Tegladfalasar, Salmanasar, Senacherib, Assaradon, Sargon.** Netheles, some wyl mene þat aftyr Sardanapallus dethe from þe seuenth yer of Osyas, þe kyng, to þe yer of þe transmygracioun of þe Iewes one and thyrty, þe hoole kyngdom of þe eest stode with þe **Medes** CC yer and sixty vnder viij kynges, from þe first Arbaces vnto Astrages þat was Darius vncle and Cyrus grauntsyre. Cyrus ouertourned this Astrages.

Regum Babilon. Also in þe tyme of **Senacherib,** kyng of Assiries, and in **Esechias** tyme, kyng of Iudea, come vp þe grete kyngdom of Babilons and Caldeys and dured vnder vij kyngis whos names were **Meredac,** þat heete also **Baladac, Nabugodonosor, Euilmerodac, Regusar, Labosardac, Baltasar** þat heete **Nabar.** Also hym slough Cyrus ysocyed to his vncle Darius, and turned this kyngdom to þe kyngdom of **Perse** and **Medes** in þe yer of transmygracioun of þe Iewes xxxj^{ti}. And so passyd CC yer and lx from þe vij yer of Esechias, kyng of Iudea, in þe whiche yer began to fayle þe hole kyngdom of Assiryes, vnto þe yer of transmygracioun xxxj^{ti}. And than began þe hole kyngdom of Perse.

Regum Persarum. Than þe hole kyngdom of **Perse** began from þe yere of transmygracioun xxxj^{ti} vnto þe vij yer of þe grete **Alexander,** that was from þe fyrst Cyrus of þe last Darius, Arsanyus sone, and dured CC yer and xxxv^{ti} vnder xiij kyngis. And **Cyrus** [f. 66^{v}] was þe first. **Cambises** was þe secounde. His fadyr Cyrus yaf hym another name and clepyd hym **Nabugodonosor** and yaf hym Nynyue, þe cyte, with þe kyngdom of Assiryes while he was hymselfe alyue. Vndyr hym befel þe stori of **Iudith.** Tha\n/ þe thirde was **Ermendes magus.** The iiij was **Darius, Tapsis** sone. The v was **Excerses.** The vj was **Artarexerses** þat heete Longimanus also. Vndyr hym were **Esdras** and **Neemyas.** The vij was **Excerses.** The viij **Fogodia.** The ix was **Darius notus.** Nothus is a bastard outher he þat is getyn of a worthy fadyr and boryn of an vnworthy modyr. The x was **Artharexerses** þat heete **Assuerus.** Also vndir hym was **Hester.** The xj was **Othus.** The xij was **Arsanyus.** The xiij was **Darius,** Arsanyus sone. The grete **Alysaunder** ouercome hym and turned þe kyngdom of **Perses** to þe hole kyngdom of **Macedons** at **Grece.**

Grece, the kyngdom of the west.

Regum Macedoni. This kyngdom of þe west þat was þe kyngdom of

3417 yer and lx] *prec. by canc.* and xl

Macedons at **Grece** began vnder þe first **Cranans** þe fourthe yer of **Osias,** kyng of Iudea, and so dured vj^{C} yer and xxxvj^{ti} vnto þe last **Perseus.** Þe Romaynes slough hym þe ix yer of Onyas, þe bisshop þat heete **Menelaus** also. Netheles þere were oþer kyngdoms in **Grece,** eueryche aftyr oþer ordeyned. Of þe first was in **Archadia** at Scicions, þat peple. This Archadia hathe þe name of **Archas,** Iupiters sone, and is an angle or a corner of Achaia and lyeth betwene two sees, Ionyus and Egeus, and is shapen as a playne leef. And this kyngdom dewryd vndir [f. 67^{r}] **Agilaus** first ix^{C} yer thre score and a xj. Agilaus is a lorde, as it were, a kyng outher an emperour. Aftyrward this kyngdom endured vnder xxxj^{ti} kyngis from þe xxiiij^{ti} yer of Nachor, Abrahams grauntsyr, vnto Zensippus tyme þat regnyd þe yer of Hely, þe preest, seuenteen. Therfor one kyngdom in Archadya heete som tyme **Agealia.** Netheles yt heete aftyrward **Palaponensis.** Þere was one of þe kyngdoms of Grece. Also þere is in this kyngdom **albeston** þat wole neuer quenche be yt onys sette a fyre. In this kyngdom þe first kyng was **Cicrops,** as ye shul here.

Archadia.

Attenes, þat cytte was named by wymmen.

Augustinus, De ciuitate dei, libro 18. We rede þat som tyme whan Egipte was smytyn with God almyghtyes wreeche vnder Moyses hande, whan Pharao was so fast and harde in his malyce and wolde not suffre þe peple to goo, than some of þe Egipciens dradde sore leste Egipte shulde a ben destroyed, and so dyuers fledde oute of Egipte into oþer londes. Amonge þe whiche oone þat heete **Cycrops** fledde oute of Egipte into Grecia, and þere he buylded þe cytte **Attenes.** Than, as **Varro** seith, an **oleue** was sodenly seen in þat cytte **Attenes,** and a water braake oute sodenly in anoþer place. Than Cycrops axed counseyl of **Appolyn delphicus,** a maumet þat was in þe mount **Pernasus,** and axed what these shulde be to mene. And he answeryd and sayde that þe olyue betokened þe goddesse **Minerua,** and þe water betokened **Neptunus.** And sayde þat it was in power and choyse of þe cyteseyns aftyr wheþer of þe two goddes þe cytte shulde be named. Therfor þe cyteseyns, bothe men and wymmen, gadred hem togeders, as yt was þe maner þat tyme, þat bothe men and wymmen shulde come to þe comyn counsel. Then in þat counseyl, men yaf þe dome for **Neptunus** and wymmen [f. 67^{v}] for **Minerua.** And for ther was oone woman moo than men, Mynerua had þe maistrye and þe cyte was callyd

3439 Onyas] *prec. by canc.* Osias

by her name **Atthene.** For Mynerua in þe speche of Grewe is callyd **Athena.** Then was **Neptunus** wrothe and woode and made þe flodes of þe see to aryse and ouerflowe and hele þe londys of them of Athenes, as deuels may lyghtly doo suche chekkes. Than for to plese **Neptunus,** and for to abate his wratthe and his anger, wymmen were punysshed by double payne. That one was þat no woman shulde aftyrward come in comyn counsel. That other payne was þat no childe shulde bere his moders name. And thus was **Atthenes,** þat cyte, buylded in this maner, whiche is in **Grecia,** in **Peloponensis,** þat countre.

Trogus, libro ij^{o} seith þat Atheniensis, men of Athenes, vsed first crafte of wolle, of wyne and of oyle, and taught to eere and sowe and to ete acornes. They florisshed in lore of clergye and of lawe. For þere was som tyme a grete studye of lecture and of clergye, for men of alle naciouns and londys come theder for to lerne. And þe first kyng of þat londe highte **Cycrops,** as is rehersyd before.

Lacedemonia.
A lawe made for men þat were longe from her wyues.

Another kyngdom was in **Grece** amonge þe **Lacedemones.** These were þe **Spartans. Trogus, libro 3.** These men som tyme beseged þe cyte **Mesena,** x yer togedyr, and were wery and greued of pleyntes and of grucchyng of her wyues, and drad also þat longe abydyng from home in warre and in bataylle shulde cause her wyues atome to haue childeryn be oþer men. And þerfor they ordeyned þat maydens of her londe shulde take younge men eueryche aftyr oþer, for they hoped therby to haue þe strenger children yf euery woman assayde many men. But [f. 68^{r}] for þe shameful doyng of þe moders, þe children þat were begetyn and brought fourthe in þat maner were called **Spartany.** And whan they were of xxx yer of age, they dred þe soore of nede and of myschefe, for noon of them wyst who was his owne fader. Therfor they toke hem a leder and a captayne, one **Phalantis,** Aracyus sone, and toke no leue of her moders but wente fourthe and were cast heder and theder be dyuers fortunes. And at last cam into **Ytalya** and droof oute þe men þat dwellyd þere and made þe chyef cytte **Artarentum.** These Grekys were ledde into Ytalya be þe eue sterre, whiche was her lodesterre. And þerfor Ytalya was callyd some tyme **Hesperya,** of Hespera, þe sterre þat ladde þe Grekys whan they saylled theder and was her lodesterre. **Hespera** þat is **Venus.** Aftyr þat, they called þat londe þe grete **Grecia.** And aftyrwarde þat londe hight **Saturnia,** of **Saturnus** þat dwellyd there. For

Nemproth þe tyraunt was named **Saturnus** and hydde hymself there in þat londe for drede of his owne sonne Iupiter whiche gelded hym and toke from hym his stones. Aftyr þat, þat londe hyghte **Eusonia,** of Eusonius, Vlixes sonne. But atte laste, þat londe was callyd **Italya** of **Italus rege siculorum,** kyng of Scicilia, and is þe noblest prouynce of al Europa.

Tracia.

Ysidorus, libro 15, seith þat þe chefe cytte in this londe of Grece is **Constantinopolis,** and was som tyme þe chyef cyte of þe eest, lyke as Rome was of þe west. And highte som tyme Bysancium. Of this cyte **W. libro iiij^{o} Regum** spekyth in this maner. The grete **Constantynus** buylded and made this cyte euen and peere to Rome and ordeyne[d] þat þe emperour shulde not be þe chefe but þe **apostlis [**f. 68^{v}] shulde be chyef and namly ycrowned, as ye shul now here.

I fynde how **Constantyne** þat was som tyme emperour of Rome in his lusty age, he was infecte with þe lepre ouer al his body and also his visage, þat he myht neyþer ryde ne goon. And so he kept hym close in his chambyr tyl þat remedy myghte be founde. Tho þe grete clerkys of þat londe were sent for to trete and to fynde a meene to helpe this worthy lorde of his dysese. So they founde a remedy and alle they determyned, þat nedys he must be bathed in innocentys bloode þat were withynne vij yer of age. And so they seyde how þat shulde aswage þe lepre and al þe violence, whiche they knewe yt come of accidence and not be wey of kynde. And thus they were acordyd alle as for final conclusioun, and to þe emperour they tolde her opynyoun. Tho þe emperour toke his counsel herevppon and his counsel avysed hym so for to do. Tho they sente lettrys into euery countre abought. to take vp younge children whois bloode they seyde shulde be medesyn for þe emperours dysese. Than was þere sorw inow amonge þe modyrs, whiche cryed and wept ful sore whan they herde hereof. But natheles they muste obey. And so wymmen cam theþer many oon with children sowkyng on her brestis. Tho was þere many a wofull teere and into þe paleys fourthe they goon with many a sory hertys thought of hem whiche had tho children of her bodyes borne, and shulde se them so soon forlorne. Tho þe motherys wepte ful sore and many of them fyl doun in swone, and þerwith þe younge babys crydyn alle. And þe emperour was alle this while in his chambyr and herde þe grete lamentacioun and weymentyng, and anon he lokyd oute and sygh how þe pepyl ferde, and anon he was meuyd with pyte, and thus he seyde, “O thow ryghtwys, mercyful, eternal

3515 ordeyne[d]] *MS* ordeyne 3533 her] *MS* her her

God, whiche euery man of keende haste formyd to be lyke and deyeth [f. 69r] in þe same wyse, also syknesse and hele enteryth to alle for whiche kynde hathe so set þat ther may noon eschewe þat fortune. Also strengthe and beaute been set to eche man alyche fre, for he proferryth no degre as in þe disposicioun of bodyly complecciou. Also ecche man resonabyl of soule, þe poore chylde is bore as uel to vertu as þe kyngis sone to vyce or vertu. He may chese to whiche of them þat he wyl take. Lo, thus stont þe fraunchise of al men but in a state. They been deuyded, some to worship and some to pouerte." Than this emperour toke into his remembraunce and sayde that he had grete nede to be of good condicyoun þat hathe many a man vndir his subieccyoun, for he þat made lawe wolde bynde euery man to lawe, and euery man shulde doon lyke as he shulde be doon to, and thoughte yt was not good to spyl so moche mannys bloode because of hym alone. And had so grete pytte in herte þat hym thoughte he had leuyr \le/se his owne body than to see so grete a mordre wrought vpon þe bloode þat geltyth nought. And so for pyte þat he toke, al maner lechis he forsoke and put hymself al only in Goddis helpe, and sayde who þat wole be mayster muste be servaunt to pyte. So sore he was with charyte meuyd þat to his counseyle and to his offycers he commaundyd to departe his tresour among the women and her children whiche shulde ashed þere bloode for his dissese, wherof they myght hem bothe fede and clothe and safly turne home ayen withoute losse or ony childe slyne.

Thus with pytte and charyte he dispendyd his good, wherby he amendyd þe pore pepyl and rewardyd them for þere grete trauayle and harme whiche they had. Thus þere woful sorw was turnyd into ioye and gladnes. For than was blessyng and thankyng whiche erste was wepyng and curssyng. Thus þe wymmen yede home glad inow and prayde for þe emperours hele whiche hathe forsake his owne wylle with pytte and charyte for Goddis [f. 69v] sake. Than in þe nyght whan þe emperour was aslepe, almyȝty God sent Petyr and Poule vnto hym, whiche spake vnto hym in his slepe in this wyse: "**Constantyne,** for þat thou hast seruyd pyte, thou pyte hast deseruyd. And þerfor thou shalte haue swyche pyte þat God throw pyte wole saue thy soule. And so thow shalt fynde dowbyll ese. Fyrst for thy bodyly kynde, and for thy woful soule also. For of thy body, thy lepre shal no more dysese the yf thow wylt sende vnto þe mount of Celyon where þat Siluestyr and his clergy dwellyth togedyr for drede of the, whiche hast been so grete a

3551 he had leuyr] *prec. by canc.* lyyuith

terawnte to Cristis lawe and hast destroyd to mykyl shame þe prechourys of holy chyrche. But now thow hast plesyd thy God throuh þe pyte þat thou hast rewaryd vpon þe bloode whiche thow hast sparyd. Therfor thow shalt haue ynformacyoun of Syluestyr whiche shal teche the do thou theraftyr for thy saluayoun." This emperour, whiche herde all this in his auysioun, thanked them and sayde, "I wyl do as ye me byd. But what shal I seye of youre names vnto Syluestyr?" Than they bad hym seye þat **Petir** and **Poule** sent hym thedyr, and sodenly they were vanyshyd oute of his syȝt.

Than he tolde this vysioun vnto his counseyl, al þe mater lyke as it was. And anon in al haste they sent to þe mounte of Celyon for Syluestyr and brought hym vnto þe emperour. Than þe emperour tolde hym his visioun how it was. And whan Siluester had herde þe kyng, he was ryght glad. And anon he declyryd vnto hym of þe holy euangelie and tolde how mankynde was forlorne and how almyȝty God þerfor sent doun his sonne from heuyn, whiche was born for mannys loue, and aftyr suffryd dethe on þe crosse to redeme man and for to make vs in ful beleue [f. 70^{r}], he rose þe thyrde day from dethe to lyfe. And aftyr þat, he assendid vp to heuyn with flesshe and bloode. And ryght so, in þe same forme, in flesshe and bloode, he shal reforme, whan tyme cometh, bothe quyke and deede, on þat woful daye where euery man shall take his dome, for þere may be no peyn relesyd nor no ioye to be encresyd, but endles, as they haue done. And thus Siluestyr prechid with grete deuocioun the grownde of alle þe newe lawe vnto this hethyn emperour and sayth þat alle myghty God hathe vndirtake his charite of þat he had pyte whan he pardounde þe innocentys of þere lyfe.

Than whan this emperour vndirstode alle þat this Siluestre had spoke, he beleued wel þat it was soo. Than Siluestyr commaundyd þat þe vessel whiche was ordeynyd for to resseyu\e/ þe innocentys bloode shulde be fyllyd ful of clere watyr, and bad **Constantyne** stonde þerein, alle nakyd, to þe chynne. And in þe while þat yt was begounne, þere come doune from heuyn to þat place where he toke his cristyndome, a lyght as though yt were a sonne, and euer among, his disese fylle from hym lyke fysshis scalys, now and efte, tyl þere lefte no thynge on hym of his grete maledy. For þe hyhe God hathe made hym clene, so þat þere was on hym nothyng asene. For he hathe clensyd bothe body and soule. Tho knewe thys emperour þat Cristis feyth was for to drede, and sent his lettyrs oute

3583 Siluester] *prec. by* þe *canc.* 3588-9 in þe same forme in flesshe and bloode] *prec. by canc.* in þe same forme in þe same flesshe and bloode

anon and let do crye vpon payn of dethe þat euery man resseyue baptyme. And than he sent aftyr his modyr, queen **Helene,** and so betwene hem tweyne they tretyd so þat alle þe cyte was cristenyd and sche also.

Tho thys emp[er]our anon lete **[**f. 70^{v}] make two chirchys within Rome, whiche he dyd do make of Petyr and Poule, of whom he had a visioun, and ȝaff therto possesseoun of lordship and also grete good towarde þe pope and his fraunchyse. And to þe foundacioun of Seint Petris chirche, þe emperour hymselfe wente fyrst with a mattoke and openyd þe eerthe and bare x baskettys ful of erthe on his shuldrys. Than whan this large graunte was made opynly by Constantyne to þe chirchis, as it specifieth in libro iiij^{o}, capitulo xxvj^{o} of Policronica, oure olde enemy þe deuyl opynly in þe ayre pronownsyd and cryde, "**Sic hodie infusum est venenum in ecclesia dei."** That is to say, 'So this day poysoun is cast into þe chyrche of God.'

Be this narracioun we may vndirstonde that **misericorde** foluyth **pyte** in performyng of cheritabyl wyrkys of mercy. For misericorde is for to loue and for to yeue and for to relese and for to haue pyte in herte and compassioun of þe myschefe of thyne evyn Cristyn, as Crist had of his enemyes, whan he prayde for them as he hynge vpon þe crosse. Than this emperour, þe grete Constantyne, vouched sauf to bylde þe chyef cyte of thempyre, þat is **Constantinopolis**, in good corne countree where is good temprure of heuen and of weder besyde þe londe **Misia** þat hathe grete plente of corn and fruyte. And he brought also to þat cyte with hym many reliquyes of holy seyntes þat myght helpe ayenst theyr enemyes, as ymages of false goddes as **Tripodes delphycos,** þat were **Appollynes** ymages, he brought to be scorned and spyght to them þat behelde hem and sawe hem. Also þe ryuer **Danubius** þat is callid **Hister** also, fyndeth water ynough to an hundred stretes. In this cyte Constantinus **[**f. 71^{r}] arreryd and bylded two famous chirches. But **Iustinianus**, þe emperour, buylded aftyrwarde þe thyrd chirche in worship of **diuina sophia,** þat is oure Lorde Crist þat Agia calleth diuina sophia, þat is to sey in Englisshe, þe wysdom of God. And men telle þat þe werke passeth al þe buyldyng of þe worlde and is more noble than men can telle. That cyte is yseen and shewed to alle shipmen þat sayllen thyderward, oute of what londe þat they come, of Asya or of Europa, and is wel nygh byclypped al aboute with þe grete see. Theder brought Seint **Helene** þe holy crosse þat oure Lorde Crist deyde on. There resten thappostles **Andrewe** and **Iames** þat was

callyd frater domini. Þere resteth **Mathias** and **prophetes** also, Helyseus, Samuel and Daniel, and also **Luke** þe eu\au/ngelist, and marters ful many. Also confessours, **Iohan** with þe golden mowthe, **Basyleus** and **Gregorius Nasasenus** and vyrgyns **Agatha** and **Lucia.**

Macedonia.

Also þere is anoþer prouynce in Grece callyd **Macedonia.** And in þat prouynce is þe hylle **mons Olimpus,** and departeth two londes, Tracia and Macedonia.

Mons Olimpus. This hille passith þe cloudys.

Petrus, capitulo 3, seith þat þat hille passeth þe cloudes. In þe vpprist of þat hille come no clowdes, reyne ne wynde. In þat hille, lettres þat were wreton in powder were founden withoute hurtynge or wemme atte yeres ende. So fowles maye not lyue þere for þe ayre is to clere. And philosophers may not dwelle there to lerne þe cours of þe sterres withoute sponges watred and holden at her nosethirles to make [f. 71^{v}] thycker þe ayre þat they drawe to cole with her herte. There is also **mons Athos** þat reccheth to þe cloudes. Þe shadowe of þat hille arecheth to þe ylond Lempnum. And þat ylonde is from þat hille lxx myle.

Ad corintheos.

Anoþer prouynce is in Grece callyd **Achia** þat hathe þe name of Acheus þe kyng and is wel neyghe an ylond closed in þe see. And þe chefe cyte of þat londe is named **Corinthus.** Þere Kyng Alysaunder gaderyd his hoost for to wynne al þe worlde. Thedyr **Paule** wrote his pistel **ad corintheos.**

Thessalia.

Anoþer prouynce is on þe southe syde to Macedonia, and þat is callyd **Thessalia** and was som tyme **Achilles** countre.

The hille Pernasus þat hathe dyuers marvellys.

Trogus, libro 14. In this countre is þe hille **Pernasus.** Poetes acounte þat hille noble and famous and hangeth with two copped stones. In þe toppe þerof is þe temple of **Delphicus Appollyn.** And in þe wendyng of þe myddyl playn is a pytte. Oute of þat pytte philosophers were enspired and dyuers answerys were yeuen oute of þat pytte. In this prouynce ben two ryuers. Sheep þat dryke of þat one shal wexe blac, and sheep þat drynke of þat oþer shal wexe whyte. And yf they drynke of bothe, þey

shal wex flekked of dyuers colour. Also in this prouynce ben tho lykyng placys to walke in þat philosophres and poetes callen **tempore florida,** þat is, a lykyng place with floures. Of this place wryteth **Theodolus** and **Ouidius.** Also in this prouynce was þe thyrdde particuler floode and felle in **Deucalyons** tyme, prince of þat londe. That prince saued men þat fledde to hym in shippes and bootes.

Elladia.

Elladia þat londe hathe þe name Ellena, þe kynge þat was Deucalyons sone and Pirras also. [f. 72^{r}] Of this Ellena þe Grekes were callyd Ellenes. This londe is named Attyca also, of Athys þat was Granius doughter. And lyeth bytwene Macedonia and Achaya and ioyneth in þe northe syde to Archadia. This londe is very Grecia and hathe two partyes. Boecia is þat one and Peloponensis is þat oþer. The chyef cyte of this londe is called Athenes þat we redde of before.

Boecia.

Boecia, oxe londe, þat name of bos, þat is an oxe. Whan **Cadinus,** Agenores sone, at his faders heste sought his suster Europa þat Iupiter had rauesshed and myght not fynde her, he drad his faders wratthe and he coude none oþer rede but fledde as an outlawe. Than it hapned þat he folowed þe foote of an oxe and fonde þe place þat þe oxe laye in, and called it **Boecia** and buylded þere

The cyte **Thebe.**

þe cyte **Thebe.** In þat cyte **bella ciuilia detonuerunt.** And þere was **Appollo** born and **Hercules,** in thylk more Thebanus also. In þat londe is a lake wonderful and wode, for who þat drynkyth þerof shal brenne in wodenes of leccherye. Ther ben also two wellys in þat londe. Who þat drynketh of þat one, he shal be foryetful. And who þat drynkyth of þat oþer, he shal haue good mynde. **Petrus.** Take hede þat men of Thebe in **Egipte** ar called **Thebei.** And men of Thebe þat is in **Grecia** ar called **Thebani.** And men of Thebe in **Iudea** ben called **Thebyte.**

Regum Romanum.

Rome.

The kyngdom of **Rome** swolewed vp alle these kyngdomes, as it dyd oþer kyngdoms of landes, and made hem al longe and be obeissaunt to þe [f. 72^{v}] kyngdome of Rome. In this maner þe kyngdom of Rome began vndir **Ianus,** þe

3673 flekked] *prec. by canc.* spe

first kyng of Ytalye, and dured vnto þe vij yer of **Darius, Arsanius** sone, kyng of Perses. Hym slewe þe grete **Alexander.** And so þe kyngdom of Rome dured at þat cours viij^{C} yer and fourescore vnder xxvij kynges. Of þe whiche xxvij kynges, vj þe fyrst were **Latyns.** The xiiij þat come aftyrward were **Albanes.** And þe oþer vij þat come aftyr þat þe cytte was buylded were **Romaynes,** of þe whiche **Romulus** was þe fyrst and **Tarquinus** þe proude was þe laste.

Aftyrward kynges were put oute of þe cyte, and were from yer to yer twey counsuls chosyn. And aftyr counsuls were trybunes, plebes, and doctours ruled þe comente vnto **Iulius Cezars** tyme, foure C yer iij score and foure. Aftyr þat they lefte of þe name of kyngis and clepyd her chefe lordys **cesares, emperours** and **Augustus,** of the whiche **Iulius Cesar** was þe first of a counsul and dytatour made and emperour. His successour and nevew was **Octauianus Augustus,** and brought al þe kyngdoms of þe worlde into one kyngdom al hole. Then **Philip,** þe xxviij emperour, was þe first emperour þat was cristened and was þe first Cristen man of al þe emperours. And he was cristened of Seint **Poncius,** þe martir. He was so stedfast in þe faithe of holy chirche þat he knowleche\d/ frely his synne and was houselyd tofore al þe peple on Estirday. And his sone Philip also was a Cristyn man, but he was so sterne of herte þat no man myght mene hym to lawghe. Ones he toke hede how his fadyr made a mowe and he turned away his face. Alwey he withstode vyces and stodyed to stye vp to þe perfyght hues of vertuys. **[**f. 73^{r}]

It is redde in **legenda sanctorum** þat Philip þe older had sente his noble knyht **Decius** for to chastyse Gallia. Decius sped wel and cam ageyne. And þe emperour of good wylle cam ayenst hym oute of Rome and was slayne at **Verona** by fraude and gyle of Decius. Than þe younger Philip herde þerof and fledde and toke his faders tresour to Sixtus, þe pope, and to Laurence, þe dekene, for to dele it to pour men. And than this Philip þe younger was slayne in Rome. Then **Decius** was made emperour, for men shulde wene þat he had slayne his lorde for loue of maumetry and not traytursly. This Decius pursued Cristen men and was emperour thre yere. Than þe grete **Constantine** made Constantynople þe chyef cyte of þe empyre and left Rome for to be chyef see of the pope and Seint Petres successours. Hereof we rede before in þe stori of Grecia. And whan thempyre wass translated and turned to þe grete **Charles,** kyng of Fraunce, **Pipinus** þe

kyngis sone, than þe name of themperour lefte alone at Constantinople. We rede hereof before in þe stori of Gallia, þat is Fraunce.

Belus.

Augustinus, De ciuitate dei, libro 18. In **Sarugges** tyme, þat was whan þe kyngdom of Shytes beganne, whiche we rede of before in þe fyrst Regium, in þat tyme **Belus,** Nemprothis sone, kyng of Babilon, went into Assiria and wan yt aftyrward within a short tyme. And whe\n/ he had regned lxv yere, he deyde. And than his sonne **Nynus** regned aftyr hym and began to regne þe yer of **Thare,** Abrahams fader, euen xxx^{ti}, and was kyng wel nygh of al Asya, out take Inde, liij yer. In þe yere of his kyngdom xliij^{ti}, **Abraham [**f. 73^{v}] was born, bifore þe buyldyng of þe cyte of Rome nygh a thousand yer and iij^{C}. **Orosius, libro 1**, seith in þat tyme and yere aforseyde, **Nynus,** kyng of **Assiriens,** for couetyse to make his lordship more, he bare oute armure and lyuyd a cruel lyfe fyfty yer in al Asya in warre and in batayle. And he roos oute of þe southe from þe Reed See, and destroyed in þe northe vnto þe see þat heet Eusinum þat streccheth fro þe ryuer Thanay vnto þe endes of Hyberia and Armenya. And so this kyng Nynus ouercome men of Scicia barbaryca. Þat were yet no wereours but stille men and pesible, and he made hem knowe strengthe and taught hem to lyue be mannes blode þat lyuyd beforhand with mylke of beestis. And at last, he slough **Zoroastes,** kyng of Battryans, þat was fynder of wycchecraft. But at last, Nynus was slayne. As he layde seege to a cyte þat was turned from hym, he was smytyn with an arowe and so was slayne.

Whan Abraham was born.

Nynus.

How þe peple worshipyd ydolatre.

Petrus, 36. Nynus, Belus sonne, whan his fadyr was dede, had Assiria and þe cyte **Nynyue,** and named yt aftyr his name and made þat cyte Nynyue chyef of his kyngdom, and enlarged þe cyte gretly be thre iorneyes. For Nemproth his graunfadyr had beforhande founded þat cyte, and slowe also Cham þat heete Zoroastes also, kyng of Battria þat wrote þe seuen sciences in fourteen pilers in vij of brasse and vij of brent tyle for to saue hem bothe ayenst fyre and water. But Nynus brent his bokys. **Ysydorus, libro 8,** and

Who founded þe cytte of **Nynyue.**

The vij sciences wretyn in xiiij pylers.

Aristotle seith of **Zoroastes,** he wrote þat he made twenty houndred thousand [f. 74[r]] verses of wycchecraft. And **Demotrycus** made þat crafte more aftyrward in Ypocras tyme.

How þe peple worshippyd ydolatre.

Lo, yet for al þat God had shewyd to them before, yet they wolde neuer þe more drede God nor beleue on hym. For þere was noon but fewe in þat tyme but þat he had aftyr his owne choyse a god, as ye shul here. For of þe bryngyng fourthe of mametrye come wele nyghe þe feynynge of poetrie. For **Plato** seith in þe boke callyd **Philosophus** that poetes, bycause of wynnyng and of fauour, peynted reasons, science, and myght, þat were graunted to þe vse of lyuyng in many maner shappes, and yaf to eueryche a propre name. And so, connyng of tyllyng of feldes he clepyd **Cereres,** connyng of tyllyng of vynes he callyd **Bachus** and acounted foule dedes of men amonge goddes. **Ysydorus, libro viij°,** seith þat them þat Paynyms cleped goddes, they were men, and as they bare hem in her lyfe, bettyr or wers, so they were worshipped aftyr her dethe. But be fals lore of fendes, men þat come aftyrwarde worshipped hem for goddys þat were fyrst worshippyd only for mynde. And than, for to make yt more solempne, come feynynges of poetes. **Augustinus, De ciuitate dei, libro ij°, capitulo xj°.** The poete with his lyppe speketh of thre maner of goddes. For some they clepe goddes, as **Mars** and **Iupiter,** some half goddes, as **Hercules** and **Romulus,** and some vertuous men that men trowed þat had somwhat of godhede, as **Hector** and **Achilles.** Of mawmetrye come many maner of euyl doyng.

Petrus, 36. For **[**f. 74[v]] of this **Nynus** þat we spake of before, mawmetrye began in this maner. Whan **Belus** was dede, his sonne Nynus, for to haue some comforte of his sorw, made a ryche precyus ymage of his fadyr in golde and precyus stonys fyne, aftyr his fadyr euyn lyke. And þerevppon a lawe he sette þat euery man shulde honoure þat ymage with sacrifise and truage. And he dyd þat ymage so grete worship and reuerence þat he sparyd al euyl doers þat fled to þat ymage. And be ensample of this doyng, many men made ymages to her leef freendys. And so be ensample of Belus, mawmetre come fourthe. And of **Belus** name come fourthe þe comun namys of mawmettis in dyuers langages and tonges. For some callyd her mawmette **Beel,** and some **Baal,** and some **Baalym.** And some gaue here mawme\te/ a surname and clepyd her name **Belphegor,** and some **Belsebub.** Also **Syrophanes** of Egipte had an ymage of his sonne þat was deede.

That ymage he clepyd **ydolum,** þat is lyknesse and shappe for lyknesse of sorwe. Whan he had made þat ymage in mynde of his sonne, þat ymage was gretly worshipped of his servauntes and yt was refewte and socoure to mysdoers as he had yordeygned. And while he sought helpe and remedy for sorwe, he fonde seede and spryngyng of wel more sorwe, for þe olde erroure in worshippyng of mamettys gan to sprede. Netheles þe same maner doynge was not ordeyned and confermed of alle men. For þe **phylosophes** worshipped oo god and yaf hym many namys for many maner doynges and workyngges þat he werkyd and lyuyth. For he yeuyth [f. 75r] lyfe and felyth, for he yeueth felynge. **Iupyter,** þat is helper, for he helpeth.

Also in **Caldea,** þat countre, they had a beleue be hemself whiche stode vppon þe xij sygnys and on þe vij planetys þat reynyth in þe firmament of soundry dyscernyng in her ymagynacioun, with sondry kerf and portreture, they made goddys of þe fygure. And in þe foure elementys they had a beleue also, and al þat was vnresonable. For þe elementys been saruyable to man and fallyng to, as men may se be experyence þat they be corrupt be sondry weyes. And þerfor shulde no mannys resoun seye þat they be goddys in no wyse. For þe sonne and þe mone eclipse bothe, and what thyng þat is passible, to been as goddis it is impossible. These elementis be creaturys and so be these heuenly fygurys. Wherof we may wel iustify þat they owȝte nat to be deified. For who þat takyth away þe honoure whiche shulde be doon to þe creatur and yeuyth it to þe creature, he dothe to grete a forfeture. Therfor þe peple of **Calde** whiche kepyth this beleue for troythe, in helle they shul be rewardyd.

Also in **Grece** they worshipped **Iupiter** and callyd hym **deus deliciarum.** And **Mars** they callyd **deus belly.** And **Appollo** they calle **deus sapiencie.** And **mercurius** they calle **deus mercatorum.** And also in Grecia they worshippyd **Neptune** and callyd hym **deus maris.** This Neptune was þe first founder of þe noble Troye, and þerfor he was þe more set by. Also they worshippyd **Pan** and callyd hym **deus nature.** And **Bachus** they callyd **deus vini.** [f. 75v] And **Esculapius** they callyd **deus medicine.** And **Hercules** they callyd **deus fortitudinis.** And **Pluto** they callyd **deus inferni.** And **Machomete,** þat fals prophete, duke, and leder of þe Sarasyns and Turkes in Arabye, in þe yer of oure Lorde vjC and xxti they honoured and callyd hym **nuncius dei.** Also they worshippyd goddesses as **Minerua** they callyd **dea sapienciarum.** And **Pallas**

they calle **dea bellorum.** And **Diana** they calle **dea moncium and siluarum.** And **Proserpina** they calle **dea infernorum.** And in Cyzile they worshippyd **Eolus** and callyd hym **deus uentorum.**

Also þere is an ilelond þat men calle **Sana** where is grete plente of corne and wyne. And þe kyng of this ilelond was som tyme so myghty þat he heelde werre ayenst þe Sowdon and Kyng Alysaundyr. And men of this ilelonde haue dyuers lawes, for some worship þe sonne, some þe eyre, some addrys, some trees, some þe fyrst thyng þat they seen on þe morwe. And some worship symulacrys, and some idoles. But betwene symulacrys and some idoles is a dyfference, for some symulacris been ymages made aftyr what thyng þat a man wole haue yt. For some ymages haue iij hedys, one of a man and one of an oxe and one of an hors or of any oþer beest þat a man hathe seen. And ye shal vndirstonde þat these þat worship symulacris, they worship hem for some worthy man þat [f. 76r] was some tyme, as **Hercules** þat dyd many maruelys in his tyme. For they wete wel, as they sey, þat they be nat goddis of kynde þat made all thyng of þe erthe, but they be grete with god, for þe maruaylys þat they dyd, and þerfor they worship hem. As they sey of þe sonne, for þat it chaungyth ofte tyme. Some tyme it yeuyth grete hete to norisshe al thyng of þe erthe, and for þat it is of so grete vertu and profyt, they wete welle it is no god but it is grete with God, and þat God louyth it more than any oþer thyng. And þerfor they sey it is good skyl to worship yt. And so they make skyllys of oþer planetys and of feere also, for þat it is so needful and profytable. And of alle þere idolys they seye þe oxe is þe holyest beeste þat is in erthe, and more profytable than ony oþer, for he dothe many good dedys and noon euyl. And they wete wel þat they mowe not be withoute special grace of God and þerfor make they her god an oxe and þe oþer halfe of a man, for men been þe fayrest creatures and best of þe worlde, for they make worship. Aftyr hem they keepe wel al þat day, aftyr whyche they haue prouyd of longe tyme before. And þerfor they seye þat it is good metyng and comyth of grace of God and þerfor dyd they make this image lyke þe thyngis þat they myht worship hem before al oþer thyngis and before they mete ony thyng ellys. Lo, thus mysbeleue and worship had þe pepyl in tyme heere before.

Ierome spekyth vpon Ysaye 18 and [f. 76^{v}] seythe þat þe Egipcians and wel nygh al men of þe eest landes worshipped **Fortune,** þat is god of happis. As they mene, þe ymage of fortune is ysette in a place þat is wel knowen, and hathe

in his ryght hand an horne ful of mede and al þat sittyth aboute foundeth to taste of þat horne þe last day of Nouembre. And yf they fynde than þe horne ful, yt betokeneth a good corne yere. And yf they fynde it voyde or empty, than they make sorwe. Also in **Rome** was som tyme þe temple of **Pantheon,** and was þe temple of all mawmetrye, whiche is now a chirche of alle halowen. And because oure lady is chyef aftyr Crist and holyest of alle mankynde, þat chirche hath þe name of oure lady and is callyd **Sancta Maria rotunda,** þat is þe rounde chirche of oure lady. And hathe in brede þe space of ij^{C} lx foote. **Ranulphus** seith, here take hede þat only thre temples were in Rome þat had **flamynes,** þat were bisshops to serue fals goddes and mametrye. And highte flamynes, as it were filamines, of filo, þat is a threde þat they bounde aboute her heede whan they myght \not/ in þe holy day suffre on her pylyons and her cappes for hete. The fyrst temple was of **Iupyter.** In þat temple was Iupyters ymage of fyn golde ygrauen, syttyng in a trone. And in þat temple serued **flamen dialis,** þat is þe day bisshop. For Iupyter was clepyd **Diespiter,** þat is þe fader of þe day. Also in **Mars** temple was **flamen marcialis,** þat is Mars bisshop. And in **Romulus** temple was **flamen quyrinalis,** þat is Quirinus bisshop. For Romulus was callyd Quyrinus also.

De domibus. In Rome was an house ymade wel nyghe al of golde and besette with precious stones. Men sayde þat þat house was worthe wel nygh þe thyrde parte of al þe worlde. In þat house euery londe and prouynce [f. 77r] had an ymage ysette by nigromancie. Eueryche of tho ymages bare his owne londes name wreten on his breste and a cokerbelle of syluer honged aboute his necke, so þat yf ony londe rebellyd or aroose ayenste Rome, anon þe ymage of þat londe turned his backe toward þe ymage of Rome and þe belle aboute his neck shulde rynge. And þe preestes þat kepte þat house, eueryche be his cours warned þe prynces of þat doynge. Ther was also an horsman of bras on highe on þe coppe of þat house, and meued also with a spere in his honde and tourned þe poynt of his spere towarde þat londe þat wolde so arryse and rebelle ayenst Rome. And so þe Romayns had warnyngis and tokenys, wherby they myght lyghtly come vpon þere enemyes vnware. In þat hows also was a fyre þat no man myghte quenche. And men axed of þe craftesman þat made yt how longe it shulde endure. And he answerd and sayde hit shulde endure tyl a mayde had born a childe. And þe same nyght that Crist was born, þat house fylle doun and þe fyre was quenchyd.

There was also in an house an ymage of yron, and was named **Bellefrontes ymage** whiche weyde xv^{M} pound with his hors þat he sat on, and hynge in þe ayre withoute poste or pyler bynethe vndirsette or cheyne aboue to holde yt, but **adamante stones** þat were in þe vawte and in þe archis aboute drewhe euen þe yron eueryche to his syde so þat yron ymage myghte not dounward ne vpwarde ne toward a neyþer syde, but henge alway euen a mydde. Ther was also þe ymage of **Venus** al naked in þe same maner as Venus shewed herself to þat man **Parys** som tyme of Troye, and was so craftely made þat in þe mouthe and lippes þat were as whyte as ony snowe semed fresshe blood and newe. There **[**f. 77^{v}] was at Rome a **bulle** of bras in þe shap of **Iupiter** ouercast and shape to men þat loked theron. That bulle semed lowhyng and startelyng.

There is anoþer signe and tokyn before þe popys palays, and **horse** of bras and a man syttyng theron and holdeth his right honde as though he spake to þe peple. And holdyth his brydyl in his lyft honde and hathe a cucko betwene his hors heeres and a seke dwerf vndir his feete. Pylgrymes clepen þat man **Theodoricus.** And þe comyns calle hym **Constantinus.** But clerkes of þe courte calle hym **Marcus** and **Quintus cursius** also. This signe stoode som tyme tofore Seint Peters awlter in þe capitoyl vpon foure pylers of bras. But Seint Gregory threwe doun hors and man and sette hym to fore \þe/ popes palays. They þat calle hym Marcus telle this reson and skylle. Ther was a dwarf of þe kynred of Mesenis. His craft was nygromancie. Whan he had subdewed kyngis þat dwellyd nygh hym and made them subgette to hym, then he went to Rome to warre with þe Romaynes. And with his crafte he bynam þe Romayns power and myght for to smyte and biseged hem long tyme yclosed within þe cyte. This dwerf wente euery daye tofore þe sonne rysyng into þe felde for to doo his crafte. And whan þe Romayns had espyed þat maner doyng of þe dwarf, they spake to **Marcus** þat noble knyght, and bihighte hym lordship of þe cyte and a memorial in mynde for euermore yf he wolde deffende hem and saue þe cyte. Then Marcus made an hoole thruh þe walle longe er yt were daye for to abyde [f. 78^{r}] his craft to cacche this dwarf. And whan it was tyme, þe cucko sange and warned hym of þe daye. Thenne Marcus reysed to, and because he myght not hitte þe dwerf with wepen, he caught hym with his honde and bare hym into þe cyte. And for drede leste he shulde helpe hymself with his crafte yf he myght speke, he threwe hym vndyr his hors feet and þe hors alto trade hym. And herfor þat ymage was made in token

3933-3934 Marcus þat noble knyght] *MS* Marcus þat a noble knyght 3936 to cacche] *prec. by canc.* And whan

and remembraunce of this dede. And they þat calle this ymage and signe **Marcus** and **Quintus cursius**, tellyth this skylle and reson and seyth þat þere was som tyme in þe myddel of Rome a grete clyfte or hoole whiche was a way to helle. And oute of þat hoole come smooke and brymstone and enfecte þe peple, þat they deyde as it \had be/ of grete pestylence. Than at laste þe dyuynours sayde how þat wey to helle abode þe buryenge of a quyck man. Than this \forsayde/ Marcus cursius toke counseyl of **Phebus** and thoughte to saue þe cyte and armed hym and wente down into þe clyffe. Then anon fleygh a cuckon oute of þe clyffe, and then þe erthe closed togyder. Thus yt befelle som tyme in Rome aftyr \þe dethe/ of **Furius camyllus** of whom we shul rede hereaftyr. And thus was þere false ydols rewardyd in helle for þere fals personisyon to be worshippyd for goddys.

Anoþer sygne and ymage is þat was callyd **Colloseus** ymage, and is callyd also þe ymage of þe sonne or of Rome. Ther is grete woundyr how it myght be shoten or arered. Þe ymage is so grete, the lengthe þerof is six score foot and six. This ymage was som tyme in þe ylonde **Herodius** fyftene foote heygher than þe heyghest place in Rome. This ymage bare in his ryght honde a spere al rounde yshape as **[**f. 78^{v}] þe worlde, and in his lyft honde a swerd. That betokeneth myght of batayll in token þat it is lasse maystrye to wynne and to conquere than it is to kepe and to saue þat þat is conquerd and wonne. This ymage was of bras, but it was so ryally ouyrgylte þat it shone in derknes and yaf grete bemes of lyght. Also it meued aboute with þe sonne in suche a maner þat alwaye his face was towarde þe sonne. And þe Romayns þat come þerby worshipped þat ymage in token of subieccion and of thraldom. Seint **Gregory** destroyed þat ymage with fyre, for he myght not destroye it with strengthe. Of þat ymage is left only þe heede and þe ryght hond holdyng þe spere þat is þe roundnes and þe lyknes of þe worlde, for of al þat ymage is lefte no more vnbrente but þat heed and þat honde whiche be nowe tofore þe popes palays vpon ij pylers of marble. And wonderly be craft of myltyng þat bras was yshoten þat þe here semeth softe to a mannys sight and þe mouthe as it were spekyng.

Policronicon, libro ij^{o}. For to highte þe noblete of this cyte, þe Romayns made a womans ymage in bras. Þat ymage helde in her honde a spere þe shape of þe wyde worlde. And whan þe ymage was ful made, one seyde þat þe legges were to smalle for to bere suche an ymage, hit was so grete and huge. But þe

craftysman þat made yt answerde and sayde þat the leggys shal dure alway and bere þe ymage at þe beste and neuer shal fayle tyl a mayde bere a chylde. But þe legges fayled and þe ymage fylle doun whan Crist was born, and so dyd alle þe ydols in þe worlde.

Also whan **Apys,** kyng of Grece, was dede, than they made a fygure in resemblaunce of his stature. And of this kyng Apys, þe booke seith [f. 79^{r}] þat **Sarapys** toke his name, in whom, throuh longe contynuaunce of mysbeleue, a grete makyng of ymages they hadden, and þerto reuerence and sacrifise they dydyn. And as þe boke seyth, yt befelle þat Kyng **Alysaundyr** cam rydyng in a wylde place from Candace vndyr an hylle where was founde a cave. And Candalus, whiche was born in þat londe and was Candaces sonne, tolde hym how þat in þat caue þe goddes had a comoun dwellyng. And Kyng Alysaundyr thoughte he wolde wete þe trowthe and lyght doun of his hors and in he goyth and fonde it sothe as it was seyde. For amonge þe feendys, þe goddys were þere. And amonge þe goddys alle, Sarapys spake to hym þere, whom he syh þere in euyl aray. And thus vsed they from day to day to worship ydolatre, aftyr þe fantesy of them þat were blynded and cowde nat fynde þe trewe wey of beleue. For **Dyndymus,** kyng of Bragmas, wrote vnto Kyng Alysaundyr in blamyng of þe Grekys feythe and of þere mysbeleue. He seyde how they for euery membre had a sondry god to whom they spadden her armys and of helthe besoughtyn. In this degre stode som tyme þe mysbeleue in **Grece, Egipt, and Calde,** and in many oþer countreys whiche contynuyd vnto þe tyme of Abraham, in whom þe feythe began, as hereaftyr we shul rede whan we come to his reygne.

But now we tourne ayen to **Nynus** þat was Belus sonne, kyng of Assirie, of whom þe chapiter beganne. **Trogus, libro primo.** Whan Nynus was deed, his wyf **Semyramys** with her sonne Nynus þat heet Nynyan also, regnyd in this maner. The woman durst not betake þe kyngdom to þe yong childe nowther she durst not herself regne openly. Therfor she disguysed herselfe in þe chyldys lyknes, þe moder for þe sonne, a woman [f. 79^{v}] in stede of þe childe. For eyþer had a smal voyce and mene of stature. Therfor they hyd her armes and her thyes with dyuers helynges and her hede with a cap. And for men shulde not say þat she had ony thyng with new maner clothynge, she hyght þat her peple shulde goo clothyd in þe same araye, and yet þe peple vse þe same maner clothyng. Than this woman dyd many grete dedes and whan she had ouercome alle her enemyes, than she

3985 whiche was born] *MS* whiche whiche was born

knowleched what she was and how she had doon, that þat doyng turned her to ryght grete worship, for she ouercome Ethiopia, blew mens lande, and Inde also.

Example of **Nynyue.**

And aftyr thys, she thought she wolde regne aftyr her husbond Nynus, and weddyd her owne sonne þat she had be her owne \husbond/ Nynus, and had be her sonne a chylde þat echid and enlarged Babilonya and made yt more. And this Nynus aftyrward slewe his moder whan he had regned two and forty yere. And aftyr þat, this Nynus helde hym wel contente and plesyd with þe trauayle þat his fadyr and his modyr had before in conquest of contrees. And he was aftyrward but selde yseyne amonge men, but lyuyd and wexed olde among women, and vsed wommens occupacioun in vilyng of perlys, garnesshyng of purses, and weuyng of sylke werke. And his successours kynggis þat come aftyr hym folwed þe ensample of hym and dyd in lyk wyse and yaf answere to þe people by messangerys þat shulde goo bytwene.

That maner doyng was vsed vnto kyng **Sardanapalis** tyme þat was þe last kyng of Assiries. This Sardanapalys was a man more wreche than any woman, for his stewarde **Arbaces** fonde hym spynnyng reede sylke on a distaf in womans clothyng amonge company of comyn women for to resseyue some of þe huyr. [f. 80^{r}] Therfor Arbaces toke grete indygnacioun and exityd his knyghtes ayenst þe kyng in conspiraci. And at last þe kyng was ouercome and went into his ryal place and brent hymself with moche rychesse. This **Arbaces,** otherwise callyd **Arbactus,** was þe fyrst kyng of Medes. And whan he had slayne Sardanapallus þat was þe last kyng of Assiries, than he regned amonge þe Medes xxix yere and turnyd þe kyngdom of Assiries to þe Medes. And than faylled þe hole kyngdom of Assiries þat had contynued, from Belus and Nynus to þe last Sardanapallus, a thousand yer and iij^{C}. Netheles aftyr Sardanapallus were myghty kyngis in Assiria vnto þe destroyeng of **Nynyue,** though they were not ful and hoole kyngis.

For we rede in þe bybil in þe \ii$^{de/}$ chapiter of **Ionas** how almyhty God commaundyd Ionas to goo into þe cyte of **Nynyue** and preche to them and sey þat þe cryme and þe malyce of þe cyte assendyth to me. Tho Ionas arose and went into **Tharsis,** for he dowhted to goo into þe cyte of Nynyue to preche ageynst þere synne lest they wolde sle hym, and so he hyd hym from þe face of God and brake his commaundment. And he come to a place callyd **Ioppen** and þere he toke

4012 husbond] *prec. by canc.* sonne

shyppe to come into þe cete of Tharse. And as they were seylynge in þe see, God sent to them grete tempest so þat be lyklehode þe shippe shulde a peryshyd. But Ionas went downe into þe inward part of þe shippe for to slepe. Tho þe gouerner of þe shippe cam to Ionas and seyde, "Why slepys thow nowe? Aryse and pray to thy Lorde God þat we perysshe nat here." And tho þere was a man in þe shippe [and] seyde, "Come and we shul caste lotte for whom this tempest is." And so they dyd, and þe l\o/tte fylle vppon Ionas thryes by and by. And tho they maruayled. and askyd hym of what contre [f. 80^{v}] he was and wherfor þat tempest was. He answeryd and seyde þat he was a man of Hebrew, "And for drede I haue brokyn þe commaundment of my Lorde God and cam hydyr and fled fro þe face of almythy God." And tho they seyde to hym, "What shul we doo with the for to make þe see to seese his malyce?" Tho he seyde, "Take and caste me into þe see and yt shal seece. For I know welle þat this grete tempeste is for me." Tho they wolde aturned ayen to londe, but they mythe not. And tho they prayde to God, seyng on this wyse, "Good Lorde, we beseche the þat alle we perysche not here for þe trespas of this man." And þerwith they toke vp Ionas and caste hym into þe see, and anone God had ordeynyd a grete fysshe for to resseyue hym. And tho þe see was stylle ynow.

And Ionas was in þe bely of þe fysshe iij dayes and iij nythys. And tho Ionas cryed to almythy God and seyde, "Good Lorde, I haue cryed to þe whanne I haue be troblyd, and thow hast delyueryd me. Þerfor now, good Lorde, delyuer me owte of this trobyll, for I haue cryed to þe from þe depnesse of þe erthe and thou hast herd my voyce. And thou hast caste me into þe depnesse of þe see and alle thy stremys haue gone ouer me. And I haue seyde þat I am cast awey fro thy syght, but forsothe yet I hope to se thy holy temple ayen." And tho almyghty God harde his grete lamentacioun and commaundyd þe fysshe to delyuer hym, and so he dyd. And than almyghty God seyde to Ionas þe secounde tyme and bad hym go into þe cyte of **Nyneue** and preche þere as he bad hym, and so he dyd. This cyte of Nyneue was a grete cyte of thre day iorney, and ther was þereynne xx^{C} M people. And whan Ionas had enteryd into þe cyte, þe fyrst day iorney he cryed and seyde thus, "It is yet lx \iiij/ days to come þat this cyte shal be destroyed." And þe peple þat herde hym so sey beleued hym wel and fel into grete fere and toke grete contrision for ther synne and threwe awey þere ryche [f. 81^{r}] clothyng of golde

4061 I haue cryed] *prec. by canc.* he seyd

and sylkes and clothyd hemself in sakk clothe and suffryd fastyng and dyd grete penaunce. And whan þe kyng of Nynyue herde hereof, he rose owte of his ryal sete and threwe away his ryche robys and put on hym sakke clothe, and so dyd al his men. And they lay prostrate on þe grounde iij days and iij nyhtis and prayde to God for mercy, seyng þat neyþer man, woman, childe ner beest shulde take ther fode nor sustenaunce but beseche God of mercy, and so they dyd, for they teyde vp ther bestys from mete and drynke because they shulde crye with them to God for mercy. And almyhty God herde þere prayour and shweyd his mercy and pyte to them and withdrewe his hande of vengeaunce from them.

This cyte of Nynyue is in þe est part of þe worlde in \Perchia/, whiche was foundyd fyrste be Nemproth as we rede before in þe last ende of þe chapiter of þe toure of Babel. Than in þe tyme þat Nynus regnyd, of whom we spake of before, lyuyd Thare, Abrahams fadyr in Caldea, as we rede in Genesis.

Genesis. Thare, whan he was thre score yere olde and ten, gat **Aram, Nachor,** and **Abraham.** And Abraham was born ii^{C} yer foure score and xij aftyr Noes flode, so seyth **Iosephus.** This Thare com of þe generacioun of Sem, whiche was þe fyrst sonne of Noe. The nombre and þe somme of this secounde age, loke before in this booke in þe chapiter of Sem. Than **Aram** gat **Loth, Sarray,** and **Melcham.** And Aram deyde before his fadyr Thare in **Vrcaldeorum,** a place in **Caldea.** For Thare myght not suffre þe wronge þat hym was ydoo to, of worshippyng of fyre in Caldea, and þere they slewe his eldest sonne Aram. Than Thare wente oute of þat countrey with Abraham and Nachor and Arams meyne vnto **Charram** in Mesopotania and deyde there, aftyr he had lyuyd CC yere and v. [f. 81^{v}]

Than aftyr þat Thare was dede, **Abraham** wente doun oute of Charra into Sychem, and fro thens into Pentapolys. Aftyrward he pyght his pauyllon betwene **Bethel** and **Haye,** and honger was stronge þere, and than he wente doun into **Egipte** and sayde, whan he cam, þat **Sara** was his sustyr whiche was his wyfe. For Herode wolde an had hyr from hym, and þerfor he durst not beknowyn þat she was his wyfe, but seyde she was his sustyr. **Abraham** lernyd in Caldea and went doun into Egipte and was þe first þat taughte þe Egipcions **arsmetrike** and **astrologie** þat was vnknowen to them before.

This patryarke Abraham had two bretheryn, þat is to seye, **Nachor** and

4084 Perchia] *prec. by canc.* Assiria

Aram þat was slayne. **Nachor** had iij sonnys, þat is to saye **Hus, Buz,** and **Bathuel.** And **Aram** had a sonne and ij douhtris. **Loth** was his sonne, **Melcha** and **Sara** were his douhtris. And this Sara was Abrahams wyfe, on whom he begate **Isaac.** And **Melcha** was Nachors wyfe, on whom he begate **Hus, Buz,** and **Bathuel.** Of **Hus** come **Iob,** and of **Buz** come **Balaam** uel Elyud. This **Bathuel** had a sonne and a douhtyr. **Laban** was his sonne and **Rebecca** his douhtyr, whiche was **Isaac** is wyfe. And he begat on her **Esau** and **Iacob.** Than this Patriarke **Abraham** had be his first wyfe **Sara** a sonne hite **Isaac,** whan she was fourescore yere olde and ten. And he was wenyd whan he was iij yere olde, and tho was made a grete feeste, for tho he went fyrst to his faderys borde. Than **Abraham** had be **Agar,** his servaunt, another sonne hyte **Ismael.** And he was circumcisid whan he was fourteene yer olde. And his first sonne **Isaac** [f. 82^{r}] was circumcisid whan he was viij dayes olde. And they were circumcisid bothe on oo day. And þerfor þe Sarasyns do curse hem þat be circumcised or fourteene yere. Also **Abraham** had be **Cethura,** his last wyfe, two sonnys, **Madan** and **Madian.** **Ismael** þat was born of Agar was circumcisid whan he was xiiij yere olde. The **Arabes** vsen yet þat maner of doyng. **Ismael** is her auctour.

Of whom come
þe Sarasyns and þe Iewis.

Genesis. This Ismael was aftyrward an archer and gat on his wyf þat was of Egipte xij dukys, leders of þe peple þat clepyd hemself **Sarasyns,** as though they were come of **Sara,** but they be verely **Agarenes** for they come of **Agar,** Ismaels moder. Also they be callyd **Ismaelytes,** for they come of Ismael and be callyd **Madianytes** also. Cedar is a londe in þe ouer syde of Palestina, and hathe þe name of Cedar þat dwellyd þerynne. That Cedar was Ismaelis eldest sonne. The ofspryng of Cedar and of Ismael were aftyrwarde named **Ismaelite** and also **Agreani** more ryghtfully than **Saraceni,** for they come of Agar þat was Ismaelis modyr and seruaunte to Sara. But aftyrward for pryde they toke wrongfully þe name of Sara and called hemself Saraceni. **Methodius** seyth these men haue none house but walke in wyldernes and dwelle in tabernacles and in tentes and lyue be praye and be venesoun. These men shal som tyme gadyr togeders and goo oute of wyldernes and occupye þe londes aboute eyghte wyke of yerees, þat is eighte sythes seuen yere. And they shal ouertorne cytees and townes and slee preestys and defowle chirchys and holy placys and teye her beestis to tombes of holy saintys. Þat shal

4131 syde] *prec. by canc.* parte

bifall for wyckednes of euyl lyuyng of Crysten men. **Ranulphus** seyth this doyng semyth fulfyllyd in þe last tyme of **Eraclius [**f. 82^{v}] þe emperour, whan þat false prophete **Machometus** occupyed Persyda and made Egipte and Affryca subgette and wrote and brought in þe fals lawe and secte of Sarasyns, as it is **Innermore** playnly wryttyn aftyr **Heraclyus** tyme. Also ther is anoþer prophecy of an oke þat stondyth two myle and an half from Ebron.

And þere is þe mounte of Mable, of þe whiche þe mount toke his name. And þere is þe oke of þe drye tre þat Sarasyns calle Dripe. Þat was in Abrahams tyme. And some men callyth yt þe drye tre and they seye þat it hathe ben fro þe begynnyng of þe worlde and was some tyme greene and bare leuys vnto þe tyme þat oure Lorde suffryd dethe for mankynde, and than yt deyde and so dyd alle þe trees of þe worlde. And so her prophecie seyth þat a prince of þe west syde of þe worlde shal wynne þe londe of promyssioun, þat is þe holy londe, with helpe of Cristyn men and shal do synge a masse vndir þe drye tre, and than shal þe tre be grene and bere fruyt. And throuh þat myracle shal many Iewes and Sarasyns be conuerted and cristenyd and þerfor they do grete worship þereto and kepe yt ryht wel. And yt hathe grete vertu, for he þat hathe a lytyl þerof on hym, it helpyth hym **contra morbum caduce,** þat is þe fallyng syknes. And yt hathe also many oþer vertuys, and þerfor they holde yt ryght precyus.

Whan circumcision beganne.

Oure Lorde yaf to **Abraham** and his children þe **circumsicion** for to make and departe his peple from oþer naciouns. For Abrahams name was chaungyd whan he was circumcisid. Therfor þe **Hebreys** yeuen her chyldren names þe viij day whan they be circumcisid. In þe Olde Testament men redyth þat men were warnyd of foure \maner/ namys before þe birthe of **Ismael, Isaac, Sampson, and Iosias.** In þe Newe Testament, only of **Iohan Baptiste** and **Crist.** And whan þat was doon, it betokenyd grete grace, meryte, and vertu, so men redyth in **Remygyus lyfe.**

What namys þe Hebreys yaf her childryn.

Whan þe feythe began.

Also **Abraham [**f. 83^{r}] forbad his lynage þat they shulde not enclyne nor worship noon fals goddis in no wyse, but with all þe hole loue of þere hertys, her offryng, and her sacrifise, they shulde do vnto þe myȝty God aboue. To hym

they shulde ȝeue and to no mo. And thus in þat tyme began þe feythe and þe beleue, whiche was þe fyrst of uery ryghtwisnes. Yt was conceyuyd and al mysbeleuys avoydyd and put abak of hem whiche God had indewyd þat ryghtwisnes shulde reyne ynne. For þe hyȝhe God whiche woolde wynne a pepyl vnto his owne feithe, on Abraham þe grounde he leythe and made hym to multyply into so grete a progenye þat they cowde not be ^nombred.^

Where þe foure patryarkys be buryed.

We rede in **Genesis** þat Abraham had ij sonys, oon he had be his wyfe Sara and þe toþer be his chamberer Agar, as yt makyth mencioun before. Agar þat was his chamberer was ryght prowde ayenst her mastres Sara because she had a childe be Abraham. Than whan Sara sawe þe chamberers sonne playde euyl playe with her sonne, for as some saye, he tauhte her sonne for to worship ydolys þat he had made of erthe, she toke grete indygnacion and sayde to her husbond, "Cast oute þe chamberer and her sonne." And fynally she was put owte, bothe she and her chylde. And at her departyng was nothyng yeuen her but a lytyl brede and watyr, as yt shewyth in þe xvj chapiter of Genesis.

Where Crist fastyd xl dayes and xl nyhtis.

Moralite. Ȝef ye wyl consydere aftyr þe trouthe, by þe chamberer is vndirstonde þe synagoge of þe Sarasyns and Paynyms. The chamberers sone be they þat holde and obserue þe lawe þerof. Be Sara is vndyrstonde holy chirche and they þat þe lawe þerof holden is vndirstonde Isaac, fygure of oure Lorde Ihesu Crist. And þerfor holy chirche þat is þe modyr of euery good Cristyn man wole þat þe Sarasyns and Paynyms be put oute from þe erytage, þat is þe reame of God.

This patriarke [f. 83^{v}] Abraham dwellyd som tyme in Ebron where þe patryarkys were buryed, whiche þe Sarasyns cal yt **Cariatharba.** And þe Iewes cal yt **Arboth.** But of Cariath, þat is a cyte in Arabe, þat is foure, for foure þe grettest patrya\r/kys were buryed þere, **Adam, Abraham, Isaac,** and **Iacob.** But **Ioseph** was buryed in Sychem besydes mount Effraym. And in this vale of Ebron was Abrahams house. And þat was he þat sat in his doore and sawe thre persons and worshippyd oon, as holi wrytte seith. **Tres uidit et vnum adorauit,** and hym he toke into his house. Also Abraham dwellyd anoþer tyme on an hylle þat is fast by flom Iordan were þe deuyl temptyd oure Lorde whan he bad hym turne þe stonys into breede, whiche mounte is callyd **Quarantene,** where Crist fastyd xl

4190 chamberer] *prec. by canc.* trouthe

dayes and xl nyghtis. Also on þe mount of **Caluarie** is a roche þat oure lordys crosse stode vpon, whiche is whyte and somdele rede. Þat roche is callyd **Galgatha.** And on þat roche Abraham made sacrifise to oure Lorde.

Also Abraham had a sone hyte Isaac, whiche he louyd passyngly wel. And oure Lorde thouht he wolde preue þe feythe of Abraham, and bad Abraham þat he shulde take his sone Isaac and make sacrifise of hym to God. And Abraham seyde, "Lorde, yt shal be doon." And than Abraham to\ke/ his sone Isaac and yede towarde þe place where they shulde make þere sacrifise. And Abraham bare a swerde and fyre and Isaac his sone bare woode. And whan Abraham was come to þe hille of **Effraym** where he shulde make his sacrifise, he made þere an autyr and than he leyde þe faget of woode þere vpon and toke vp his sone Isaac and leyde hym vppon þe faget. And than he drewe oute his fawchyn for to smyte of his hede. And than oure Lorde, seyng his grete feithe and meeknes, and anon he sent his aungel þat forbad hym, seyng on this wyse. **Ne extendas manum** [f. 84^{r}] **tuam super puerum tuum,** þat is to seye, strecche nat oute thyn hande vpon thy childe. And for this grete feythe and meeknes, oure Lorde promysed to Abraham þat oute of his seede shulde procede **Ihesu Crist,** þe sonne of God, redemer of alle þe world.

This Abraham was ful ryche and wente oute of Egipte to þe place of þe forseyde pauylyon, and for stryfe of Herodes he departed from **Loth** and went from hym vnto þe vale of Mambre. And in þat tyme it befel þat **Amalek,** þe kyng of **Sennaar,** þe kyng of **Ponty,** þe kyng of Elamytis and þe kyng of **Gentylis,** made a grete batayle ageyn these kyngis, whom they destroyed and kyllyd, that is to say, the kyng of S**odom,** þe kyng of **Gomor,** þe kyng of **Sennaab,** þe kyng of **Adame,** þe kyng of **Semeber,** þe kyng of **Seboym,** þe kyng of Bale and þe kyng of **Segor.** And in batayle they toke with them **Loth** and alle his goodys and had hym fourthe with them tyl vnto þe tyme þat **Abraham** cam in batayle ageyn them and ouercam them and rescuyd **Loth** and alle his goodys and had hym from them and brought hym home ageyne.

Genesis. Whan **Abraham** was come ayen from þe batayle of foure kyngis with Loth his nevew, **Melchisedek,** kyng of **Salem,** whiche was bothe bisshop, preest, and kyng, for his vyctoryus dedys whiche he had doon whan he destroyed **Amalech** and ouercam alle tho kynggis, he offryd to Abraham breede and wyne with devout obeysaunce. For of al sacrifisis of brede and wyne þe feythe is

4216 toke his sone] *prec. by canc.* seyde lorde it

groundyd of alle holy chirche. And Abraham blessyd and thankyd God of his victorye and gaue to Melchisedek þe tennyth parte of his goodys. And so from Melchisedek doun to Abraham, þere was set a foundacion of **tythis,** þat thencrese of frutys and of alle þat þere cam, they made trewly þere oblacioun to God aboue. This toune **Salem** þat Melchisedek was kyng of, was a towne in Canaan and nat Ierusalem, loke for this dowte [f. 84^{v}] before in þe chapiter of Iudea.

Whan pressthode beganne fyrst.

Ieronimus in epistola ad ewangelium et Petrus, 43. Men redyth þat Abraham yaf fyrst oblaciouns or tythe to God. But Abel yaf rather þe first of þat God sent hym of al maner kynde. The **Hebreyes** telle þat this **Melchisedech** was **Sem, Noes** first sonne, and seith þat he lyuyd vnto **Isaac** þat was Abrahams \sonne/. They telle also þat from **Noe** vnto **Aaron** þat was Moyses brother, alle þe eldest sonnys þat were fyrst begotyn were preestes and blessid þe peple in offrynges and festis and resceyued and had þe first byrthe of beestys and of frutys. And men seith þat suche were þe firste birthes þat **Esau** solde to his brodyr **Iacob.**

Also som men menyth þat **annus iubileus,** þat is þe yere of grace, toke þe begynnyng of þe victorye for þe delyueraunce of prysoners. **Iobel** is foryeuenesse other þe begynnyng þerof come **iobileus,** outher **iobileus** is þe yere of grace and is ordeyned l yere, for **Loth** was tho fyfty yere olde. For **Abraham,** whiche was connyng in þe craft of knowleche of þe planettis and sterrys, knewe þat þe temprure þat comyth of highnesse and lownesse of planettes and sterrys cometh ayen to temprure at fyfty yere. And so Abraham ordeyned some lyknesse here in erthe þat he sawe in þe sterrys and planettys.

Wherof annus iubileus toke þe begynnyng.

Genesis. Also in this yer **Sodoma** was destroyed, as ye shul here. God toke vengeaunce on þe v cytees whiche for þere foule synne þat abhomynable stanke and so displesyd þe blessyd Trinite þat doun to helle sodenly þere sanke **Sodom, Gomorre, Aldena, Salame,** and **Segor** God preseruyd for a seson, as ye shul here soone aftyr. And now is þere nought ellys but þe Dede See. Allas þe while, þat euer they woolde do so. Vnkyndly synne was cause of alle þere woo.

Sodom.

Ysidorus, libro xiij°, seith þat this countre is in Asya and strecchyth from þe ende of Iudea almost to Ieryco. [f. 85r] The lengthe of this Deede See is foure score myle and xiiij^ne^, and in brede an hundryd myle and fyfty furlonges. And these v cytees were sauyd a grete whyle be þe preyour of **Loth.** And throw his prayour, oure Lorde withdrew his hande of vengeaunce þe space of vij yeres. And oure Lorde, seeyng them stylle contynuyng in þere synne, and than he sent thedyr two aungelis in þe lyknes of two fayre men. And as they cam in þe evenyng towardys þe cyte of Sodom, Loth sat in þe gate of þat cyte. And whan he syȝ them comyng towardys þe cyte, he rose vp and went ayenst them. And or they entryd into þe cyte, Loth fyl doun vpon þe erthe and worshippyd them. And whan he had so doon, he seyde to them, "Now my lordys, I pray yow to come into þe house of youre seruaunt and þere to rest yow this nyght and wasshe your feet and in þe mornyng kepe fourthe your iorney." And whan he had seyde thus, they thankyd hym and seyde they myght not, for they were comaundyd to goo vp and doun in þe stretys of þe cyte to se þe disposicioun of þe pepyl þat was þereynne. And whan they had walkyd longe tyme vp and doun in þe stretys of þe cyte, they cam to Lotys house. And with soche goodys and vyltellys as God had incresyd hym with, he dyd them chere. And whan they shulde agoon to bed, alle þe peple of þe cyte gaderyd them togedyr, bothe men and childryn, and cam to Lotys house and askyd hym where tho men were þat entryd þat nyght into his house and bad hym þat he shulde bryng them oute. And whan Loth herde them speke, anon he went oute of his house to them and schet þe dore fast aftyr hym and seyde vnto them, "Now my bretheryn, I praye yow alle, doo noon evyl þat shulde be odyus in þe syght of God. And as for tho men þat ar this nyght logyd in my house, I pray yow desyre ye nat to doo noon euyl with them, for they are in ther reste." Than seyde they ayen to Loth, "Goo thow hense from vs, for we suffryd þe to come oute vnto vs as a straungyr and [f. 85v] nat as a iuge, and þerfor remembyr thy dedys and iuge nat ourys." And so þe more fayrer þat Loth spake vnto them, þe more froward and onresonable were they. And so at laste, alle they be on assent were purposyd to breke vp Lotys dore. And whan þe two aungelys þat were in Lotys house syȝ þat, they openyd þe dore and pullyd in Loth and schet ageyn þe dore fast. And than oure Lorde smote þe pepyl þat were þere gaderyd, from þe most to þe leste, with swyche a blyndnesse þat they syȝ nat Loth noþer they conde not fynde his dore, but euery man bete on otherys dore and some beete on ther owne

4279-80 And these v cytees] *prec. by canc.* That lake

dorys. But Lotys house they cowde not see, God sent soche a myste before her facys.

And whan þe **deuyl** perseyuyd this, þat God wolde destroye these v cytees, and also þat þe pepyl wolde not leue her synne, he toke þe lyknes of mankynde and yede into þe cytees and prechyd ageynyst her synne because þe peple at þe day of dome shulde not askewse hem of inoraunce, seyng þat \no/body prechyd vnto them nor tolde them þe perelys þat shulde befalle. And thus þe deuyl prechyd to them not for no good entente but for to disseyue them and þat he myhte þe bettyr cleyme them at þe day of dome and þat they shulde not askewe them at þat day. And than þe aungelis seyde to Loth, "Now we haue seen and also haue very knowlege of þe disposycyoun of this pepyl. And þerfor goo thow oute of this cyte and take with þe thy wyfe and thy two doughtrys with soch oþer goodys \þat God/ hathe increcyd þe with. For þe clamore of þe synne of þe pepyl of these cytees hathe so askyd vengeaunce in þe syght of God, whiche sent vs hyder to destroye these cytees þat shal be destroyed." And whan they had thus commaundyd Loth, than he wente to his wyfe and his two doughtrys and sayde, "Aryse and goo we hense from thys cyte. For oure Lorde wol take vengeaunce þeron and yt shal be destroyed." And whan he had seyde thus, they toke yt [f. 86^{r}] but for a iape. And whan þe nyght was passyd and þe next morw comyn, þe aungelys cam ayen swyftly to Loth, seyng on this wyse, "Aryse and take thy wyfe and thy two doughtrys and voyde oute of þe cyte, leste perauenture þat ye be perysshyd for þe trespas of them þat be in þe cyte." And whan Loth and his wyfe and his two doughtyrs were come togedyr redy for to goo, than þe aungelis toke them be þe hondys, insomoche þat it was þe wyl of God þat they shulde be sauyd, and led them fourthe oute of þe cyte." And whan they had brought them oute, þe aungelis bad them saue þere owne lyuys and chargyd þat noon of them shulde loke behynde them nor stonde stylle in no place abought þat regyoun, saue only "Goo ye vnto þe mounte þat is afore yow, and þere ye shul be sauyd from perysshyng. And þerfor hy yow thedyr apase, for vnto tyme þat ye be gon thedyr we haue no power to do nothynge here." And as sone as they were goon from þe aungelys,

Where Lotys wyfe was turnyd to a saltstone.

Lotys wyfe herde þe grete sorwful and lamentabyl cryenge and shrytyng among þe peple in þe cyte and horryble thoundyr and lyȝtenyng with oþer many dreedful and horyble noysys

4335 oute^{2}] *prec. by canc.* forthe

to here, sche turnyd here and lokyd bak. And þerewith sche was turnyd to a **salt stone,** and þere stondyth stylle and shal tyl þe day of dome. And Loth and his two douhtyrs yede fourthe to þe mounte, as þe aungelis hem bad. And oure Lorde cast doun from heuyn wylde fyre and set them afyre and ouerturnyd al tho cytees and destroyed them alle and as welle tho þat dwellyd aboughte tho cytees, as tho þat dwellyd withynne. And this vengeaunce was so grete þat oure Lorde wolde þat no man shulde se yt nor vndirstond yt and no more ther dyd but yf yt were Lotys wyfe whan she turnyd her, and þerfor she was turnyd into a salt stone. For some douhters seyth þat þe vengeaunce was so grete þat þere was no difference [f. 86^{v}] betwene þe peynys in helle and þat for þe tyme, but yet perauenture some be sauyd and some dampnyd.

Than in þe mounte where þat Loth was, þere in was a cave. And Loth was aferde þat þe fyre wolde acome thedyr and perysshyd hym. And þerfor his two douhtyrs and he yede into þe caue and hyd them. And aftyr þat Loth and his two douhtyrs went into **Segor** þat was a lytyl cyte þere besyde þe hille. And as þe **Maister of þe storijs** seith, God of his grace preseruyd and sparyd þe cyte of **Segor** as long as Loth dwellyd þereynne aftyr þat þe foure cytees were brent. And than oure Lorde sent an erthequaue, and for fere Loth fled oute of þe cyte of Segor and yede into þe feeldys. And than þe yerthe sokyd in þe cyte of **Segor.** And in þat cyte Loth was made dronkyn of his two douhtyrs, whiche lay be hym bothe two, for they trowyd þat God shulde destroye alle þe worlde, as he dyd with Noes floode. And þerfor they lay be her fadyr for þat intent þat childryn shulde be born of them. And on his eldest douhtyr he gate **Moab,** and on his oþer douhtyr he begate **Amon.** Of Moab come þe **Moabytes** and of Amon com þe **Amonytes.** And yf he had not be wyndronkyn, he had not lay be his douhtyrs.

Ysidorus, libro xv^{o}, capitulo primo, seith þat in þe reame of Iudea is þe see of wyldernes, þat is þe Dede See. And yt is from Ierusalem xxv^{ti} myle and departeth Iudeam, Palestinam, and Arabiam. **Ysidorus, libro xiij^{o}** seith þat lake strecchyth from þe ende of Iudea not fer from Ieryco vnto Zores of Arabia, vij^{C} forlonges and foure score, þe whiche maketh foure score and fourteen myle. And þat lake is in brede an C and l furlonges and strecchyth nyh to þe countre of Sodoma. That lake is callyd **lacus salinarum,** for salt is made þere. Also þere is moche glue in þat contre and þerfor yt meuyth not with wyndes, for

The lengthe and brede of þe Dede See.

þe glue withstondeth always, for water þat hathe glue stondyth stylle. And þat [f. 87[r]] lake sustyneth no shippe ne none oþer thynge but it be gluyd. **Petrus, capitulo v[o],** seith nothyng may vndo þe glue of þat lake but only þe blood þat is callyd **sanguis menstruus. Ysidorus, libro viij[o]** seith hit is also clepyd þe Dede See. For þat see bryngyth fourthe nothyng þat is quyck or alyue, so þat it resseyuyth neyþer water fowles nor fysshes, so þat what quyck thyng þat is cast þerein, anon it lepyth vp agayn. And alle deede thyngis it swolweth so fer forthe þat a lantern with lyght fletyth and swymmeth and yf þe lyght be queynt, yt synkyth and drenchith. **Iosephus, libro primo** seith þat it was preuyd in **Vaspasianus** tyme be two men þat had her hondys bounde behynde hem and were cast in alyue but anon they were cast vp agayne. Also this watyr castyth oute a thyng þat men calle **aspaltum,** and it is as grete pecys as an horse. Also þereynne groweth trees þat beryn frewte of fayre colour and semyn rype applys. And whan men breke hem or kutte hem, they fynde in hem nowte ellys but colys and asshis in tokenyng þat throuh vengeaunce of God tho v cytees were dreynt and ybrent to asshes, þat were som tyme more ryche and more plentevous than Ierusalem, for saphirs and many oþer precius stonys and golde also was founde amonge claye of þat londe **as Iob wytnesseth, capitulo xxiiij[o].**

Ysidorus, libro nono, capitulo iij[o], seith þat this countre is callyd **Pentapolis.** And some men calle this see þe lake of **Alphabe.** And some calle yt þe **flom stynkyng,** for þere sanke þe fyue cytees whiche was lykenyd vnto Paradyse of alle maner of comodyesnes and temperat ayre. Whiche cytees were sauyd vij yere be þe prayour of Loth. But ye shul vndirstonde þat þere is anoþer **Pentapolis** yn Affryca. And this vengeaunce was doon in þe [f. 87[v]] tyme of Abraham. And aftyr this, his wyfe **Sara** dyed whan she was vj score yere olde and seuen, and was buryed in Ebron. And soone aftyr þat she was dede, **Eleasar,** Abrahams seruaunt, was sent for to fette a wyfe for **Isaac** þat was Abrahams sonne. And he broughte **Rebecka,** Batuellis doughtyr. And aboughte þat tyme, **Abraham** weddyd **Cethura** þat was his secounde wyfe, and begate on her vj children, as Policronicon seyth, but þe Petigrew spekyth but of tweyne. And Abraham departyd hem alle from his sonne Isaac.

Whan Abraham weddyd his secounde wyfe.

Petrus, 59. The Hebreyes seith þat Cethura is a comune name and is to vnderstondyng ycoupled, and seith þat this Cethura was Agar and of lemman was made a wyf aftyr þe dethe of Sara, lest perauenter þat þe olde man shulde haue be holden and reputed for a lechour yf he had weddyd ony oþer than he had leye by before. And whan this Abraham had lyuyd an C yere iij score and xv[ne], he deyde and was buryed in Ebron.

How long Abraham lyuyd.

How þe Hebreyes cast her nombyrs.

Petrus seith þat þe langage of **Hebrew** and þe vsage of olde Latyn is for to accompte þe lasse nombre before þe more, contrarye to þe maner þat Latyn vseth nowe. For now we seyn in Latyn, **Abraham** lyued an houndred yer iij score and fyftene. But þe **Hebreys** seyn in this maner, **Abraham** lyuyd fyftene thre score and an houndred yer.

And in þe tyme and reyne of this holy Patriarke **Abraham** were þe forseyde fyue cytees destroyed, Sodom and Gomor et cetera. For whan Abraham vnderstode þat oure Lorde wolde destroye þe fyue cytees, he seyde to oure Lorde, "Lorde, wylt thow destroy a ryghtwys man with a synner? Lorde, yf þere be fyfty ryghtwis men in þe cyte, wylt not thow safe þe cyte for fyfty ryghtwys men? God forbede, good Lord, [f. 88[r]] þat thow shuld slee a ryghtwis man with a wykkyd man. For than a ryghtwis man shuld be as a synner. Lorde, is not þe worlde thyn good? Lorde, doo not þat wykkyd doom." Than þe good Lorde answeryd to Abraham and seyde, "Abraham, yf I fynde fifty ryghtwis men in þe cyte, I shall saue þe cyte for tho ryghtwis men." Abraham answerd and seyde to hymself, "I haue begonne to speke. Thouh I be duste and erthe ȝet I shall speke to my good Lorde ayen. Lorde, yf þere be fewer than fifty, good Lorde, wylt thow destrewe all þe cyte?" Then oure Lorde seyde, "Yf þere be xl and v, yet I shal not destrewe it." Ȝet Abraham dyd speke to oure Lorde, "Good Lorde, yf þere be xl, what wylt thow doo?" Oure Lorde answeryd, "Yf þere be xl, it shal not be destruyd." Than Abraham seyd, "Good Lorde, \be/ not wrothe, thouh I speke to þe. Lorde, yf ther been founde xxx, good Lorde, wylt thow destroye þe cete?" Than oure Lorde seyde, "Yf þere been xxx, yt shal nat be destroyed." Abraham seyde then, "Ȝet shal y speke to my Lorde. Yf þere be xx, good Lord, what wylt thow doo?" Oure Lorde seyde yt shal not be destroyed yf þere be xx. Then Abraham seyde, "Good

4436-7 good Lorde] *prec. by canc.* lorde god 4445 shal not] *prec. by canc.* not

Lorde, be not wrothe yf I speke onys more to þe. Yf þere be x, good Lorde, what wylt thow doo?" Oure Lorde seyde, "Yf þere be x ryghtwis men, yt shal not be destroyed." And then oure Lorde departyd from Abraham, and anon aftyr þe cytees were destroyed as before it is rehersyd.

At what age Ysaac weddyd Rebecca.

Than aftyr Abraham reynyd his sonne **Isaac.** And whan he was xl yere olde, he weddyd **Rebecca** þat bare no childe xx yer aftyr. And at last, Ysaac prayde hertely to God þat his wyfe myght conceyue and bere a childe. And oure Lorde herde his prayour, and withynne schorte tyme aftyr she was conceyuyd with two [f. 88^{v}] children at onys. And many dayes before þe tyme come þat she shulde be delyuerd, þe two childryn fouthe togedyr in þere moderys wombe. And she felyng þat and meruelyng sore vnto her owne self and seyde, "Yf this stryfe shal falle hereaftyr as yt doyth now, what shal yt avayle me to conceyue childryn." And she besouthe God þat she myȝt haue some knowleche what it shulde betokyn. Than þere come an aungel to hyr and seyde, "Drede þe not, for in thy wombe be two childryn þat shal be þe hedys of two maner of pepyl. And þe tone shal ouercome þe todyr, and þe younger childe shal haue lordship ouer þe elder." And so it was. For whan tyme cam þat she shulde be delyueryd, þe fyrst chylde þat entryd into this worlde hyght **Esau,** and þe todyr hyght **Iacob.** Of Esau comyth þe **Sarasyns** þat ar callyd ientylys. And of **Iacob** comyth þe **Iewes** and þe Cristyn peple. And so aftyr whan they grew fourthe in age, **Esau** was a grete hunter, and þerfor Ysaac his fadyr louyd hym þe bettyr. For oftyntyme he faryd þe bettyr be þe game þat he toke. And vppon a tyme Esau had been oute an huntyng and conde not spede of his game and cam home sore an hungryd and seyng his brodyr Iacob at dygner hauyng a messe of potage. And than Esau prayde Iacob to geue hym his potage. And Iacob sayde yf he wolde geve hym his erytage he shulde haue his potage. And Esau bethouthe hym, and at last he gau yt hym, and

How Esau and Iacob fouthe in þere moders wombe.

Of whom comyth þe Sarasyns and þe Jewes.

How Iacob bought his brodyrs erytage.

What þe herytage is þat Esau solde to Iacob.

4462 betokyn] *prec. by canc.* me

so Iacob gaue hym his potage. And so aftyrward Iacob had his broderys erytage gevyn hym be his fadyr Ysaac, as ye shul here. This herytage þat Esau solde to his brodyr Iacob is thus. From Noe vnto Aaron þat was Moyses brodyr, [f. 89^{r}] alle þe eldest sonnys were preestys and blessyd þe peple in offryngis and festis, and resceyuyd and had þe fyrst byrthe of beestys and frewtys. And men seith þat suche were þe firste byrthis þat Esau solde to his brodyr Iacob and þat was his herytage. But aftyr þat, Iacob begylyd Esau of his blessyng, as ye shul here.

We rede in Genesis, capitulo xxv^{o}, how **Rebecca** þat was Ysaacks wyfe and modyr to Esau and Iacob, seyde to her youngest sonne Iacob, "I herde thy fadyr talkyng with thy brodyr Esau, sayng to hym in this wyse, 'Sonne, bryng me somwhat þat thou can kacche and make me some mete þat I may ete, and I shall blesse þe before God or thanne I deye.' Therfor now, my chylde, concente vnto my counseyle and goo vnto þe folde and brynge me two of þe best kyddys þat I may make some mete for thy fadyr swhiche as he louyth best. And whan thow bryngist yt to hem, he shal blesse þe or than he deye." Than seyde Iacob, "Thow knowyst þat my brodyr Esau is all hery and I am but smothe. And yf my fadyr vndirstonde me, I am aferde lest he wyl thynk þat I scorne hym and than geue me his curse for his blessyng." Than seyde his modyr, "Ynne me be þat curse, my sonne, but do aftyr me and goo fecche me as I haue byd the." Then Iacob went and brought two kyddys to his modyr and she made redy þe mete as she knew his fadyr louyd best. And with þe best clothys þat Esau had in þe house, she arayde hym with and with þe skynnys of þe kyddys she koueryd his handys and his nekke, to þat intent þat Ysaac his fadyr shulde wene þat yt had been Esau, his fyrst begotyn sonne. For Ysaac was blynde and Esau, his first begotyn sonne, was all hery on his body of kynde. And þerfor she coueryd Iacob with þe skynnys of þe kyddys. And þe clothis of Esau was passyng soote and swete of sauour, and þerfor she put hym in tho clothys, þat his fadyr mygh wene be þe smelle þat it had been Esau.

And than she toke Iacob [f. 89^{v}] brede and potage þat she had sodyn and bad hym bere yt to his fadyr, and so he dyd. And whan he cam, he seyde, "My fadyr, aryse and ete of þe mete þat I haue brought vnto þe." Than Ysaac answeryd and seyde, "Who art thow, my chylde?" Then Iacob seyde, "I am thy fyrst begotyn sonne Esau and I haue doon as thow commaundyd me. Aryse and ete of þat I haue cawȝte, þat thow mayst blesse me while thow arte alyue." Than seyde Ysaac

ageyn, “How myȝtist thow fynde thy game so sone?” Then Iacob seyde, “Yt was
4515 þe wyl of God þat anon it cam rennyng to me þat I wolde haue.” Then seyde Ysaac to hym, “Come hydyr, my sone, þat I may towche þe and preue whedyr thow be my sone Esau or nat.” Than Iacob went vnto his fadyr and Ysaac his fadyr felte hym and sayde, “This is þe voyce of Iacob but these be þe hondys of Esau.” And þerfor he knew hym not, because his hondys were alle hery as his
4520 elder broderys were, Esau. And then Ysaac blessyd hym and seyde, “Thow arte my sone Esau.” and Iacob seyde, “I am he.” Then seyde Ysaac, “Goo, feeche me some mete of þat thow hast keythe, my sone, þat I myȝt blesse þe, my childe, whilys I am alyue.” Then he went and fet hym mete. And when he had ete, he brought hym also drynke. And when he had drunkyn, he seyde vnto Iacob, “Come
4525 hydyr, my sone, and kisse me.” And then Iacob kissyd hym. And when Ysaac smellyd þe sauour of his clothis, he blessyd hym and seyde, “Lo, þe sauour of my sone is as þe sauour of a feelde whom God hathe blessyd. God mote geue þe of þe dewe of heuyn and of þe fatnes of þe erthe and abundaunce of whete, wyne, and oyle, and þe peple to serue þe and þe trybus to worship þe, and thow to be lorde af
4530 alle thy bretheryn and thy modyrs childe mote bowe to þe, and who þat cursyth þe, be he cursyd. And who þat blessyth þe, with blessyngys mote he be fulfyllyd.” And Ysaac had scase seyde these woordys, but Iacob went oute and Esau cam ynne. Than [f. 90r] Esau had sodyn þat he had keythe and brought it to his fadyr and seyde, “Aryse, my fadyr, and ete of thy sonys huntyng þat thow myȝtyst
4535 blesse me while thow arte alyue.” Then sayde Ysaac, “Who art thow?” Then Esau answeryd, “I am thy first begotyn sone, Esau.” Then Ysaac was aferde and in a grete stody maruelyng and seyde, “O what was he þat fyrst brouht me of his hontyng and I haue eten þerof or thow comyst? I haue blessyd hym and be he blessyd.” Esau heryng these woordys of his fadyr, and anon he felle doun prostrat
4540 on þe erthe, cryeng and seyde, “Blesse me also, my fadyr.” Then sayde Ysaac, “Thy younger broder hathe come be a wyle and hathe takyn my blessyng. And þerfor ryghtfully he is callyd Iacob, for he hathe begilyd me be anoþer wey. For my eldest sone before shulde haue had yt, and now my secounde sone hathe vndirtakyn my blessyng.” Then sayde Esau ageyne, “Hast nat thow reseruyd also
4545 to me thy blessyng?” Then seyde Ysaac, “I haue ordeynyd hym to be thy lorde and alle thy brederyn vndyr yoked to þe seruyce of hym. Whete and wyne I haue stablysshyd hym ynne. And to þe, my sone, furthermore what shal I doo?” Then

4524 drynke] *prec. by canc.* wyne

seyde Esau, “Hast thow no blessyng, fadyr? Blesse me, I beseche þe, fadyr.” And then Ysaac meuyd with a grete wepyng and seyde vnto hym, “In þe fatnes of þe erthe and in þe dew of heuyn from aboue be thy blessyng.”

What þe first birthis were from Noe to Aaron.

Than ye shul vndirston þat þe first birthes were speciall profytes and worship þat þe oldest sonne had in her kynred from **Noe** vnto **Aaron.** For they were clothyd in speciall clothyng in offryng of sacrifise and had her faderys blessyng and double porcion in festis and in delyng of herytage and they shulde blesse ther subiettys, thus seythe **Petrus, 64.**

Than aftyr þat Iacob had bought þe first byrthes of Esau his brodyr, and slyly getyn his fadyrs blessyng by his moders counsayle, than Esau hatyd Iacob passyng soore and [f. 90^{v}] woolde a destroyed hym. And whan þe modyr Rebecca þat was modyr to Esau and Iacob vndirstode þat Iacob shulde be slayne, than she sent Iacob from her into anoþer londe callyd **Mesopotania.** And þere he dwellyd longe tyme with his vnkyl **Laban.**

And as he yede throuh þe wyldernes, he was benyghtyt and conde come be no house nor loggynge. And than he prayde to God þat he wolde preserue hym and kepe hym þat nyht from wylde beestis, þat he myht be saf. And þerewith he made promes to God with grete humylyte and seyde, “Lorde, yf thou lyst to bryng me safe, þat I may haue grace and fortune to retourne home to myn herytage, my fadrys house to come þerto betymes, of good and tresure with alle atenyris besyde, I shal offyr vp to þe for tithys.” And than Iacob gaderyd stonys to ley vndir his hede and þere ordeynyd hym a place as wel as he cowde to ly in for þat nyht.

And so on þat place \callyd Lusa/ where Iacob slepte on þe coolde roche of stone, he saw in his avisioun an aungel goon vp and doun on a laddyr to God a aboue ^þe whiche was figure and misterie of Cristis passioun.^ And whan he awoke, he seyde, “**Vere locus iste sanctus est et ego nesciebam,”** þat is to sey, ‘this place is halwed and I wyst it nat’. And whan he was abrayde oute of his slepe and syh þe aungel lyeng be hym þat preseruyd hym alle þat nyht, he toke þe aungel and wrascyllyd with hym. Than þe aungel seyde, “Lat me departe withoute more affrye. Ageyns me make no resistence. Þe nyght is passyd. Loo, thou mayst see þe morw gray.” And there þe aungel smat hym on þe legge and made Iacob

seer in senewes in þat membyr where lust dooth most abounde, in tokenyng only þat þere shulde spryng doun be dissent oute of his kynrede a clene mayde in wylle and wyrkyng. And so he woolde nat let þe aungel goo to þe tyme þat he had blessyd hym. And than þe aungel turnyd his name and callyd hym **Israel.**

Than aftyr this, Iacob yede fourthe into þat countre þere **Laban** his vnkyl dwellyd, [f. 91^{r}] lyke as his modyr hym badde. And also his fadyr Ysaac, aftyr tyme þat he had geuyn hym his blessyng, he counsellyd hym to goo into þat countre where they were **circumsisid.** For in þat countre þere Ysaac dwellyd in **Canaan,** they were nat circumsisid. And þerfor Ysaac, afore he deyde, avysed his sone Iacob þat he shulde wedde no wyfe but þere as they were circumsisid, and no more he dyd. For alle þat countre þere Laban dwellyd in **Mesopotania** were circumsisid, and thedyr yede Iacob, as his modyr hym bad, and dwellyd with **Laban** þat was his vnkyl and brodyr to Rebecca his modyr.

Whan Ysaac deyde.

Isaac, an houndred yere olde and foure score, deyde and was buryed in Ebron. That yere **Pharao** sawe in his sweuen þe vij corn eres and of þe vij kyne. Than this Iacob was seruaunt to Laban his vnkyl vij yer for to wedde **Rachel** his youngest doughter and Laban grauntyd hym. But Laban had anoþer doughter þat hyte **Lya,** whiche was his eldest doughtyr. And this Lya was bleryed and Rachel was fayre and bewtyful. And whan Iacob had seruyd oute his vij yere for to wedde Rachel his youngest doughtyr, than Lya þat was bleryed was brouht to bed to Iacob, and Iacob lay be her alle þat nyhte. And whan Iacob rose on þe morn and syh herre, he seyde to Laban, "Thow doyst me wronge, for I haue seruyd þe vij yer for to haue Rachel thy youngest douhtyr." Than seyde Laban it is þe youse and custom of this countre þat þe eldest douhtyr must be weddyd before þe younger douhter. **Petrus, 14.** And than Iacob seruyd othir vij yere for to haue Rachel þe youngest douhtyr. And whan þe xiiij yer were doon in þe whiche Iacob serued for his wyues, **Laban** made couenaunt with hym þat alle þe spekeld lammes and kyddes þat shulde ewed duryng his couenaunt shulde be Iacobs mede. [f. 91^{v}] And alle þat were of oon coloure, whyte or blac, shulde be Labans owne. Therfor Iacob toke grene yerdys of poplers, of almond trees, and of platans, and pillyd of þe rynde in some place of þe yerdys and in some place pyllyd hem not. And soo he made þe yerdys spekeld and leyde hem in þe watryng place before þe

4582 membyr] *prec. by canc.* place 4605-6 it is the youse] *prec. by canc.* thow

shepes eyen when they shulde conceyue, for they shulde conceyue lambes lyke to þe shadowes þat they sawe of rammes in þe myrroure of þe water in þere conceyuyng. And for they shulde not alle be specled leste þe gyle were knowen, þerfor in þe first conceyuyng tyme he leyde so yerdys, but not in þe latter conceyuyng tyme. And so Iacob founde a newe maner turnyng of kynde with kendly crafte to fyghte ayenst kynde, whiche is callyd true **philosophi,** whiche was geuyn hym be þe holigoost.

^Also nothith welle þat aftyr þat Iacob had made covenaunt to serue **Laban** his vncle to haue his doughtris in maryage for þe seruyce of xiiij yere, than was first founde and ordeyned þe **rynge** of maryage and to be sette on þe iiij fynger at weddynggis. For fro þat fyngyr ther goyth a vayne vnto þe herte, yn figure and tokyn that aftyr this ryng were sette on þe iiij fynger at mariage tyme, þat þe herte shulde be verraye trewe and lovyng vnto þe spouse alwaye aftyrwarde vnto þe dethe. The first þat founde and ordeyned this ryng was **Promotheus** þat was firste grauer and keruer þat was.^

How many wyues and childryn Iacob hadde.

And whan **Iacob** hadde bothe his wyues, þat is to sey **Lya** and **Rachel,** he had no ioye nor set no score be Lya his first wyfe but Rachel he louyd best. And þerfor God made her baryn longe tyme þat she cowde not conceyue and bere frewte. But Lya was redy to conceyue and bere frewte. For **Iacob** had be **Lya** vj sonys and a douhtyr, þat is to sey, **Ruben, Symeon, Leuy, Iudas, Ysacar, Zabulon,** and **Dyna** was her douhtyr. Alle these childryn had Iacob be Lya, his first wyfe. And on a tyme, **Rachel** compleynyd to Iacob her husbonde and sayde she cowde conceyue no frute. And than sayde Iacob, "I may nat do þerewith, for I do þat I may." And than Rachel bad Iacob take her seruaunt **Bala** and asay yf he cowde gete frewte be her, and so he dyd. And than Iacob gat on Bala his concubyne þat was Rachels seruaunt two sonys, **Dan** and **Neptalym.** And aftyr this, Iacob begate on his oþer concubyne, whiche [f. 92^{r}] was seruaunt to **Lya,** his first wyfe, two sonys, **Gad** and **Aser.** And aftyr þat Iacob begat on **Rachel,** his secounde wyfe, whan he was foure score yer olde and enleuyn, two sonys, **Ioseph** and **Beniamyn.** And in þe beryng of hym she deyde. And some bokys seyn þat a lytyl withoute Bedleem is þe tombe of this Rachel þat was Iosephs modyr þe patriarke and deyde in beryng

of Beniamyn, ^yn Eufrata þat aftyrward was callyd Bethell. And at hyr delyueraunce and her deyng she seyde, she childed thanne Benoy, þat is to seye, þe sonne of my dethe and sorw. But aftyrwarde, Iacob callyd hym Beniamyn.^

Howe þe xij tribus come vp.

And thus had **Iacob** be his two wyues and his two concubynys xij sonnys and oon douhtyr. And of these xij sonnys come the xij **tribus** as thus, eche of them was lorde of a countre. And þe generacioun of eche kept his owne countre. And þe countrees were callyd aftyr her namys as thus: The peple þat come of **Iudas** and of his generacioun we\re/ callyd **Iewis,** and þe countre **Iudea.** For Iudas reynyd inmedyat aftyr his fadyr Iacob. And they þat come of **Ruben** were callyd þe trybe of Ruben, the trybe of **Symeon,** the trybe of **Leuy,** the trybe of **Zabulon,** the trybe of **Beniamyn, et cetera.** And thus cam vp þe xij trybus. Than of **Ruben,** þe fyrst sone of Iacob and of Lya, come **Dathan** and **Abyron.** Of **Leuy,** þe iij^{de} sone of Iacob and of Lya, come **Chaat, Gerson,** and **Merary.** Of Chaat come **Amram.** Of Amram come **Aaron, Moyses,** and **Maria.** Of Iudas, þe iiij^{the} sone of Iacob and of Lya, come **Her, Ouan, Sela** \þe hys fyrste wyfe Sue/. ^And Iudas had by his secounde wyfe **Thamar Phares and Zardan.**^ Of **Ioseph,** þe enleuenyth sone of Iacob and of Rachel, come **Manases** and **Effraym.** Of **Beniamyn,** þe xij^{the} sone of Iacob and Rachel, come **Abyel.** Of Abyel come **Cys** and N**er.** Of Cys come **Saul.** Of Ner come **Abner** et cetera. And of **Dyna,** ^Iacobs doughter, yt tellyth hereaftyr what com of hyrre in þe xxiiij lefe.^

Thanne whan Ysaac was deede, **Iacob,** an C yer olde and xxx^{ti}, turnyd ayen to his londe and countre **Canaan** þat his fadyr Ysaac dwellyd in, [f. 92^{v}] from whiche londe and countre Iacob fledde for dreede of **Esau** his brodyr. ^And for dyuers causis þat Laban had brokyn couenaunt vnto Iacob. Þerfor God commaundid Iacob þat he shulde retourne ayen into his countre þere he was born, priuely to passe þedyr with his wiues and children and his meyne.^ But than Iacob turnyd ayen vnto hyt and sente before hym schepe, oxyn, camelys, dromedaryes and assys, and he folwyd aftyr with his wyuys and his childeryn \and meyne/. And whan Iacob was come ayene with his wyuys and his childryn xij yere \after/ þe dethe of his fadyr Ysaac.

How Joseph was solde into Egipte.

Ioseph þat was Iacobis sonne, xvj yere olde was solde into Egipte \for xxx d/ to oone þat heete **Putephar** þat was **eunuchus** and maister of Pharaoes

4663 be hys firste wife Sue] *prec. by canc.* and Phares 4677-8 þe dethe] *corr.from* before

knyghtys. **Treuisa** seith þat eunuchus is he þat is geldyd, and suche were some tyme made wardens of ladyes in Egipte. **Augustinus super Genesi** seith þat this Putephar was not so eunuchus as they þat were geldyd in her childhode, for he had wyfe and children. But this Putephar sawe þat Ioseph was fayre and boughte hym for to mysuse hym. Therfor God made this Putephar so colde þat he myhte neuer aftyr haue to doo flesshely with his owne wyfe, no more than thaugh he were eunuchus ygelded. And þerfor as he þat was most worshipful he was made bisshop of god **Heliopoles.**

Figura. It is fyguryd vnto vs in þe booke of Genesis, capitulo xxxvij^{o}, that þe bretheryn of Ioseph solde hym to þe Ismaelyts for xxx d, for his bretheryn hatyd hym and had enuy at hym for þat there fadyr louyd hym aboue alle them and also for þat he had accused theym vnto there fadyr for there defautys and wykkydnesse þat they wroughte. And whan þe Ismaelys had bouȝt Ioseph whan they cam into þere owne countre and brouthe Ioseph with them, they solde hym into Egipte to þe prynce of mylycye, kyng of þe Egipcions, whois name was **Putephar.** Also it specifyeth in þe booke of **Genesis,** capitulo xxxvij^{o}, þat þe bretheryn of Ioseph sent a messengere to þere fadyr Iacob, seyng to hym þat a wylde [f. 93^{r}] beeste had devouryd his sonne Ioseph. For whan þe bretheryn of Ioseph. had consperyd togedyr to sel hym to þe Ismaelytys, they al totorne his cote and put hym into an olde grauel pyt. And whan Iacob herde þat Ioseph was deede and þat a wylde beest had devouryd hym aftyr þe reporte of his bretheryn, and whan he sawe his coote rent and all reede with bloode, he gan soore to wepe. And whan his freendys were come to comfort hym, he woolde not here them but seyde, "Let me wepe, for a cruel beest hethe devoured my sone Ioseph." Also **Ruben** south his brodyr Ioseph in þe grauel pytte, and whan he fonde hym nat there, he was gretly troblyd and went to his bretheryn and seyde, "**Puer non comparet,"** 'the childe aperyth nat'.

Also þere is a cytte in Samaria þat hight **Sichem** and now is callyd **Neopolys.** Þat cyte Iacob bought som tyme with mony and grete trauayle and yaf yt to Ioseph his sone aboue his lotte, so seith **Ierome.** And this was a cyte of refuge and of socoure, for þat londe was de tribu and of þe lygnage of Ephraym. And þere were Iosephs bones buryed aftyr they were ybrought oute of Egipte, wytnes of holy wrytte.

4685 But this Putephar] *prec. by canc.* And Joseph had weddyd his doughtyr

How Abymelech destroyed a cyte and sewe yt with salte.

Iosue, vltimo capitulo. And in þat place Iosephs bretheryn fedden and kepte droues and flokkes of bestes. But aftyrwarde **Abymelech, Ierobabels** sone, destroyed þat place and slowe þe men þat dwellyd þereynne and sewe salt þereynne, for þat þe londe shulde no more bere fruyte and corn, wytnes **Iosue, capitulo nono.** And þere is Iacobs welle where Crist restyd by whan he was wery of wey and of goyng.

How Iacob prophecied of his xij sonys and blessyd them.

And also Iacob wente into Egipte with his enleuyn sonys for þe grete hungyr and lyuyd vndyr **Pharao** with [f. 93^{v}] his sonne Ioseph. And þere Iacob prophesied of eche of his xij sonys and yaf to eueryche of them his blessyng, as ye shul here.

Liber **Genesis** cap^{iij} xlix.

Iacob in his olde dayes callyd alle his \sonys to hym/ þat he myght shewe vnto them tho thyngis þat shulde befall them. "**Ruben,** my fyrste begotyn sone, thou arte my strengthe and þe begynnyng of my sorwe. Thow shalt not encrese, for thou hast fylyd thy faderys bed. **Symeon** and **Leuy** ben brethryn bothe. They ben sette vpon wykydnes. My sol," seyde Iacob, "shal not be in þere disposicyoun, nor my ioye shal not be in þere company. For in þere wrath they haue slayn a man. They ben wykkydly disposyd, for they ben sett vpon felnes and wykkydnes. O my sonne **Iuda**, thy bretheryn shal prayse the and thou shalt ouercome thyne enemyes and alle thy bretheryn shal worship the." And of þe lyne of this Iuda come **Crist Ihesus.** "Also **Zabulon** shal dwelle in þe see banke and hauyng lordshippe vppon þe see vnto Sydoune. þat contre. Also **Ysachar** is strong as an asse lyeng in þe countrees he takyth his plesure, but he shal leve vnder tribute. Also **Dan** shall deeme his pepyl and also oþer of þe tribys of Israell. Dan shall leue as a worme or an edder þat lyeth in þe way to stynge horsys and bestys. Also **Gad** shal be a fyhter, but he shal not prosper. Also **Aser** shall eete his brede with grete ioye and he shall geue delyus thyngys to kyngis. And Neptalym shall be sent fourthe as an herte and he shall geue fayre and plesaunt answerys. Also **Ioseph** shal encrese and he shall be fayre in syghte þat wymmen shal desyre hym, and wymmen shal goo vppon wallys to beholde hym. But he shall haue grete enuye of his bretheryn, but he shal ouercome ther malyce. For almyghty God shall be [f. 94^{r}] his helper and God shal blysse hym. And also **Beniamyn** shall rauysshe

4737 in þe see banke] *prec. by canc.* vppon

as a wolfe, for in þe mornyng he takyth his pray and at euyn he shal cast yt awaye."

Whom Iacob blissyd.

Than aftyr this what tyme as Iacob waxt olde, he began to wax seeke. Than **Ioseph** come with his two sonnys to his fadyr Iacob. Than Iacob shewyd vnto Ioseph how almyghty God had aperyd in **Luza**, þe whiche is in Canaan, and þat oure Lorde had blissyd hym. And þere he gaf hym þe erthe þat he stode on and to his seed into euerlastyng possessioun. Than sede Iacob vnto Ioseph, "Thy two sonnys þe whiche thow hast getyn in Egipte, **Effraym** and **Manasses,** shal be myne. They shal be for Ruben and Symeon. Then Iacob, beyng blynyd in his olde dayes, toke these two childryn in his armys and kyssyd them. When he had so doon, Ioseph toke them and put **Effraym** at þe left hande of Iacob and **Manasses** at þe ryght hande. Than **Iacob** laye his ryght hand opon Effraymys hede, þat was the younger brodyr, and þe left hande vppon Manasses hede, þe elder brothyr. And so he dyd blesse them bothe. And whan Ioseph sawe þat he putt his ryght hand opon Effraymis hede, he toke yt sadly and he toke his fadyrs hande from Effraymis hede and layde his hande vppon Manasses hede and sayde to his fadyr Iacob, "Fadyr," sayde Ioseph, "this is nat acordyng, for Manasses is þe elder brodyr. Þerfor, fadyr, put thy ryght hande vppon his heede." "Nay," sayde Iacob, "this childe Effraym shall multiplye amonge þe pepyll. But his brodyr Manasses shal be gretter and þe seed of hym shal encrese emonges þe peple." And so Iacob blessyd Effraym before Manasses. And whan this Iacob had lyuyd an C yere and xlvij^{ti}, he deyde and was enoynted and kept xxx dayes and than [f. 94^{v}] buryed in Ebron in þe double graue.

How men were buryed in olde tyme.

Petrus. Yt was þe maner of mysbeleued men for to kepe a dede body nyne dayes withoute oynement and make sorow for hym nyne dayes and wasshe þe bodyes nyne dayes for to wete whether þe soule were apassed or nat. Aftyrward they kepte þe bodyes xl dayes enoynted. But it was þe maner of Iewes for to kepe dede bodyes vij dayes withoute oynement, and aftyrward thrytty dayes enoynted.

Aftyr Iacob reyned **Iudas,** Iacobis fouyrth sone þat he had be Lya his first wyfe. **De Iuda descendit Cristus per hanc lineam inferius. Petrus** seith þat **Pharao** vndyr whom **Ioseph** was heete **Nephres** by his owne propyr name. And þe eyghte Pharao aftyr hym heete **Amonophis.** And in his tyme **Moyses** was born

4760 Iacob] *prec. by canc.* his

Whan Moyses was born.

and beget of **Amram** whan he was sixty yere olde, on his wyfe **Iocabeth.** This Amram was sone to Chaat, and Chaat was sone to Leuy, þe iij^{de} sone of Iacob.

Tercia etas.

Than whan Moyses was born was þe thyrde age of the worlde fulfyllyd þat was from **Abraham** vnto **Moyses** and þat drewe in erys v^{C} and v yerys. In þat age was Sodom and Gomor with þe pepyl destroyed for þe synnys of glotony and inordynat lechery et cetera.

Where Joseph and Iacobis sonnys deyde.

Phares. Than aftyr Iudas reyned his sone **Phares. Ysodorus, libro 5,** seyth þat **Ioseph,** an hundred yere olde and ten, deyde in Egipte and was enoynted with swete oynementys and kepte vnto þe goynge of þe children of Israell oute of Egipte an hundryd yere and foure and forty, in þe whiche tyme þe **Hebreys** seruyd the Egipcians. Also as þe bretheryn of Ioseph [f. 95^{r}] deyde eueryche aftyr oþer, they were buryed in Ebron. Netheles her bonys aftyrward were born into Sychem with Iosephs bonys. Þat place heete nowe Neapolys, þe cyte of Samarytanes. And so from þat tyme þat **Iacob** come into **Egipte** vnto þat tyme þat the **Hebreyes,** þe children of Israel, went oute of Egipte were two hundred yere and fyftene.

Augustinus, libro xviij^{o}. Aboughte this tyme **Apis,** þe kyng Argolycus, saylyd into Egipte and dyed and was yclepyd **Serapis. Varro** tellyth why he was cleped **Serapis a**nd seith þat þe chest þat he was put in was clepyd Seron in Grewe. And þerfor Apis was clepyd Seronapis and aftyrward by withdrawyng of letters, as men vseth, he was clepyd Serapis. Of this kyng Apys we rede of before in þe xvj lefe. The whyte spekeld **oxe** þat men of Egipte worshiped alyue, it was clepyd **Apis.** And whan þat oxe was deede, they ordeyned hem anoþer oxe þat was also whyte specled, and tenderly they noryshyd and worshipped hym. **Hugo, capitulo Apis.** Þat bole hete Apis þat was wonte to come oute of þe ryuer Nylus and warne by his pleyng and startlyng what was to come. **Petrus.** Some seith þat euery yere in Serapis fest come vp a bole oute of þe ryuer Nylus and had a white marke in þe ryght shulder, shapen as a newe mone. And whan þe Egipcians cam to hym with al maner musyck and myrthe, þat bole was

How they worshippyd a bole in Egipte.

lyfte vp into þe eyre, as yt were, with iolyte. And with meouyng and styntyng of þat bole, þe Egipcians meoued and stynt vpon þe erthe. But þat bole vanysshed oute of ther syght þat same daye. Therfor þe Egipcians worshippid þat bole for þat man **Apis**, and a cowe in stede of **Isis,** þat woman, and a bole also for **Iupiter.** Therfor, [f. 95^{v}] for yt was a grete abusioun among þe Egipcians to slee neete or ete ther flesshe. And thus yede þe mysbeleue in Egipte in tho dayes.

Iohannes, libro ij^{o}. Than **Pharao,** whom y spake of before, whyche hete also Amonophis, in whois tyme **Moyses** was born, this Pharao hated þe children of Israell for vertu of wytte, for connyng of trauayle, for plente of rychesse, and for fayrnesse of children. Therfor he bethoughte hym felly and gylefully to bere adowne þe childryn of Israel and holde hem lowe, leste they wolde multyplye to faste and aryse ayenst hym. Also he putt vpoon them chargys of many werkes, for to make brent tyle, for to dygge dychis aboute þe rennyng stremys of þe ryuer of Salus, and for to bere fern and cley, and yaf hem nought to mete but smal chaffe, for he wolde so ouercome hem with trauayle and with hunger, þat they shulde haue no wylle for to lyhe be her wyues, and so yt shulde folw þat children shulde fayle. But yet for alle þat malyce, God gaue to them þat grace þat they cresyd and multyplyd neuer þe lasse, and were as fayre of colour and fulsom of flesshe of body, as thouh they had had grete plente of dylycate mete and drynke.

The uertuys þat God gaue to þe children of Israel.

Also one þat was a wryter of holy lettres and wyst what was to come, warnyd Pharao, kyng of Egipte, þat one shulde be borne of þe Hebreys þat shulde bere doun þe pryncipate of Egipte and reyse þe kynde of Israel and make hem ful grete. Therfor yt was commaunded þat þe menchildren of Israel shulde be slayne whan they were born. But yet for this, þe peple multyplyed fast and Pharao commaundyd þe mydwyues of Egipte þat they shulde slee alle þe menchildren of þe Hebreyes and kepe þe mayde children, for he helde [f. 96^{r}] womenkynde wel feble to be rebel and also wellykyng of lechery to þe Egipcians. And whan Pharao myht not so haue his wylle, he commaundyd to throwe þe menchildren into a ryuer anone as they were born. Men troweth þat for þat synne, þe Egipcians felle into þat errour for to worship an oxe þat they clepyd **Apis** in stede of God, as we rede before in þe next lefe.

A prophecie of Israell.

Moyses.

Genesis. Therfor **Moyses** was hydde iij monthis whan he was born. But at last, he was doon in a scaf of rysshis, shapyn as a lytyl boot, glued wel aboute, and throwen into þe ryuer. Than **Thermuth,** Pharoes doughter, fonde hym and toke hym vp of þe watyr and made hym, as yt were, her owne sone, and clepyd hym **Moyses.** Then this childe Moyses hatyt alle þe wymmens brestys of þe Egipcians and woolde soke no womans brest of þe Egipcians, but he was slyly brought to his owne modyr and she fedde hym and yafe hym soke. And whan he was iij yere olde, God almyhty made hym so fayre of shap and of stature þat whan he was born by stretys, al þat were abouȝte hym lefte of her werke and occupacyouns for to loke and beholde hym, were they neuer so sterne ne angry. Than on a day, **Thermuth,** Pharaoes doughter, brought þe childe to Pharao, for he shulde see þe childe and make hym as yt were his owne sone. Than þe kyng had wondyr of þe fayrnesse of þe childe and toke his owne crowne, in þe whiche þe ymage of **Iupiter** was grauen, and set yt on þe childes hede. But þe childe anone threwe doun þe crowne and trade þereon spytously with his feete. And there stode one þat was **God Eleopoles preeste**, and sayde, "This is þat childe þat oure [f. 96^{v}] God bad vs slee þat we drede no more," and wolde anone haue slayne þe childe. But þere was a wyse man, and sayde þat þe childe hadde so doo by vnconnyng of childhode, and so he sauyd þe childe. Than yn euydence of this excusacioun of þe childe were brennyng colys broughte before þe childe Moyses, and anon he put hem in his mouthe and skalted þe poynte of his tounge. The Hebryes trowed þat because þerof he had aftyrwarde a lettyng in his tounge.

How Moyses trade Pharaoes crowne vndyrnethe his feete.

Iosephus, libro ij^{o}. The Ethyopes, blue men, warryd vpon Egipte. And þe diuinours had answere þat they shulde take a leder of þe Hebreys. And vnnethe they gate Moyses and made hym her leder and capitayne. Moyses was counnyng in dedys of batyle and forsoke þe waye be þe watyr of Nylus and lad his hoost by a wyldernesse þat was ful of serpentys. Netheles he put **ciconias** be nyght ayenst þe serpentys. Ciconias be byrdes of þe londe of Egipte þat haten and destroyen serpentys, and they be mylde ynow to mankynde. And so cam vnware vppon þe Ethyopes and closyd them in a ryal cyte callyd **Saba,** þat is in Arabya, and is namyd Saba aftyr Chus sone, and is bechylppyd in thre sydys with þe Reede See.

And this cyte is ful stronge because of wallys, of dychis and watres þat renne aboute, and yt is sette bytwene þe Ethyopes and þe Egipcians vppon þe ryuer Nylus.

Than **Tharbys,** þe kyngis doughtyr of Ethyope, sawe þe fayrnesse of Moyses and delyueryd hym þe cyte vpon a couenaunt þat he shulde wedde hyr to wyf. This is þat woman of Ethyope, for þe whiche Marye, Moyses suster, and Aaron, his brothyr, stroof with Moyses in desert. And whan Moyses wolde torne ageyne into Egipte, his wyfe wolde not assent. Therfor [f. 97^{r}] Moyses, as a man þat was counnyng in þe cours and workynge of þe sterrys and planettes, made twey ryngys, one of mynde and anoþer of foryetyngnesse. And kept þe rynge of mynde with hymself and toke his wyfe þe rynge of oblyuyon, and so he turned home agayne.

Where Moyses slewe a man.

Genesis. That tyme whan Moyses vysyted his bretheryn in þe londe of **Gessen,** he sleugh a man of þe Egipcians and hyd hym in þe sande, for he had smytyn a man of þe Hebreyes. On þe morne, a man of þe Hebreyes put þat ayenst Moyses berde, and than Moyses dradde soore and voyded for drede into þe londe of Madyan and weddyd **Zephora**, a preestis doughter of þat londe, and gate on hyr **Gersan** and **Eliesar**. This preest was prymate in þe lande of Madyan aboute þe Reede See. His propyr name was **Raguel,** and had twey surnames, **Iethero** and **Cyneus,** and had vij douhters þat were herdes and kept beestis. For þe offyce of kepyng of beestes was þat tyme ordeyned for wymmen, and specially in þe londe of **Trogodytes.**

Whois doughtir Moyses weddyd.

Why iij Massis þat ben seyde on Cristmas day.

Also we shul vndirstond þat þere haue been thre tymes of þe course of þe worlde seth yt began. The fyrst was tyme afore lawe. Þat was from **Adam** to **Moyses,** for than was no lawe but lawe natural. For they had no prechyng nor techyng nor knewe not ther God but lyuyd aftyr lawe natural. The ij^{de} was tyme vnder lawe. Þat was from **Moyses** to þe natiuite of **Crist.** For than Crist wrote þe x^{ne} commaundmentys in two tablis of stone and delyueryd yt to Moyses and bad hym teche þe childryn of Israel to lyue vnder þat lawe. The iij^{de} was and is þe tyme of grace. Þat was from þe byrthe of **Crist Iesus** tyl þe day of dome, for than Crist shewyd his mercy and his grace,

in þat he becam man for [f. 97^{v}] to redeme man. And in tokyn hereof ben seyde iij Messis on Cristmas day, in tokyn of þe Fader and þe Sonne and þe Holigost.

In þe tyme and reyne of **Phares,** God ȝaf to **Moyses** þe lawe and made hym gouerner of þe pepyl of **Israel,** whiche God had chosyn þat tyme for his owne peple. And they were gretly spred in Egipte þat tyme in þe countre callyd **Gessen,** whiche **Pharao** with grete wratthe and yre kepte them vndyr subiestioun, as in bondage. And to Pharao they payde trewage for þat tyme. Pharao was kyng of Egipte whiche woolde nother feere God nor knowe God.

The thyrd perticuler floode and brennyng.

Augustinus, libro 18, seith abouhte this tyme was þe thyrde perticuler floode and þe brennyng vnder **Pheton.** This flode destroyed a grete partye of Grees. Þere many men fledde into shippis to **Deucalyon,** kyng of Thessalya, and were sauyd. **Ysidorus, libro xiij^{o}, capitulo 61,** seith þat whan ryuers waxen ouer mesure, they doo nat only harme in þe arysyng but they betokenyth harme þat shal come aftyrwarde. **Orosius, libro ij^{o},** seith also þe sonne þat tyme brent not only Ethyopia, þat is þe southe parte of þe worlde, blewe mennes lande, but yt brent also þe lande of Scicia in þe northe part of þe worlde so greuously þat men myght not endure. And because hereof mysbeleued men feynyd þe fable of **Feton.**

Where God gaue to Moyses þe rodde þat was turnyd to a serpent.

Than furthermore we rede in **Genesis, capitulo iiij^{o},** þat oure Lorde seyde to **Moyses,** "What holdys thow in thyn hande?" Moyses answeryd and seyde, "A rodde." Oure Lorde bad hym cast it vppon þe erthe. Tho Moyses dyd as oure Lorde commaundyd hym, and yt was turned into a serpente. Than [f. 98^{r}] sayde oure Lorde to hym, "Strycche fourthe thyn hande and take hyr be þe tayle." Moyses dyd so, and she was turnyd into a rodde. Than seyde oure Lorde, "Yf the pepyll wyl not trowe þe, take water of þe flode and sched fourthe vppon þe erthe, and whosoeuer shall drynke of þat flode, yt shal be turned into bloode." Than sayde Moyses to oure Lorde, "I beseche þe, good Lord, to holde me excusyd. For I haue an ympediment in my \tonge/." Than oure Lorde seyde to hym, "Who hathe made man, who hathe holpe dome men and def men and blyd men? Am not I he? Go fourthe þerfore, and I shal be in thy mouthe and I shal teche þe what thow shalt sey." Tho seyde Moyses, "Good Lorde, I beseche þe, send hym þat is worthy to be sende." Than

4938 rede] *MS* rerede

oure Lorde seyde, “Thow shalt haue **Aaron,** thy brodyr, with þe. I knowe wel he is eloquent in speche and he wyl be glad of thy felisshippe.” Moyses wente fourthe to **Ietro,** his cosyn. Yn þe mene tyme, oure Lorde seyde to Aaron, “Goo fourthe and meet with thy broder Moyses.” Aaron dyd as God commaundyd hym and mette with his brodyr Moyses in **monte dei,** in þe montayne of oure Lorde. And þere Aaron dyd kys Moyses, and Moyses shewyd to Aaron alle þe woordys þat oure Lorde seyde vnto hym. Moyses and Aaron cam togeder and callyd alle þe senyours of þe childryn of Israell. And Aaron shewyd vnto þe pepyll alle þe wordys þat oure Lorde had seyde to Moyses, and he shewyd yt to þe pepyl þe synys þat oure Lorde dyd shew to Moyses, and alle þe pepyl trowyd it and beleuyd yt.

Than whan **Moyses** was foure score yer olde, with his brodyr **Aaron** þat was also foure score and thre, spake to **Pharao,** kyng of Egipte, þat he [f. 98^{v}] shulde delyuer God almyghtyes peple and lete hem do sacrifise to God. But Pharao was fast and harde in his malyce and wolde not suffre þe peple to goo.

How Egipte was smytyn with x^{ne} plages.

Wherfor God smat Egipte with x grete plages or wrechis besyde oþer many moo, as yt specifyeth here folwyng bothe in in Latyn and in Englys.

Prima rube[n]s unda, tabes raneque secunda, inde culex tristis, post musca nociuior istis, Couinta pecus strauit, uesicam sexta creauit, pone subit grando, post brucus dente nefando, nona tegit solem, primam necat ultima prolem.

Augustinus, libro octodecimo, seith þat þe fyrst plage was þat sodenly alle þe watrys in Egipte was turnyd into bloode, and yt contynuyd vij dayes, where through alle þe fyshe deyde. The secounde plage was þat God made alle þe londe of Egipte withinne house and withoute in alle placys fulle of todys and snakys þat venemyd and poysonde hogely. The iij^{de} was þat God made so grete multitude of so sore and feruent bytyng of flyes callyd **cimfes** and **gulites,** þe whiche were wondyr greuous and peynfulle nyȝt and daye bothe to man and beeste. The iiij^{the} was alle maner kyndys of flyes as harnettys, waspys, bees, gnattis, and brees, and alle oþer maner flyes stonge them so sore, bothe man and beeste, and namly in her eyen and facys, þat it was wondyr peynful and most greuous. The v^{the} was a moren of alle þe bestis in Egipte þat was to mannys fedyng. The vj^{te} was duste þat wente ouer alle Egipte lyke a myste, and yt entryd at mennys mowthys and nosys

4965 he] *prec. by canc.* for 4971 rube[n]s] MS rubes 4975 þe fyrst plage] *The ten plagues are numbered in red in the margins:* j, ij, etc. 4977 þat God] *prec. by canc.*

frosshis and todys raynys in euery coast and in euery water

and at her eyen and bred dyuers syknessis in her bladders and in her bodyes as bylys, pussys, bocchis, and spottys with oþer sore disesys and greuous vnto them. The vij^{the} was thundre, hayle myxt with fyre þat neuer was seyne [f. 99^{r}] none soche aforn, and it slew man and beste þat was withoute house or oncoueryd and destroyed alle thyng þat grewe on erthe there. The viij plage was þat God sent them so grete plente and multitude of sundry kynde of wormys and **locustes,** þe whiche deuowred and destroyed alle ther herbys in felde and toun. The ix^{the} plage was þat God smote them with so grete and hidous dirkynnys iij dayes and iij nyhtis þat man ne woman nor beste wyst not how ne where to remewen ne passe withoute þat they handen afore them materiall lyȝte. The x^{the} plage was þat euery firste begotyn chylde in alle þe lande of Egipte begynnyng at Pharao, þe fyrst boryn childe deyde in oone nyhte. And also þe fyrst frutys of euery beeste, also they deyde sodenly in gaspyng and in fnesyng. But in þe londe of **Gessen,** þere þe children of Israell were ynne þere fel noon of these plagis. That tyme þat God toke wreeche in Egipte, some of þe Egipcians dradde lest Egipte shulde haue been fynally destroyed, and went into oþer londys. And so one **Cycrops** sayllyd into Grece and buylded Atthen þat was callyd aftyrward **Athenes.** We rede hereof before in þe regne of Nachor in þe chapiter of Egipte.

How þe dismol dayes þat ar markyd in þe kalender cam vp fyrst.

Petrus, libro ij^{o}. There were many wrechis in Egipte besyde þe x grete wrechis. Therfor some dayes in þe kalendre be callyd dayes of Egipte bycause þat in tho dayes felle wrechis in Egipte. Of þe whiche dayes we sette in þe kalendre but in euery moneth tweyne dayes, in mynde of þe wrechis þat God toke in Egipte. Neuertheles þere were many moo wrechis takyn in Egipte. It is not to be demed ne trowed, thaugh þe Egipcians were counnyng in knowleche of þe sterrys and planetes, þat these dayes were perylus and forbode in begynnyng of werkes and of weyes and in bloode lettyng.

Than whan **Pharao [**f. 99^{v}] syh these plagis reynyng ouer hym and his peple in Egipte, and nothyng hurtyng þe childryn of Israell dwellyng in Gessen, than he desyred Moyses to pray to þe God of Israell to sese tho plagys, and he wolde than suffyr gladly þe children of Israell to departe but nat þere wyuys nor þere children, supposyng þat they wolde come ayen for þere wyuys and þere children. But Moyses seyde naye, they shulde goo alle or ellys nat. Than seyde Pharao he

wolde suffre them and þere wyuys and children to goo but nat þere catel, supposyng þat they woolde come ayen for þere catel. But Moyses seyde nay, they shulde goo hole with ther goode and þere catel or ellys nat. Than aftyr this, Moyses or þat he passyd oute of Egipte with þe children of Israell, he ordeyned a feste for euermore to be stablyssyd and kepte in her faythe, and þat a lambe in eche of þere houses rostyd and etyn, whiche feeste men calle **agnus paschalis** or **festum pasche.** And it was ordeyned for þat passyng in þe worship of Crist Iesus. And this feste is yet holde and kepte in Egipte and among þe Iewes in worship and remembraunce of þat passyng. Seint **Ambrose** seith in a sermon þat he maketh of þe solempnyte of Pasche and seith, **Pasche** in Hebrew is as moche to saye as transmygracioun, þat is to saye, an ouerpassyng. And þerfor whoso wole apparayle God a Pasche, he muste make a mutacioun or a chaunge, þat is to saye, from synne to iustice, from vycys to vertu, from childhode to age, and from ignoraunce to wysdam.

Thanne aftyr þat this feeste was fulfyllyd and doon, **Moyses,** beyng of age fourescore yere, ledde þe peple of Israell oute of Egipte, mawgre of Pharao and alle his pouyr, in þe same day of þe yere þat Iacob and his childryn entryd into [f. 100^{r}] Egipte. And whan Israell wente oute of Egipte, þe mone was xv^{ne} dayes olde, and was foure hundred yere and thrytty aftyr þat Abraham went oute of Carram þat was in Mesopotania, in þe Lande of Beheste. And thus Moyses be þe power of God toke the peeple of Israell and went oute of Egipte. And as for to speke of þe noumbre and multitude of \þe/ pepill of Israell þat were inoumbred with Moyses passage ouere þe Rede See, the **Maistir of stories** and othir douctours tellyn thaye were accounted **v C^{M} and xx^{M}** of men withouten women, children and seru\au/ntys vnnumerable somme. But this is to be accounted from þe tyme þat **Iacob** with þe nombre of his menage, with hym yede **lxxv** personnys þat entryd with hym into Egipte vnto þe passage of Moyses with þe pepyll of Israell throuh þe Rede See with þe sayde v C^{M} and xx^{M} pepyll at his ledyng withouten þe numbre and multitude of wommen, children, and seru\au/nts. And this to speke of is to be notyd of a meruelous noumbre þat is procedid and sprongen in this mene tyme of **CC and xv** yere of seruage of þe sayde lxxv^{ue} personnys þat come with Iacob into Egipte, to Ioseph, vnto þe tyme of Moyses passage with them ouer þe Reede See,

The nombre of þe children of Israell þat yede throwe þe Reede See.

to be notefyed as it is spoke of before and as myn auctours specifyen and witnessith in þe yere aftyr þat God made **Adam, ij^{M} and V^{C} and lxv**, the whiche was before þe incarnacioun of Crist **ij^{M} vj^{C} and xxxiiij^{ti}** yere, aftyr þe sentence of myn auctours.

How Israell spoyled Egipte.

But in thare passage oute of Egipte by Goddis byddyng, thaye spoilleden þe Egipcians because thaye weren defrawders of þere eyrys for þere grete laboure þat thaie hadden in þere grete saruage. Þe tyme of þe seruage þat they weren within Egipte vndir kyng Pharao was þe space of **CC** and **xv** yere, as it is sayde of beforn.

Now vndirstond how this passage was. Whan þat þe pepyl of Israell [f. 100^{v}] were come and redy for to passe þe Reede See with Moyses, and had brought with them oute of Egipte **Iosephes** bonys and þe bonys of his enleuen bretheryn þat be callyd patriarches, and they buryed tho bonys in **Sichem,** so seith **Ierome.** Also þe pepyl of Israell toke with them mele and floure spronge with oyle and vsed þat xxx^{ti} dayes aftyr they were departyd oute of Egipte. And almyȝty God prouydyd so for them þat euer as they yede, þe aungel of God yede aforn them in a clowde as it had bene a pyler, and ladde them be daye and anoþer \aungel/ in a clowde lyke a pyler ladde them be nyht, and thay had þere lyght by nyght of þe bryght clowde. But þe Egipciouns had contrarye, for thay cam with grete tempestis of thounder, wynde, hayle, and reyne þat was hodius to here, and it noyed them sore. And than God toke for his peple grete vengeaunce and smat Pharao with þe last plage as ye shul here.

Whan **Moyses** was come with alle þe peple of Israell to þe Reede See, Moyses by þe ordynaunce of God smote with his yarde on þe Reede See. And be þe myht of God þe Reede See dyuydyd and stode vpryht on eche syde and yaf vnto his peple a waye, and on euery syde of them þe see stode vpryght, so þat euerye **tribe** myȝte passe through. For as þe **Maistir of stories** seith and oþer auctours tellyn also that Moyses callid them to entyr theyr passage aftir þe ordir of

How Iudas entrid þe Reede See first.

þere natiuite. But for þat **Ruben, Symeon,** and **Leuy** had so grete drede to entre as theyr natiuite askyd, therfor **Iudas** by inspiracion of God firste entryd þe see and thus he gatte þe **empire of princehode** of whom þe stok of **Crist** come, of þe sonne of Iacob. And in this passage of them, þe see than on

5082 **tribe**] *underlined in red in the MS to indicate forgotten display script. Similarly:* 5082 **Maistir of stories**], 5087 **empire of princehode**]

eyþer syde of them stode vp ryght as two wallis by þe myht of God. And as for there waye vndir foote, ther blewe than suche a dry wynde by þe sounde of God þat þere [f. 101^{r}] way was dreye as they yede. And as they yede throuh þe Reede See, eche man toke vp a stone and kept yt euer aftyr, whiche yede from eyre to eyre in tokenyng of þat myracle þat God of his mercy shewyd for them. For yt was taken at grete worship aftyrward. He þat cowde shewe þat stoone in token þat he come of þat stokke was gretly worshippyd.

And whan þe last man of þe children of Israell was entryd vpon londe, than was kyng **Pharao** with alle his grete hoste in þe myd wey pursuyng aftyr þe peple of Israell. But God wolde not þat he shulde haue his entente whiche come with his grete hostis of peple with force and armore on horse and on fote and with his grete nombre of charis and cartys, all with grete haste and spede for to rescew and take þe Hebreyes and them to destroye, robbe, and slee. And to vndirstonde þe nombre of kyng Pharaois peple, as myn auctours tellyn, this kyng **Pharao** had with hym **l^{M}** on hors backe and **ij C^{M}** on fote, armyd, and also with them **vij^{C}** carryages in alle. Than Pharao with alle this sayde nombre of his peple were drownyd and peryshid in þe Reede See, so þat noon of them escapid. For whan Moyses lifte vp his hande and smote þe see by þe byddyng of God, than þe see returnyd ayen vnto his fyrst course and ouerflowyd and drownyd alle þe Egipciouns with alle there caryage and stuffe. And so aftyr þat, alle þe lande of Egipte was subdewyd and lyuyd vndir trewage. And so þe grete malyce of Pharao ron vpon his owne hede.

And than **Moyses** for to make lande and praisyng to God of ther sauff passage, made thanne this canticle. **Cantemus domino gloriose et cetera.** And whan þe pepil of Israell were [f. 101^{v}] comyn to londe, þere they abodyn vij dayes. And euery day of thes seuyn, with tympanys and with instrementis of musyk they songe and yaf lande and praysyng to God, sayng this spalme. **Cantemus domino et cetera** with oþer ympuys and lawde in moste melodious wise. And in figure and misterie of this, at þe feste of **Pasche** þe quere goith a presessioun abought þe founte vij dayes in þat weke with songe and melodie, seing **In exitu israel de egipto, et cetera** in figure of þe saide vij dayes of þe children of Israell. And thus they yede syngyng with Moyses into þe desert. This Reede See is departyd in tweyne. Þat one parte is callyd þe see **persicus** and þat oþer þe see **arabicus.**

Whye in Salisbury þat þe quyer goith a pressession vij dayes abought þe founte.

5103 **l^{M}**] *underlined in red in the MS to indicate forgotten display script. Similarly:* 5103 **ij C^{M}**], **vij^{C}**]

Iohannes, libro iij^{o}. Thrytty dayes aftyr þat Israell wente oute of Egipte, they faylyd corne. And oure Lorde yaue them curlewes, manna, and water of þe stone in **Oreb.** Yet þat place is watred with rayne, as God yaf water þat tyme by Moyses hande. This Oreb is in Arabya in þe countre of Madyan, and is also callyd mounte **Synay** and mount **Oreb,** for Oreb is a parte of þe mounte of Synay and is hyghe and hathe grete plente of grasse and of lees. But it is harde to come þereto for high rokkys and starris. Moyses was þe fyrst man þat ladde thedyr bestis. Hyt is named also þe mount of couenaunt and of drede, for God almyghty therevppon made thondryng and lyghtnyng. And also iij monthis aftyr þat Israell went oute of Egipte, Moyses wente vp vnto þat hille and fasted xl dayes and xl nyhtis withoute mete or drynke and resseyuyd þe lawe of al myhti God for þe peple of Israell whiche abode at þe foote of þe hylle. For no man durste approche to hyt but he were purified and made clene as hereaftyr [f. 102^{r}] we shul rede more of. And seuen monthis aftyr þat, he made þe tabernacle by ensample þat was shewyd hym on þe hylle. And so þe tabernacle was arreryd þe first day of Aprille in þe secounde yere of her oute goyng of Egipte. From this tyme to þe buyldyng of þe temple in Ierusalem is counted iiij^{C} yere and iiij score. Also in this mount Synay is þe place where Crist apperyd to Moyses in þe myddys of a busshe, as it is redde in Exodi capitulo iij^{o} that Moyses sye a busshe brennyng, and yet it brennyd nat ne wastyd nat. And also he harde oure Lorde in þe busshe spekyng to hym.

Where God made thondryng and lyghtnyng.

Petrus libro iiij^{o}, capitulo xvj^{o}. Aftyr þe secounde yere of þe oute goyng of Egipte, twelue espyes were sente into þe Londe of Beheste, but they come ageyne for because of grucchyng of þe peeple and dispeyre and wanhope. Therfor þe children of Israell were forboden to goo ony further. Therfor they torned ayene into þe wyldernesse and were þere punysshyd xl yere and noon of them entred not into þe Lande of Biheste, oute take **Caleph** and **Iosue,** but þat was xl yere aftyr whan Moyses was dede or gone, yet as we reede in þe booke of **Numeri, capitulo xiij^{o}.** These twelue messangerys þat were sent to serche þe Lande of Beheste, whan they turnyd ayen, they cut a clustyr of grapys or soche frewte as grewe in þe londe and brought yt be twene them in caryage. And whan they had passyd þe floode Iordane, yet they brought it fourthe with them in token þat it was a good

plentyful lande. **Moralite.** The whiche synyfyeth yeue we wyl entre þe kyngdom of heuyn, yt behoueth vs first to passe be þe watyr of baptym.

Figura. We haue figurid in holy wrytte [f. 102^{v}] in þe boke of nombrys where we rede þat Moyses was ordeyned by God prynce and leder of þe peple of Israell. Ȝet he prayde **Olyap,** þe sone of Raguel, ful mekely sayng, "Thow knowest wel ther be lyons in þe desert where we shal make oure habytaciouns. I pray þe, be with us, and thow shalt be oure ledere." And this was doon in þe desert of Synay goyng towarde þe Londe of Behest. **Moralite.** Aftyr the trouthe be this Moyses is vndirstonde euery creature þat hathe vppon oþer any gouernaunce, be yt spirituelly or temporally. Whiche for þat cause is in honoure and dygnyte, he shulde nat be so proude þat be his ymagynacioun he shulde wylle to gouerne and rewle alle, but he shulde take Oliap, þat is as moche to saye as protecciouⁿ, of a creature from his enemye, þe whiche ledyth a man throuh þe deserte of this worlde vnto þe londe of promyssioun, þat is into þe glorie of God. Also we shul vndirstonde þat Moyses had dyuers pryncys and senyourys mo to gouerne þe peple, as **Corus, Datan, Abyron,** and Aaron and dyuers other.

Than aftyr þat this peple were entryd into þe deserte and wyldernes, they were gretly anoyed and dysesyd with wylde bestis and serpentis. And than they grucchyd ageyn Moyses and seyde, "We wist welle þat thow woldist bryng vs þere þat we shulde be gretly dissesid and hurte." And þere grucchyngis and murmuracyouns and fals wanhope displesyd God gretly and causyd God to ponysshe them so with serpentis and bestis and with oþer dyuers ponysmentys. And than Moyses seyde to them ayen, "Put youre hope and truste in God þat delyueryd yow oute of thraldam, and he wol defende yow from þe sarpentys and alle oþer disesys.

Figura hereof we haue in many placys in scripture þat Ihesus oure [f. 103^{r}] saueoure to dyuers þat askyd his grace, he answeryd thus, "Thy feithe and thy beleeue hathe sauyd the. Goo, I graunte þe þat thow askest." Example we haue aftyr þat Seint **Poule** seith in his pistle wretyn to þe Ebreyes, where he seithe thus, "We haue wytnes in þe olde lawe þat be ther feythe þat they had in God were gretly accepted." **Abel** had ferme feith in offryng of his best goodys to God, and þerfor he was callyd þe first rightwys. **Enoch** by þe feith þat he hadde was rauyshid into Paradyse terrestre and kept from dethe. **Noe** by his feithe made his

5178 hope] *prec. by canc.* and

shippe be þe commaundment of God, and was preseruyd from þe generall floode. **Abraham** also had feith in God and yt was reputed to hym in grete iustice. **Sarra** þat was longe bareyn, by her feith had vertu to conceyue and haue frewte. But what shal we seye more hereof, þe tyme shal fayle vs to telle of alle. Consydere we **Gedeon, Barach, Sampson, Gepte, Dauid, Samuel,** and þe oþer prophetys þat be her ferme feithe haue ouercomen kyngys, haue ensued iustice, haue had þere promyssyouns. Some be þere feithe haue be nakyd strecched abrode, and some hangyd vppon gebettys, some betyn and bounden and enprisoned, some knitte vnto pecis and put to dethe. And þere feithe bare wytnesse, for they haue resseyuyd of God ther behestis. Than we rede in þe boke of **Numeri, capitulo xxj^{o},** that whan oure Lorde was plesyd to delyuer his peepyl from þe serpentys, þe whiche serpentys had kyllyd meny of them. Than oure Lorde commaundyd Moyses to make a serpent of brasse and to hang yt vppon a tre, þat whosumeuer wolde beholde yt, he shulde be delyueryd from þe serpentys.

Moralite. This serpent hangyng vp, beholdyng of þe peple, [f. 103^{v}] betokenyth Crist in þe crosse, whom alle feithful peple ar bounde to beholde. Þe whiche wolde be delyueryd of þe serpente, þat is to seye, þe deuyl. And thus þe good Lorde shewyd his grace aftyr his ponyshement. Also in þe boke of **Numeri, capitulo xij^{o},** we rede that **Mari,** þe sustyr of Moyses, was made a \white/ lepyr ^because she was contrary to Moyses prechyng and techyng and heelde ayenste hym and withdrew hir from hym.^ And aftyr þat she forsoke her synne and askyd mercy. Than God yaf pouyr to Moyses, her brodyr, that of her onclennesse she was helyd ageyn. And thus oure Lorde shewyd bothe grace and ponyshment to them þat deseruyd yt.

We rede in **Numeri, capitulo xvj^{o},** and also þe Maister of þe storijs seyth that Moyses, before he yede to resseyue þe lawe of almyhti God, he made Aaron chyfe prince vndir hym. And anon some grucchyd and disdeyned thereat, whiche were these: **Corus, Datan,** and **Abiron.** For Corus cam to Datan and Abiron and sayde þat it was nat a cordyng þat Aaron shulde be chefe prince aboue them. For they cam of **Ruben** þat was þe firste sonne of **Iacob.** And **Aaron** come of **Chaat,** and Chaat come of **Leuy,** þe thyrde sonne of Iacob. And **Corus** come of **Ysuar,** þe eldest sonne of **Chaat.** And **Amram** was þe yonger sonne of Chaat, of whiche Amram come **Aaaron, Moyses,** and **Mari.** But notith wel þat of this sayde **Amram** come and discendyd þe prestis of þe lawe. And whanne **Moyses**

5220 whiche] *MS* whichiche

vndirstode this murmuryng and disdeynyng for senyorite, he bad þat euery man shulde be there on þe next morw to geue sence and sacrifice to God, and he shal geue iugement who shal be prince. And with CC and l sencers they laudid God, and God gaue þe prin[ce]hode to **Aaron.** And on þat day **Corus** cam thedyr with his pepyl CC and l of his company. [f. 104^{r}] And þe same **Corus** pletyd and chalangyd þe sayde **Aaron** for þe dignyte of bisshopriche, þat it shulde belonge and attende suerly to **Ysuar,** his fadyr, because he cam of þe elder brothir. And Aaron cam of þe younger brothyr. And for this cause he claymed þe senioryte and þe state of dignyte. And herefor he toke no regarde but was wrothe for þat God had chose Aaron and not hym. And for this envye þat he had ayens Aaron for this cause and eke vnto Moyses, his brothyr, and what for this and for þe grete coueytise and desire þat he had vnto þe dignyte of bysshopriche and toke none regarde nor helde hym not plesid with þat God had chosen Aaron and his lynage to this dygnyte, herfor God smote **Corus** and CC and l of his company þat come with hym by vengeaunce of fyre þat than come from heuyn sodenly by þe comaundment of God.

Envye.

Loo, this may be a grete example to man and a grete occasioun for man to resiste and withstonde pryde and enuye, where God hathe smyttyn so grete vengeaunce þerfor. O falce envye, what harmys hast thou done and how many men haue been destroyed be þe! For by þe **Cayn** killyd his brothir **Abel,** as it apperyth in þe thryd chapiter of **Genesis.** Also be enuye **Ioseph** was solde by his bretheryn whiche myht not endure to se þe grete loue þat his fadyr louyd hym as it aperyth in þe boke afore rehersyd. What made **Danyel** to haue persecucioun, nothyng but þe envye as yt apperyth in þe vj chapiter of Danyel. And throuh envye, **Architefel** fylle in dispeyre. For whan he sawe þat **Cufel** was holde a wyse man and þat he gouerned welle suche thyngis as was putte vnto hym, than Architefel, throuh his grete envye, felle in dispeyre and [f. 104^{v}] hynge hymself, as it aperith in þe ij^{de} boke of **Regum** in þe xvij chapiter. Also who made þe debate betwene **Ionathas** and **Saul,** nothyng but envye. For Ionathas excused Dauid, and þerfor Saul was wrothe for because of þe envye þat he had to Dauid, as it aperith in þe first boke of **Regum** in þe ij^{de} chapiter. Why was **Anthyoce** wrothe because he herde that **Iudas Machabeus** had wonne many vyctoryes,

5226 prin[ce]hode] *MS* prinhode 5247 as yt apperyth] *prec. by canc.* of þe Iewes

wherof he had grete envye, as it aperith in þe first boke of **Machabeus** in þe iij^{de} chapiter. Why was **Chenacheryb** wrothe whan he harde þat þe wallys of Ierusalem were made vp, of þe whiche dede he had grete envye. Also som tyme for envye þe **Caldeyes** accused þe **Iewes** ryght vntrewly, as it apperith in þe iij^{de} chapiter of **Daniel.** Also **Alchyn** for envye seyde euyl of þe prest of þe lawe whiche was named **Demetryus,** as it aperyth in þe first boke of **Machabeus** in þe vij chapiter. To this purpos answeryth **Valere** in his vij boke how **Fabyen** was an envyous man. For whan he sawe þat he muste yeue a certeyn nombre of shippis to þe kyng of **Antyoche,** than he lete cleue þe shippis into pecys, and so they neuer profyted to þe tone party nor to þe toþer. Wherby we may vndirstonde þat þe envyous man hurtith hymself for þe hurtyng of oþer men. And this is propirly þe condicioun of þe deuil, whiche wolde þat euery man were dampned, notwithstondyng þe mo\re/ soulys þat be dampned, þe more is his peyne. O envye, thow arte þe doctor of pride. Thow mayst not se noon lyke thyself, for thou desyrest to dwelle aboute þe suche maner of peple as been in myserye. And whan thou seyst thy neyhbour wepe and compleyne, than begynnest thou to lawhe and reioyest his sorwe. Certeynly, envye, thou arte [f. 105^{r}] of a fals nature. For throuh the may come no maner profyt in this worlde nor in þe oþer. Lo, here be shewyd many grete examplis and ponysmentis for þe foule synne of envye, for man þat hathe ony grace to be war by.

Couetyse.

And also for þe grete couetyse whiche **Corus** inordynatly desyred grete dygnyte, for þe whiche synnys God smote hym grevously. And many examples be shewyd her opynly. For we rede how **Dalyda** throuh coveytyse of goode þat was yeuen her, she betrayed her housbonde **Sampson.** Yet notwithstondynge, before or þat felle she shewed hym grete sygnes of loue. O thou cursyd coueytyse, thow madyst debate betwene **Abraham** and **Lothe,** as it apperyth in þe boke of **Genesis,** þat for because of her rychesse they myht not dwelle togedyr. Also for coueytyse þe sonnys of **Samuel** dyd many an euyl iugement, as it aperyth in þe first boke of **Regum.** ^Also **Samuel,** whan he was woxin olde, he made his two sonnys iugys of Israell. His first sone **Iohel** he made iuge of Israell, and his ij^{de} sonne **Abya** was iuge in Bersabee, whiche for coveytyse dyd many wronge and euyl iugementys, as it is rehersyd in þe fyrst

5266 propirly] *prec. by canc.* þe propirte 5278 God] *prec. by canc.* synnys

boke of Regum in þe viij chapiter.^ What made falce wytnesse to be borne ayenst **Naboth,** no thyng ellys but coueytyse. What made **Achor** dey an euyl dethe, nothyng but couetyse. For asmoche as **Nabal** was ryht a coueytous man, whiche causyd hym to deye. What was þe cause also þat **Semey** was condempned to þe dethe, nothyng ellys but for his coueytyse, whiche causyd hym to be departyd from Ierusalem ayenst þe commaundment of his fadyr, as it aperyth in þe iij^{de} boke of **Regum** in þe secounde chapiter. Why was þe euyl ryche man dampned, for noon oþer thyng but only his couetyse. For he refusyd to yeue þe pore **Lazar** þe crommes of his brede þat felle from his tabyl. Also **Menelaus,** notwithstondyng þat he was not worthy, yet throuh his mony [f. 105^{v}] he was ordeyned to haue been preest of þe lawe, as it aperith in þe ij^{de} boke of **Machabeus** in þe v chapiter. Also þe preestis of þe lawe, for her coueytous suffryd men to selle beves and motouns and oþer marchaundyses within þe **temple,** as Seint **Mathew** seyth in his xiij chapiter.

Catoun seith to his sonne, "See and beholde þat nature hathe made þe alle nakyd. Be þe same resoun thou shuldest gladly endure pouerte and flee ynordynat coveytyse. For nature wyl not fayle þe in necessyte, and ryche thou arte yf thou haue suffysaunte." For þe wyse man ouht to concydre ryght wele þat ouergret haboundaunce is not profytable nor holsom to man. Rede we not how **Anthyochus** is dede and come to nouht, of whom **Valere** tellyth in his ix^{the} boke. That whan he was kyng of Surye, he made to worship þe horse of golde and þe same he made to be nayled with golden nayles. And in his kechyn was noon oþer vessel but syluer and golde But yet he lost al ful shamefully, for he desyred more to robbe his peple than for to do hem iustice. What was **befalle** also of **Pompeys** þat was wyf to **Nero,** whiche in lyke wyse made **mares** of golde and charys ful of golde and syluer to be shewed before hyr. And al this is come to nouht. And oftyn tymes suche as haue been ryche and loued her ryches haue lost her lyuys for þe grete habondaunce of þe same in gret sorw and myschefe. **Ovyde** tellyth how a man named **Pollydorus** for coueytyse kyllyd þe sone of **Pryamus** for to haue þe rycches whiche was take hym to kepe for þe gouernaunce of þe childe aforsayde. But fynally þe modyr of þe same childe, named **Eccuba,** whan she perseyuyd this tresoun, she come to Pollydorus, [f. 106^{r}] feynynge a countenaunce þat she wolde taken hym more goode. And whan she and soche as were of her counsel had hym be hemself, felle vpon hym and strangled hym. For she thouht þat resoun wolde

inasmoche as he had slayn hyr chylde for coueytys, þat coueytyse shulde be þe meene of his dethe. In lyk wyse as þe **olyphaunte** is dysseyuyd whan he trustyth in þe tree þat he lenyth vnto, in suche wyse be þe ryche men disseyuyd whan they trust in þere ryches. Loo, here be examplis meny oon to cause man to be ware and drede God and be not couetus nor enuyus as **Corus** was. For whom these examplis be here expressyd, let his correxcioun be to vs a drede.

The generacioun of **Aaron.**

Now I wyl returne ayen to **Aaron,** whom God amyttyd to be prince vndyr Moyses. This forsayde **Aaron** gat and engendryd **Naadab** and **Abiud, Eleazar** and **Ithamar.** These were pontifices, bisshopis of þe lawe. But for to speke of this Naadab and Abiud, Aaron his sonnys, as þe scripture and stori tellyth, they were \brent and/ perisshid withinne deserte for þat they offryd straunge fire and not sacrid vnto God aftyr þe forme and custome of þe lawe. And notith welle þat of þe sayde **Eleazar** discendid and cam þe bisshopis and þe prestis of þe lawe, as it is spoken of before. But moreouyr to speke of **Dathan** and **Abiron** þat weren ij princis of þe lynage of **Ruben,** descending by waye of þe whiche þat this Ruben was þe eldeste sonne of Iacob. And because of þe eldenysse of his age they disdeynyd and murmur\i/d ayenst **Moyses** and **Aaron** and wold nat come on þe next daye to do sacrifise to God as Moyses had commaundyd them, as it is rehersyd before. Than Moyses hymselfe yede to them and they resisted [f. 106^{v}] and rebellyd ayenst Moyses and seyde they wolde nat come there. Than sayde Moyses, "What hathe Aaron doon ayenst yow, þat ye murmur so ayenst hym?" Than they seyde, "Yssit nat ynow to þe, where thow hast brought vs oute of þat countre, where we had mylke and hony, to bryng vs into þe wyldernes to sle vs. And where as we hadde \before/ mylke and hony, we haue now but fresshe watyr." And þerewith they arysyn ayenst Moyses þat was chosyn of God hymself to be prince and gouernoure of þe peple of God. But they chalangid to be þe cheiff hedis and eke gouernours because of þere age and byrthe. And whan Moyses syh ther grete rebellynes, he yede asyde and made his prayour to God. And than almyghti God, bycause þat they arose and strouyn ayenst Moyses þat was chosyn of God, þerfor by þe vengeaunce of God þe erthe openyd and sokyd ynne **Dathan** and **Abiron** and alle þere pepyl whiche sanke doun quyke into helle, and þe erthe closyd ayen.

Pryde.

Loo, what comyth of pride and of disobedience. Rede nat we in **Genesis** how þe pride of **Nemroth** and of dyuers oþer weryn causers of þe worldys perdicioun, as it aperith in þe forseyde boke; whiche aftyr þe floode, þe myhty gyauntis throuh her pride presumed for to assayle þe high heuene, and for þat entente bylded þe hygh toure of Babilon. And þere cam in þe dyuydyng of langages insomoche þat noon of hem cowde vndirstonde oþer, as it aperith in þe ix chapiter of **Genesis**. We rede also how **Pharao** was so prowde þat he seyde he wist nat what God was and set not be hym, as it aperith in þe v chapiter of **Exode.** But fynally he was punysshed and drownyd in þe see and alle his pepyl. Rede not we how **Amon** throuh his pride wolde haue been worshippid and was passyng wrothe with a man callyd **Mardocheus** for þat [f. 107^{r}] he wolde nat do to hym no maner of reuerence. But fynally þe sayde Amon was hangyd vppon þe same galwes whiche he had ordeynyd for þe childryn of Israell, as it aperith in þe iij chapiter of **Hester.** Also **Abymelech** throuh his pride kyllyd hymself for because þat a woman had strykyn hym. Than he callyd vnto hym a sqwyer of his owne and commaundyd þat he shulde smyte hym to thentent þat no man shulde seye þat a woman had slayn hym, as it aperith in xj chapiter of Iudith. Rede we not also how Balthazar for his pride was slayne and **Nabugodonosor** for þe same was put oute of his ryall see and turnyd to a dom beest, as it apperyth be **Daniel.** Also **Antyochus,** for his grete pride oure Lorde ponysshyd hym with soche a wounde þat neuyr cowde be helyd, as it shewith in þe ij^{de} boke of **Machabeus** in þe vij chapiter. And of **Absolon** also, whiche wolde haue taken awaye þe reeme from his fadyr, and also he toke soche a pride of his here þat as he roode, þe wynde blew yt abouhte a bouhe and þerby he hynge tyl he was myscheuously slayne, as it aperith in þe ij^{de} boke of **Regum.** Who made **Pheton** to falle but only pride. For he toke vpon hym to gouerne þe hevens contrary to þe commaundment of his fadyr, whiche was callyd Phebus. And for þat cause he felle dishordynatly, lyke as **Ouyde** rehersith in his first boke of Methamorphosees. And þerfor oure Lorde **Ihesu Crist** shewyd to his disciplis how pride was to hym displesaunt, be þat he repreuyd hem for because þat they glorified hemself in God, seyng in this wyse, "A, Lorde Ihesu Crist, in thy name þe enemyes ben subiet." And than oure Lorde Ihesu Crist, for to withdrawe them from pride, shewyd them þe stori aboue seyde

5370 **Hester**] *This name is here also written in the margin by a different hand*

of þe [f. 107^{v}] **aungel Lucifer,** whiche felle from heuyn into helle, to thentent þat they shulde take ensample, as it aperith in þe xx^{ti} chapiter of þe **Gospel.**

Moreouer we rede in Scripture how ambicioun and desyre to be of grete power hathe ben ofte tymys cause of grete daunger and myschefe, steryng a man to many grete synnys. Rede we not how **Achilee** for þe grete desyre þat she had to haue lordship and rewle, she made to kylle alle þe seede of kyngs, as it aperith in þe first boke of **Machabeis** in þe xv chapiter. Also **Abymelech** regnyd ryht euyl, as it aperyth in þe iij^{de} boke of **Regum.** Whiche was chosyn to be kyng, but fynally he kyllyd his bretheryn, as it aperith in þe xix chapiter of **Iudicum.** Rede we not also how **Alquynus** for desyre þat he had to be þe grete preest of þe lawe, he murmured ayenst hym whiche occupied þat office, as it aperith in þe first boke of **Machabeis** in þe \vij/ chapiter. And thus yt apperyth þat ambicioun makyth moche myschefe to be doon. And indede we rede how þat **Iason** for because þat he wolde be þe grete preest of þe lawe, promysed to Kyng **Anthiochus** ccclxix merke of syluer and sent **Menelaus** to be his meene and messangere to shew his entent. Yet fynally this Menelaus wrought so subtilly and so secretly þat at last he had þe office to hymself, as it aperith in þe ij^{de} boke of **Machabeis** in þe iiij chapiter. Wherfor it shewith þat ambicioun engendryd symony in þe toon and tresoun in þe toþer. Rede we nat also how **Iabyn** kyllyd his lorde to thentent þat he myht regne aftyr hym. Yet he regnyd not but vij dayes only. And **Tholomeus** also throuh his grete ambicioun falsly occupied þe reeme of Alexandrye. Yet it happyd þat he deyde þe iij^{de} daye aftyr he was made kyng, as it [f. 108^{r}] aperith in þe fyrst boke of **Machabeis** in þe xv chapiter. And Seint **Ierom** seith þat this worlde is as nothyng. For we rede þat **Iouynyan** dyd grete peyne for to be kyng, but he deyde þat same daye þat he shulde haue be made kyng of Perce. And **Valeryan** also þat was so ryche, throuh bledyng at his mowthe he deyde.

Than wolde I fayne vndirstonde what pride is worthe to hem þat louyth this worlde. What is fallyn of **Arphaxath,** þe prowde kyng? He is euen lost awey as smoke. What is fallyn also of **Agrippe** and **Iulyan,** whiche were of grete myht and power? Y sey fortune hathe take alle away. For fortune gaue alle, and þerfor he is a fole þat trusteth in fortune. Allas, seith þe auctor, and thow vndirstode wel thyself, thow oughtest not in thy wysdom to gloryfy thyself. And hereof we haue ensample of þe wyse **Salomon,** whiche aftyrwarde was dysseyued in as moche as

5400 vij chapiter] *prec. by canc.* ix 5407 lorde] *prec. by canc.* bro

he worshipped ydoles. The wyse **Anthupus** also, whiche was counseylour to Dauid, fynally hynge hymself with a roope. Also þe wyse **Catoun,** dyd not he kylle **Demorcatus?** And þerfor it is foly a man to glorifye hymself in his wysdom or of his power or of his counnyng. Moreouer, what arte thow þe bettyr yf thow be callyd fayre? **Absolon** was a fayre man, but yet for al þat he was hangyd on a tree with his owne here. The **olyphaunte** also for þe beaute of his yvory and of his tethe is oftyntymes slayne. The **gamaleon** also is ryht fayre in his lyfe, but at his dethe is ryght foule. What is worthe than þe beaute of this worlde þat shulde cause vs to be prowde?

Humylyte.

And þerfor who þat wol lyue holyly muste streytly examyn hymself be resoun [f. 108^{v}] and wisely chatyse hymself. And of his good dedys he shulde dayly yelde gracis and thankyngis to God. And of his euyl dedys he shulde take contricioun and chastyse hymself. Semblably we shulde do so to þat entent þat we, knowyng oureself, may haue cause to meke oureself to God, and than alle vertues shal engendre in vs. For humilite is þe foundement and rote of alle vertues, for þe whiche we haue many dyuers and notable ensamplys, as of **Dauid,** whiche gretly mekyd hymself to God and worshippyd lowly **Arka Dei,** as it apperyth in þe secounde boke of **Regum** in þe xvj chapiter. Whiche Dauid humbly resseyuyd **Nachor,** þe messangere of God, as it apperith in þe chapiter folwyng. And fynally, whan Dauid sawe þat oure Lorde wolde destroye his peple, he beganne to wepe and accusyd hymself, seyng in this wyse, "I am he, Lorde, þat haue synnyd. Take vengeaunce on me and not on þe peple." And thus thruh his humylyte he resseyuyd mercy, as it apperyth in þe ij^{de} boke of **Regum** in þe xx^{ti} iiij chapiter. We rede also of **Acab,** notwithstondyng þat he was ryht euyll, yet whan he vndirstode þe payne þat he shulde haue, than he mekyd hymself before God and gat mercy, as it is wrytyn in þe iij^{de} boke of **Regum** in þe xj chapiter. And **Roboam** for his humylyte, notwithstondyng þat he was ryht cruell, yet he gat grace and mercy of God, as yt apperyth in þe ij^{de} boke of **Paralipomenon** in þe xij chapiter. **Ezechias** also for his humylyte gate suche grace of God þat in his tyme oure Lorde toke no vengeaunce, as it apperyth in þe seyde boke afore rehercyd in þe xxij^{ti} chapiter.

Nabugodonosor also for his humylyte gat his restitucioun, for he was restitute of his reaume and turnyd to a dumbe best for cause of his pride. But for

5438 of **Dauid**] *prec. by canc.* for

his humylyte oure Lorde restoryd hym ageyne [f. 109^{r}] to the state þat he was at before, and thus wytnessyth **Daniel** in his iiij chapiter. Also we rede how þe **cyte** of **Nynyue** shulde haue sonken but for þe humylyte and penaunce þat they dyd within þe cyte, wherfor they gat grace of almyhty God, as **Ionas** tellyth in his iij^{de} chapiter. Semblably **Marie Magdaleyn** mekyd herself at þe feete of Ihesu Crist, wepyng on his feete and dryeng them ageyn with her here. And for þat cause she gat remyssioun for her synnys. For whiche thyngis it apperyth how humylyte getyth grace and mercy. And indeede **Iacob** throuh his humble speche appesyd his brodyr **Esau,** whiche was so wrothe with hym þat he wolde fayne haue slayn hym, as it apperyth in **Genesis** in þe xxj^{ti} chapiter. We rede also how þe **Chynqwantaynys** whiche com with gret pride to **Hely** were alle brent with fyre excepte þe thyrde, whiche for his humylyte was sauyd, as yt apperyth in þe iij^{de} boke of **Regum** in þe first chapiter. Also we rede þat þe woman of **Canenee** for þe humble speche þat she had to oure Lorde, she gat of hym helthe for her doughtyr, as Seint **Mathewe** rehersith in his xv chapiter. Moreouer þe **children** of **Israell** were chastised be **Olofernes,** yet fynally they mekyd themselves, as it apperyth in þe x chapiter of **Iudith.**

And as me semyth we haue ensamplis inowe here before rehercyd for to eschewe this fowle synne of pride, whiche gretly displesyth almyhty God, and how som tyme prowde men were sore ponysshid but þe good men for her meekenes conqueryd alle goodnes of oure Lorde. And generally humylyte and lowlynesse of herte bryngyth a creature to worship, and in contrary wyse pride castith a man doun. And among alle oþer synnys it displesith God most, and sonest and shortlyest vppon þe same oure Lorde shewith his punysment, as [f. 109^{v}] we redde of before, how he dyd to **Dathan** and **Abiron.** Also it is fyguryd vnto vs in þe same boke of **Numeri,** where we rede þat God sayde vnto þe children of Israell, "Be wel ware þat ye dwelle not among hem of **Core, Datan,** and **Abiron,** for þat ye be not defewled with þere synnys. For so with them ye shal be ponysshid." **Cristostomus** seith, he þat wyl be no mesel oweth to kepe hym from there company. For it is not sure þat þe schepe dwelle with þe wolfe, ne þe fyre with þe herdlys, ne þe hole with þe syke. Nor it is not sure for a man þat wyl ryghtwisnesse and goodnesse to be amonge shrewys.

And so this worthy peple of Israell, whan they put þere hope and truste in

God and kept þere lawe, God preseruyd them and kept them. And whan they fylle to synne, God ponysshyd them sore. For we reede þat in þe vale of Ebron and wyldyrnes Moyses dwellyd with þe childryn of Israell xl yere, and alle þe pepyl with hym abode except them þat dyed in þe mene sesoun. And as **Moyses** ladde these childryn of Israell withynne þe lande of deserte, they made hem dyuerse **mancions** þe space of iij yere. For þe mancions of þe fyrst yere wer on xij, that is to saye, **Ramesse, Socoth, Tham, Phiaroth, Masa, Elym, Iasiffe,** þe deserte of **Syn, Depheta, Halus, Rasydym,** and þe deserte of **Synay.** The mansioun of þe ij^{o} yere weryn this, that is to saye, the **sepultur of couetise, Asseroth, Rethma, Renuos, Phares, Lebua, Resa, Selacha, Mont Zephir, Arada, Maseloth, Caaph, Tares, Meroth, Elmena, Messeroth, Bemacan, Mount Galaad, Lebaca, Ebrona, Asiongabar, and Cades.** And þe manseouns of þe iij yere were [f. 110^{r}] thes xj callyd, that is þe Mounte Ore, **Salmans, Phynon, Eboth, Loaba, Rym, Dibongadus, Helmon, Delbataym, Ebaryme, Decampestres, De Moab.** And thus they hadden for this thre yere xlij mansiouns. And thus almyhty God shewyd his grace and pyte to them, as ye shul here. For whanne þe sonne in þe sesoun of þe yere schyned hote, God ouercoueryd them with a large cloude. And whan they pleynyd for houngyr, almyȝty God sent them manna from heuyn, wherof eche of them founde ther foode, whiche was in þe etyng to eueryche of them lyke as he desyryd aftyr his apetyte. But they myht gadyr no more but for one day and ete þat, and than toke as moche ayen of þe next daye, and so gaderyd for euery day as they shulde spende. For and they gadryd more than they shulde spende in one day þat they gaderyd more, it turnyd to corrupcioun but yf it were for þere **Sabbot** day. For þe day þat com before þere Sabbat day, they shulde gadyr for ther Sabbat day and nat gadyr on þere Sabbot day, nor do no bodely worke on þat daye.

The mancions þat were in deserte.

And þat manna þe whiche oure Lorde gaue to þe childryn of Israell synyfyeth þe holy brede þe whiche he gaue to his disciplis longe aftyr at his maundi whan he seyde these wordys, "**Accipite et manducate. Hoc est corpus meum quod pro uobis tradetur."** And for þat they shulde beleue and truste þe more in God, we fynde in **Exodi capitulo xvij^{o},** that whan Moyses had led them into þe desert, they lackyd watyr. And Moyses seyng þat, and with þe rod þat he

5495 dyuerse **mancions**] *The three years are numbered in red in the margin*: j, ij, iij.
5519-20 þe more] *prec. by canc.* in

bare in his hande he smote vppon þe syde of a stone in **Oreb,** and anon þere sprang oute watyr þerof plentyfully. Yet þat place is watred with rayne [f. 110^{v}] as God yaue watyr þat tyme by Moyses hande. **Moralite.** This stone betokenyth Crist, þe whiche sched oute for us holsom watyr, þat is to sey, þe sacramentis of his syde, what tyme he suffryd it to be openyd with þe spere on þe crosse.

Than aftyrwarde, as we rede in **Exodi capitulo xxxj^{o},** God yaf þe lawe to Moyses. For iij monthes aftyr þat Israell went oute of Egipte, Moyses alone went vp vnto þe hille of Oreb and fastyd xl dayes and xl nyhtis, as it is rehersyd before. And þere Moyses resseyuyd þe lawe of almyhty God, whiche was wrytyn by almyhty God in two tablys of stone. The x commaundmentys, that is to seye, thre þat perteynyth to þe godhede in þe toon tabyl, that is to sey, '**Worship God aboue all thyng'.** The secounde is '**Take not the name of God in uayne'.** The thryd is '**Thou shalt kepe thyn holyday'.** And þe othir seuyn were wrytyn in þe tother table. '**Thou shalt loue thy nehybour as thyself'.** This commaundment is comprehendyd in þe first commaundment, þat thou shalt loue God aboue alle thyng. Loke in þe eu\au/ngelist of Seint Mathew in þe xix gospel. And þe first commaundment of þe oþer seuyn is **to worship fadyr and modyr.** The v is '**Thou shalt slee no man'.** The vj is **'Thou shalt do no lechery'.** The vij is '**Thou shalt do no theffte'.** The viij is '**Thou shalt bere no fals witnes'.** The ix is '**Thou shalt na coueyte thy neyȝbours good'.** The x is '**Thou shalt nat coueyte thy neyȝbours wyff, doughtyr, ne seruaunt'.** And these preceptys God bad þat they shulde fulfylle and keepe.

The x commaundments þat God gaue to Moyses.

And whan Moyses had resseyuyd [f. 111^{r}] this lawe of almyȝty God, as he cam dounward on þe hylle, he sye þe **calfe of golde** þat **Aaron** and they had made of þere tresure þat they hadde ^yn this wyse: They ordeynyd a grete fyre, and in þat fyre they caste þere tresoure of golde and syluer, for þat yntent that to what lyknes þat þe fyre wolde turnyt vnto, they wolde worship yt for þere God. And whan þe devyl knewe þere yntent, he come vp throuh þe fyre and aperyd to them yn þe lyknes of a **calfe** of golde. And hym they worshippyd for þere God.^ And anon \Moyses/ threwe doun his tablys and brake and destroyed þe calfe of golde and seyde þat he had leuer be putte oute from euerlastyng ioye then ony lenger to

5553 Moyses] *prec. by canc.* he

serue and gouerne þe peple, for they were so wrecchyd. And for this ydolatre and for grucchyng and murmuryng ageyn Moyses, God ponysshyd them and wolde haue putt them alle to dethe, had nat Moyses been þat prayde for them. And þerfor God suffryd to perysshe xxiij^{M} men for þat deede. Also with þe same ten preceptis was þe lawe and þe ordyr of prestis and of bisshoppis comprehendyd and þe forme of thaire attire and arraye and dyuers sacrifices and of þe feste and solempnytees of þe lawe. And at \Moyses/ discendyng doun of þe mounte of Synay, his visage was ryght shynyng of þe glorie of God þat he had seeyn þere, so þat þe peple myght not suffyr to beholde on hym. For his face aperyd thanne as hornyd, for þe two bemys of clernysse þat shonyn on his face, for þe whiche it was convenyent þat he had his visage coueryd for þe pepyll.

Here begynnyth þe lynagis of bisshoppis and prestis of Israell.

But nowe aftyr this, latte vs turne and speke of þe lynnages of **bisshoppis.** For nothith welle þat of **Eleazar** come and discendyd alle bisshoppis of þe lawe and þe prestis of þe lawe vnto þe incarnacioun of Crist. For vndirstondyth welle þat this same

The generacioun of Aaron.

Eleazar, þe sonne of **Aaron,** gatte **Phynees**. And Phynees gatte **Abiezer,** and Abiezer gatte **Buzi,** and Buzi gatte **Osie**. And alle these were bisshopis of þe lawe eueryche aftyr othyr. And of this sayde **Osie** was translate his bisshopriche vnto **Hely** þat com of **Ithamar,** þe brodyr of Eliazar. For of this **Ithamar** descendid **Helye. [**f. 111^{v}] And thus this **Helye** resceyuyd þe dignite of bisshopperiche be translacioun from **Osie.** And of þe dygnyte of bisshoppe alle weren depriued of vnto þe v generacioun. For þe sayde **Osie** begatte **Asarias,** and Asarias begatte **Meraioth,** and Maraioth begatte **Amarias,** and Amaryas begatte **Achitob,** and Achitob begatte **Sadoch.** And thanne þe bisshopriche retourned ayen in þe tyme of **Salomon** vnto þe v^{te} generacioun of **Osie** þat was callyd **Sadoch** in þe yere of Salomon þe dygnyte of bisshopriche, and in this mene tyme þe prestis of þe lawe had þe gouernaunce. And al these come of þe generacioun of **Aaron.**

Of þe generacioun of Moyses.

And fourthermore to speke of þe generacioun of **Moyses,** he begatte of his wyfe **Sephora Gersan** and **Elezer,** his ij sonnys. This Sephora was doughtir vnto **Ietro,** and Moyses kepte withynne þe lande of Madyan þe shepe of

5561 Moyses] *prec. by canc.* his 5564 on his face] *prec. by canc.* oute 5568 notith] *prec. by canc.* of

Ietro in diserte. Than Moyses on a daye as he ledde his shepe in deserte, he sawe afore hym a busshe brennyng ful bryght, and it wastid nothyng with þe brennyng. And \in/ this same busshe thanne was God þat spake vnto Moyses and bade hym come neere. But fyrst he shulde put of his hosyn and his shone or þat he come nere hym. God thanne spake vnto Moyses and tolde hym what he shulde seye vnto kyng **Pharao,** and eke yaffe hym sygnys þat he shulde shewe afore kyng Pharao þat he shulde suffyr his pepyll of Ebrew to passe oute of Egipte and make vnto God sacrefice in deserte, or ellys he wolde chastice hym and alle his reame with strong duresse and plages of vengeaunce, as it specifyeth before more playnly. [f. 112^{r}]

Figure. Yt is fyguryd vnto vs in holy wrytte of þe children of Israell, for aforn or they myht entre into þe londe of promyssioun, it behoued them to passe þe Reede See, then aftyr þe desertys and wyldernesse, in whiche they suffryd many wrecchednessis and dissesis, among þe whiche they fonde þe watris of **Marath** that sygnyfy þe bytter watyrs, and þere many grucched agayns Moyses and lyst nat for to drynke þereof. And for þe grucchyng and murmuryng, God was gretly displesyd, and þerfor ponysshyd them oftyntymys. For they consyderyd not þe gracis þat God shewyd dayly for them and also dayly preseruyd and kept them. And þerfor they myht not come to þe londe of promyssioun, þat is þe reame of God þat was promysed to them. But aforn or they myht come þere, they muste passe þe see of þe worlde and þe desertys of trybulacyons þat they shall haue and þat they drynke of þe byttyr watyrs, þat is aduersitees and sorwes, oþerwyse they may nat come vnto þere terme. For by this passage haue passyd alle þe sayntys of Paradyse, for be þe moyan of her bloode shedyng, þere abstynences and affeccioun̄s þat they suffred in þe worlde, they be now comen to þe reame of God.

As be **example** we rede in þe stories of Romayns þat in þe cytte of Rome was a temple þat had two entrees. And so muste it be þat he or shee þat entred be oon of þe entrees muste passe oute be anoþer. At oone of þe entrees was a full bytter drynke, and at þat oþer ryght a swete. And so muste yt be þat eche man shulde drynke aftyr as þe drynke was at his entree þat he wente in at or oute. And þerfor he þat at þe begynnyng dranke of þe swete, at his goyng oute he muste drynke of þe bytter and was reputed as a foole. The tothyr þat first dranke of þe sower, at his goyng oute dranke of þe [f. 112^{v}] swete in grete aboundaunce and

5620 and was] *prec. by canc.* as

was holden for wyse. Aftyr þe trouthe, so is it of this worlde. For yt hathe of delytys, but they indure but a while, for anon they been passyd. But who þat wylle take hym to þe delytes of þe worlde and hathe had hem before, he muste in þe ende haue payne and tourment. And þerfor soche been reputed as foolys, yn as moche as they consyder not þe ende.

Therfor we shulde remembyr þe meeknes of **Ioob.** For we rede in þe boke of **Iob** in þe first chapiter that what tyme þe pepyl of Israell dwellyd in desert with Moyses, **Ioob** was turmentyd, as ye shul here. This Ioob was a myhty ryche man, and aftyrwarde God suffryd hym to falle to as grete pouerte, and also alle his body ouer strekyn with þe lepyr. And when messengeris come vnto hym and seyde þat his goodys and his childryn were destroyed, he seyde ful mekely, "**Dominus dedit dominus abstulit." '**The good Lorde hathe geuyn alle thyngis, and þe good Lorde hathe takyn alle thyngis.' "**Sicut domino placuit ita factum est." '**As it plese þe good Lorde, so be yt.' "**Sit nomen domini benedictum."** 'His name be blissyd.' And whan þe good Lorde syh his grete mekenes, he shweyd vnto hym his grete mercy and pyte. For aftyrward he was comfortyd of his frendys, of þe whiche one of them was callyd **Eliud buzites,** þat is be anothyr name callyd **Balaham, t**he whiche þe kyng of **Balaac** had and hyred to cure þe pepyll of God. Natheles, aftyrward he blissyd them by þe monyshyng and byddyng of þe aungill of God. And this same **Ioob**, aftyr his flagellacioun and turmentyng God had induyd hym with helthe and goodys more than euer he hadde before, for his grete pacience, and he was made kyng of **Edome** aftyr þe dethe of þe sayde kyng **Balaac.** Also be reuelacioun he sawe þe chyldryn of his childryn vnto þe fouryth generacyoun and than he deyd in gret age. [f. 113^{r}] And Ioob reyned an C and xl yerys, as dyuers storyes makyth mencioun. And also saythe that this sayde Ioob oftentymys was callyd, as Scripture saythe, **Iobabab. Ioob** come of **Hus,** and Hus come of **Nachor,** and Nachor come of **Thare,** Abrahams fadyr.

Pacience.

Loo, thus oure Lorde seyth, blessyd ben they þat ben poore in spiryth, þat is to sey, they ben blessyd þat haue no coueytyse in her harte. For pouerte is lytyll worthe yf he holde hym not contente þerewith in his herte. For Seint **Ierom** seith in his pistil how **Crassus** þat was of þe cyte of Thebes and was a myhty ryche man, but yet he forsoke alle his ryches, seyng in this wyse, þat yt was an harde thynge to gete bothe ryches and vertu. And bettyr yt were to lese ryches

than be lost throuh getyng of ryches. And þerfor **Thoby** seyde vnto his sonne, "Let vs lyue a pore lyfe. But and we dowte God, we shul haue good ynouh." And this is wrytyn in his iiij chapiter. Also this forseyde **Ioob** was ryht pacyent in his aduersite, wherby gretly he plesyd God and fonde grace. Rede we nat also how **Ysaac** was ryht pacyent whan he wolde haue suffryd his fadyr Abraham to a smytyn of his hede whan he was xxxij^{ti} yere of age, as it apperyth in þe xxij^{ti} chapiter of **Genesis.** And **Ioseph** also was rith pacient in his persecucyoun whan his bretheryn solde hym, beyng xvj yere of age. And moreouer we rede how **Gedeon** be his pacience and his good langage appesyd þe childryn of **Effraym,** as it apperith in þe boke of **Iuges** in þe viij chapiter. Lykewyse þe good speche of **Abygayl** appesyd þe angyr of Dauid, whiche was ryht wrothe [f. 113^{v}] towarde her housbonde, as it apperyth in þe first boke of **Regum** in þe xv chapiter. **Catoun** seith, who þat may not ouercome aduersyte be his owne power muste help hymself with pacience, whereof is expressyd here dyuers good examples.

Than furthermore we rede how þe peple of Israell abode with Moyses in deserte in þe vale of Ebron where Adam was buryed. And þere Moyses in his vysyoun syȝ þe iij braunchis standyng abought his hede þat grewe oute of Adams mouthe. And þe next nyght aftyr þat, Moyses syȝ them in þe feelde of Elym. And than Moyses prophesyed of Trinite to þe childryn of Israell. Aftyr þat þe aungil commaundyd Moyses to putt þe braunchis in þe water, and so he dyd, and þe water wax rede. And aftyr þat, Moyses toke vp þe braunchis and bare them into þe kyngdom of **Moab** to þe Mount Thabor, and þere he set them.

And as be **figure** we haue in þe boke of **Numeri** what tyme þe children of Israell were entryd into þe londe of **Moab,** they abode a whyle in Sechym. And whan þat Moab þe Sarasyn cowde not be no meene defende his lande nor put awey þe worthy peple of Israell, tho he dyd be his counsayle and ordeyned a compeny of fayre wymmen and bad them goo to þe peple of Israell. And whan they come there, þe pepyl of Israell sawe þe doughtres of Moab and thouȝte they were passynge fayre. But they were deceyuyd in so moche þat they dyd fornycacyoun with them and also worshepyd ther ydols. **Et iniciati sunt beelfegor et comederunt sacrificia mortuorum.** For they beganne to make [f. 114^{r}] an ydole þat was namyd **Beelphegor,** þat is as moche to sey as 'god of reproche or ynfamye or confusioun'. And God seyng this þat ther was no

5666 towarde] *prec. by canc.* with

correccioun, and tho he seyde to Moyses, "Take alle thy princys of þe peple and hange hem vpon gebbettys agayn þe sonne for to put awey myn angre from þe pepyl of Israell." Thanne **Phures,** þe sone of Eleazar, had knowlage hereof. He went fourthe, and where þat he fonde twayne lyeng togedyr doyng fornycacioun, he smote them throweoute, bothe two with his swerde. And euery man folwyd and dyd þe same.

Luxuria.

Seint **Poule** seith, "**Retribucio peccati est mors."** 'The rewarde for synne is dethe.' Lo, what vengeaunce God toke for this synne of **luxuria,** hereto may we ley many grete examples. Allas, we may take ensample of oþer men. For Seint **Ierom** seith in his boke ayenst Iovynyan how **Plato** chase to dwelle in a towne ferre from oþer tounys þat was callyd Achadanne, whiche was ferre from Athenes and from alle oþer cytees, to thentente þat he myht flee lecchery and lyue chast. **Torquilyen** rehersyth how þat a man namyd **Democryte** put oute his eyen to thentente þat he shulde see no woman on whiche he kowde not loke on withouten synne. Wherfor it apperith þat it is not inowe to haue chastyte, but as wel he shulde eschewe þe lokyng. And þerfor þe **Pytagoryens** chosen þe deserte and solytarye placys for eschewynge of lecchery, and to thentent also þat they shulde not see þe vanytees of þe worlde. And þerfor þe Gospel seyth, "Yf thyn [f. 114^{v}] ye cause þe to do amysse, thou shuldest put hem oute." Allas, flessly syght and wordly hathe made many a man to falle. So we not rede how men for lokyng on women haue be steryd to lecchery, and þerfor God punysshed hem with þe grete flood, as we rede in **Genesis** in þe xvj chapiter. And þe mastres of **Ioseph** throuh her syht was meuyd to synne with Ioseph, and because he wold nat condescende þerto, she causyd hym to be prysoned wrongfully. And in lyke wyse **Dauid,** whan he lokyd vppon a woman while she was awasshyng, he was steryd to lecchery and so fourthe accamplysshyd his entente and kyllyd her husbonde, as it aperith in þe ij^{de} boke of **Regum.** What made **Olofernus** to falle? Nothyng ellys but þe beaute of **Iudith,** as hereaftyr we shul rede more of. And what made þe two men to falle þat falsly accusyd **Susanne?** Nothyng ellys but her fals lokyng. Wherfor yt apperyth, who þat wyl lyue chast muste turne awey his lokyng from wymmen, whiche may make his herte enclyne to synne. And þerfor seith **Senec** yn his boke of remedyes þat þe

5721-2 þat þe eyen] *MS* seith þat þe eyen

eyen been messengerys to alle vicys. And to this same purpos spekyth **Valere** in his iiij boke how þere was som tyme a fayre childe þat was named **Spironym,** whiche for his grete beaute dyuers and many wymmen desyred hym in synne. But whan he vndirstode þere opynyoun, he blemysshyd his vysage, seyng þat he had leuer be foule and lewde than to be þe causer þat oþer folkes shulde synne in hym. Be this example suche folkys as vndirstonde hemself feyre ought to take grete hede of hymself.

Moreouer yt is good to telle of þe chastite of þe olde auncyentes. [f. 115^{r}] And to this purpos seith Seint **Augustyn** in his boke of þe cyte of God how þat Seint **Marke,** oþerwise named **Marcelle,** was ryht a chast man. And indeede whan he toke þe cyte of Cyracuse, he fonde many fayre wymmen þerein and wel arrayde. But he commaundyd his men þat noon shulde be so hardy to touche oon of hem, for and they dyd, it shulde be ayenst þe state of good knyghthode. And **Valere** seith in his iiij boke how **Sipyon** in þe age of xxiiij^{ti} yere toke þe cyte of **Cartage**. And þerin was ryht a fayre mayde þat was brought vnto hym for to do his plesure but he wolde not in no wyse haue ado with her, for he sayde it was shame to a knyht to do so vngoodly a deede. And fourthewith al delyueryd hir to her husbonde þat was prysoner and had neuer leyne be hyr. And to thentent þat þe woman shulde not be mysgyded, than her husbonde toke her frely withoute payenge of any rawnsoun, wherfor me seemes þat this was a gentyl dede of a knyht. And aftyr þat, he had alwey þe grace of God and þe loue of alle knyhtis.

Also we rede of **Lucresse,** whiche was myrrour of chastyte, of whom Valere spekyth of in his v boke how **Tarquyn,** sone to Tarquyne þe prowde, toke her be force and accomplysshyd his falce luste. Whiche Lucresse on þe next morwe callyd her freendys to her, shewynge hem þe vylanye þat was doon to her, and before hem alle slewe herself. And for þat cause þe seyde Tarquyne loste his lordship. And aftyr þat tyme was ther neuer kyng in Roome, for þe Romaynes seyden þat they had no neede of lordys þat wole do suche vnclenly dedys. V**alere** spekith in þe boke aforsayde, seynge þat sarteyn wommen askyd leue of her husbondys for to speke with þe maydenes [f. 115^{v}] of þe temple whiche lyuyd in þe seruyce of **Vesta,** þe goddesse. And they dyd yt for noon other entent saue only to make hem enclyne vnto þe synne of lecchery. But forasmoche as they faylyd of her purpos as folkes þat were dyspeyred hynge hemself. And in throuthe it is þe rewarde þat belongeth to suche folkys.

5727-8 grete hede] *prec. by canc.* hede 5745-6 next morwe] *MS* ne next morwe

Lecchery is enemy to alle vertues and to alle goodnes. And þerfor seith **Boece** in his iij^{de} boke of consolacyoun þat he is an happy man þat lyuyth withoute lecchery. For it is a softe malady and brynggyth a man to þe dethe or he canne perseyue yt. For throuh lecchery comyth alle euelys and trowbleth þe goodnes of euery creature. Allas, what causyd þe distruccyoun of þe peple of **Sychem,** but only þe vyolacyioun of Dygna whiche was doctor to Iacob þat he had be his wyf Lya. For this **Dyna,** as she walkyd in þe lande of **Canaan** to see þe daunces, she cam vnto Salem, þe cyte of Sythemytes callyd. Than **Sychem** þat was sonne vnto þe kyng of þat londe, whois name was Imor callyd, rauyste þe sayde Dyna as she dyd walke alone to beholde þe wymmen of þat londe and þe maner of daunsyng. And Sychem folwyd hir and defewle[d] hyr manger of hir wylle. But aftyrward for þe vengeaunce of this euyl dede, hir bretheryn callyd **Symyon** and **Leuy** slewe þe kyng **Imor** and his sonne **Sichem** and alle þe mastlyn papyl, þat is to sey, þe male peple of þe cyte. But yet by tresoun vnwyttyng, theyr fadyr Iacob, for þe grete loue þat Sichem had vnto Dyna, he grauntyd vnto Symyon and Leuy aftyr þere desyre and askyng for to be circumcised aftyr þe fourme of þe lawe of Iacob. And þat he and his [f. 116^{r}] fadyr with alle þe mastlyn pepyl of þe cyte, and with þat he myht haue also this damysell vnto his wyffe Dyna. And thus aftyr þe iij^{de} day ended aftyr þe circumsisioun done, thanne Symeon and Leuy dyden thanne sle alle þe mastlen peple or male of þe cyte and spoulyd and robbed þe cyte and ledde with them alle þe goodys and rychesse, as it apperyth in **Genesis.**

Rede we not also how dyuers, þat is to sey, mo than xl thousande of þe lyngne of Beniamyn were slayne for þe lecchery þat was doon with þe wyfe of **Leuyte,** as it apperyth in þe xx chapiter in þe boke of Iuges. Also **Amon** was slayne for his lecchery þat he dyd with **Tamer** his syster. And **Absolon** his brothyr also, for because þat he dyffewlyd his propyr sustyr. **Abner** also throuh his lecchery had ado with þe concubynes of his fadyr, namyd **Yberiche.** But soone aftyrwarde they were bothe slayne, as it apperyth in þe ij^{de} boke of **Regum** in þe xiiij chapiter. What was cause of þe destruccyoun of **Sodom** and **Gomore**? Nothynge ellys but lecchery, as it apperyth in þe boke of **Genesis.** And þerfor who þat wylle lyue chastly ouhte to flee þe company of wymmen, hauyng in consyderacyoun þat throuh wymmen men haue been dysseyuyd, as **Salomon,** þe

5759 trowbleth] *prec. by canc.* causyth 5766 defewle[d]] *MS* defewler

stronge **Sampson,** þe grete **Olophernes,** þe grete prophete **Dauid, Aristotyl** þe grete philosophre, the poore **Vyrgyle,** and many oþer olde wyse men. And yet wyl I blame þe wymmen no more than I do þe man.

But thus, he þat wole lyue chaste oughte to eschewe þe comoun hauntynge of wymmen. For nature is [f. 116^{v}] enclyned to synne and soone accorded to þe same. And to this purpos we rede of Seint **Augustyn** how þat he wolde not dwelle with his owne sustyr for eschewynge of al euyl suspecyoun. Moreouer Seint **Gregory** in his Dialogie in þe iij^{de} boke and þe vij chapiter tellyth how a prelat namyd **Audryen** was sore tempted with a woman of religyoun for because she dwellyd in householde with hym. Wherfor it apperyth how folkys of þe chirche ouhte to flee þe conuersacyoun of wymmen, not only for þe eschewynge of synne but for þe eschewenge of euyl suspessyoun. And Seint **Ambrose** yn his thyrd boke of virgynyte tellith howe Seint **Sothere** was ryght fayre, but for thentente þat her beaute shulde not be cause of lesynge of hyr virgynyte, she dysfyguryd her face with fylthe, seynge þat it were bettyr vndyr foulenesse to kepe clennesse, than vndyr beaute to kepe foulenesse. Lykewyse we rede how þe fadyr of Seint **Bryde** wolde haue maryed her. Than she prayde to God þat he wolde sende her soche a marke þat no man shulde haue cause for to desyre hyr in maryage. And soone aftyr one of her eyen was smetyn oute. And whan her fadyr sawe þat, he grauntyd her to doo what she wolde. And fourthewithalle she put hir into relygyoun, þere to serue almyhty God, for she desyred noon oþer thyng. And anon as she had take þe veyle, fourthewithal her eye was restoryd ageyne.

So be these examples and many oþer, it apperyth wel þat in olde tyme virgynyte was moche set by and gretly worshippyd and preysed, insomoche þat soche maydens as consentyd to lese þere mayndenhede were stonyd to þe dethe, as it apperyth **Indewtronomye** in þe xxj boke. Moreouer þere was a lawe in **Saxoyne [**f. 117^{r}] þat soche maydens as consented to lesse her maydenhede, they were buryed quykke, and suche men as dyd þe deede to be buryed with hem. The **Barbaryes** had also anoþer lawe þat tho folkys þat were in lyke case, they shulde be had vp to þe toppe of an hyh mountayne and þere to be cast doun, and or they come to þe fote of þe mountayne, þere shulde no pece leue holde one with anoþer. And þe men shulde haue her hedys smytyn of. The **Romeyns** also had a lawe þat in suche case þe women shulde be buryed quykke withoute any grace, ynlasse than she had be with childe, and than it shulde be delayed tyl þe childe were born.

Thoruh whiche storyes yt apperyth wel þat maydenhode was in hitself a thyng gretly agreable not only to þe worlde but to almyhty God pryncypally. And touchyng this, we haue example of oure fyrst fadyr **Adam** and **Eue,** his wyfe, þat as longe as they were in Paradyse, they kept virgynyte.

Than furthermore we rede in þe olde lawe þat anoþer tyme **Moyses,** beyng in þe champanys vpon þe floode Iordan ageyns Ieryco, God apperyd to hym and sayde, "Assende vp vnto this countre callyd **Abaryn** and se þe lande þat I haue promysed to þe children of Israell." Moyses beyng in þe mountayne, seyng dyuers countreys þat were yet to be conqueryd, and sayde vnto God, "Lorde, puruey me a man of good speryte þat he be ordeynyd to go with me, a souerrayne to gouerne this grete multytude of peple." Tho God sayde thus, "Take **Iosue** þat is a man in whom is þe spiryte of God, and set thyn hande vpon his hede, and thow shalt ȝeue hym parte of [f. 117^{v}] thy glorie.

Lo, to this purpos we rede of **Moyses** how he had his peple in grete charge and toke grete peyne on hymself to chastyse and teche his peple. And though so were þat God promysyd hym to sende hym gretter nombre of peple for to gouerne, yet hym thouht þat he had ynow of hem and wolde haue no mo yf it myht plese God, as it aperith in þe boke of **Numeri,** þat for þe loue he had to his peple he wolde þat eueryche of hem had been an holy prophete, notwithstondyng þat his name shulde haue been þe lasse therby. Also we rede in **Exodi** how he comfortyd his peple whan they were discoraged, and bad hem þat they shulde nat be abasshyd, "For as longe as ye beleue and trustyth in God, God wol defende yow from youre enemyes. And whan ye falle to synne, God wol ponyshe yow."

Than aftyr this, **Moyses** wyst ful wel þat his lyue dayes were nyh doon. And than he spake to oure Lorde and seyde, "Lorde, who shal rewle this grete multytude of peple and sese þe lande of thy beheste aftyr me?" Oure Lorde seyde, "**Calef** and **Iosue** shal be my leders of þe peple of Israell." Than whan **Moyses** had lyuyd xl yere in Egipt, xl yere in Madyan, and xl yere saue thyrty dayes in deserte, six score yere olde almost, and also before þat þe peple of Israell entryd into þe londe of promyssyoun, he blissyd þe pepyl of Israell and made and sayde thanne this psalme. "**Audite celi que loquar and cetera."** And than aftyr þat he deyde in þe hye mounte **Abarim** ayenst Ieryco, þat toune. And Scripture seith þat oure Lorde dyd bury Moyses hymself, as yt apperyth in þe booke of **Deutronomye.** And neuyr sethyn myght no man knowe þe place of his sepulture,

for so God wolde [f. 118^{r}] yt shulde be, for þat þe peple shulde nat worship hym as God. And some holdyth þat he was translate in body and soule into heuyn.

And **Aaron,** an houndryd yere olde and thre and twenty, deyde in **Oreb** in þe fourty yer aftyr þe outgoyng of Egipt. And in this wyse Moyses ladde þe peple of Israell tyl Calef and Iosue toke possessioun of þe londys of promyssioun, where þat they þe marchis departyd vppon swyche degre þat þe lynage eche of them had as be erytage. Thus eueryche of them his parte resseyuyth and thus stode this beleue longe tyme aftyr whiche be prophetys was gouernyd. And they tolde þe peple of þe grete worship and honoure þat shulde befalle them, but at þe most neede of alle, they faylyd whan **Crist** was born. For they consydred nor remembryd nat þe prophesies aforn how God of a mayde shulde be born, nor they remembryd not þe grete loue þat God had shewyd to them beforn. And þerfor they may be leyde vnto this text: "**Talis modus est in amicicia sclanri que modo flagrat, modo alget, modo surgit, modo corruit et quod nunc amat portunis odit ut filius inconstancie."** This is to sey, 'lykwise is an onkeende freende of þe worlde þe whiche is now hoote, now colde, now vp, now doune, and þat he now louyth, eftesonys he hatyth, as a childe of onstedfastnes.' And so in lyke wise, þe peple of Israell were vnstedfast. For whan they shulde a be most strengest in the feithe, they faylyd alle.

But howe þat they lost her feythe, it nedyth nat to telle of alle, þe mater is so generall. For whan **Lucyfer** was best in heuyn and ought most to haue stonde [f. 118^{v}] in grace, towardys God he toke debate. And for þat he was obstynat and wolde nat to trouthe enclyne, he fylle for euer into þe depe pyt of helle. And also **Adam** in Paradyse, whan þat he stood most in alle his pryse aftyr þe stade of innocense, ayenste God he brake his obedience and be þe commaundment of God, þe aungel drophe hym oute of Paradyse. In lyke wyse, þe **Iewes** in her best plyghte, whan they shulde astonde most parfyt vpon ther prophesy, tho felle they most to foly. For God þat was come from heuyn and amonge them was born of a mayden, ȝet were they exilyd of alle grace. For with oon voyce, þe sonne of God they hyngh and slewh hym on a crosse, whiche was made of þe thre braunchis þat grewe oute of Adams mouthe, as som stories seith, but we rede it \not/ in þe Scripture. And yet aftyr þat God had takyn Moyses from them, yet as longe as they were rewlyd be þe prophetys and put þere beleue and truste in God þat was her kyng and kept his lawys, her kyng þat was God defendyd them from her

enemyes, so þat they were be dred and takyn for þe worthyest peple in alle þe worl\d/e. And whan they fylle to synne and withdrewe þere hope and trust þat they shulde an had in God, than God þat was þere kynge suffryd them to falle into her enemyes handys and gaue them many oþer grete correcciouns, as þe Bible makyth mencyoun.

Eleazar þe bisshop.

Iosue. Thanne aftyr Moyses, **Iosue,** þe seruaunt of Moyses, ruled þe peple xxvj^{ti} yere. And aftyr hym was þe pepyl of Israell withoute a gouerner viij yere, so seith **Iosephus.** Than this Iosue. þe fyrst yere þat he rewled þe peple, he sent two spies to Cethym withynne Ierico, and vij dayes [f. 119^{r}] aftyr þat, in þe same yere, **Iosue** with þe peple of Israell entryd þe ryuer of **flom Iordan**, ledyng them toward þe Londe of Beheste. The whiche flom Iordan by þe hande of God withdrew hymsilffe ayens his naturall cours to make þe weye drye of hit, by Goddis power, for þe passage ouer of Goddys peple. Than Iosue made to be caryed vppon hors to þe lande xij stonys of þe chanell of this ryuer. And eftesonys ayen, he made to be caried vppon þe lande oþer xij stonys \in Arka Dei/. Þe whiche misterie and figure by these stonys synyfyeth þe xij trybus, þat is þe xij sonnys þat come of Iacob, whiche aftyrward had tho stonys in tokyn and remembraunce of þat lynage and also of þat passage. And **Eusebius** seith in his cronycle how þat yere was **annus iubileus,** þe yere of grace. And þat was þe one and fyfty yere. And whan they were entred vnto londe and yete of þe fruyt of þat londe, thanne manna fayllyd þat had dured xl yere before in deserte.

Whan manna faylid.

Figura. It is figuryd vnto vs in þe boke of **Iosue** how Iosue yede fourthe with his peple and toke þe cyte of **Ierico.** And whan he had takyn yt, he cursyd þe cyte. Oon þat was callyd **Achar,** sonne of Sabdy, of þe house of Zare, of þe lygne of Iuda, trespassyd agayns þe commaundment of God and ranne into þe sentence. For he had stolyn and takyn in þe cyte golde and a mantel of scarlet, whiche God commaundyd þat nothyng shulde be sparyd nor takyn, but alle thyng to þe swerde or to þe fyre. And þerfor God was wrothe agayns þe peple and sent hem suche pestylence þat they þat were goon for to take þe cyte of **Hay** were ouercome and slayne, whereof þe peple were gretly discomforted. [f. 119^{v}] And Iosue thus heryng, in tokyn of anger he kutte his clothys and caste hymsylf doun vpon þe

grownde before **Arka domini,** before arche of God. And alle þe eldest of þe peple þat were senyoris sayde vnto hym, "Allas, syr, why hast thou made thy peple passe þe flom Iordan for to delyuer vs into þe handys of oure enemyes and for to spylle vs?" And so as \he/ lay in that discomforte, God apperyd vnto hym and sayde, "Aryse vp! Why arte thow so bowed doune to þe erthe? Wete wel, þe peple hathe synnyd and trespassyd ageyns þe commaundment þat was made betwene hem and me. For ther are some þat haue takyn of þe goodys of þe cyte of Ieryco, þe whiche thow haddyst assygned vnto me. And I commaundyd þat alle thyng shulde be putte to swerde or to fyre. Therfor wete welle, þe peple shall nat haue victorye of þere enemyes but shal alwey be ouercomen tylle thow haue put oute of þe peple hym þat is defouled with this cryme þat is doon. And þerfor aryse and goo saye to þe peeple þat in þere company þere is oon þat is a cursyd. And þat in no wyse þe peple shal haue pees ne victorye as longe as he abydith. And do so moche þat he be put oute and put to fyre and alle his housolde, for þat þe peple shal nat be pollute be hym and þat he be ponyshyd." Than Iosue yede and put **Achor** to dethe, as God commaundyd \hym/.

Be this Scripture it aperith þat many tymes þe good be ponesshed for þe euyl, and for so moche they be put oute of þe chirche acursed and departyd from þe compaignye of oþer for þat oþer be them fal not into þe indygnacioun of God. Rede we nat how **Ananye** and his wyfe were stonyd to dethe for nothyng ellys. but for they bygyled and stale awey þe goodys þat were ordeyned for þe seruyce of God. O Lorde God, yf thow woldest ponysshe [f. 120^{r}] forthewith alle hem þat doon amysse, I wolde wene þat þere were many synners þat wolde drede and loue God, whiche nowadayes doon moche harme. But as Scripture seyth, oure Lorde leteth þe synners lyue to thentent þat they shulde amende hemself.

And in this same tyme, þe doughtir of **Dygenor,** kynge of Fenyce, was rauysshed. And aftyrward this Iosue brent þe cyte of **Haye.** And than com þere a grete pepyl of **Gabaan** whiche were ynhabyte þereby, and vndirstode of þe myhty power and actys þat Iosue dyd. And for drede they toke olde shone and olde clothis and moldyd brede and com to Iosue and bare hym onhande þat they come oute of feere countrees of þe est and wolde become his men to do hym seruyce and lyue vndir his God and his lawe. And in tokyn þat yt was soo, they shewyd hym þere olde shois and olde clothis and sayde þat it was new and þere brede newe \bake/ whan they cam owte of þere countre. Than sayde Iosue he wolde take

hem for hys men with good wylle and defende them. But withynne a whyle aftyr, Iosue vndirstote þat they were peple þat dwellyd þereby in \the/ cyte of Gabaan. But Iosue kepte them in seruage for to bere fewell and watyr vnto þe temple. Than þere were iij kyngis þat vndirstod how þe peple yede oute of þe cyte of Gabaon vnto Iosue, and than yede they and besegyd þe cyte of Gabaon. And whan Iosue vndirstode þat, he yede and faughte with tho thre kyngis. And at þe instaunce of his prayere, God thanne prolongyd and lengthed þe daye of þe bataile to þe doubill and made to stonde stylle þe sonne and þe mone withoutyn mevyng xij ourys, tyll þe tyme þat Iosue had ouercome and slayne tho [f. 120^{v}] thre kyngis and Goddis enemyes.

How þe daye was lengthyd at þe prayoure of Iosue.

And also this Iosue slewe alle þe kyngis of mysbeleuyng þat dwellyd ouyr flom Iordan in þe mountayns, þe whiche descended of **Cham,** Noes sone þat dwellyd besyde Lyban, **Ethey, Amorey, Chananey, Pharisey, Eney,** and **Iubesey,** as it is sayde more playn in storie. And this Iosue also slewe **Adam Besoch,** kyng of Ierusalem. And also he slewe **Adonam,** kyng of Ebron and **Dalpha,** kyng of Ierunoth, and **Layes,** kyng of Lathyns, and **Addaber,** kyng Eglissahym þat had withynne his oste xxiiij^{ti} kyngis. And soone aftyr þe dethe of thees kyngis, this **Iosue** made an auter in þe mounte of **Eball** and made than with hye voyce to reherse þe benediccioun and þe cursyngis of þe lawe. And also Iosue offeryd þe Estre offryng, \a lambe/, and renewyd þe circumsicioun þat was forborn xl yere in deserte.

The mancions in þe Lande of Behest.

Also this **Iosue** aftyrward deuydid and departyd þe landis and dominacions þat he had conqueryd and getten vppon þe kyngis of mysbeleuyng, of whiche, as is spoken of tofore, he deuyded amongis þe lynages of þe sonnys of **Israell.** And of þe landys þat were gotten in þe este partie, he assigned and departyd vnto **Zabulon, Isacar,** and **Iude** þat were þe sonnys of Iacob be Lya, his first wife, **Ioseph** and **Beniamyn, Effraym** and **Manasses.** And this Beniamyn was þe sonne of Iacob and of his wyfe Rachell. And Effraym and Mannasses were þe sonnys of Ioseph, the brothyr of Beniamyn.

Este.

Southe. The landys þat were of southe party, þat is þe maridyen, he departid them vnto **Ruben, Symyon,** and vnto **Gad.** The whiche Ruben and [f. 121r] Symeon were þe sonnys of Iacob, getten on his seruaunt callyd Zelpha.

Northe. The landys þat were of þe northe, Iosue deuydyd amonge þe sonnys of Iacob, callid **Neptalym** and **Dan**. Þat weryn þe sonnys of Iacob, getyn of Bala, þe seruaunt of Lya, his wyfe.

And amyddis of this sayde partyes, þat is este, weste, southe, and northe, þe sayde Iosue ordeyned and sette þe habitacioun of þe **tabirnacle.** And at þe este party of this tabirnacle, Iosue sette ijo cytees for þe habitacions of þe **prestis** þat come of Aaron. Than at þe weste partye, he sette xiij cytees for them þat cam of **Gersan**, þe sonne of Leuy. And also at þe southe, Iosue ordeyned and sette x cytees vnto them þat cam of **Caath,** þe sonne of Leuy. And at þe northe partye he sette and ordeyned xij cytees to them þat com of **Merary,** þe sonne also of Leuy. And alle þe sayde habytacions of cytees, Iosue sette byside þe habitacioun of þe tabirnacle withynne þe parties of þer landys dyuerse þat weren deuydid among þe sayde xij lynnages of Israell.

And also notyth wel þat Seint **Ierome** seith in **Epistola ad Dardanum** þat þe Londe of Biheste is in lengthe from **Dan** to **Bersabee,** þat is scarcely an hundred and sixti myle in lengthe. And þe brede is from **Ioppen** to **Bethlehem**, scarely xlvjti myle of þat londe. Ye may loke more for this before in þe chapiter of Iudea. And holy wrytte witnessith þat kyng Dauid or kyng Salomon had no more but aftyr þe forme and maner aforsayde, whiche is callyd þe Holy Lande, þe whiche lande Iosue departid and deuydid betwene þe lynnages of Israell, and þe sayde cytees also.

Also these [f. 121v] peple of Israell, while they were in þe lande of diserte with Moyses, they made þere oblacioun to God of euery be\e/ste and frewte þat fyrst entryd into this worlde. And they toke þere original and grounde of \Pharao/ for what tyme þat \Pharao/ was obstynat ageynse þe commaundment of God. What tyme he wolde nat suffre þe peple of Israell to departe, than God smat hym with x grete plagis, as before is rehersid. And þe laste plage was þat God toke of euery fyrste begetyn thyng þat bare lyfe and entryd first into this worlde, dyed in one nyhte and beganne first at Pharaois childe. And than this peple thought þat it com

6020 Pharao] *prec. by canc.* Herode *both times in this line*

of the pouer of God and nat of þe poure of man, and for because God chose and toke to hym at þat tyme þe firste frewtis of alle thyngis þat bare lyfe, þerfor they made þere oblacioun and offryngis whan they cam into deserte of alle þe first frewtys. And also anoþer grounde and resoun they toke that from Noe vnto Aaron þe first birthes were speciall prophetis and most worshippyd of alle þere kynred, as before it makyth more mencioun in þe chapiter of Ysaac. And because þe fyrst frewtys was taken for beste and moste worship, þerfor they made þere oblacioun in deserte of þe first frewtys to God for þe beste. But whan they were entryd into þe lande of promissioun with Iosue, they made þere oblacioun on þe Pasche daye with a lambe, and þat is callyd **agnus paschalis.** And they had iij \solemp/ festis in þe yere þat they callyd Pasche dayes, whiche were kepte and holden in thes iij placys: at **mounte Synay** and at **Ramasse** and at **Galgalis.** In thes placys they made þere oblaciouns and renewyd þere circomsisioun.

Also we reede how Iosue gatt a cyte be a grete wyle, as thus he toke a grete felyship of his owne peple and yede [f. 122^{r}] for to sawte a cyte. And whan they were neere þe cyte, he deuydyd his peple and set them in þe hynder parte of þe cyte preuely in couerte þat no man syh. And than hymself with þe remnaunt of his peple made sawte to þe cyte. Than they of þe cyte with alle þe strengthe þat they cowde make cam oute hole vpon hym. And whan he sye þat, he made hym as he wolde flee and fledde with his peple to a woode, and they of þe cyte folwyd þe chace. And whan þe peple were oute of þe cyte, the toþer parte of Israell þat were in couerte entryd þe cyte and toke yt and set yt on a fyre. And whanne Iosue syh it on a fyre, he tourned fresly on his enemyes þat chasyd hym, and they fledde bakke ayen to take þe cytte. And whan they syh it on alyght fyre and \they/ closyd in with men on euery syde, than they yolded hymself and so were taken.

Petrus seith þat Iosue, or than he dyed, he shedde oute water on þe erthe before þe peple in token of couenaunt þat was made betwene God and þe peple, that was þat þe peple had chosen þe sothfast God. **Petrus** seith þat mysbeleued men vsed to shede oute þe bloode of a sowe in tokyn of couenaunt made. **Hugo capitulo.** Fedus, þat is a couenaunt, is sayde of feda, a sowe þat is slayne, as it were to meene that his bloode þat brekyth þe couenaunt shulde in þat maner be shadde. **Petrus.** But þe Hebreyes shadde oute watyr in token þat as þe water is alle shadde and nought ylefte, so he þat breketh þe couenaunt shulde be deed and

alle his kynne. Also men in olde tyme vsed to arere and enhaunce sygnes and tokens þat myght longe dure in mynde of couenaunt of hem þat come aftyrwarde. And so somme men arered and [f. 122^{v}] enhaunced stones. and hepys of stones in mynde of couenauntes. Aftyr Iosues dethe, Israell seruyd **Chusan,** kyng of Mesopotania, viij yere in thraldam. And netheles these viij yeris be acompted with Othonyels tyme, whiche reyned iuge of Israell aftyr Iosue. **Now as for to speke of þe iuges of Israell somdelle, as liber Iudicum tellyth.**

Othonyel

We rede in þe Scripture þat aftyr þe dethe of Iosue, **Othonyel** was iuge \xl yere/ vppon þe peple of Israell, whiche was Calephs brothyr be þe Hebreyes. But þe yerys of reste and of thraldome were acompted togedyr vndir iugges of Israell. The sothnesse of þe acomptes wolde not stonde in þe historie. And thus Othonyel was leder of Israell xl yere with þe forsayde viij yeris of thraldome. We rede in þe Scripture þat aftyr þe dethe of Iosue, the peple of Israell worshippyd ydolatre and worshippyd for goddis **Michee** and þe wyfe of **Leuite**. And for þat mysbeleue, God suffryd them to be subduyd of þere enemyes viij yere. **Petrus** seith þat in this tyme crafte and vse of yren was founde this tyme in Egipte. This Othonyel toke and gatte þe cyte of **Corynthy,** whiche was newe buylded þat tyme, and toke to wyffe **Axe,** þe douȝtir of Ealeth.

Aioth

Phinees, the preeste.

Aftyr þe dethe of Othonyel, **Aioth** was leder of Israell foure score yere. And xviij yere þerof they were in th[r]aldam vndir **Eglon,** þe fatte kyng of Moab, whom Aioth slewe and delyueryd Israell oute of seruage. And in this tyme [f. 123^{r}] of Aioth, þe Philisteys wolden haue entrid withynne þe lande of Israell. But þere was a worthy knyght callid **Sangar,** and countred with them and slewe with þe share of a plowe vj^{C} men of þe Philisteis. And in this wise he defendyd Israell of seruage. Also this Aioth was ambidexter. He vsyd to alle thyngis his lifte hande as he dyd his right hande. And he was Ieraes sonne. Iera was Gemynus sonne. **Petrus.** Some tellyn þat Gemynus was a vyle persone of þe lyngnage of Benyamyn, and ofte namyd in reprooue to alle his ofsprynge, for he was so vyle and vnworthy. Netheles the Hebreyes meene þat this Gemynus was Beniamyn, as though he were so named by chaungynge owther withdrawyng of somwhat of þe begynnynge of þe name. For where we sette Gemynum, þe Hebreyes sette Iamyn,

6080 th[r]aldam] *MS* thaldam

þat is a rynge þat longyth to þe ryhte syde and may be sayde ‘gemynus’ in Latyn. Also in Aiothys tyme, namly in Grece fables were founden.

Delbora. Aminadab

Aftyr þe dethe of Aioth was than iuge of Israell **Delbora** þat was a woman, a prophetisse of þe lygnage of Effraym and wyfe of **Lapidoth.** This Delbora, with **Barache** þat was of þe lygnage of Neptalym, ruled þe peple of Israell xl yere, for to reken xx yere in þe whiche **Iabyn** kyng of Canaan pursued Israell. Delbora, aftyr **Iaell** þe wyfe of Aber þat was of þe nacioun of Syneus, had slayn **Sisera** in slepyng aftyr þat he had yeue vnto hyr plente of wyne to drynke. This same Delbora slew thanne Iabn þat had made Sifera [f. 123^{v}] captayne of his oste. And for þe victorie Delbora made a songe of praysyng and to þe worship of God. Aftyr þe dethe of this Delbora, þe peple of Israell was withoute a iuge vij yere.

Gedion

Abisue, þe preeste.

Aftyr þe dethe of Delbora, **Gedion** þat was namyd also **Ieroboal** was iuge of Israell xl yere, for to reken viij yere þat Israell seruyd Madyanytes and Amalechytes. And in þe tyme of this Gedion, **Mercurius** contryuyd an harpe in this wyse. Hym happyd to fynde a carkoys of alamason. With þe senowis þerof a softe wynde blowyng, thes sayde senowis made a swete noyse of acorde. And be this, he toke cause and matyr to make an harpe. And in this same tyme was þe cyte of **Tire** founded þat was begonne afore þe foundacioun of þe temple of Ierusalem CC and xl yer. Also it is **figurid** vnto vs in þe boke of Iudit, capitulo vj^{o}, that **Gedion** askyd a tokyn of vyctory of oure Lorde, þe whiche token was a wetnesse vpon þe **fleys.** And where we rede þat as þe peple of Israell were in thraldam of þe Madyans, þe aungel of God apperyd vnto Gedeon and sayde vnto hym, “Take vnto þe comforte, and boldly goo to batayle. For in þe vertu þat God hathe yeuen þe, thou shalt delyuer þe peple from þe power of þe Madyans.”

And aftyr þat God had geuyn hym a tokyn and syne of vyctory, he with ayde and helpe of iij^{C} men ouercame in batayle iiij kyngis, whiche ar named thus: **Oreb, Zeb, Zebe,** and **Salmana,** as þe stori here folwyth. That þere were sondry kyngis þat come in purpos to destroy [f. 124^{r}] alle Israell. And Gedeo[n], whiche was þere prince, assemblyd a thirty thousend of fyghtyng men to make resistence ayenst þere enemyes. And yet netheles, one batayle of thre þat was of his enemyes

6094 Delbora] *executed in red* 6122 Gedeo[n]] *MS* Gedeo

was doubyl more than alle his were. And þerfor Gedeon dradde hem sore for þat he had so lytyl peple. Tho God sent his aungel to hym and bad þat he shulde do crye opynly þat euery man þat wolde do aftyr his owne wylle, wyche had leuer to abyde at home in his delyte for purchace or for couetyse, for luste of loue or for lake of herte, they shulde not goo but holde them stylle at home in pees. Whan thys crye was cryed, þere yede awey on þe morwe xx^{M} or mo. Thus was lefte with hym but only þe thryd parte. Yet God sent his aungel ayen to hym and seyde thus, "Gedeon, yef God shal vndirtake to be thyn helpe, thow shalt yet lasse peple take. For yt is þe wylle of God þat thou tomorwe take good heede. Whan thou and thy peple ar come vnto þe floode, loke what man þat takyth vp watyr in his honde and drynkyth so, to thy parte chese oute alle tho. And they þat lyeth grouelyng vppon his wombe to drynke, forsake and put alle them awaye. For God is myhty alwey, where as he list his helpe to shewe to good men, thouh thow haue but fewe."

Than on þe morow Gedeon awayted wel as God hym bad and ryht so he dyd. And than were lefte with hym thre hundred and no moo. And þerfor Gedeon meruayled sore and pytously compleyned to God as he durste. And God þat wolde hem keepe and saue, bad hym goo þe same nyht and take a man with hym to here what shal be spoke amonge þe Sarasyns [f. 124^{v}] þat were his enemyes, so þat he may be þe more wise what shal befalle hym aftyrwarde. Tho Gedeon chose oute among his peple **Phara,** to whom he trystyd moste. And so be nyghte he toke his wey towarde þe hoste. And as he yede softly on foote, he herde two Sarasyns talkyng. Quod þe tone to þe todyr, "Arede my dreme whiche I had in my slepe tonyght. Me thought I sye a barly caake whiche toke his wey from þe hylle aboue and cam rollyng doun at onys. And so as it ranne in his coorse, the kyngis tente of **Madyan,** of **Amalech,** of **Amorrey,** of **Amon,** of **Iebuzey**, and many oþer tentys mo, with grete noyse, as me thought, it threwe to grounde and ouercast. And alle this host was so sore aferde þat I wooke for pure drede." Than þe toþer Sarasyn seyde anoon, "This dreme can I wel declare." And seyde, þat þe barly cake betokenyth Gedeon, "whiche from þe hille sodeynly shal come and sette swiche a scry, þat is to sey, swyche a knowlege vppon þe kynggis and vs bothe þat it shall greuos alle. For he shal bryng vs in swiche a drede þat and yf we had flyght of wynge, we shulde leue þe wey of foote and flee in þe eyre, for þere shal hym nothyng withstonde." Whan Gedeon had herde this tale, he thankyd God þerof, and preuely he yede ayen, þat no man perceyuyd hym.

Now shul ye here a grete maruayle þat God dyd for hym. The peple whiche þat he brought was noon of them but þat he had a potte of erthe. And in euery potte a lyght brennynge, and eche of them bare a trompe in his oþer hande also. And thus vpon [f. 125^{r}] þe nyhte whan yt was derke, duke Gedeon made hym redy vnto his werke and partyd alle his folke in thre and charged them þat they shulde nat flee and taught them how they shulde crye alle in on voyce and how they shulde breke her pottys euerychone whan they harde hym breke his potte. And whan they cam into þe place, he bad them do ryht as he dyd. And thus forthe he went apase. This noble duke, whan it was tyme, his pot he brake and lowde he cryed, and tho they brake her pottys alle on euery syde. His trompe he blewe and so blewe they her trompys alle. Tho was þere swyche a noyse among them as thouh þe heuyn aboue shulde falle, for þe hylle answeryd vnto her voyses. And whan this hoste þat lay in þe valey herde this noyse and syh þe hille alle on a lyght, so what of syght and what of heryng, they toke swyche a sodeyn feere þat noon of them durste abyde þere but forsoke her tentys alle and toke noon oþer good with them but only her bodyes bare. And euer vpon þe hille they blewe tyl they syh þat they were fledde, and than they fylle vppon þe chase.

For what cause men shulde fyhte.

And thus oure Lorde shewyd his grace and defendyd his peple, soche as were good. And to this resoun, **Tullyus** seith þat knyhtis shulde excercyse and vse þe feete of armes and ouhte not to be ydyl sekynge her esys and lustys in suche wyse as dyd þe grete parte of peple þat Gedeon hadde, but þat they myht be apte to were her harneys and endure þe peyne þat longith to knyhthode. And **Policrate** yn his vj boke and þe v chapiter seyth þat a knyht aboue alle thyngys shulde kepe his promys and his othe, and þerfor þe princys make þe knyhts for to swere an othe þat þey shulde be trewe and kepe and defende her feythe [f. 125^{v}] yn tokenyng þat þere shulde be grete surete in þe othe of a knyht. For amonge alle thyngis, they shulde kepe and defende þere feythe. And to conferme þere promesse, they went into þe temple and þere offryd vp þere swordys, in tokenyng þat fyrst they promysed to God þere trowthe, whiche is prince of alle knyhthode.

Also a knyht shulde nat glorifye hymself in his strengthe, but ought be wyse and subtyl and beleue good counseyl. For **Vlyxes** ouercam þe stronge **Hercules** be his wysdam and not be his power. And þe **Romeyns** conquered þe more be her

wysdom than be any oþer meen. And **Pompeys** in his xj boke tellyth of Alysaunder, how his fadyr lefte hym but a fewe knyhtys, but they were wyse and wel disposyd, and therfor he conqueryd alle þe worlde throuh þe wysdom of tho knyhtis. Moreouer a knyht in doyng of his dedys of armes ouht not to be presumptuus nor dispreyse not to moche his aduersarye. For as **Catoun** seith, yt happyth oftyntymes þat þe feble man discomfyteth þe bygger, lyke as Dauid ouercam Golyad. For ye shul vndirstond þat þe vyctorye comyth not of man but only of God. As grete examplys many one we may rede. For rede not we in þe boke of **Machabeus** in þe iiij chapiter how **Moyses** gat victory, not only be his myht but be prayour, lyftyng vp his eyen and his hondys to almyhty God to sende hym victory of his enemyes. And we rede in þe **Romeyn** storyes howe **Theodore,** whan he sawe þat his enemyes were bygger than he, he felle vnto prayoure, throuh whiche he gat grace to haue vyctorye. And þerfor þe **prophete** seith þat a man [f. 126^{r}] shulde not put his trust in þe strengthe of his leggis nor his armys nor his hors, but only in þe grace of God. For Seint **Austyn** seith in his v boke of þe cyte of God that batayle ouht neuer to be had but yf yt were for a passyng grete necessite. Wherfor in olde tyme, þe peple made prayer to God þat he wolde shewe hem wheþer they were in þe ryght or noon, or ellys yf they had in any wyse offendyd God wherby they had dysserued to leese þe batayle. For they sayde, and trew it is, þat they þat loue almyhty God and haue a good cause must nedys haue victory of her enemyes, as it apperyth in þe boke of **Leuytes** in þe xxvj chapiter. But yt were a grete ynconuenyente yf men shulde ordeyne batayle for tyrannye and for coueytyse. For þe comoun prouerbe seithe þat synne noyeth. And þerfor me semes þat knyhtis oftyntymes haue suffryd moche thyng, for dyuers tymes they haue take vppon hem entyrprysys, hauyng no goode cause but only for pride and coueytyse. Wherfor yt were maruayle and they shulde speede wel, seenge þat they goo to batayle not with no good quarel nor with þere owne propyr goode but with suche goodis as is vntrewly getyn. And yet in þere passage, they robbe þe poore peple and namly in her owne propyr countre. And suche as goon vndyr this forme be not worthy to be callyd knyhtis. But they been of þe condycyouns of tyrauntis, of whom **Tullyus** seith in his iij boke of offyces in þe vij chapiter þat to kylle a tyraunte is but an honest thyng, lyke as we see þat men makyth to smyte of þe hede of hym þat is cause of destruccioun of oþer.

But thou mayst aske me a questyoun. [f. 126^{v}] how a man myght knowe a tyraunt. And to this answeryth **Arystotyl** yn his viij boke of Etyques, seyng þat betwene a kyng and a tyraunt this is þe dyfference: The kyng laboureth and desyreth alwey þe comoun welthe to be obseruyd. And þe tyraunt desyreth euermore his owne synguler profyte. And for because þat tyranny is lordshippyd with vyolence and outrageousnes, þerfor yt is but of a lytyl durynge. And þerfor, as I sayde beforn, men shulde nat fyhte withoute they had a goode grounde and a goode cause, and pryncipally withoute it were þe wylle of God and for Goddys quarell, þat is to sey, for þe strengthe of þere feythe and of þere lawe. And than God wyl helpe hym and sende hym strengthe to ouercome þere enemyes, as he dyd to Gedeon and many moo. Rede we not in þe first boke of **Regum** in þe xiij chapiter how þere cam of þe **Philisteys** xxx^{M} charys and vj^{M} horse men, and oþer of þe comoun peple were as thyke in noumbre as þe grauel of þe see þat come for to destroye Israell. And Israell for feere hyd them. Than **Ionatas,** þe sonne of Saul, seyde to his squyer, "Goo we to the stondyng of þe Philisteys and let oure Lorde do for vs as yt plesyth hym." And throuh þe helpe of God, Ionatas and his squyer slewe and put to flyght þat hoge numbre of peple. Rede we nat also of þe holy and perfyt woman **Iudith,** how **Olofernes,** þe prince of þe host of Nabugodonosor, cam to destroye þe cyte of Bethulye where she was dwellyng. And whan she syh þat they of þe cyte were in wylle to yelde vp þe cyte, she sayde how they aughte to haue hope and truste in God þat oftyntymes haue delyuered them from þere enemyes. And so finally she preyde to God þat God gaue hyr þat grace þat she slewe Olofernes.

Lo, how almyhty God defendyd his peple þat he louyd. [f. 127^{r}] Also yssyt nat **figurid** vnto vs where we rede þat when **Mathathyas** sawe þat he shulde deye, he callyd his sonys to hym and sayde, "My sonys, ȝe see þe tyme is comen þat þe wykkyd peple reygne in þe worlde and wylle destroye oure lawe. And þerfor, my chyldryn, be ȝe stable and constaunte yn sustenyng and defendyng þe lawe of God, and ȝe shall resseyue grete glorie and euerduryng. Loo, here is youre brother **Symon** þat is a man of counsayle. Truste hym þereynne. And **Iudas Machabeus,** he is strong in his armys, and of his ȝouthe he shal be prince of youre knyhthode." It folweth þat Iudas Machabeus toke vpon hym þe charge and was strong and wel proude in alle his dedys lyke a lyoun. And þerfor when he sawe þe

multytude of his enemyes come agayns hym, he sayde vnto his feleship, "My chyldren, arme yow and be strong and myhty. For yt is bettyr for vs to dye in batayle than to see oure lawe destroyed and oure peple."

Moralite. Aftyr þe trouthe, Iudas Machabeus as to oure purpos representeth wel oure salueoure Ihesu Crist þat in this worlde was princ[e] of þe knyhthode of þe children of Israell. He was stronge in his doctryne, in his deite, and in his myracles. And þerfor as verry champyoun, he entreprysed þe batayle, þe whiche was grete and cruel so fer forthe þat he muste deye, forasmoche as he was entryd into þe feelde, þat is þe gardyn, and had knowlege þat his enemyes drewe neere, he warnyd his knyhtys, þat was his apostelis, to haue in hemself constaunce, stabelnesse, and myghty corage. And þerfor in this devoute corage euery devoute creature oweth to holde. As wytnessyth **Originus** þat [f. 127^{v}] seith thus: In euerythynge þat may happe in this worlde, a creature oweth to be stable in his feythe withoute mevyng hymself ageyns euery perel and ageyns alle maner trybulacioun vnto þe dethe. Snd agayns rychesse and prosperite he oughte not to enioye hymself, as dyd þe grete [p]arte of þe oste of Gedeon. Ne for trybulacioun or aduersyte he oweth not to chaunge, as woolde haue doon þe peple of Bethulye, had not þe counsel of Iudyth be. And he þat in soche maner hathe dominacioun vpon his corage, he is strenger than he þat takyth a cete with assaute. But as trewe yt is, many þere be at this day þat be lyke vnto a reede þat boweth at euery wynde. And þe cause is for it hath lytyl honowre and voyde withynne and groweth alwey in a ryght moyste place. And so it is of many þat be inconstaunt þat for euery lytyl wynde of temptacioun þat comyth vnto them, they be anon chaunged. The cause is for they be oute of \the/ grace of God and voyde of alle goodnes. And be herte and desyre they be planted in þe worlde þat is a place ouerdelycious. And þerfor þer may noughthe come to them but þat be chaunged. Ther be oþer in þe worlde þat are ryght stronge of body, stable and constaunte to doo alle euyll, but in þere soule and in þere conciense they be so feble þat they may nothyng susteyne of weles or vertues.

Abymalech

Buʒy, þe bysshop.

Aftyr þe dethe of Gedeon, his sonne **Abymalech,** born of his concubyne, was iugge of Israell and reynyd aftyr his fadyr iij yere in **Sichem.** And þere he slough his owne bretheren, thre score and ten, oute take one callyd

6263 princ[e] *MS* princece 6274 [p]arte] *first letter illegible in MS*

Ionatha. **Sichem** is a lytyl londe in Samaria, and hathe þe name of Sichem, Emors sonne [f. 128^{r}] þat first dwellyd þerin. Also þere is a cyte þat hight Sichem and now is callyd Neapolys. Þat cyte **Iacob** bought som tyme with moneye and grete trauayle and yaf yt to **Ioseph,** his sonne, aboue his lotte. For yt was a cyte of refuge and of socoure, so it is wrytyn in **Iosue, capitulo xx^{mo}.** For of þat londe was þe tribe and þe lygnage of **Ephraym.** And þere were **Iosephs** bonys buryed aftyr they were ybrought oute of Egipt, as it maketh mencioun in holy wrytte. **Iosue, ultimo capitulo.** And in þat place, Iosephus bretheren fedden and kepte droues and flockes of bestis. But aftyrwarde **Abymelech,** þe sonne of Gedeon, destroyed þat place and slewe þe men þat dwellyd þereynne and sewe þe lande with salte, for þat yntent þat it shulde no more bere fruyte and corne.

And aftyrward, this **Abymelech** deyde an euyl dethe. For throuh his pryde, he kyllyd hymselfe. For because þat a woman had strykyn hym, he callyd vnto hym a squyer of his owne and commaundyd þat he shulde smyte hym, to þat ententþat no man shulde seye þat a woman had slayn hym, as it aperith in þe xj chapiter of Iudith. God is þe uery iuge and wyl ponysshe euery man iustly. Wherfor yt foluyth, he þat lyuyth an euyl lyfe shulde dey an euyl dethe. Yet y wol not sey of euery man þat is a synner but y vndirstonde hym to be an euyl man þat lyueth contynewelly from worse to worse withoute repentaunce and withoute wylle to amende hymselfe. For and we wyl take hede to þe storyes of tyme passyd, we shul fynde clerly how they þat haue lyuyd an euyl lyfe haue deyed an horryble dethe. For rede we not how **Cayme** whiche kyllyd his brothyr Abel, was not he slayne of one namyd **Lameth, [**f. 128^{v}] whiche myht see no syht and yet he kyllyd hym as he was anhountyng, as it apperith in **Genesis.** Also kyng **Pharao** of Egipte þat pursuyd þe pepyl of Israell. Loke how he deyde. Sertenly he was drowned in þe see and alle his peple, as it apperith in þe xxiiij chapiter of **Exode.** Rede we not also how **Zebedee** and **Salmana** kyllyd þe bretheryn of Gedeon, but aftyrward Gedeon kyllyd hem bothe. So we not rede howe þe chyldryn whiche seyde þat they had kyllyd **Saul,** þat be þe commaundment of Dauyd was aftyrward putte to dethe. Lykewyse we rede how **Zamry** kyllyd þe kyng his lorde, but aftyrwarde he was besegyd in þe paleys. And whan he sawe þat, he sette þe paleys afyre rounde abouȝte, and so brent hymself and þe queen

Omicidia.

6310 an euyl lyfe] *MS* and euyl lyfe

and alle þe paleys also, as it aperith in þe iij boke of **Regum.** In lyke wyse also pardy we rede howe **Achab** causyd **Nabeth** vnryghtfully to be stonyd to dethe because he myght nat haue his gardyn þat was Nabethis inherytaunce. And than say\de/ nat **Helyas** þe prophete vnto Achab þat alle þe generacioun þat come of hym shulde be destroyed for þe dethe of Nabeth, and hymself shulde be slayne with houndys in þe feelde and þe houndys shulde drynke his bloode, as yt aperyth in þe iij boke of **Regum.**

And be these examplys, a man ouht to be wel avysed for to put any man do dethe wrongfully withoute cause. For be these examples aforsayde, yt apperyth cleerly how alle homycydes ouhte to deye an euyl dethe. For euyl lyuyng causyth an euyl endyng. And to this purpos we rede of **Sysara,** whiche was ryht a **[**f. 129^{r}] cruel tyraunt. Yet fynally he was slayne of a woman. And **Saul** also þat was a cruel tyraunt and persecutor of Dauyd, aftyrward kyllyd kymself with his owne knyfe. And **Ioas** also was an euyl tyraunt whiche causyd **Zacharie** to be slayne, was fynally kyllyd with his owne seruauntys. In lyke wyse al[s]o a tyraunt named **Olophernes** whiche dyd grete harme in many reemys, yef aftyrward he was slayne be a goode woman namyd Iudyth. **Amon** also þat wolde haue made þe childryn of Israell to be slayne, was vttyrly myscheued, as it apperyth in þe boke of **Hester.** To whiche examples euery prince and lorde ouhte take hede. Allas, we ouhte concydre how for euery dedly synne we deserue to deye, as it is aforsayde rehersyd. Than þe forsayde **Abymalech** þat we began with þe chapter, whiche slewe of his bretheryn iij score and ten vppon a storie and aftyrward sewe þe londe with salte, for þat yntent yt shulde bere nome corne nor frewte. We may conclewde generally be these examples þat man þat kyllyth another may loke to deye a dredful dethe.

Thola

Aftyr þe dethe of Abymalech, **Thola** of þe lynage of Isachar was iugge in Israell xxiij yere and rewled ful wel. In his fourthe yer, **Medea** went from her husbonde **Egeus,** kyng of Athene, into þe ylond **Colchos** þere she was born. This was a parte of occasyoun of þe gynnyng of þe seege of **Troye,** as hereaftyr we shul reede of. Orosius, libro primo. Abouȝte this yere, **Vesores,** kyng of Egipte, warred [f. 129^{v}] first ayenst þe **Scites.** Yet first he sente messangerys and wylled his enemyes to be subget to his lawe. And þe Scites answerd and sayde, “A dull kyng and most ryche meuyth batayle ayenst pore men and nedy, namly while it is in

6339 **Ioas**] *corr. from* Ionas 6340 al[s]o] *MS* alo 6344-5 we ouhte] *prec. by canc.* euery

doute what ende þe batayle shall haue or what profyt comyth þerof, noone but grete open harme and damage, and not longe aftyr þe deede acorde." Wyth this answere they compellyd þe kyng of Egipte to flee, and they chaced and spoylyd his hoost and wolde haue spoylyd alle Egipte, had they not be lette by watres of þe ryuer Nylus. Than in þe turnyng ayen, they warred xv yere in Asya and made Asya trybutarij. And they chasyd Daryus, þe kyng of Perce, and made hym flee. They slewe Cyrus þe kyng also, whiche was iuged be **Thamurus,** þe quene of Schites, to be dreynte in bloode. They destroyed Zephirona þat was þe grete Alisaunders captayne, and destroyed his ryches. And thryes they conqueryd Asya, as hereaftyr we shul rede in þere cronycles. The men of this peple be by hemself and þe wymmen be themself. For they made kyngdoms of dyuers londys. The men made of **Perchia and Bactria,** and wymmen of **Amasonia** kyngdoms myhty and stronge. And so yt is emonge hem vncerteyne and vnknowen wheþer is more worthy and more noble in nature keende, men or wymmen.

This londe Amasonia is somme in Asya and some in Europa, and is nyh to Albanya. The first Amasones were þe wyues of Gothes þat toke wreche of her husbondys dethe þat were traytoursly slayne. For they toke prayes and slowe men and sauyd wymmen. These wyues made grete pleyntys and sorwe þat ther husbondys were so longe from home [f. 130^{r}] and sente her husbondys woorde þat but they wolde come home, they wolde haue childryn by men of þe countreyes abouȝte. Than þe men tourned home and dwellyd with her wyues a while. And in þe secounde iourney, þe men were by tresoun yslayne. And þe wyuys toke grete wreche of þere enemyes. Than in þe meanetyme amonge þe Scites twey ryall younglynges by fraude and by deceyte of grete werre were put from home and toke with hem a greet multytude of peple and strengthe and werred in þe countrees of **Pontus** and **Capadocie.** And whan they had doon grete destruccioun, than they were kyllyd of men of þe countrees abouȝte. Than her wyues exiled alle þe toþer parte of þe men þat were left withynne þere lande, and wydewes armed hem and toke wreche of her husbondys dethe. And whan they had made pees by strengthe and by dedys of armys, they toke men of oþer landys to lye by hem to gete children at ce[r]tayne tymes, and certayn tymes abstened them. But they slewe alle her owne menchildren and sauyd þe mayden children and taughte hem for to shote and to do dedys of armys and of chyualrye. And for grete brestis

shulde not lette hem to shote, of euery mayden of vij yer of age, they brente of þe ryght brest. And þerfor they were callyd **Vrimamme,** þat is to saye, brente brestis. And also they were named **Amasones,** þat is to seye, withoute brestys. Than at last, tweyne of these wymmen were made quenes, **Mersepia** and **Lampeto,** and departed her hooste and kepte and mayntened þe warre and warred faste. That oþer quene was at home and ruled þe lande and gouerned þe peple at home. And these wymmen helde vndyr hande a grete parte of Europa and [f. 130^{v}] many cytees of Asya aboute an houndred yere. Than whan they had ouercome these countrees Europa and Asya, the[y] sent home þe bettyr part of her hoost with prayes þat they had taken. Than enemyes slowe **Mersepia** þe quene and þe oþer wymmen þat were lefte þere for to kepe Asya. And her doughter **Synope** reyned aftyr her moderys dethe and gaderyd a synguler ioye of vertu by euerlastyng chastyte. **Hercules** was þe first þat chastysed þe ylle disposicyoun of these wymmen, and then **Achilles,** and at last þe grete **Alysaunder.** Ȝet men wondred gretly of this woman þat whan Hercules had commaundment of his lorde for to warre ayenst þe quene, he gaderyd alle þe grete strengthe of þe younge men of Grees and ordeyned nyne longe shippis and felle vppon þe wymmen þat were vnwarned, for he was gladder to stele vppon hem than to come vppon hem with a batayle openly. Than whan þe twey quenes þat were sistres were sodenly ouercome, Hercules yaue Menalippa to his sister Anthiopa and wedded hir sister Ypolyta to his knyhte Theseus and receyued þe armure of þe quene in pryce of redempcioun. Than aftyr þat, ȝet **Orthia** þe quene and **Pentasilia** þe quene was \at/ þe seege of **Troye** and dyd many grete dedys with þe **Sagydtarij,** whiche was half man and half beeste and neuer spake but neyed lyke an hors and had foure feete lyke an hors and reede yen lyke a foret and shotte bakward and dyd moche harme. And at last he was slayne with a speere. The propyr name of swyche as be mysshaapyd be callyd **Monstyr\s/.**

And though **Ysodorus seithe, 14,** þat þe grete **Alysaundre** [f. 131^{r}] destroyed **Amasones,** netheles þe stori of Alysaundre sayth þat whan Kyng Alysaundre axed of hem trybute, **Thalestrys,** þe quene of Amasones, wrote to Kyng Alysaunder in this maner: “Of thy wytte is grete wonder, þat thou desyrest to fygthe with wymmen. For yf fortune fauoure vs and thow be ouercome, it shal be grete shame and vylonye whan thou arte ouercome of wymmen. And yf oure

6393-4 of þe ryght] *MS* of of the ryght 6401 the[y] *MS* the

goddys be wrothe with us and suffyr þe to haue þe vyctory ouer vs, ȝyt thou shalt haue no worship for we be wymmen and subiectys to men. And þerfor it is a woodnes a man to stryue with a strenger man than he is hymself. And for to stryue with a man þat is as stronge as he is, it is perel. And for to stryue with a weker man it is bothe foly and shame. And þerfor a man shulde flee stryuyng as moche as he myhte." Kyng Alysaundyr was plesyd with this answere and grauntyd hem fredom and sayde, "Wymmen muste be ouercome with fayre wordes and loue and nat with stourdynes and drede." **Trogus, libro 2.** This quene **Thalestrys,** aftyr þat she had been Kyng Alysaunders lemman forty dayes, she torned agayne into her owen londe and aftyrwarde in shorte tyme fyl yn with her owen peple.

Pyte.

Howe a prince ouhte to be pytuus. A prince withoute pyte puttyth his lordship in grete perel and gouerneth not also lyke a natural lorde but lyke a tyraunt þat is cruel. Wherfor he shulde take hede of þe condycioun of þe auncyent princis, wherevppon we rede how þat pyte causyth princes to reygne in gret suyrte. And to this purpose, **Valere** tellyth in his v boke how **Marcelinus** dyd to þe cyte of Cyracuse. But whan he [f. 131^{v}] sawe þe prysoners þat were takyn, he gan to wepe. In lyke wyse we rede in þe same boke howe **Iulyus Cesar,** whan he sawe þe hede of **Pompeye,** his mortal enemye, he was passyng worthe and had in his harte grete pyte. We rede also whan **Cesar** sawe his enemy **Catoun** slayne, he was ryht sory and heuy for þe same deede. And in deede he gaue alle þe goodis of Catoun vnto his children and louyd and defended hem ayenst alle oþer peple ful worshipfully. Moreouer parde **Pompey** toke þe kyng of Armenye, whiche was his enemy, and put hym doun from his estate. But whan he sawe \þat/ þe sayde kyng was sore troubled and toke grete heuynes for his discomfyture, þere felle soche pyte in þe herte of Pompey þat forthewithal he restoryd hym ageyn to his fyrst estate and crowuned hym and restoryd hym ayen to alle his reeme. Be whiche storyes it apperyth welle howe princys ouht to be pytuus. For as **Ysodre** seith in his boke, how þat iuge þat is vengeable is not worthy to sytte in iugement nor haue no gouernaunce. And to this purpos seith **Valere** in his xj boke how Othus, whiche aftyrward was callyd **Darius,** was ryght cruel and manly and contryuyd many subtyl thyngys for þe kyllyng of men. But fynally þe cruelte fel

Ira.

6435-6 **Howe a prince ouhte to be pytuus**] *executed in red*

vpon hymself, for resoun wol þat þe cruel man for his cruelte be at þe ende pvnysshyd.

And so it is goode to vndirstonde what wrathe is. And as me semys, it is nothyng ellys but a tyme and a space of rage. As **Senek** seith, wrathe troublyth thy vndirstondyng of man, and þerfor yt were profytable a man to loke in his owne myrrour. For as he seythe, yf þe angry man wolde take goode hede of hym [f. 132^{r}] self, he wolde haue pyte on hymself. As he seith he shulde yeue no cause to make a man wrothe. And to this purpos seith **Tullyus** in þe prosses þat he made for Marcel, shewyng hym þat angre was an enemy to counsel and seyde also þat customable angre makyth a man as it were oute of mynde, and seith þat angre dothe more harme to hym þat is angry than to hym þat he shewith his angre vnto. And þerfor euery man shulde eschewe angyr. For **Catoun** seith, angre engendryth discorde and alle enmyte and makyth resoun to be lost. And þerfor **Tybulle** seith þat they were horryble pepyl þat fyrst fonde þe werre. For be þe were, many a man hathe been myschevously slayne. And angre causyth also many a man to falle in dyspeyre and kylle hymself.

And þerfor seith **Senek** yn his fyrst boke of meeknes, "Y wyl not repreue," seith he, "alle men þat been wrothe whan they see a man do euyl." For as þe **prophete** seith, a man may be wrothe with euyl doers and withoute synne. For a man may wel loue a man and yet loue not synne. And indede we rede howe **Moyses** was wrothe ayenst þe peple of Israell because they kepte manna ayenst þe commaundment of God and worshipt ydolatry, inasmoche as he cast doun þe thables and brake hem, as it aperyth in þe xxxij chapiter of **Exodo.** Also rede we nat how **Vremas** was wrothe ayenst hem þat vsed þe falce meenys of vsury, wherfor it apperith þat it is not vnleful a man to be wrothe for euyl dedys. And indede Seint **Augstyn** seith that God is wrothe with euyldoers in ponysshynge hem. And to this purpos we rede þat God was wrothe [f. 132^{v}] with **Salomon** because of his ydolatre þat he worshippyd, as it apperyth in þe iiij boke of **Regum** in þe x chapiter. And for asemblabyl cause, he toke displesuyr ayenst þe chyldryn of Israell and putte hem in þe hondys of **Dazael,** her grete enemye. And also for ydolatry, oure Lorde was wrothe with **Iacob** and his capteynes, as it is wrytyn in þe ij^{de} boke of **Paralypomenon** in þe xxiiij^{ti} chapiter. We rede also how oure Lorde was wrothe ayenst þe children of Israell, forasmoche as they dyd

6461 it is^{l}] *prec. by canc.* seith

fornycacyoun with þe doughtres of **Moab,** as it apperyth in þe xv chapiter of þe boke **of Nombres.** Through whiche thyngis yt apperyth how God is othyrwhile wrothe with euyl doers. But it is nat þe wratthe þat is callyd ympacyence whiche troublyth þe spyryte and þe vndirstondynge of man, whiche hurteth many goodnesses and makyth many a man to falle in grete inconuenyentes. Dothe not **Valere** telle in his ix boke of þe cruelte of a iuge þat lete make a **boole** of brasse to thentent þat þe mysdoers shulde be put þereynne and þere to be enfamyned. Whiche thyng, whan **Hanybal** sawe yt, he condempned þe same iuge to be dede in þe same dethe þat he had condempned othyr. And yet natwithstondyng this **Hanybal** was ryght a cruel man, inasmoche as he lete make a brygge of dede men þat were Romaynes whiche he and his hoost had slayne. Ouer whiche brygge, he and alle his peple passyd ouer þe ryuer called **Golle.** But at laste, þe sayde Hanybal was gretly put abakke for cruelte of resoun muste haue his meede. And þerfor þere oughte no man to be cruel nor bere wratthe in his herte. For wratthe bryngeth þe angry man to soche poynt þat he cannot nor may not consente [f. 133^{r}] to no resoun.

Allas, what is it worthe to me yf y hate my neyghbour? Seeynge þat \and/ I so doo, y displese God, inasmoche as I am bounde to loue hym and also þat I may haue no pardoun in lasse than I pardoun oþer. Rede we not how **Gepte** made pees with þe Galadyens, forasmoche as he faught for hem, notwithstondyng þat he had doon hem many grete hurtys and greues, as yt apperyth in þe xj chapiter of þe boke of **Iuges.** And **Dauid** in lyke wyse wolde not he haue kyllyd **Hisbozeth** his enemy, but indede he made kylle þe two men þat made hym a present of his seyde enemyes hede þat was Hisbozeth, as it apperyth in þe ij boke of **Regum** in þe iiij chapiter. And thus it apperyth þat no man shulde bere longe angyr in his herte. But þe enemy whiche is redy \to/ make dyuysioun by dyuers menys engendrith noyses. For þere be some þat hatyth her owne lynage, and so it was betwene **Esau** and **Iacob.** And also soche was þe hate of þe bretheryn of **Ioseph,** whom th[e]y solde for xxx^{M}, as it aperith in þe xxix chapiter of **Genesis.** Wherfor dyd **þe Egipcyens** hate þe childryn of Israell, but only forasmoche as they gan to wex grete and myhty and ryche in goodes. And what was þe cause also þat **Saul** hatyd Dauid, but forasmoche as he was namyd a wyse man and welbelouyd of þe peple, as it apperith in þe first boke of **Regum** in þe xvj chapiter. And thus þe enemy in dyuers maners soweth discorde and angre. But he þat is wyse ought nat to bere

6519 th[e]y] *MS.* thy

wratthe in his herte but wylle euery man goode as he wolde haue hymself. We rede how Seint **Ambrose** commaunded **Theodosie** þat he shulde neuer yeue sentence ayenst man þat [f. 133^{v}] was his enemy, lest þat vengeaunce shulde cause hym yeue to vnfauorable a iugement. And þerfor seith **Senek** þat it is a grete myht and a goode knyhthode yn hym þat may fynde in his herte to foryeue. So than þere is nothyng more necessarij in a prince than to be enclyned for to be mercyful and pytuous. And so was Kyng **Alysaundre** mercyful and had pyte of þe wymmen whan he was answeryd to resoun, as before is rehersyd.

Iayr

Osie þe bisshope.

Aftyr þe dethe of Thola, **Iayr** of Galaad, of þe lygnage of Manasse, was iugge of Israell xxij^{ti} yere and hadde xxx^{ti} sones and made hem pryncys vppon xxx^{ti} cytees and clepyd þe cytees by his owne name **Anoc Iayr,** þat is to saye, Iayres tounys. Aftyr þe dethe of Iayre, Israell seruyd þe Philystyns and Amonytes xviij yere þat ben acounted to þe yerys of **Iepte** þat was duke aftyrward of Israell.

And also notyth wel þat in þe tyme of **Iayr, Parrys,** þe worthy knyght, rauysshed þe fayre **Elyn.** But than the bretheryn of Elyn callyd **Castor and Pollex** recouered and restoryd hir ayene besyde þe see syde, than Parys beyng absente and oute of countre. And **Philistis,** a grete clerke þat wrote thes stories, saith þat at þe same tyme þe cyteseynnys of þe cyte of Tyre callyd **Zorus and Cartagius** founded thanne þe cyte of **Cartage.**

Whan þe letters of þe abce and Latyng tong beganne.

And also notith welle þat in this same tyme of Iayr, **Carment** þe mayden contryved and founden fyrste þe lettres xvj of þe Abce. Than firste of þe Latynne tonge wrote with xvj lettres þat she founde vnto þe reigne of kyng [f. 134^{r}] **Assuere** on þe reme of Perce. Þat was þe yere of þe worlde **anno mundi iij^{M} vij^{C} and lxxiij** yere. And than was first found and ordeyned to wryte with þe xxiiij^{ti} letters in þe Abce. And thus from þat tyme of Assuer hathe be vsyd to wryte with this sayde xxiiij letters in Latyng tonge. **Ysidorus, libro primo,** seith þat þe seyde **Carmentis,** oþerwyse callyd also Nichostrata, þat first fonde and brought Latyn lettres, was kyng **Latyns** modyr, begetyn of **Famyus.** And þe sayde kyng Latyn began to regne in

6546 Tyre] *prec. by canc.* Troye

Ytaly and regned þere xxxij yere. Of hym þe kyngis of Ytaly hadden that name and were callyd kyngis of Latyns.

Iepte

Aftyr þe dethe of Iayr**, Iepte** of Galaad of þe lygnage of Gaad, a comyn womans sone, was iuge of Israell vj yere. This Iepte was as an outecaste of his bretheryn, a bastard. But aftyrwarde he was made prince aftyr þat he had a while dwellyd in þe lande of Tobe. This Iepte also slowe at þe watyr of **Iordan** xlij^{Ml} pepyl of þe lynage of **Effraym,** þe whiche he departyd from oþer pepyll þat were trespasours. Also this Iepte, for to haue þe victorie of þe sonnys of **Amon,** he made a foolisshe avowe. For thus avowe he made þat yf God wolde send hym victorie of þe sonnys of Amon, he wolde than slee in sacrifice þe first beste þat he meete with in his retournyng from þe bataylle. And so it happyd thus þat at his comyng home from þe victory of this bataylle, his doughter þat knewe not of þe avowe [f. 134^{v}] þat hir fadyr had made, for grete ioye thanne of þe victorie þat her fadyr had, she come ayens hym syngyng with ynstrementys of musyke. But Iepte than made grete sorow whan he sawe \he/ muste fulfylle his avowe on his doughtir. And thus he slewe hyr in sacrifice aftyr þat he had weyled and sorowed hir dethe and hyr virgynyte.

Alle þe Sibbils.

Abought thys tyme was **Sibille Eretrea** in her floures, and was callyd Erofyle, and was born at Babilon. She warned þe Grekes þat wente to Troye þat Troye shulde be destroyed and þat **Omerus** shulde wryte lesynges aftyrwarde. Ther were ten **Sibyls,** and this is þe fyfth in nombre and is set here before oþer. The first **Sibylla** was of **Perse.** The ij^{de} of **Lybia.** The iij^{de} of **Delphica** in Appolyns temple before þe batayle of Troye. **Omerus** wrote many of her versis in his bokes. The iiij was Cimerya of **Itale.** The v was Eretrea. Of hir is now oure speche. The vj was Cumana, born in Capanya. The vij was Cumana, born in **Campanya.** She brought ix bokis of Torquynus Pryscus, kyng of Romayns, in þe whiche were wrytyn þe domes of Rome. The viij was Elesponsya, born in a felde of Troy. Men redyth þat she was in kyng Sirus and in Salons tyme. The ix was Frygia. Men redeth þat she prophecied in Antyochia. The x was Tiburtyn\a/, oþerwise callyd Albunea. Þe bokes of hem alle be worthy preysyng, for they wrote moche of Crist and also of paynems.

Ysidorus, libro iiij^{o}, seith **Sibilla** is a name of offyce and nat of persone. And is seyde of Sios, þat is 'God', and of Beele, þat is 'thought'. And so Sibille is sayde, as it were, a woman þat hathe Goddes thought. Therfor, as a man þat prophecieth [f. 135^{r}] is clepyd a prophete, so a woman þat prophecieth is callyd a **Sibille.**

Vnder these dayes in **Iepte** is tyme and also in kyng **Latyns** tyme, was þe saylyng made þat is callyd **the sayllyng of Argonautes**. Þat sayllyng was cause and occasioun of þe batayle of **Troye** and beganne in this maner.

Here begyn þe batayle of **Troye.**

Trogus, libro ij^{do}. Aftyr **Neptunus,** þe successour of **Erutonius,** þe kyngdome of **Athene** felle to **Egeus** that had geten his sonne **Theseus** on his first wyfe. And aftyrwarde, whan his wyfe was deed, he wedded **Medea,** þe kyngis doughter of **Colchos,** and gate on hyr **Medus.** Atte last Medea dradde her stepsone **Theseu**s whan he come to age and toke with her hyr sonne **Medus** and wente home to hir fader into Colchos. After **Egeus,** his sonne **Theseus** regned in Athene. He went som tyme with Hercules and warred and ouercome þe Amasones. Aftyr **Theseus,** his sonne **Demephon** regned and assisted þe Grekes ayenst þe Troyans.

Trogus, libro 42. Than **Pelias,** kyng of **Poloponens,** þat is of Thessalya, dradde leste **Iason** þe noble wolde warre in his londe, and put hym oute. **Iason** was **Esons** sonne. **Eson** was **Pelias** owne brother. **Pelias** brought **Iason** in wytte for to fecche the **golden flees** at **Colchos,** and hoped þerby þat þe young man shulde be deede oþer for long saylyng in þe see oþer in batayle ayenst straunge nacions. **Frigius Dares.** Therfor **Pelyas** made **Argus** ordeyne a wel fayre ship, conuenable to his sayllyng and passage. **Petrus.** Of this name **Argon** cometh this [f. 135^{v}] name **Argonaute.** Argonaute were stalworth young men gadred al aboute for **Iasons** viage. Than **Iason** saylled forthe with these men and landyd fyrste in **Frigia. Tholaomedon** regned þere. But Iason was put oute of Frygia and rebuked. And than he come into **Colchos** and ouercome þe kyng and slough his sone **Egealyus** and toke þe golden flees and lad with hym **Medea,** þe kyngis doughter, and made her his wyfe. Netheles aftyrward, he forsoke hir and put hir away. But aftyrwarde whan kyng **Pelyas** sonne was put oute of **Thessalia, Iason** recounseyllyd and toke ayen his wyfe **Media** with his stepsonne **Medus,** and

gaderyd a stronge multytude of yonge men and went into **Colchos** and restoryd orpedly his wyues fader þat was put oute of his kyngdome, and yaue hym many cytees to his kyngdom in recompensacion and amendement of þe olde wronge. Than **Iason,** whan he had subduyd **Colchos,** he had with hym at his prayeng **Hercules, Castor, Pollex, Peleus** of Scicia, **Thelamon** of Salymyna, and come yn with fyue shippis by nyght into **Frigia** and slough **Laomadon** þe kynge and destroyed Ilyum, þat is **Troye.** He rauesshed **Hesiona,** þe kyngis doughter, and yaue hyr to his knyght **Thelamon** to wyue, for he was þe fyrste þat entred into **Troye.** Þere was takyn a grete pray. And than **Iason** torned ayene with his men. Whan **Priamus,** Laomadons oldest sonne, herde and wyst of al this, he strengthed Ilyum, þat is **Troye,** with yates and with wallys and beganne for to regne.

Abessa

[f. 136r] Aftyr þe dethe of Iepte, **Abessa** of Bethlem was iugge in Israell vij yere. And in his secounde yere, **Pryamus,** kynge of **Frigia,** þat is kynge of **Troye,** sent **Anthenor** to þe **Grekes** and sayde þat he wolde gladly foryeue all trespasses þat the\i/ had doon byfor yf they wolde sende ayen his syster **Hesiona** þat they had rauesshyd. The **Grekes** gaue answere ayen þat they wolde not. Thanne **Pryamus** arayed for þe bataylle and made his oldest sonne **Hector** leder and rewler of his peple. **Alysaunder** þat heete **Paris** also, Hectors brother, assenteth herto and sayde that whan he hunted som tyme in þe woode callyd **Ida,** he slept and dremed þat **Mercurius** brought before hym **Iuno, Venus,** and **Mynerua,** for he shulde deme whiche of hem were fayrest. And **Mynerua** byheete hym wysdome. And **Iuno** byheete hym worship. And **Venus** byhe[et]e hym þe fayrest wyfe of al þe worlde yf he wolde deme þat she were þe fayrest. And thus Alysaunder þat hete also **Paris** declaryd his dreme. Thanne **Helenus,** his oþer broder, prophecied þe contrary and sayde þat yf þat Alysaunder þat hete **Parys** toke a wyfe of Grece, þe **Grekes** wolde come and destroye Ilyum, þat is **Troye.** That womman **Cassandra** prophecied þe same. Netheles shippis were arayed, and **Paris** with **Anthenor** were sent into Grece. And when tho men came into þe **ilande Citheria** to þe feeste of **Iuno, Helena,** kyng **Menelaus** wyf, come for to see þe fayrenes of **Paris.** And **Paris** rauesshyd hir and toke hyr with hym into **Troye.** Than was **Priamus** glad ynow, wenyng therby to recouer his sister **Hesyona.**

6647 byhe[et]e] *illegible in MS*

Than [f. 136^{v}] **Menelaus,** kyng of **Lacedemonia**, made greete and greuous complaynte to his brother **Agamenon,** kyng of **Mescenes,** of þe rauesshynge of his wyf, and gadred passyng stronge men**, Achylle, Patroclus, Vlyxes, Aiax, Nestor,** with oþer stalworth men xlvij, and had shippes redy in þe hauen, in nombre a thousand and two hondred, and had answere of **Appolyn delphicus** þat Ilyum, þat is **Troye,** shulde be destroyed in þe tenthe yere. The **Grekys** toke vp theyr ankres and saylyd on þe see and toke grete praye. and torned home ayene. In þe mene tyme, **Agamenon** sent messangers, **Vlixes** and **Dyomedes,** to kynge **Pryamus** to wete yf he wolde yelde vp **Heleyn** and sende hir home agayne. **Pryamus** bythought hym and hadde anone in mynde þe wronge of þe **Argonautes,** þe dethe of his fadyr, þe rauesshyng of his sister, þe despysyng of his messangere Anthenor. Þerfor he forsoke pees and ordeyned for þe warre. Than whan þe hooste was gaderyd on eyther syde, **Hector** of Troye slough **Protheselaus,** and slough and felled to þe grounde many men mo tyl þat his cosyn, **Esionais** sonne, **Aiax Thelamonius** knowleched kynrede betwene hem and soo lett hym of his coorse. In þe mene tyme, trewes was taken for two yere þat they myght burye her men þat were slayne. But aftyr two yere, they receyued a strong batayle. Þere **Hector** slough x stalworthe dukys. And **Achylles** þat was on þe Grekes party, slough iiij stalworthe men and noble, and þe batayle dured foure score dayes contynuelly in harde fyghtyng and stronge. And aftyr þat was trewes takyn for iij yer.

And aftyr þat trewes, they [f. 137^{r}] receyuyd and appoynted to fyghte and slough many men on eyther syde. And **Andromach, Hectors** wyfe, warned Hector by hir dreame þat he shulde nat þat day goo into þe batayll. Netheles **Hector** wente to batayle and was slayne of **Achilles.** And whan **Hector** was buryed was trewes taken for an yere. And whan **Hectors** mynd day was holden, **Achilles** was þereat and louyd ryght hertely **Policena,** kynge **Priamus** doughter, and axed to haue hir to wyf and withdrewe hym from þe bataylle and sayde þat it was euyl done to destrouble alle Europa for þe rauesshyng of **Eleyne.** But at laste he wente forthe atte prayer of þe Grekes, and was wounded of **Troylus** þat had slayne many Grekes. Þerfor he was angry and wrothe and slough Troylys and **Menon** also. Than was **Hecuba** wonder wrothe, **Pryamus** wyfe, and bythought hir of gyle and sette **Achilles** a daye whan he shulde come and fecche home his wyf **Polixena,** þat was hir owne doughter. And whan þe day was comen,

Alysaundre, oþerwyse callyd **Paris,** slough **Achilles** gylefully. Therfor they had answere of goddis þat þe Grekys shulde haue þe vyctorye by **Achilles** lygnage. **Neoptholonyus,** Achilles, sone, wente forthe into bataylle, in þe whiche batayle **Paris** and **Aiax** were wounded to dethe eyther of oþer.

Then þe vij^{the} yere of þe seege came **Pantasilea,** quene of **Amasona,** in helpe and socour of þe Troyans and brake þe siege of þe Grekes and brent many of þere shippes. Netheles she was slayne of **Neoptholonyus** þat she had wounded.

Be whom þe cytte of Troye was betrayed.

[f. 137^{v}] Aftyr þat, **Antenor** and **Eneas** counseillyd for to delyuer **Heleyne** and for to desyre peas, but **Pryamus** toke grete indignacyoun of þere counseylle and sayde they shulde dye yf euer they were so wood to counseylle þat eftsones ayen. Therfor they toke grete indygnacioun and sent **Polydamas** to þe Grekys and proferyd them to betray þe cyte for her owne saluacion. Than þe Grekys graunted peas to these thre, to **Anthenor, Eneas,** and **Polidamas,** and to alle theyr retynue. Than þe cyte was opened by nyght to þe Grekys. Than **Priamus** fledde to thautres of theyr goddys. And **Neoptholomus** pursued hym and slough hym. Than **Eneas** hydde **Polixena** at hir owne faders tombe, **Anchises,** atte prayer of **Heleyn.** And **Andram\a/ch** had fredom graunted to seke **Polixena,** whiche was longe sought and at last founde and slayne of **Neoptholomus** at hys faderys tombe.

Than **Eneas,** for þat he had hidde **Polixena,** was exiled oute of þat lande. And tho he wente with his fadyr **Anchises** and his sonne **Astamus** with xij shippis come into **Scicile.** And þe cyte of **Troye** and þe lande þerof þat is callyd **Frigia** þe lasse and also it is named **Dardanya,** was left to **Anthenor.** Than **Heleyn** went home ayen into Grece with **Menelaus,** hyr husbonde, kyng of Lacedemonya.

How longe þe siege endured and how meny were slayne at þe siege.

This siege of **Troye** dured x yere and vj monthes. And ther were slayne of þe **Troyans** or þe cyte was betrayed vj^{C} thousande iij score and xvj. And whan þe cyte was betrayed, þere was slayne iij score and xviij^{Ml}. Than **Eneas** wente oute of þe countrey with xxiiij^{ti} shippis, and with hym iij^{M} men and [f. 138^{r}] iij^{C}. And with **Anthenor** abode iij^{Ml}. And with **Andromach** þat was Hectors wyfe and with **Elenus** was ij^{M}.

6713 of **Troye**] *prec. by canc.* and

Aylon

Aftyr þe dethe of Abessa, **Aylon** of þe lygnage of Zabulon was iugge in Israell x yere. Netheles þe seuenty acounten hym not. And þerfor **Eusebius** acounteth his yerys with þe yeris of Iosue of Samuel and Saul, for þe Scripture spekyth not \of/ there yerys, so þat from þe goyng oute of Egipte vnto þe buyldyng of Salamons temple were foure houndred yere and foure score.

Labdon

Aftyr þe dethe of Aylon, **Labdon** was iugge in Israell viij yere. And aftyr hym was þe peple of Israell withoute a iuge xl yere. And in þe iij^{de} yere of Labdon, **Troye** was destroyed, viij^{C} yere and foure and forty aftyr Abrahams byrthe. And iij^{C} and xl \yer/ aftyr þe goyng oute of Egipte, and iiij^{C} yere and vj afore or þat the Iewe **Olympiades** beganne to regne, and aftyr þat this Iewe beganne to reigne þe Grekys vsed to acounte þe date of thaire yeris fro þe takyng and destruccion of Troye, in remembraunce of there victorie. But aftyr this beganne þe **Romayns** to floure and renoun. And than they begonne to counte þe date of thaire yeris from the foundacioun of þe cyte of Rome. And aftyrwarde þe **Cristen pepill** begonne for to acounte þe date of yeris from þe Incarnacioun of **Crist.** But now þe [f. 138^{v}] chirche of **Rome** acounten þe date and yeris fro þe natiuite of **Crist.**

Aftyr þat Troye was destroyed, yet while kyng Latyn reyned in Ytaly, the Grekys þat turned agayne had in þe way many myshappys. Also aftyr þat Troye was goten, **Menelaus** with his wiffe **Helena** cam vnto **Enor,** kyng of Egipte. And this kyng callyd **Omerus,** þe grete poete, Polybydie. Also in this tyme, aftyr þe destruccyoun of Troye was yewsyd sorcery and wycchecraft in Grecia **by Cirte** þat transformed **Vlixes** felawes into bestis and **Archades** into woluys be wycchecraft of **Cirta.** Who þat wole rede more þerof, loke in Policronicon, libro ij^{o}, capitulo 25.

And þe v yere or ellys þe iij^{de} yere aftyr Troye was wounne, as some poetys tellen, **Eneas** regned in **Italye.** But before, he abode in Affryca. Þere he was ryght wel bylouyd of **Dido,** þe quene. But soone aftyr, he forsoke Dido and came into Italye. Yf it be sothe þat **Trogus** and **Papie** and oþer wyse men wryten, this quene Dido buylded **Cartage** thre score yere and twelue byfore þe buyldyng of þe cyte of Rome þat was buyldyd þe fourthe yere of Achaz, kynge of Iudea, than is it truthe þat **Eneas** sawe neuer Dido, þe quene of Cartage. For Eneas was before and dyed thre houndred yere and more or Cartage was buylded. Than it is to suppose

þat þere was anoþer Dido, and older than she. This Dido was callyd **Elyssa,** þat is **virago,** a manly woman, for happe þat felle aftyrwarde. For she slewe hirself manly. For whan she shulde haue be compellyd of þe peple to take an husbonde, she went into a grete fyre þat she had made and brent hirself manly. And for þat dede she [f. 139^{r}] was longe aftyr worshippyd for a goddesse. This woman Dido þat founded Cartago was a comyn womman. Who þat wyl rede more hereof, \of/ þe buyldyng of **Cartago,** loke before in Affryca, in þe regne of Rehu. And who þat wole rede more of **Eneas** þat come from Troye, whiche yede into Italye and weddyd þere **Lauyn,** kynge **Latyns** doughter, and aftyrwarde becam kynge of Italye and buylded a cyte named **Alban** alonge vppon þe reuer callyd **Tyber,** þat cyte was hede of alle þat kyngdom of Italye, loke in þe secounde boke of Policronicon, in þe regne of **Abdon** þat tho was iuge in Israell, capitulum 26.

Sampson

Aftyr þe dethe of Labdon, **Sampson** was iugge in Israell xx yere, whois byrthe was shewed and tolde be þe aungell of God aforn þat he was conceyuyd or born longe tyme. And we shul vndirstonde þat in þe Olde Testament only þe namys of iiij men were namyd by þe aungell of God afore her birthe. That is to saye, **Ismaell, Isaac, Iosue,** and **Sampson.** And in þe Newe Testament were shewyd by þe aungell þe namys of tweyne, that is to saye, **Iohn Baptist** and **Ihesu Crist.** Also it is redde in þe boke of **Iudicum, capitulo xiiij^{o}** that Sampson, whan he syȝ a lyon wax woode, he ranne to yt and kylde yt. For euery here of his hede was a mannys strengthe. **Moralite.** This Sampson betokenyth Crist, þe whiche kyllyd þe lyon, þat is to seye, þe deuyl, whan he delyueryd them þat beleuyd on hym from þe deuelys power.

It is redde in þe boke of **Iudicum, capitulo xvj^{o},** of Sampson howe he rose at [f. 139^{v}] mydnyȝt and throuh his myȝt he drewe vp bothe þe brasyn gatys of þe cyte of **Gasa** and bare them oute of þe cyte. This Sampson betokenyth Crist, þe whiche rose at mydnyȝt from þe sepulkyr and drewe doun þe gate þerof and so frely and myȝtyly wente fourthe þerefrom. Also we rede in liber Iudicum, capitulo xvij, that þe **Philisteis** þat were nat circumcisid warryd and strof with **Sampson** whiche was circumcisid, and stale from hym his wyfe. And for þat deede Sampson was wrothe and yede and brende alle þere cornys and vynes þat grewe in þere feeldes. Than were þe Philisteis wrothe with þat deede, and of cruelnes they

yede and brent vp his fadyr and his wyfe. Than aftyr þat Sampson yede to a woman whiche he louyd wel þat was named **Dalyda,** dwellyng in þe cyte of **Gasa.** And whan þe Philisteis knewe þat Sampson was þere, they kept þe gatys and beset þe toune and þe house aboughte þat he shulde nat scaape. But at mydnyght Sampson toke vp þe brasyn gatys of Gasa and bare them oute of þe cyte. And whan Sampson was goon, than þe Philisteys offryd to þat woman Dalyda grete meede yf she wolde enquere of Sampson, whan he cam to hyr ayen, wherby he had his strengthe. And she greyd þat she wolde so doo. And whan Sampson cam ayen, she axyd hym þat questyoun wherby he had his strengthe. And he seyde yt was in vij herys of his hede. And aftyr þat, she cutte of þe here of his hede as he lay and slept in her lappe, and causyd hym to be take of þe Philisteys. And whan his here was of, he hadde no more strengthe but as anoþer man hadde. And than þe Philisteys bonde hym with ropys ful strongly. And [f. 140^{r}] than Sampson prayde hertely to God þat he wolde sende hym his strengthe ayen and þat \tho/ vncircumcisid peple myght haue no power to ouercome hym. And throuh þe power of God, Sampson had his strengthe ayen and ropys nor cheynes had no power to \hold/ hym nor nothyng þat they coude fastyn hym with, but foyrthewith yt brak asounder. And at laste, he toke vp þe cheke bone of an asse and slewe a thowsende of þe Philisteys therwith or euyr he left.

Than aftyr this, þe Philisteys fyl vpon Sampson ayen and toke hym and put oute bothe his eyen and put hym in prysoun. And for grete reioysyng þat they had takyn hym and put hym to so grete despyte, þe Philisteys made a grete feest. And in þe chefe of þere feest, they sent for Sampson þat he shulde make sporte before them. And than Sampson badde þe childe þat ladde hym before þe Philisteys into þe halle þat he shulde sette hym betwene þe tweyn pyllers þat bare vp þe halle and than þat he shulde goo his wey oute of þe halle apace, and so he dyd. And than Sampson besoughte God of his mercy and þat he wolde foryeue hym his mysdedys, for he wolde nat be destroyed of them þat were vncircumcisid. And therwith he drewe þe two postis of þe halle togedyr with his armys and threwe doun þe halle vpon iij^{M} Philisteis þat sat þere at þat feest and slewe þe Philisteis and hymself bothe.

Also in þat tyme, **Orestes** slewe **Pyrus** of Egipte in **Appolyus delphicus** temple. Hyderto þe booke of iuges, **liber iudicum,** accompteth thre houndryd yere vndyr xij iuges. [f. 140^{v}]

Hely

Aftyr þe dethe of Sampson, **Hely,** þe preest of God, was wardeyn and iuge of Israell xl yere. And this Hely discendyd and cam of Ithamar by many generacions. And to this Hely was translatyd þe bisshopperiche of **Osye** þat was þe sonne of Eleazar, of whiche it is spokyn of aforn in þe xxvij^{ti} lefe. In this tyme felle a grete honger in þe londe of Israell. And þe stori of **Ruth** þat was of Moab felle.

Also we rede in þe firste boke of Regum, capitulo primo, þat ther was a man lyuyng whois name was **Elkana.** He was Chorus sonne. This Elkana had two wyves, **Anna** and **Fenenna.** And Anna was baryn tyl she made a behest to God, yf he wolde geue her a childe, she wolde geu yt hym ageyne. And aftyr þat she conceyuyd and bare a sonne whois name was **Samuel.** And whan she had wenyd hym, she led hym to þe temple of oure Lorde in **Scilo,** in þat countre, and she offryd vp þere a calfe and þe childe to Hely þe preeste, þere to abyde and to serue God in a preestis rayment gyrt with a lynyn gerdyl. And so he grewe and plesyd bothe God and man. And his modyr **Anna,** anon aftyr þat she had conceyued hym, she made this psalme: **Exultauit cor meum in domino.**

How God toke vengeaunce on hym þat corrected nat his childryn.

ij^{do} et iij^{o} capitulo.

Than aftyr this, God gaue commaundment to Hely to correcte his children **Ofnes** and **Fynyes**, whiche he had made preestis of þe lawe, or ellis he wolde take vengeaunce vppon hym and his house and his children for þe synne of hym and of his childryn whiche were ryght vycious and wykyd. For þat part þat owed to be done and to belong vnto þe preste for sacrifice, thaye withdrowe yt oute of þe ordynaunce of [f. 141^{r}] God. And eke for þat þe offeryng myght be put withynne þe fyre, þe greese of þe flesshe rawe to offyr vnto God aftyr his ordynaunce as for offeryng due vnto hym. Only these sayde sonnys of Helye, Ofnes and Fynyes, thaye withdrewen yt to themselffe of þe moste fayrest flesshe and of most fatteste to make thayre mete more viaunde, more lykfull, and more lykyng vnto them. And also ouere this, thaye defowlyd and laye be þe wommen þat walkyd before þe dorys of þe tabernacle. And eke they defouled þe wommen þat cam thedyr to be purified. And some sayden þat thaye defowlyd not þe wommen, but thaye resceyued and token of ther money to geue them leue and lycence þat thaye myght cowchen and lyen with thare husbandys afore þe dayes of there purificacioun,

wherfor aftyrward for vengeaunce thaye were slayne in bataille, as aftyrward þe shul here. Yet eftsonys oure Lorde aperyd to **Samuel** as he lay and slept in þe temple, seyng to hym, "Beholde, I shal stere vp ayens Hely alle thyng þat I haue spokyn vpon þe house of hym. I haue seyde to hym þat I woolde iuge þe house of hym foreuermore for þat he hathe knowyn his sonnys dothe amys and hathe not correcte them." And in þe mornyng, Samuel tolde Hely alle þe wordys þat oure Lorde had sayde. And Hely sayde, "As oure Lorde wole haue yt, so mote yt be." And Samuel encresyd and þe peple of Israell knewe þat Samuel was þe feythful prophete of God.

iiij^{o} v^{o} vj^{o} capitulo, primo Regum.

Than aftyr this, the **Philisteis**, whiche were nat circumcisid, cam in batayle ageynst Israell. And in þe gynnyng of þe batayle, þe peple of Israell fledde. And þere was kyllyd iiij^{M} men. And than þe chefe men of [f. 141^{v}] Israell seyde, "Let vs take awey with vs **Arka Dei,** þat yt may saue vs." And whan yt was take awey, they foute ayen, and men of Israell were slayne, a xxx^{Ml} of fote men. And **Arka Dei** was takyn, and þe two sonys of Hely, **Ofnes** and **Fynees,** þe whiche come with Arka Dei, were slayne. And whan **Hely** herde þat Arka Dei was take and his two sonnys slayne, he fyl doun bakwarde from his sete and brake his nekke nyh þe dore and dyed. And thus he deyde for mysgouernaunce and mysrulyng of his sonnys. And þe Philisteis bare Arka Dei awey with them. But they were smytyn with swiche a vengeaunce þat they myht no furþer goo but left it stylle in Israell.

The relikys þat were in Arka Dei.

This Arka Dei was wounte to be kepte vndyr Hely þe preeste in **Sibola.** And it was in maner of a cheste or an hoche, in þe whiche relix were kept þereynne, that is to seye, þe x commaundmentis wrytyn in two tablys of stone and Moyses yerde with þe whiche he departyd þe Rede See, and Aarons yerde þat leuyd in oon nyght, and a vessel of golde ful of manna, and clothyngis and oþer ornamentis, and þe tabernacle of Aaron, and a square tabyl of golde with xij precyus stonys, and a booyste of grene iasper with iiij fygurys and vij namys of oure Lorde, and vij candylstykys of golde, and xij postis of golde, and iiij lyouns of golde of xij spannys longe, and a tabernacle of golde, and xij trumpys of syluer, and a tabernacle of syluer, and vij barly louys, and alle oþer relykys þat were before þe natiuite of Crist. And in **Sibola,** whiche I spake of before, þere it was

kept vndyr Hely. And þere made þe folke of Ebrew her sacrifise to oure Lorde. But it is redde in þe first [f. 142^{r}] boke of Regum, capitulo v^{o}, that whan þe **Philisteis** had takyn Arka Dei þat they had gete in þe batel, they set yt be **Dagon,** þat was þere God. And in þe mornyng whan they entryd into þe temple, they founde Dagon, þere God, lyeng on þe erthe and bothe his handys kyt of. Whiche figure was fulfyllyd with þe glorius virgin Marie, whan she cam with her sonne into Egipte for than alle þe ydolys of Egipt fyl doun. And þat synyfyed wel this, þat whan Crist cam, alle wrecchydnesse, þat is to seye, alle errouris of on feythful peple were destroyed. But nowe I wyl retourne ayen to þe seyde sonnys of **Hely,** þat is to sey, **Ofnes** and **Fynyes,** of whom we redde of aforn, þat were ryght couetus and vycyusly disposyd, be w\h/om we may ley grete examplis.

Auarice.

The **Chirche** is \as þe/ modyr af alle Cristyn peple, wherfor yt ouht to be take in grete reuerence. For þe hede and þe spouse þerof is oure Lorde Crist Ihesu, salueour of alle þe worlde. And þerfor Seint **Ierom** seith þat prelatys ouht to haue no concubynes, for þe chirche is þere spouse. And þerfor aftyr þe ryght lawe of canoun, it is defendyd þat preestis shulde kepe no woman in þere houses inlasse than they were vndir age or ellys oute of alle suspessyoun. For testate of prelacy is right an hyh thyng, and þerfor prelatis be nat ordeyned to lyue in delytes but for to gouerne and teche þe peple þe lawys of God. For no man ouht to be callyd a preeste yf he be not of good lyuyng and honest conuersayoun. And to this purpos spekyth þe Scripture in þe boke of **Exodi** in þe xviij chapiter that prelatis shulde be made of swyche men as kowde yeue example of good lyuyng, for men ouht not to yeue her schepe to þe wolfe for to kepe. This is to vndirstonde [f. 142^{v}] þat soche men shulde nat haue þe rewle þat entende to nothyng ellys but her owne profyte and her owne luste. **Iob** seith in his xxxv chapiter, "Cursed be they þat throuh auaryce assembleth þe grete tresours whiche been euyl gotyn. For þe tyme shal come þat God wyl enhaunce þe pore. And þe tyrauntys shul haue ynowh to suffre and ynouh ado to curce þe oure and þe tyme þat euer they had tresour þat was euyl getyn." And Seint **Iame** seith in his fyrst chapiter that God in this worlde here hathe chose þe pore pepyl, whiche most comounly God enhaunceth, as seith þe prophete **Dauid.** Oure Lorde seith, "Blessyd ben they þat been pore in spiryth," þat is to sey, they be blessyd þat haue no coueytyse in her

6909 kepe] *prec. by canc.* haue

harte. For pouerte is lytyl worthe yf þere be not suffysaunce in his herte. Also a wyse philosophre named **Salon** seyde þat þere was no ryche man happy, þat is to sey, yf he be couetous. For þe ryche man ouht to consydre how dyuers ryche men haue fallen to pouerte, as **Crassus,** whiche was a ryche man, but aftyrwarde he felle in suche pouerte þat euery man lowhe hym to skorne. Anoþer also þat was named **Cassus** was so grete in Rome þat he was callyd þe patroun of þe senatours. But fynally aftyrward he was shamfully condempned to þe dethe by iustyce.

And to þe same purpos we reede how **Scypyon** seyde þat a reeme shulde neuer fare welle w\h/ere no goode condycyun regnyth nor vertuusnes in þe princes. Wherof seith Seint **Austyn** be þe Romeyns, the Romeyns be not ouercome for lak of her wallys but for lak of good condycyouns. For þe falce brennyng of coueytyse þat hathe doon hem [f. 143^{r}] more harme than þe fyre þat hathe be set in her reeme by force of her enemyes. And þerfor sey\de/ **Saluce** that Rome shulde but lytyl whyle endure for coveytyse and lecchery lost alle, for yt was dyshordynatly vsed, for euyl disposyd princes and rewlers peryssheth her Reeme. For þe peple wyl gladly do as þe prince and her rewlers doyth. For and þe princes be euel, yt is a grete perel to alle þere subiectys and grete ynconvenyentes groweth þerof.

Luxuria.

Of these synnys comyth meny harmys. But and þe peple wolde welle vndirstonde hemself and haue a regarde vnto þe wordys of **Ouyde,** whiche seith in his vj boke of **Methaforses** þat lecchery makyth a man to brenne in hymself, and þe loue of woman maketh þe body feble, withdraweth þe appetyte, makyth a man bestyal, and at last bryngeth hym to nouht. And Seint **Ierom** seyth ayenst **Iouynyan** þat þe loue of wymmen makyth a man to forgete resoun and become folysshe. Yt lettyth a man of good counsel. It takyth awey his studye. Yt makyth a man haue folysshe sekyngges and lewde wysshyngis. And throuh loue a man is al troblyd, and at þe ende hateth his owne body and his lyfe. And **Senek** in his exclamaciouns seith in his first boke þat it is an harde dethe þat lecchery procureth. For lecchery makyth a man lesith his tyme, his worship, and alle oþer goodnessys. And þerfor Senek byddyth beware þat lecchery regneth not in man. For þe leccherus man is a thyng þat is vttyrly lost. For as to me, I take it as a thyng ympossyble þat a leccherus man þat louyth a woman folylssly may be wyse or cheualrous. For we rede how **Octouyan,** whan he had seen [f. 143^{v}] **Cleopatre,**

whiche was ryht a fayre mayde, notwithstondyng þat he was somwhat enclynyd to her loue, yet wolde nat he be abused notwithstondyng her grete beaute, as **Policrate** seith in his boke in þe x chapiter how Hanybal, Gayus, Iulyus Cesar, and Catoun lyuyd ryght sobyrly and ryht chastly. But **Egisyppus** yn his fyrst boke spekyth of a man namyd **Antony** whiche seyde to þe emperour, "Knowe ryht wel þat Antony is ouercome, but not be yow but indede **Cleopatre,"** whiche he louyd so folyshly þat he had leuer to haue be ouercome and she present than he for to ouercome and she absent.

And þerfor euery knyhtly man ouht be wel auysed þat he be not lost throuh lecchery. For trew yt is þat they be callyd amorus, but they ouht raþer to calle hemself maleureus. For it is a grete wrecchydnes to take thouht for meyntenynge of a womman, for it troublyth þe body and perysshyth his myht. It leseth þe syht and wastyth his wytte. It abbreggeth his lyfe and apeyryth his helthe. Þe corage of wel doyng goyth his wey, and alle good renown is clene avoydyd. And whan he wene hymself to be happy þat he hathe goten hym a fayre womman, than at erste he lesyth hymself whiche oute raþer to loue hymself bettyr than a woman. And yet oftyn tymes they be disseyuyd, for whan they wene to be belouyd syngulerly, namly he þat holdeth dyuers women, yt is not soo. For þere was neuer woman at long goyng þat loued \a/ man so wel, thouh she made neuer so grete semblaunce of loue, but it was more for his golde and ryches than only for loue of his persone. Yet let vs suppose þat it were oþerwyse, as on [f. 144^{r}] bothe pertyes loued trewly eyþer oþer. Yet it may nat be but þat þe man is onhappy whiche for a woman puttyth hymself in grete dyffame and sclawnder and lesyth his worship and his good name. And þerfor **Valere** seith in his vj boke, a man þat had som tyme trespassyd in this synne shulde haue lost bothe his eyen. And aftyr þe olde lawe, a womman shulde be stonyd to dethe. Than it aperith þat this synne was ryht displesaunt to God and to þe olde fadyrs, for it hath causyd many a myschefe, as yt is shewyd before be þe sonnys of Hely, Ofnes and Fynees, and be meny oþer examplys whom God hathe ful soore smytyn.

Samuel

Aftyr þat Hely was dede, **Samuel** þe prophete was warden and iugge of Israell xij yere, and vndyr kyng Saul xviij yere. From his tyme beganne þe tymes of prophetis.

Tempora prohetarum. Than Samuel seyde to alle þe pepyl of Israell, "Do away alle youre ydyl goddis oute of youre hertys and serue ye God aboue only. And he shal delyuer yow from þe handis of þe Philisteys." And whan they had so doon, Samuel seyde to them, "Gadyr ye togedyr into **Masfat,** þat I may pray for yow." In these dayes þe peple yewsed to pray in herte and mynde and nat with mowthe, insomoche þat Hely þe preeste sayde vnto Anna þat was Samuelis modyr, whan she cam into þe temple and prayde to God þat she myht conceyue and bere a childe. And whan he syh her lyppys a lytyl meve, he supposyd þat she had be drounge and counselde hir to gon home and slepe a while on her bedde. [f. 144^{v}] And þe Philisteys, heryng þat þe childryn of Israell were gaderyd togedyr into Masfat, than they com togedyr into Israell for to destroy them. And in þe begynnyng, Samuel prayde to oure Lorde, and with þat, þe Philisteys fyl doun afore þe childryn of Israell and myht goo no furþer into þe costis of Israell. For þe hande of oure Lorde hathe bene vpon þe Philisteys alle þe dayes of Samuel, and he hathe delyueryd Israell fro þe handys of þe Philisteys. And aftyr þat Samuel das delyueryd Israell of seruage of þe Philisteys, he offryd vnto God a lambe in sacrifice vppon þe stone of **aye** þat was þere putte for boundys.

Who ordeyn first clerkys in queres to serue God.

Primo Regum, capitulo viij^{o}.

In þe iij^{de} yere of Samuel, **Dauid** was born. This Samuel ordeyned fyrst company of clerkys in chauncelis and queres for to synge. And than men sayde þat they prophesied, þat is to meene, they worshipt God besyly. Than aftyr this, Samuel waxyd olde. And he had made his sonys iugys of Israell, and they kept nat þe lawys but enclyned to couetyse and resseyued gyftys and leete þe lawe renne. And þerfor þe grete men of Israell gaderyd togedyr and cam to Samuel, sayng, "Thow art olde and thy sonys kepyth nat þe lawe. Þerfor ordeyne vs a kyng, þat he may rewle vs, as alle oþer nacyouns haue." And Samuel was displesyd with þat woorde þat they seyde, "Ordeyn vs a kyng." And than Samuel prayde oure Lorde, sayng, "Lorde, here þe voyce of þe peple and ordeyne a kyng vppon them. For they haue nat cast awey þe Lorde but me, þat I shulde no more gouerne them." And than Samuel sent euery man home into his cyte ageyne.

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Lo, these peple wolde not holde them contente to lyue vndyr a prophete, as they dyd [f. 145^{r}] before, but they grucchid and seyde to þere prophete Samuel þat they wolde haue a kynge to regne ouer them, as oþer peple hadde. Lo, how thes peple were euer presomptuus and vnkeende. For they forsoke þere prophete and þere God þat was þere kynge þat alwey defended them from þere enemyes, and forsoke þere kynge euerlastyng and toke them an erthely kynge, a mortal man, as they were.

Vnkeendenes.

And þerfor to this purpos **Seneka** in his pistle seith that to an vnkeende man, men shulde yeue no good. For þe goodys þat men yeue hym, he turnyth yt to pride and synne. But generally alle men of good renowne and of good lyfe haue vndirstonde from whens and of whom they haue resseyuyd her goodnes. And they þat doon oþerwyse been repreued as peple not worthy to resseyue no goodnes. Whiche may be comparyd to þe se[r]\a/untys of **Pharao,** whiche had soone forgetyn þe goodnes that **Ioseph** had doon for hem in pryson, as yt apperyth in þe xl chapiter of **Genesis.** And they whiche **Dauid** had afore tyme doon many plesyrs vnto put hemself aftyrward in peyne to delyuer hym into þe handys of **Saul,** whiche was his mortal enemy, as it apperith in þe first boke of **Regum** and þe xvij chapiter. And **Abslon** persecutor supprysed **Dauid** whiche had doon hym many good dedes. For he had forgeuyn hym þe dethe of his brodyr and sauyd hym from banysshynge. Of soche tresouns and vnkee[n]dnes many folke been vntawhte, in doynge euel to hem þat afortyme haue doon hem goode, or ellys to her successours. And so dyd kyng **Ioas**/, whiche forgate þe kyndnes of **Ioinde**, a preeste of þe lawe, for he kyllyd his sone namyd **Zacharie,** as it is wryttyn in þe booke of **Paralipomenon [**f. 145^{v}] in þe xxiiij^{ti} chapiter. The proude **Amon** also procuryd þe dethe of þe childryn of Israell, whiche afortyme had doon hym moche goodnes and seruyce, as yt aperyth in þe ij^{de} boke of **Regum** in þe x chapiter. O thow vnkeendnes, thow makyst good dedys to be forgetyn in man, whiche is vnworthy to haue any good dedys. And þerfor oure Lorde compleyneth hym of vnkeendnes, seyng in this wyse, "I haue norysshyd and brought vp childryn, and they dispreyse me."

And of swyche we haue in storyes, whiche haue dispreysyd God aftyr þe tyme þat they had resseyuyd his grete yeftys. For we rede þat som tyme oure

7038 se[r]auntys] *MS* seuauntys 7045 vnkee[n]dnes] *MS.* vnkeednes 7047 **Ioas**] *prec. by canc.* Achab

Lorde delyueryd þe **Childryn of Israell** from þe bondage of **Pharao.** And aftyr, they forsoke hym and worshippyd a calfe of golde, as yt aperyth in þe xj chapiter of þe boke of **Nombres.** And also rede we nat how oure Lorde sent **manna** to þe childryn of Israell whan they were in deserte. And yet notwithstondyng þat, they murmured, as yt aperith in þe boke afforseyde in þe xv chapiter. We rede also how oure Lorde lyft vp **Ieroboam** and made hym Lorde of x lynages. And yet dyd he so moche þat he withdrew þe peple from þe seruyce of God, as it is wrytyn in þe iij boke of **Regum** in þe xiiij chapiter. **Ananyas** also be þe helpe of God ouercome his enemyes and aftyrward forsoke hym and worshippyd þe ydolys, as it is wrytyn in þe ij^{de} boke of **Paralipomenon** in þe xv chapiter. Lo, here be many good examples shewyd to vs þat we may beware and shewe none vnkeen[dn]es to oure Lorde God, as þe Iewes dyd.

Primo Regum

Nono et decimo capitulis.

[f. 146^{r}] Than at þe requeste of þe peple, this **Samuel** anoynted **Saul** þe firste kynge of Israell by þe commaundment of God, at requeste and demaund of þe pepyll, as ye shul here. And this same **Samuel** endyd and termyned þe ende of þe lyne of iugis of Israell. And aftyr them begonne þe regement and þe generacioun of kyngis, of þe whiche, as þe Scripture tellyth, **Saul** was þe firste kyng of Israell.

Than **Samuel** callyd þe pepyl into **Masfat** and sayde, "Ye today cast doun your God, seyng, 'ordeyne us a kyng'. Therfor come ye before your Lorde alle þe hole kynrede of you." And than Samuel callyd vp alle þe kynrede of Israell, and þe lot fylle vnto **Saul** þat come of Beniamyn whiche was þe fyrste kyng of þe **Hebreyes.** And **Samuel** was \þe last/ iuge þat rewled them. And than they bare **Saul** and set hym in þe myddys of alle þe peple, and he was hyer than ony of them from þe shuldrys vp. And than Samuel seyde, "See ye hym whom oure Lorde haue chose." And alle þe pepyl cryed, "So mot yt be!" And than Samuel forsoke alle þe peple and yede into his house and Saul yede to his house.

Saul primus rex in Israell.

xj^{mo} et xij^{mo} capitulis.

Than aftyr this we rede þat whan **Naas Amonytes** began to fyghte ageynse **Iabese Galaad,** Saul was wrothe and sent into alle þe costis of Israell þat they shulde come to helpe þe men of **Iebuse.** And þere cam of Israell CCC^{Ml} men,

7068 vnkeen[dn]es] *MS* vnkeenes

and of Iuda xxx$^{ti\ Ml}$. And on þe day folwyng, Saul smote þe Amonytes. And aftyr þat, Samuel led alle þe pepyl [f. 146^{v}] into **Galgala** to make theyr kyng. And þere they made Saul kyng afore God. And Samuel seyde, "Beholde, I haue ordeynde a kynge vpon yow. But ye shul knowe þat ye haue doon euyl to yourself in þe syght of oure Lorde God, askyng a kyng whan God shulde areyned on yow. Neuertheles go nat awey from youre kyng and Lorde, but serue hym with youre hole herte, and he shal nat forsake yow. And yef ye abyde in malyce, bothe yow and your kyng shal perysshe."

xiij^{o} et xiiij^{o} capitulis.

How Jonatas and his squyer fawhte ayenst the Philisteys.

Than aftyr þat this was doon, we rede þat Israell yede ageyne þe **Philisteys** and syh how þe Philisteys cam with xxx$^{ti\ Ml}$ charys and vj^{Ml} horse men. And þe oþer of þe comoun pepel were as thykke in nombre as þe grauel of þe see. And whan þe peple of Israell syh this grete noumbre of þe Philisteis, they yede and hyd hemself in rockys and dennys, for þere was scase with kyng Saul vj^{C} men abydyng.

xv^{o} capitulo.

Than **Iona\tha/s,** þe sonne of Saul, seyde to his squyer, "Goo we to þe stondyng of þe Philisteys, and let oure Lorde do for vs as it plesith hym." And so Ionathan and his squyer hath priuayled of þe Philisteys maruelusly. And whan Kyng Saul knew yt, he cam doun with his peple to þe place of fytyng, and euery man his swerde drawyn, and þere was made a grete slawhtyr, and alle þe men of Israell þat hyd h\e/mself, heryng þat þe Philisteyes fledde, than they cam doun into þe batayle to her feleship. And thus oure [Lorde] shewyd his helpe and grace þat day to his peple, as he had doon oftyntymes befor, whan they kept trewly þere lawe and beleuyd and trustyd in hym. And aftyr this, þe peple of Israell gaue lawde and thankyngis to God, whiche aftyr her vyctory offryd to God [f. 147^{r}] dyuers thyngis in her sacrifice, as it aperyth in þe xxj chapiter of þe boke of **Nombres.**

Examplys to geue **thankyngis** to God.

And for to haue grete cause to knowe þe ientylnes and goodnes þat God hathe sent vs, we haue many examples in Scripture. For we rede how **Iacob,** aftyr þat oure Lorde had doon for hym many goode dedys, he sayde,

7094 kyng] *prec. by canc.* þere 7115 oure [Lorde] shewyd] *MS.* oure shewyd

"Syrre, I thanke þe for þe goodnes þat thou hast doon vnto me, on þe whiche I remembyr ryht welle," as it aperyth in þe xxviij chapiter of **Genesis.** And lykewyse dyd **Dauid,** as it aperyth in þe ij^{de} boke of **Regum** in þe vij chapiter. For Dauid seyde, "Thy name be louyd and blessyd for þe goodys þat thow hast doon for me," as it apperyth in þe ij^{de} chapiter of **Daniel.** In lyke wyse þe Apostle Seint **Paule** in his epistlys contynuelly louyd God and thankyd hym, as it aperyth in þe first chapiter of his epistles to þe **Romaynys** and in þe ij^{de} chapiter of his epistle to þe **Epheseos.**

Rede we not also how þe **chyldren** of **Israell** songen songys lawdyng and preysyng to God for because he had delyueryd hem oute of seruage and passyd þe Reede See withoute peryl, as it aperith in þe ij^{de} chapiter of **Daniel.** In lyke wyse oure Lorde delyueryd oute of þe brennyng furneyse þe **thre children,** whiche ryght sweetly lawdyd and presyd good with this ympne, "**Benedicite omnia opera domini domino,"** as it aperith in þe iij^{de} chapiter of **Daniel.** Also rede nat we how Seint **Anne** lawdyd and thankyd God for because oure Lorde had sent her grace to haue yssu of her body, as it aperith in þe first boke of **Regum** in þe ij^{de} chapiter. And also whan þe virgin **Marie** had conceyuyd Ihesu Crist, she gan to magnifie God, seynge in this wise, "**Magnificat anima mea dominum,"** as Seint **Luke** seith [f. 147^{v}] his first chapiter. And **Zachary** also, whan his sonne was born, þat is to sey, Seint **Iohn Baptist,** than he beganne to lawde God with this ympne: "**Benedictus dominus deus Israell," '**blessyd be þe God of Israell whiche hathe vysyt and bought ageyn his peple'.

Also we haue example how **Tobye,** whiche offryd many yeftys to þe aungel þat had helyd his fadyr whiche was blynde, and had also delyueryd his modyr from þe enemye whiche woolde haue devoured her be poysoun, but he denyed serteynly þat þe aungel had been a man. And þerfor he offryd hym part of his goodis, as yt aperith in þe xiij chapiter of þe boke of **Tobye.** Also oure Lorde reysyd from dethe to lyfe þe sonne of a **wedowe** whiche had afortyme doon hym moche goodnes, as it aperith in þe first boke of **Regum** in þe ij^{de} chapiter. Lo, thus yt is shewyd here vnto vs many good examplis how we shulde geue lawde and praysyng to God, as dyd þe **children** of **Israell,** whiche aftyr her vyctory offryd to God dyuers thyngis in her sacrifice, as is rehersyd before. And aftyr þat they had wonne þe vyctore, **Delysara** and **Delbore** thankyd oure Lorde in her syngynge, as

7144 lawde] *prec. by canc.* many

it aperith in þe iiij chapiter of **Iudith.** Lykewyse, whan they had victory by **Iudas Makabeus** ayenst **Tymotheus,** they toke hem togedyr and with her songe lawdyd and worshippid God, as it aperith in þe ij[de] boke of **Machabeus** in þe xv chapiter. And þerfor me semys þat they be moche to blame þat cannat knowe ne vndirstonde þe goodnes þat oure Lorde sendys hem.

Than aftyr this, \Kyng/ **Saul** had commaundement of God to slee **Agag,** kyng of Amalek and [f. 148[r]] his wyfe, his children, and alle his peple þat bare lyfe, and alle his catel and bestis to destroye and leue nothyng lyuyng. And whan Kyng Saul cam thedyr, he sawe þe women were fayre and his catel myghty and ryche, and because hereof, he sparyd þe lyfe of Kyng Agag and of his peple, whiche were fayre, and of his bestis, and fulfyllyd nat þe commaundment of God. And than Samuel cam to Saul and seyde, "Why hast nat thow fulfillyd þe wylle of God? Thow hast doo contrary to his commaundment. And þerfor oure Lorde hathe caste a wratthe to þe þat thou shalt no more be kyng of Israell." And than Samuel turnyd hym to go his wey, and Saul wolde nat þat he shulde goo his wey and toke hym be þe coler of his g\a/rment and cutt yt. Than than Samuel seyde, "This day oure Lorde hathe cut þe kyngdom of Israell from the." And than Samuel commaundyd þat Agag, kyng of Amalek, shulde be brought vnto hym. And he was a fatte man, and he kutte hym alle in mossellys. And than Samuel went into **Ramatha** and Saul yede into his house.

Examplis of **obedience.**

Lo, throuhe **disobedience** Saul loste his kyngdom. **Obedience** is more plesaunt to God than is sacrifice. And of this, we haue example of oure fyrst fadyr **Adam,** whiche vsed his owne propre wylle and left þe commaundment of God, and þerfor he felle in grete pouerte and in many wrecchydnessis, As Seint **Augustyn.** wytnessyt in his xxv[ti] omely vppon þe gospel of Seint Iohn. Wherfor it is good resoun þat þe seru\au/nt obey his maistyr, and so in consequent þe creature vnto God. And to this purpos, **Valerie** seith in his ij[de] boke and [f. 148[v]] in þe ij[de] chapiter how in olde tyme þe knyhtis obeyed her pryncys vppon peyne of dethe. Than be a gretter resoun, we owe to obey oure souereyne Lorde God, whiche made princys and alle oþer. For as Scripture seith, we owe rathyr obey to God than to man. And we obey vnto man, yt shulde be doon for þe worship of God. And to this purpos Seint **Gregory** rehersyth in his first booke in þe vij chapiter

how Seint **Benet** had a dissyple to whom he commaundyd þat he shulde renne on þe watyr to take vp a chylde þat was fallen ynne. To whiche commaundment he obeyde and was sauyd from perel and þe childe bothe. Than Seint Benet askyd hym yf he had feere of þe watyr. He answeryd and sayde he sawe no watyr. Than Seint Benet yelded thankyngis to oure Lorde forasmoche as he shewyd his myracle vppon obedience of his dissyple. For whiche thyngis yt aperith how obedyence is a greable thyng to God. To þe same conclusyoun we haue ensample in nature, as the **philosophres** seyn and shewen how þe bestis obeyen to þe **lyoun** as her kyng, and dare nat passe þe cercle þat þe lyoun makyth with his tayle. And semblable to hony flyes oþerwyse callyd **bees** obeyen to her kynge, and **cranes** in lyke wyse.

Moreouer in holy wrytte we haue dyuers examples to þe same purpos. For indeede we rede how **Noe** obeyde redyly to God, and þerfor he was sauyd from þe general Floode, as it apperith in þe vij chapiter of **Genesis.** In lyke wyse þe **childryn** of **Israell** for her obedyence were sauyd be almyhty God, as it aperith in þe ix chapiter of þe boke of **Nombrys.** The **Appostolys** [f. 149^{r}] also obeyde lyhtly to Ihesu Crist ynasmoche as they wente with hym for a \esy/ woorde þat he tolde hem, as Seint **Mathew** seith in his iiij chapiter. And þerfor they be heythed aboue alle oþer, bothe in þe chirche and also in heuyn. Lykewyse **Abraham** obeyde to God ynasmoche as he woolde haue doon sacrifyce and smyten of þe hede of his sonne Ysaac whan he was xxxij^{ti} yere of age, as it aperyth in þe xxij chapiter of **Genesis.** And þerfor oure Lorde promysed to Abraham þat oute of his seede shulde procede oure saueour Ihesu Crist, redemer of alle þe worlde.

Than is it trew þat we ought rathyr obey to God than to man, as it is seyde beforn. And of this we haue ensample of **Mathatyas,** whiche to þe messangere of þe kynge of **Anthyoche** answeryd thus, “Who be they þat obeyen to þe kynge of Anthyoche,” as ho seythe, “me lyst raþer obey to God than to any erthly man,” as it is writyn in þe fyrst boke of **Machabeus** in þe ij^{de} chapiter. We rede also of þe vij **bretheryn** þat had leuyr suffre þe dethe than eete of þe flesshe whiche was commaundyd be God þat no man shulde eete notwithstondyng þere kynge commaundyd þe contrarye. Wherfor it apperith þat they be worthy blame þat excuse not hem from þe euellys þat her maistyr commaundyth hem, for they shulde rather obey to þe commaundement of God, and so seith Seint **Petre** in þe v chapiter of **Actibus apostolorum.**

7207 esy] *prec. by canc.* simple

Moreouer for obedience, we ought to take ensample of þe blessyd virgin **Marie,** whiche obeyde to þe seynge of þe aungil, seynge in this wyse, "Y am þe chamberer of God. Do with me as it plesith hym and as thow seist." We rede also how **Dauid** notwithstondyng þat he was a kynge, yet he obeyde to his [f. 149^{v}] fadyr, as it aperith in þe first boke of **Regum** in þe viij chapiter. The young **Thoby** also seyde to his fadyr, "Commaunde me what thow wylt, for I am redy for to doo yt," as it aperith in þe v chapiter of þe boke of **Thoby.** Also **Cornelyus** seyde to Seint Petre þat he was redy to obey hym þat God had ordeyned to be his prelat and maistyr, as it aperith in þe x chapiter of **Actus apostolorum.** Also we rede how þe **Ragabytes** dronke no wyne ne had no houses wheryn they myht worship her fadres, lyke as Seint **Ierome** seith in his iij^{de} chapiter. Throuh whiche stories yt apperith how obedience of som folkes was ryht wele kept. And yndeed they þat dysobeyde, oure Lorde punysshid hem, as it aperith be þe **childryn** of **Israell** whiche were ouerthrowen in batayle for because they dyd ayenst þe wylle of God and had neuer power aftyr þat day for to entre þe londe of promyssyoun, whyche they alwey desyred to haue hadde, as it aperyth in þe xxiiij chapiter of þe boke of **Nombres.** And also **Ionas** felle into þe see for because he dowted to do þat God commaundyd hym, as yt apperyth in þe ij^{de} and iij^{de} chapiter of þe epistle of **Ionas.** Was nat **Lotys wyfe** turnyd into a salt[st]one because she brak þe commaundment of God? And moreouer we rede how dyuers folkys haue be slayne because of ynobedy[e]nce.

Couetyse.

Loo, thus for ynobedyence was **Saul** poneshid. What causyd hym to be ynobedyente? The falce ynordynat **couetyse** þat ranne in his herte and mynde, whiche throwe his syght fylle anon to veyneglorie. Throuh couetyse men desyre to haue oþer mennes goode and [f. 150^{r}] oftyntymes apropreth hyt to hymself ful vnryghtfully. And yet with his owne goodes he dare not helpe hymself. For he is euer aferde þat he shal fayle good. And so þe couetus man lyuyth alwey in myserie. For let vs suppose þat he hathe moche goode, yet natwithstondyng þat, he is riht poore forasmoche as he may nat fynde in his herte to helpe hymself with þat goode. And þerfor euery wyse man shulde eschewe covetyse. Whan **Cayme** made his offryng to God, he made it of his worste frutys of þe erthe. And þerfor his oblacyoun was not agreable to oure Lorde. But whan

7243 salt[st]one] *MS* saltone 7245 ynobedy[e]nce] *MS* ynobedynce

Cayme sawe þat þe oblacyoun of his brodyr **Abel** was agreable to God, anon he was amevyd with angre and envye and kyllyd his brothyr aforsayde, as it aperith in þe boke of **Genesis.** Throuh couetyse **Iudas** betrayed oure Lorde **Crist Ihesu,** and fynally felle yn dyspeyre and hynge hymself. What caused þe knyhtys þat kept þe **sepulcre** of our Lorde to bere fals wytnesse? Nothyng ellys but þe coueytyse of serteyn goodes þat was promysed and yeuen hem, seynge þat þe dyssyples of our Lorde had stolen awey þe holy body of Ihesu Crist.

Lo, coueytyse hurthet trowthe and goodnes and engendryth pride and cruelte. Couetyse also hurtyth mannys studye and makyth a man to thynke on vanytees and on suche thyngs as be not stable, þat is wordly ryches. And to this purpos we rede how þe phylosophre named **Espyture** seyde þat þere was no thyng so moche worthe as ioyful pouerte. For pouerte ouht not be callyd displesaunt, seenge þat a man hath suffycyently his lyuyng. For alle þe goodis of þe worlde may do no more to a man. Rede we not how **Dauid** kept sheepe, and yet aftyr [f. 150^{v}] þat he was made a kynge. **Constantyne** also was ryght poore whan he toke Heleyne to his wyfe. And aftyrward was chosyn emperoure. And to this purpos we rede þat **Senek** seyth in this wyse, þat **Dyogenes** whiche had lytyl or nouht was more ryche than Alysaunder whiche had alle þe ryches of þe worlde. For Alysaunder had not so moche goode to yeue, but Dyogynes was as redy to refuse yt. Of whiche Dyogynes **Valere** spekyth of in his iiij boke, how he forsoke and refusyd þe yeftys þat were sent hym from Denyse þe tyraunt. Yt happyd also on a tyme þat Dyogynes wysshe þe lekys þat he shulde eete. And oon namyd **Arystypyus** seyde vnto hym, "O Dyogynes, yf thow woldest flatyr Denyse thow shuldest not be in soche pouerte." Than Dyogynes answeryd ageyn, "O Arystyp, yf thow woldest endure my pouerte, thow shuldest nat be soche a flaterer as thow arte." And Seint **Ierome** seith in his boke ayenst Iovynyan that þe same Diogynes had but one mantel ayenst alle maner of coldys. And instede of his kechyn and seler, he had but a lytyl sachel. And instede of his hors, he had a staffe and was logged alwey in a tonne. And as þe wedyr waxed colde, so wolde he turne his tonne to þe sonne to saue hym from \þe/ colde. And on a tyme as he sawe a childe comyng from þe watyr with a cuppe in his honde, he toke his cuppe and caste it from hym, seynge vnto þe childe þat it shulde suffyce hym to drynke of þe vessel þat nature hathe yeuen hym, þat is to knowe, of his honde. Wherfor yt apperyth

how spirytuel pouerte is very [f. 151^{r}] suffysaunte, as it shewyd by **Diogynes** and many oþer of þe olde fadrys.

And to this purpos **Valere** yn his ix boke seith þat coueytyse is lyke a place of derknesse whiche may neuer be fulfyllyd, and it makyth many a man dey an euel dethe. And indede he tellyth also of a man namyd **Septymulus,** þat inlasse than he wolde caste a part of his goode into þe see, he shulde be dede. Yet notwithstandyng rather than he wolde caste awey any part of his goode, he chase raþer to suffyr dethe. For þe whiche it aperyth wel þat couetyse makyth a man folysshe and can nat knowe hymself. And oftyntymes þe couetus man is of shuche opynyoun þat he had as lefe dey as lefe his goode. And to this purpose, **Elinande** tellyth how **Hanyball** somtyme beseged a castel whereyn were enclosed þe nombre of iij^{C} men, and had noon oþer sustynaunce but lyuyd be rattouns and myse. And amonge hem þere was oon þat was a couetous man, and happed to take a mowse, and notwithstondyng þat he was almost dede for hounger, yet solde he his mowse to anoþer man for ij^{C} pens. Wher throuh it happyd þat þe same couetous man deyde with alle his syluer and þe toþer man lyuyd and was delyueryd and his lyfe sauyd. Also **Valere** rehersith in his v boke and tellyth how a man named **Denyse Cyracusan** was in his first begynnyng ryht a ryche man and a grete lorde. And aftyrwarde felle in soche pouerte þat for to gete his lyuynge, he was fayne to teche children at þe scole in þe cyte of **Corynthe.** Wherfor þat personne is ryght euyl avysed þat trusteth ouermoche in **fortune.** But in goode dedes let a man [f. 151^{v}] truste, for it is þe ryches þat helpyth a persone in his nede. But nowadayes, men be so blynded þat they sette by noon oþer thynge but by wordly goodes. Therfor men shulde take example of þe olde fadrys, of whom we haue redde here, and of Kynge Saul, whom God ponysshyd for his ynobedyence and his ynordynat coueytyse, as here now folwyng we shul reede. **Epygram\a/ton** seith þat þe corage of a covetus man hathe neuer rest. For he may neuer be fulfyllyd with wordly goodys, but raþer engendreth and encresyth more his coveytyse dishordenatly.

How **Dauid** was anoynted kyng of Israell.

xvj^{o} capitulo.

Thanne for this disobedyence an[d] ynordynat couetyse, oure Lorde was displesyd with **Saul** and woolde nat þat he shulde regne no

7320 an[d] *MS* an

more kyng of Israell. But he hathe commaunded **Samuel** to goo to **Ysaye,** and also oþerwyse callyd **Iesse,** dwellyng in Bethlemytem, and anoynte **Dauid,** his younggest sone, kynge. And Dauid was fayre of face and bewteful in syght. And Samuel yede and anoyntet hym in þe myddys of his bretheryn. And þe spiryt of oure Lorde hathe ben directe into Dauid from þat day into this daye for euermore.

And Samuel arose and went fourthe into Ramatha. And þe spiryt of oure Lorde was take awey from Saul, and a wykkyd spiryt hathe restyd in hym. And aftyr þat, þe servauntys of Saul seyde to hym, "Beholde, þe evyl spiryt þat oure Lorde sufferyth to rest in þe, how he temptyt þe! Therfor let thy servauntys seke a counnyng man to syng with an harpe before þe, and whan þe evyl spiryt temptyth [f. 152^{r}] þe, he shal pley with his harpe and thou shalt fele þe lasse grevaunce." Than sayde he, "Puruey me sum kounnyng man." Than they harde telle þat Dauid was a kounnyng man and they brought hym vnto Saul. And whan Dauid was come vnto Saul, he was gretly belouyd with Saul. And Saul made hym his squyer, and he sange before hym with an harpe alle þe tyme þat þe evyl spiryt assaylyd hym, and than Saul had þe lesser grevaunce.

Eodem capitulo.

xvij^{o} capitulo.

Where Dauid kyllyd Golyad.

Than aftyr þat, þe **Philisteys** cam in batell ageynse Israell. They stode on an hylle on þe tone party, and Israell stode on an hylle on þe toþer party. And þere entryd yn a man of sex cubitys of heythe and a spanne, and he cam on þe party of þe Philisteys, whos name was **Golyad.** And he desyryd a man of þe oste of Israell to come oute and fyte with hym. But alle Israell dred hym. And Dauid was sent þat tyme from his fadyr to vysyt his two bretheryn, whiche was þat tyme in þe oste with Saul. And he bare them mete and drynke. And whan Dauid was come, he offryd hymself to fyte ageyns this oncircumcisid man þat was Golyad. And Dauid was þat tyme abowhte a xx^{ti} yer of age. And than he was led to Saul and armyd in his armur. And than he seyde to Saul, "I may not thus goo fourthe. For I was neuer yewsyd to this armure." And tho he put yt of ayen and toke his stafslynge and v stonys and went to fyte ageyns Golyad. And with his stafslynge he threwe a stone and smote hym in þe forhede þat he fyl downe, and than Dauid [f. 152^{v}] smote of his hede.

And whan þe Philisteys syhe þat, they fledde, and Israell foluyd þe chase et cetera.

xviij^{o} capitulo.

And whan Dauid had thus doon, he turnyd ageyn from þe batel with þe hede of Golyad into Ierusalem. And wymmen cam ayens hym in þe syght of Saul, gladyng hym with harpys and lutys and pypys and tympanys synggyng and seyde, "**Percussit Saul mille et Dauid decem milia.**" And Saul was displesyd with þat songe, for þe whiche Saul had thoughte to haue slayne Dauid be a sotyl mene on þe next daye. And Dauid aspyed hyt and went oute of his syght. And aftyr þat, Saul promysed Dauid his doughtyr **Mycol,** and þe chefe men of þe Philisteys with her þat Dauid shulde be lorde and rewler of. And be þat mene Saul thoughte to betraye Dauid in þe handys of þe Philisteys. But Dauid perseyuyd his falsnes and slewe CC of þe Philisteys and broughte þe chefe men of þe Philisteys to Kyng Saul. And than Saul gaue hym Mycol, his doughter, to be his wyfe. Ȝet aftyr þat,

xix^{o} capitulo.

Saul commaundyd to sle Dauid. But **Ionatan,** Saul is sone, spake so for hym þat he was plesyd and broughte in Dauid ageyn to Saul, stondyng before hym as he was wount to doo.

And than þe Philisteys began a newe batayle and Dauid went fourthe and slewe þe Philisteys, and they fledde from þe syght of Dauid. And aftyr þat, Saul was vexyd with an euyl spiryt as he sawe Dauid syngyng before hym. And than he ranne with a spere ageyns Dauid, [f. 153^{r}] but as Dauid bowyd downe, his spere entryd into þe walle and Dauid fledde. And than Saul sent his knytys to þe house of Dauid, þat they shulde sle hym. But Mycol, his wyfe, leete hym downe be a wyndowh in a basket. And than Dauid fledde to Samuel þe prophete, tellyng hym alle tho thyngis þat Saul had doon to hym. And than he and Samuel went fourthe and dwellyd in **Naioth,** in þat countre where Saul soughte to destroy hym. And aftyr þat, Samuel þe prophete deyde, whiche was born in Effraym where Anna,

Where Samuel deyde.

his modyr, dwellyd. And aftyr his dethe, he was buryed at mounte Ioye. And aftyr þe dethe of Samuel was a ryght homely man a preest and eke prophete, and ryght specialle with God. Than aftyr þat, Dauid fled from Naioth and cam to **Ionatan** þat was Saul is sone, seyng, "Beholde, þe

xx^{o} capitulo.

kalendys shal be tomorow, whiche is þe festful day where I muste syt nygh þe kyng at meete. And þerfor helpe me þat I myht hyde me in some place vnto þe nyht of þe thrydde day. And yf youre fadyr ax aftyr me, sey þat I am goon into Bedlem to do holy offryngis." And þe secounde day of kalendas, Kyng Saul axyd why Dauid cam nat. And Ionatan answeryd as Dauid bad hym seye. And than Saul was wrothe with Ionatan and seyde, "Now bryng Dauid to me, for he is þe sone of dethe." And than Ionatan arose fro þe tabyl and cam into þe feelde to Dauid and tolde hym þe wratthe of þe kyng. And þere they kyssyd eche oþer and wepte bothe togedyr. And than Ionatan went from Dauid and entryd into þe cyte ayen.

xxj^{o} capitulo.

And aftyr þat, Dauid went fourthe into **Nobe,** þat [f. 153^{v}] countre, to **Achymelek** þe preest. Of þe whiche preest, whan he had take holy brede to ete, than he fledde fro þe syght of Saul and cam to **Achys,** kyng of **Iet.** And than þe seru\au/ntys of Achys seyde, "Whethyr is nat this Dauid, to whom þe seru\au/ntys of Sau\l/ sange, **percussit Saul mille et Dauid decem millia**?" That is to sey, 'Saul hathe strykyn a thowsand and Dauid x thowsand'. And than Dauid dred gretly Achis þe kyng for tho wordys, and þerfor Dauid chaungyd his chere before them and drewe bakwarde betwene her handys and wept þat þe terys of hym fylle downe be his chekys. And than Kyng Achis seyde to his seru\au/ntys, "Why bryng ye this folyshe man to me?" And than they lete hym goo. And than Dauid went fourthe and fledde into þe denne of **Modollam.** And whan Dauid was thus fledde into þe denne of Modollam, alle his bretheryn and alle þe housolde of his fadyr and alle men þat were troblyd for hym cam to Dauid and ordeynde and made hym þe gouerner of them.

xxij^{o} capitulo.

And he went fourthe fro thens to þe kyng \of/ **Moab** and forsoke fadyr and modyr and lefte them þere and went fourthe be þe commaundment of **Gad** þe prophete into þe londe of **Iuda.** And than Saul harde telle þat he aperyd þere and seyde to his seru\au/ntys, "Wheþer shal þe sonys of Isaye þat man preyse yow or nat? For ye haue knowen alle them ageyn me, and no man wolde tel me." And whan he had seyde tho wordys, it was tolde hym þat **Achymelek** þe preest had ressayuyd Dauid whan he fledde and gaue hym holy brede to ete, and þe swerde of Golyad. And whan [f. 154^{r}] Saul he\r/de þat, he commaundyd to sle alle þe

preestis of oure Lorde whiche were in **Nobe,** in þat countre, because they resseyuyd Dauid whan he fledde and gaue hym holy brede.

And for to speke more pleynly of this matyr, it ys necessary þat we speke of þe condycyouns of euyl princys and of þe ynconvenyentes þat groweth þerof. Rede we nat how **Ezechias** commaundyd þat þe prophete **Ieremye** shulde be slayne, as Ieremye seyth in his xxxviij chapiter. And **Pylat** also falcely condempned oure Lorde **Ihesu Crist,** as yt apperyth in þe xix chapiter of Seint Iohn, whiche aftyrward deyde ful myscheuosly. Moreouer, **Manasses** made þe peple to erre and was þe causer of many an evyl vyce, and þerfor he was ponysshyd. Also **Roboam** was ryht rygorus and sharpe to his peple and þerfor he lost his reme and his lordship. **Saul** also was ryht an euyl prince, and þerfor oure Lorde wolde þat þe fortune of batayles shulde turne ayenst hym. Wherfor it is wysdom for euery prince to be of goode condyciouns yf he wyl prosper in his lordship and bryng a good soule to almyhty God. And to this purpos we rede in þe **Romeyne** stories how ij wolues norysshed a chylde þat was callyd **Romulus,** whiche was cast oute to bestis for to haue been devoured. Yet aftyrwarde he was kyng and founder of **Rome**. Than be a gretter resoun a man ouht to be pytuous to his owne lyknes. Wherfor princys ouhte not by no mene to destroye þere subiectys.

xxiij^{o} capitulo.

Than aftyr this, Dauid herde telle þat þe Philisteys wolde haue destroyed **Syla,** þat countre. And than he made his prayoure [f. 154^{v}] to oure Lorde. And aftyr þat he yede fourthe and smote þe Philisteys and sauyd þe men dwellyng in Syle. And than whan Saul herde þerof, he wolde haue pursuyd Dauid in Sila, but Dauid fledde and went into þe desert callyd **Maon,** and þere Saul folwyd hym. And in þe menetyme, þe Philisteys cam into þe lande of Israell. And than Saul lefte þe folwyng of Dauid and went ageyn þe Philisteys. And than

xxiiij^{o} capitulo.

Where Dauid cut a parte of Sauls garment in þe den.

Dauid went downe fro thens to þe desert callyd **Engaddy**. And whan Saul had put of þe Philisteys, he turnyd ayen and went fourthe to seke Dauid in þe deserte of Engaddy. And Saul entryd into a den to do his esment, yn þe whiche den Dauid had entryd ynne preuely before. And preuely þere he kut a parte of Saulis

garment, but Saul knew nat þerof. And than Saul went fourthe oute of þe den. And Dauid folwyd hym, knelyng downe and seyde, “My lorde, see a parte of thy garment in myn hande, þe whiche I cut of in þe den, and I wolde nat hurte þe. Turne þe and forgeue me, for I haue not synnyd ageyn þe, but thow hast sought to destroy me.” And than Saul, leftyng vp his voyce, wepte and sayde, “O thow sone Dauid, thow art rygwysser than I. And now I knowe sertenly þat thow shalt be þe gouernore of þe kyngdom of Israell.” And than Saul yede home ayen. And Dauid went fourthe into a surer place.

xxv^{o} et xxvj^{o} et xxvij^{o} capitulo.

Than aftyr this, Dauid cam doun into þe desert of **Faran** aftyr þe dethe of Samuel þe prophete, where þe housolde of **Abygayl**, þe wyfe of **Nabal**, was refresshyd. And whan Nabal, her husbonde, was dede, Dauid toke her to his wyfe. And than Saul cam downe into þe deserte of [f. 155^{r}] **Zyp** to seke Dauid. And in þe valee Saul made pycche his tentys for his oste to reste yn. And whan Dauid had knowlege þat Saul was in þe valee, he cam preuely with **Abysay,** þat man, in þe nyght to Saul where he lay in his tente slepyng and his swerde stykyd in þe erthe. Than seyde Abysay, Dauid is seru\au/nte, vnto Dauid, “Syrre, now God hathe put thynne ennemyes vnto thy wylle. Þerfor suffyr me þat I shove my glayue throuh his body, and yt shal nat nede þe to smyte þe secounde stroke.” Than seyde Dauid thus, “Keepe þe þat thow put hym not yet to dethe, but take awey his spere and his coppe of watyr þat stode at his hede.” And so he dyd and went fourthe while alle his peple slept. And than Dauid on þe toppe of þe hille aferre cryed to **Abner**, seyng, “Beholde were þe spere of þe kyng and þe cope of watyr is.” And than Saul herde þe voyce of Dauid and sayde, “I haue doon amys. O my sone Dauid, turne ageyn. For forsothe from hense forward I shal do noon euyl to þe.” Than Saul turnyd home ayen. And Dauid went fourthe to **Achys,** kyng of Iete, into þe londe of Philisteys.

Where Dauid toke awey Sauls coppe and his spere.

xxviij^{o} et xxix et xxx capitulis.

And aftyr þat, Saul laboryd no more to seke Dauid.

Moche slepe.

Examplis.

Loo, Scripture seith God yeuyth þe crowne. This is to sey, þe glorye of Paradyse to hem þat waken and be dylygent. For þat man is not worthy to haue a goode thynge þat be

his neclygence lesyth þat thyng þat he myght haue be dylygence. And þerfor seyth **Perce** in his Satures þat þe man þat is neclygent is as a bareyn londe. And þerfor þe sleper shulde awake and concydre what were best to do, and withoute delay he outhe to put yt in [f. 155^{v}] excecucyoun. For as **Vyrgyle** seith in his Vnquolyques that trewe it is þat some be ryght dylygent to gete wordly goodys, but suche goodys as shulde be for þe welthe of þe soule, they be ful neclygent, as they þat myht dayly labour for getyng of spirytual goodys or spiritual vertues. They lyst noþer nyht ne day to labour for hem. For they thenke on nothynge ellys but al only on her body, whiche is ful of myserie. Trew it is þat dylygence is gretly to be alowed whan it hath thouht bothe for body and soule. For þat man is not worthy to lyue whiche throuh his neclygence slepyth in synne and dyeth in pouerte. For notwithstondyng þat pouerte is goode whan it is voluntarye, yet he is moche to blame þat comyth þerto throuh his neclygence. Wherfor it apperyth how dylygence is gretly worthe to be preysyd, bothe of þe body and þe soule. For **Theapostle** seith in his wrytyng to **Thymotheus,** "Awake thow þat slepist, and God wylle enlumyne þe with his grace. For Paradyse is not made for slepers ne for folkys þat be neclygent but it is ordeyned for hem þat be dylygente in doyng of good dedys while they lyue in this present worlde," as it apperyth in many of this avncient storyes. Wherfor yt shewyth þat neclygence hathe causyd many grete ynconvenyentes and myscheues.

Rede we not how **Dauid** was on a tyme ydel in his owne house, and than was he temptyd with þe synne of lecchery insomoche þat he accomplyshyd yt in grete dyshonour, as it aperyth in þe ij^{de} boke of **Regum** in þe v chapiter. And þerfor **Ovide** seith in þe fyrst boke of Remedeys þat ydelnes and neclygence ben þe norysshers of lecchery. And **Quyntilyan** [f. 156^{r}] seith þat synne naturelly desyryth ydylnes in man. And þerfor **Catoun** seyde to his sone, "Kepe þe wel þat thow be not neclygent nor slepy, for moche rest noryssheth synne and vyce. And to this purpos we fynde in dyuers stories how throuh sleepe many myscheues haue fallyn. Rede we not how **Toby** in his slepe was made blynde, as it aperith in þe ij^{de} chapiter of Toby. **And Hysboseth** throuh slepyng lost his reme, as it aperyth in þe ij^{de} boke of **Regum** in þe iiij chapiter. Also **Sampson**, as he lay slepyng vppon þe knees of **Dalyda**, þe here of his hede was kutte of and aftyr þat he was takyn and bownde with cheynes and fynally at þe ende was slayne, as yt aperyth in þe xvj

7519 to this] *prec. by canc.* throuh

chapiter of þe boke of Iuges. Also we rede how **Iacob** blamyd his childryn for her neclygence, as it aperith in þe xiiij chapiter of **Genesis.** And oure senyour **Ihesu Crist** also repreuyd his apostles for her neclygence and slowthe, seyng to hem in this wyse, "Ye haue not wakyd with me oon oure," as Seint **Mathew** seith in his xiij chapiter. Wherfor let vs vndirstonde þat we ouht to wake yf we wyl profyte oureself in oure good dedys, whiche ben vndirstonde be þe goode sedys. For as þe gospel seyth of Seint **Mathew** yn his v chapiter that þe v **maydens** þat slepten were not resseyuyd into Paradyse, but thes oþer þat wakyd were resseyuyd into Paradyse.

Wherfor it aperith þat we shulde wake, this is to vndirstonde þat we shulde do welle. For trew it is, they þat slepyn in synne withoute repentaunce shul neuyr come in Paradyse. Do we not [f. 156^{v}] rede aftyr þe opynyoun of þe olde **philysophres** þat þe venym of þe serpent namyd **Aspyde** is of suche condicyoun þat þe man þat he seith throuh his syht causyth þe man to slepe, and in his slepe deyeth. Synne is of þe same condicyoun, for it makyth a man to slepe throuh neclygence. And in suche a slepe, men oftyntymys be dampned. And for lak of goode avysement, men d\e/yen ryht straungly. Yet som men may sey þat they wolde be dylygente and they were awakyd and steryd or comforted to do wele. And to this I answer þat ther is no synner, be he neuer so grete, inlasse than he be very obstenat, whiche groweth at som tyme of þe remors of his concyence. Yet and he wyl ryse and wasshe hym of his synne, he may be sauyd. For reson wol yeue a man cause to be dysplesyd with his euel lyfe at som tyme. And than shal thy concyence iuge þe. Whan thow seyst, "Allas, for suche synne and suche as I haue do, þat I am þerfor sore displesyd and ryht heuy," so than me thynketh þat this concience whiche awakyth vs vndyr suche forme may wel be lykkened to a beste þat is callyd in frenshe **a mustel,** of whom spekyth þe olde **philysophres** and seith that yf a man falle asleepe in a place of shadow where as been serpentys, than þe nature of this mustel is for to awake hym, for thentent þat þe serpent shuld not hurte nor annoye hym. Lykewyse dother and concyence, whiche oftyntymys awaketh vs. Yet many þere been þat longe abyde not in oon purpos nor in a goode thouht, thouh concyence mynystre yt vnto hym, whiche done lyke as **Vyrgyle** dyd þat kyllyd þe flye þat awoke hym oute of his sleepe for bytynge hym in þe forhede. Yet notwithstondyng, Vyrgyle [f. 157^{r}] had be slayne with a dragoun had

not þe flye betyn hym. Than was he ryght sory þat he had kyllyd þe flye þat had doon hym so grete goode. For whyche it apperyth þat þe good thouhtes whiche awakyth vs and steryth vs to do wele, we ouht not to slee hym, as **Dauid** dyd vnto **Saul** þat lay and slept in his tente in yre and malyce, whiche wolde haue slayne Dauid for his goode deede þat he dyd whan he had slayne **Golyad** þat wolde haue slayn Saul. Yet for þat goode deede, Saul wolde haue slayn Dauid. But yet we ought dylygently awake in doyng good dedys, for to eschewe þe perel of þe serpent, þat is to knowe þat enemye whiche dayly purchaseth oure dethe.

Now wyl I returne ayen to my tale of **Dauid** þat yede vnto **Achys**, kyng of Iete, into þe londe of Philisteis. Than whan þe Philisteys cam and Dauid with them into batayle ageyn Israell, þe pryncys of þe Philisteis seyde to Achys, kyng of Iete, with whom Dauid cam, "Let vs desyre Dauid to turne to vs, þat he be nat oure aduersarij whan we begyn to fyght." And whan Dauid shulde returne to þe londe of þe Philisteis, he cam into **Sycheleg**, þat countre. But **Amalechyte**, þat man set yt afyre. And he led awey þe wymmen and toke from þe lest to þe most, but he kyllyd noon of them. And than Dauid sought them and fonde them syttyng at mete vpon þe erthe as yt were a festful day halwyd with þe goode þat they had take. And whan Dauid fonde them, he smote them and led awey his two wyvys with alle thyngis þat they had take awey tofore, nothyng faylyng. And thus whan þe Philisteys dred to fyght with Dauid, they suffryd hym to goo to his owne place. And than þe Philisteys [f. 157^{v}] began to fyght ageyn Israell. And þe men of Israell fledde fro þe facys of þe Philisteys, and þe hurte men of Israell restyd hemself in þe hille of **Ielboe**. And than **Saul** seyng hymself hurte þat he myht not fle and thouȝte he wolde nat be slayne of them þat were nat circumcisyd and sette vp his swerde and ran vppon yt, and þere he deyde and his thre sonnys also, þat is to sey, **Ionatas, Amynadab,** and **Melchyssue,** and alle þe men of hem togedyr þat day were slayne. And than aftyr þe dethe of Saul in batel, a man of þe countre of **Amalechyte** ranne fro þe castellys of Israell and cam to Dauid in **Sycheleg**, in þat countre, bostyng hymself þat he had slayne Saul þe kyng. And whan Dauid harde þat, he seyde to hym, "Why haddyst nat thow dred and withdraw thyn hande to sle þe noyntet kyng of oure Lorde?" And than Dauid callyd one of his men and seyde, "Slee hym!" And so he dyd. And than Dauid

xxxj^{o} capitulo.

Where Saul deyde.

sorwyd for þe dethe of Saul and Ionatan his sonne, whiche he louyd as þe modyr louyd her owne childe.

Tercia etas.

And thus endyth þe thyrd age of þe worlde, from þe byrthe of **Abraham** to þe kyngdom of **Dauid.** Ysidorus, libro v^{o}, seith þat þe thyrd age of þe worlde conteyneth ix^{C} and xlviij yere by fourtene generaciouns. But eyther translacyoun seith that þe thyrde age of þe worlde conteyneth ix^{C} yere and xlij. This dyuersyte befallyth for **Ysidorus** seith that Samuel and Saul ruled þe peple xl yere. Netheles **Iosephus, libro viij^{o},** and þe **Maister of storyes** acorden þat Samuel ruled þe peple allone xij yere. And aftyr hym Saul regned xx yere.

The **petigru** of **Saul.**

And it is to note þat of þe [f. 158^{r}] lynnage of **Beniamyn,** þe brothyr of **Ioseph,** þe sonnys of **Iacob,** by **Rachell** his wyffe cam **Abielle**. And Abyelle gate **Cyse** and **Ner.** And Cyse gate þe sayde **Saul.** And Ner gate **Abner.** And Saul gate **Ionathas, Iesuy, Melchisua,** and **Ysboseth.** And aftyr this Saul regned **Dauid,** of whom now I wolle speke a lytyll because þat aftyr þe ordyr of stories and of scripture, **Crist** cam of þe lynnage of Dauid, as for to take þe lyne of **Iuda** þat was þe iiij sonne of **Iacob,** as it is afore spoken in þe stori of **Exodi.**

Here is now to speke of the lynage of Iude, the iiij sonne of Iacob, that is callyd the lynage reall, because that of hym cam Criste and alle the kyngys of Israell of hym discended, as wittenesseth the ordir of stories.

Of **Iude**, þe sonne of **Iacob**, discendid þe lynnage royalle of whom **Criste** come and discendid, as of **Dauid** and of oþer many so doune discendyng. And as to speke here now of þe lynage, **Iude** gatte **Phares** and **Zardani** on **Thamar,** his ij^{de} wyfe. And Phares gate **Esrom.** And Esrom gate **Aram.** And Aram gate **Amynadabbe.** And Amynadabbe gate **Nason.** And this Nason was prince of þe lynage of Iude þat is callyd þe lynage royall. For of Iude, as þe ordyr of stories tellyth, discendid þe generacioun of kyngis of Israell. And so it is very sothe þat oure Lorde sayde vnto **Abraham** þat at þe v^{te} degre of Abraham of his generacioun departyd þe children of Israell oute of Egipte. For as thus [f. 158^{v}] it is to note þat þe fyrst engendrure was þat **Abraham** engendryd **Isaac,** and this was þe first degre. The ij^{de} degre was þat **Isaac** gatte **Iacob.** The iij^{de} degre þat

Iacob gat **Iude.** The iiij^{the} degre was þat **Iude** gatte **Phares.** The v^{the} degre and generacyoun descendid in Nason per Phares et cetera.

And in anoþer in Scripture it is sayde þat they departyd from Egipte at þe iiij^{the} degre, and thus is sothe as for to rekyn þe iiij^{the} degre in presthode, for as it is rehersyd afore in **Exode.** The first degre was þat **Leui** gatte **Gersan, Caath,** and **Merary.** The ij^{de} degre was þat **Caath** gate **Ysuar** and **Amram.** The iij^{de} degre was þat **Amram** gate **Aaron** and **Moyses.** The iiij^{the} degre was þat **Aaron** amongis his oþer sonnys gatte **Eleazar**, as it is sayde before. And this foure degreis þat this Eleazar discendid of was in þe v^{te} degre of þe princis þe whiche come of Iude, þe sone of Iacob. And in þe same v^{the} degre of princys, **Nason** was prince. And this Nason gate **Salmon.** And Salmon toke to wyffe **Raab,** þe tauerner þat had resceyued þe espyes sent by Iosue in Ieryco, as it is sayde in þe boke of Iosue. And this sayde **Salmon** gate on **Raab** his sonne callyd **Boos.** And this Boos gatte þe ij^{de} Boos. And this secounde Boos gatte þe iij^{de} Boos. And this iij^{de} Boos gatte **Obeth.** Than it is to note and vndirstonde þat Seint **Luke** þe Euangelist tellith not but of oone Boos withynne þe genelogie of Ihesu Crist. And þe cause whi[ch]e is þat this iij^{de} Boos eueryche aftyr oþer hathe but one name. And þerfor Seint Luke rehersith but one Boos for alle iij. [f. 159^{r}]

And also vndirstond and notith welle þat of þe lynage of **Iude**, as saith Seint **Ierome,** came and descendyd **Elymelech,** yn whos tyme notith þat þe sonne was ordeyned for to chastise synners. And for cause þat they wold not amende them of thare synnys, God sent vnto them grete hungyr and derthe in so moche quantyte þat þe moste worthy and riche folke of þe lynnage of Iude forsoken þere landys of whiche **Elymelech** with his wyffe **Noemye** forsoke þe cyte of Bethleem and went to soiorune withynne þe lande of Moab. And þere he maryed his ij^{o} sonnys callyd **Maalon** and **Celyon.** And þe wyfe of Maalon was callyd **Ruthe.** And þe wyfe of Celyon was callyd **Orpha.** And aftyr þe dethe of Elymelech and of Maalon and of Celyon, than Noemye þat was þe wyfe of Elymelech retourned ayen vnto þe cyte of Bethleem. Than went with hir Ruthe. And aftyrward **Boos**, þe thryd aforsayde, spousyd þe sayde Ruthe and gatte on hyr **Obeth.** And this Obeth gatte **Iesse** and by anoþer name he is callyd **Ysaye.**

xvij capitulo.

And this Iesse gatte **Dauid**, þe kyng, þat was þe youngest sonne of his vij sonys, þe whiche bene sayde thus: **Elyab, Amynadab, Sammaa, Abisay, Ioab, Azael, Amasa,** and **Dauid.** And also

7640 whi[ch]e] *MS* whie

he had ij douȝtris callyd **Abigaill and Saruia.** And aftyrward **Sammaa**, þe iij^{de} sone of Iesse, gatte iij sonnys, þat is **Iohan, Nathan,** and **Ionadab.** And aftyrward of **Abigaill,** þe eldest doughtyr of Iesse, came **Amasa.** And of **Sarina,** þe younger doughtir of Iesse, came **Abysaie, Ioab,** and **Asael,** as þe stori witnessyth. [f. 159^{v}] And thus now here in this chapiter is declaryd how the kyngis of Israell come of Iude, þe iiij^{the} sone of Iacob, and how kyng Dauid by lyne discendid of this same Iude, as hereaftyr we shul rede more playnly in þe chapiter of þe generacioun of Crist.

De Dauid secundo rege Israell.

ij^{do} iij^{o} capitulis.

Than aftyr þat Saul was dede, **Dauid** of þe lygnage of **Iuda** was þe secounde kyng of þe Hebreyes and regnyd xl yere, fyrste vij yere in Ebron vpon Iuda alone, and aftyr xxxiij^{ti} yere vpon alle Israell. Dauid than, throuh þe counsel of oure Lorde, cam doun into þe londe of Iude into Ebron, where þe men of Iude anoynted hym kyng þat he shulde reyne kyng vpon Iude. And than **Abner** prince of þe oste of Saul ordeynyd **Isboseth,** þe sonne of Saul, to be kyng of alle Israell. And aftyr þat, **Abner** sent to Dauid þat he shulde make a loue-day betwene them, and he wolde bryng alle Israell to hym. And soone aftyr þat, **Abner** cam to Dauid into Ebron, and Dauid made hym a dyner. And whan þe dyner was doon, **Abner** went fourthe to gadyr togedyr alle Israell to bryng them to Kyng Dauid. And than **Ioab** þat was prince of þe cheualry of Kyng Dauid, cam to **Abner** to speke with hym be a disseyte. For whan **Abner** cam to hym, this **Ioab** flateryd hym with fayre wordys and kyst hym and therwhylys he threst hym throwe with his swerde. And thus dyd Ioab sle Abner in Ebron as he cam from Kyng Dauid, for þe vengeaunce of his brothyr **Asael** whom Abner slewe afortyme. And than Dauid sorwyd for þe dethe of Abner. And alle Israell knewe [f. 160^{r}] þat it was purchesyd of **Isboseth,** Saulys sonne, for to slee Abner.

How Joab slewe Abner.

iiij^{o} et v^{o} capituli.

Also wyth **Isboseth** þat was Saulys sone were ij princys of theuys whois names were **Baana** and **Rycab.** They were bretheryn, þe whiche aftyr þe dethe of Abner, they entryd þe house of Isboseth theuysly and they slewe hym slepyng vpon his bed at mydday and toke þe hede of hym and went fourthe and

7660 doughtyr] *prec. by canc.* youngest

bare it to Kyng Dauid into Ebron, seyng, “Beholde þe hede of **Isboseth**, þe sonne of Saul, thyne enemye!” And Dauid commaundyd his men to slee them for þat they slewe a man þat was nat gylty vpon his bedde. And than alle þe kynredys of Israell cam to kyng **Dauid** into Ebron and þere they anewntyt hym kyng of Israell.

And whan þe Philisteis herde þat þe men of Israell had anoyntyt Dauid kyng of Israell, than alle þe Philisteys come doune to seke Kyng Dauid. And whan Dauid herde þat, he prayde to oure Lorde to wete yf he shulde goo to batel or nat. And than oure Lorde bad Dauid goo downe vnto þe Philisteys, a[nd] he wolde delyuer them into his handis. And than Dauid went fourthe and smote them. And þe Philisteys put to þere power to come ageyn toward Dauid. And Dauid be þe counsel of oure Lorde smote them ayen, and so ouercam them. And than aftyr þat,

vj capitulo.

How God smat a man þat presumyd to touche Arka Dei.

Dauid gaderyd togedyr alle þe chosyn men of Israell into a xxx^{ti} Ml þat they myght bryng awey **Arka Dei.** And whan Arka Dei was leyde vp in þe wayne, þe oxyn þat shulde adrawyn yt wax rebel and wynsyd and troblyd in her harnes, and be lyklyod Arka Dei shulde afallyn. And **Osa**, þat man, seyng Arka Dei be lyklyod shulde afallyn, and for a good entent he put to his his hande to helpe yt. But he was not [f. 160^{v}] worthy so for to doo, for he was in dedly synne. And þerfor, as he streynyd oute his arme to helpe yt, God smat hym, and he fylle doune dede.

Many notable examplys.

Moralite. Loo, be this we may take grete example how dedly synne makyth a man to perysshe. And seenge þat þe body is las worthy than þe soule, seenge also þat þe bodely dethe is lasse than spirytuel dethe, consequently ho þat lyuyth in dedly synne deseruyth bodely dethe. But þere be many þat take but lytyl hede of synne, be yt neuyr so grete. Wherfor men ouht to concyre how som tyme dyuers men were slayne for cause of synne þat they dayly vsyd. Reede we not how for because of lecchery, oure Lorde put alle þe worlde to dethe throuh þe gret Floode, excepte Noe, his wyfe and his childryn, as it is wrytyn in þe booke of **Genesis.** We rede also \of/ þe ynnvmerable nombre slayne of þe lynage of Beniamyn, for lecchery þat they dyd with þe wyfe of **Leuyte**, and many oþer also for cause of her lecchery haue deyde an euel dethe. Moreouer we rede in holy Scripture how som tyme men were slayne for dyuers synnys whiche noweadayes

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we take ful lytyl hede of. For we rede ho þat som tyme had blasphemyd God, þe peple woolde haue stonyd hym to dethe. But allas, nowadayes men blaspheme God withoute any feere or drede of ponysshment. For as Seint **A\u/styn** seyth that moche peple been ryht bolde to do amysse, forasmoche as oure Lorde delayeth þere ponyshmentys. But þe tyme shal come þat for þe longe delayenge þerof, yt shal be þe more grevous. Rede we not how **Golye** throuh his pride blasphemyd þe name of God. Yet Dauid at þat tyme was but a chylde and kyllyd Goly and smat of his hede with his owne knyfe, [f. 161^{r}] [Dauid.] as it aperyth in **Regum.**

Moreouer we rede how dyuers folkys were slayn for because of **inobedience.** And oþer were slayne also for cause of her **murmur**, and dyuers oþer slayn for because of **extorcyoun** and neclygence þat they dyd. But nowadayes, men set ful lytyl for to dysplese God or disobey hym. More pyte yt is. For murmurs and many oþer detraccyouns regne in this worlde nowadayes, and þe peple for þe most parte be enclyned to synne. Wherfor we ouhte wel avyse vs and vndyrstonde how many and dyuers were slayne yn olde tyme for þe same synne þat we vse nowadayes.

And to this purpos we rede how þe childryn of **Aron** were brent and devoured throuh fyre for because they offryd fyre into þe temple ayenst þe wyl of God, as it aperyth in þe x chapiter of **Leuytes.** What was þe cause þat þe erthe swolwed **Dathan** and **Abyron?** For nothyng ellys but þat they grucched ayenst Moyses, at it aperyth in þe xvj chapiter in þe boke of **Nombrys.** Why was **Herode** hurte and slayne of his enemyes? For nothyng ellys but for soche lawde as shulde haue ben yolden vnto God, he appropred yt vnto hymself, as it aperyth in þe xj chapiter of þe boke of þe dedys of Appostlys, þat is to seye in **Actibus appostolorum.** Why was **Ananye** and his wyfe stoned to dethe? For nothyng ellys but for they bygylyd and stale awey þe goodys þat were ordeyned for þe seruyce of God. Why was **Absolon** slayne, but only for his pride. For he wolde haue occupyed his fadyrs reeme. Also **Baltazar** was ryght an euyl [f. 161^{v}] man, and þerfor he deyde an euel dethe. Also þe hede of **Syba** was smyttyn of because he meuyd þe peple ayenst Dauid. Why dyd **Archytefel** hange hymself, but only for þat he felle in dispeyre for cause of þe fals wytnes þat he bare ayenst Dauid. Why were they devoured with wolue[s] þat bare fals wytnes ayenst **Danyel**? Why

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were they also slayne þat bare fals wytnes ayenst **Susanne**? For because þat synne noyeth and dysserueth dethe.

O Lorde God, yf thou woldest ponysshe forthewith al hem þat doon amysse, I wolde wene þat þere were many synners þat wolde drede and loue God whiche nowadayes doon moche harm. But as Scripture seith, oure Lorde letyth þe synners lyue to thentent þat they shulde amende hemself. And whan they lyue longe withoute conuertyng, than shul they haue for her synnys and neclygences þe gretter ponyshment. Yet trew yt is þat some folyshe peple seyn þat they shul lyue longe for because þat they ben evyl, hauynge a lewde hope þat oure Lorde wyl not take hem in þere grettest myschefe. But they ouhte take hede how oure Lorde concydreth þere folysshe thouhtys and how for suche truste they deserue for to deye and be not worthy to haue tyme and space for to conuerte and amende hemselfe. Also they ouhte to take good hede how þat same God þat ponysshed þe olde fadrys, that same God also withoute any oþer may euery day ponyshe us yf it plese hym. And whan he of his \hyh/ grace spareth vs to thentent þat we shulde be þe bettyr avysed, me thynketh it were to grete an vnkeendnes to do þe wors, trustyng þerby to haue þe lenger lyfe. For þe lenger þat a man lyueth, þe gretter be his synnys whanne he lyueth withoute correccyoun or amendement.

Allas, we [f. 162^{r}] ouhte to concydre þat for euery dedly synne we deserue to dey, as it is rehersyd before be þe seyde **Osa** þat man, seyng Arka Dei shulde afallyn, and he put to his hande to an holpe yt. But he was not worthy so for to doo, for he was a preeste and had layn with his wyfe þe nyghte beforn. And it was þe lawe at þat tyme þat no man shulde presume to mynyster nothyng þat was perteynyng to God but yf he were reconcilyd before. But yet he nat reconcilyd and presvmed to put his hand to Arka Dei, and þerfor God smat hym, and he fylle doune dede. Loo, this ouhte to be a grete example to alle Cristyn peple þat we may be suyrly reconcilyd and clene in concyen or þat we mynystyr or resceyue oure Lorde God. Than whan Kyng **Dauid** syh this man **Osa** smytyn be þe hande of God, he dred oure Lorde and durste nat bryng Arka Dei with hym into þe cyte, but he left yt in þe house of **Obededom.** And whan Dauid harde þat oure Lorde blessyd Obededom for Arka Dei, than Dauid went fourthe and alle þe chefe men of Israell, bryngyng Arka Dei into þe cyte of Ierusalem with ioy and alle maner of mynstralsy.

How Mycol was baryn because she scornyd her husbonde.

And **Mycol**, þe doughtyr of Saul, whyche was Dauid is wyfe, beholdyng at a wyndowy and syh Kyng Dauid syng and ioyd before Arka Dei, and she lawhyd hym to scorne and despysyd hym. And þerfor God suffryd hyr to be bareyn alle her lyfe aftyr. Loo, this was a grete ponyshment in tho dayes. For a bareyn woman in tho dayes was taken in as grete dyspyte as is a woman nowadayes þat lyuyth in avoytry and is comyn of her body. Also Dauid, while he had pees he made songes and ympnes, some of iij metres and some of fyue, and made also organs of [f. 162^{v}] dyuers maner and oþer ynstrumentys of musyc in whiche þe dekenes shulde say ympnes and songis. And foure men were maistrys ouer oþer. This were ther namys: **Eman** in þe myddyl, **Alaph** in þe ryght syde, **Ethan** in þe lefte syde, and **Edythym** to ouersee þe symballys. Also þere were xxiiij^{ti} bisshopys, ^and had vndir hem xxiiij^{ti} preestis,^ and had vndyr hem xxiiij^{ti} dekenes and xxiiij^{ti} porters. The thyrde parte of hem seruyd in þe temple, and in þe meene tyme þe oþer two partys ordeyned for her howsys, that is to sey, mete and drynke and al thyngis þat was necessarij for hem þat were in þe temple and seruyd God. And thus they were deuyded, one part to kepe þe spiritualte, þat is to kepe þere chirche and serue God, and þe toþer part to kepe þe temperalte, þat is to see, þat they had mete and drynke and al thyng þat was necessarij and needful for them.

How Dauid made ympnes and organs.

vij^{o} et viij^{o} capitulis.

Than aftyr this, oure Lorde yave Dauid rest on euery syde of his enemyes. And than **Natan** þe prophete spake to hym, seyng, oure Lorde seyth thus, “Wheþer shalt thow bylde me an house to dwelle yn? For whan thou arte dede with thy fadyrs þat haue ben tofore þe, I shal stere vp thy sede aftyr the, whiche shal come of þe. And he shal bylde an house in my name, and I shal make stedfast þe trone of þe kyngdom of hym for euermore.” And than Dauid magnyfyed God and prayd hym þat tho thyngis þat were spoke myght be fulfyllyd.

And aftyr þat, Dauid fauthe ayen with þe Philisteys. And **Moab** and **Adadezar** with Kyng **Soba** cam to helpe Kyng Dauid with xxij^{ti} ^{Ml} men of Syrorun, of þat countre. And than Syrya and Moab war made servauntys to Kyng

7794 suffryd] *prec. by canc.* smat he

Dauid vndir trybute, and alle men of Idwmea, of þat countre, seruyd Kyng Dauid.

ix^{o} capitulo.

Than Kyng Dauid axyd wheþer eny man of þe housolde of Saul were alyue, þat he myght shew [f. 163^{r}] mercy to them for þe loue of Ionathan, þe sone of Saul. And than **Siba**, one of þe servauntys of Saul, was founde alyue, and **Myfibozeth**, þe sonne of Ionathan with weke feete. And than þe kyng callyd Myfybozeth to hym, seynge, "Drede þe nat. For I shal shewe mercy to þe for þe loue of Ionathan, thy fadyr. And I shal restore þe a eyne to whatsumeuer thyng þat longyd to thy fadyr Ionathan. And thou shalt ete brede at my tabyl alwey." And than þe kyng commaundyd Syba, þat man, þat Myfybozeth, þe sone of Ionathan, shulde abyde and dwelle with his sonys. And than Siba seyde, "Lorde as thow hast commaundyd, so shal thy servaunt doo."

x^{o} capitulo.

Also whan Kyng Dauid had slayn **Anon**, kyng of Amon, he sent his servauntys to **Anon**, þe sone of Anon, whiche was kyng of Amon aftyr his fadyr, to comforte hym because of þe dethe of his fadyr. And **Anon**, þat man, forsoke þe servauntys of Dauid as they had ben theuys, and schauyd þe halfe parte of þere berdys and cut þere garmentys be þe buttokkys. And than þe peple of Amon, seyng þat Dauid had doon þat wronge and gaderyd togedyr a grete hoste of Syrys, of þat countre. And whan Kyng Dauid harde þat, he sent **Ioab** with his hoste. And in þe begynnyng of þe fyght, þe peple of Amon fled. And than þe men of Syry, seyng þat they shulde be ouercome of Israell, and anon they gaderyd togedyr into a batel. And whan Dauid herde þat, he gaderyd togedyr alle þe men of Israell. And whan they began to fyght, þe men of Syre fledde, a sevynty charys and xl^{Ml} horsemen, and alle tho men þe whiche come to helpe Adadezar were made servauntys of Israell. And than men of Syre dred to geue [f. 163^{v}] helpe ony more to þe peple of Amon. Than aftyr this, whan Dauid syȝ **Bersabee**, þe wyfe of **Vrye,** þe whiche he had grete loue vnto, he sent to **Ioab**, þe gouernoure of his oste, þat he shulde send home to hym Vrye, þe whiche was tho vndyr Ioab in batayle. And whan þe kyng knewe þat Vrye was come home, and while Vrye was aslepe in his house with Bersabee his wyfe, Kyng Dauid wrote a lettyr, þe whiche he sent be Vrye to Ioab, þat he shulde set Vrye where þe

xj^{o} et xij^{o} capitulis.

Where Dauid commaundyd Vrye to be slayn.

strengest batayle was, þat he myht be slayne. And whan he had so doon, he toke Bersabee to his wyfe.

And than oure Lorde sent **Natan**, þe prophete, to hym, seyng, "Thou hast slayne Vrye with þe swerde of þe sonnys of Amon. And thou hast take þe wyf of hym. Wherfor þe swerde shal nat goo awey from thy house neuermore." And than Dauid repentyd hym and cryde God mercy and seyde, "Lorde I haue done amys." And than Natan, þe prophete, seyde, "God hathe refarryd thy synne þat thou shalt nat dey, but thy sone." And than God smatte þe lytyl childe þat þe wyfe of Vrye had brought for the, and it was dede. Than aftyr this, whan **Ioab**, þe prince of þe oste of Dauid, had fought ageyns **Rabath**, þe sone of Amon, and shulde take þe kyngis toune, he sent to Dauid, seyng, "Gadyr togedyr þe toder parte of þe peple and besege þe cyte and take yt, lest þat þe worship be geuyn to me." And than Kyng Dauid gadryd togedyr alle þe peple and went fourthe ageyns Rabath and toke hym, and toke away þe dyademe fro þe hede of Rabath and set it vppon his owne hede. And also he bare awey alle þe grete goodys of þe cyte. And than Kyng Dauid and his oste turnyd ayen into Ierusalem.

Also we rede [f. 164^{r}] in some stories how þe aungel of God aperyd to Dauid in his slepe and bad hym go to Mounte Thabor and fecche þe seyde braunchis þat grew oute of **Adams** mowthe of þe iij greynys þat Seth leyde vndir his tounge, and set them in Ierusalem. And as Dauid yede and restyd hym beyounde flum Iordan, he sy3 þe seyde braunchis stondyng abowte his hede. And þere þe aungil tolde hym þat tho braunchis they were. Than Dauid drew vp þe braunchis from þe erthe, and þere was so swete a sauour among tho iij braunchis þat alle þe peple seyde þat they were fulfyllyd with ioye and blysse. **Et tunc Dauid traxit ramos extra terra et duxit secum ponendo eos super diuersos infirmos et omnes sanabantur**. And than Dauid bare þe seyde braunchis fourthe and touchid dyuers men of dyuers syknesses and þerby they resseyuyd helthe. For he put þe seyde braunchis vppon a worthy man whois name was **Bexillas**, whiche had þe palsye, and he was hole. And than þere cam iij men of Ethiop, whiche of kynde ar blak, and Dauid touchid them and þerwith they were made fayre and white. Also Dauid touchid a lepore with þe braunchis þat had be syke an C yere and xxx^{ti}. And þere aperyd a grete flame from þe braunchis, and anon he was hole. And alle þe peple be þe wey sange this songe, "Holynes and helthe we fynde this day þat is 3ouen to al mankeende." Than seyde þe prophete Kyng Dauid,

"These ȝerdys signyfyeth pees. And also it betokenyth þe Trinite. For þe prophetis han seyde here before þat þe sone of God shulde be bore and on a crosse he shulde dye. And þat these ȝerdys synyfy." And thus he brought them into Ierusalem. And than he plantyt them in his propyr [f. 164^{v}] orcheȝarde. And in þe nyht folwyng, þe seyde braunchis grewe togedyr into oon whiche cowde nat be disseueryd asoundyr. And than Dauid dyd do repayre his gardyn and made it more, and dyd þat tree to be gyrde abouhte with a ryng of syluer. And so Dauid made his prayour afore þe tre dayly be þe space of xxx^{ti} yere, and yerly made a ryng of syluer to be put therto.

xiij^{o} et xiiij^{o} capitulis.

How Absolon kyllyd his brodyr Amon þat oppressid his sustyr Thamer.

Than aftyr this, we rede how **Amon**, whiche was sone to Dauid, had a grete desyre for to haue to doon with his sustyr **Thamer**, whom he oppressyd be a wyle, as ye shul here. This **Amon** had a grete loue vnto his sustyr **Thamor**, for whom he toke grete thouht and sorw. And on a tyme he callyd to hym **Ionadab**, whom he trust moche vnto, and seyde, "Thow arte he whom I trust moche. Now geue me comfort of my sorw. I haue a grete desyre and loue onto my sustyr **Thamor**, whom I cannat wete how I myht com by to haue my desyre." "Syr," seyde **Ionadab**, "I shal tel yow how ye shul haue youre desyre. Ye shul feyne yow sore syk and kepe youre bed. And than youre fadyr Dauid wyl come vysyt yow and offyr yow alle shoche thyngis þat he hathe to comfort yow. Than shul ye desyre no more but þat he wole lete yow haue youre sustyr **T\h/amor** to make your metys and helpe yow of shoche thyngis as is necessarij for yow. And I wot wel he wyl graunt yow with good wyl. And whan she is comen to yow, voyde your peple whan ye see your tyme and shet youre dorys. And than take youre desyre." Than aftyr this councel, **Amon** dyd oppresse his sustyr **Thamor** ayenst her wylle. And when he had doon, he despysyd her [f. 165^{r}] shamfully and vnkyndly pullyd of þe kercherys of hyr hede and drewe hyr be þe here and shamfully spurnyd hyr oute of þe bedde and vnkyndly revyled and rebwkyd hyr. And whan she syh þat she was so vnkyndly delyd with, she yede oute at þe chambyr dore and wepte. And hyr othyr brothyr **Absolon** com by and syh hir wepe and axyd hyr what she eylyd. Than she tolde hym how Amon hyr brothyr had oppressyd hyr ayenst hyr wylle and how shamfully he revylyd and rebwkyd hyr. Tha hyr brothyr Absolon bad hyr be of good comfort, for yt shulde be

avengyd ful wel. Than soone aftyr this, **Absolon** bad his brodyr **Amon** to a dyner. For þe whiche deede, Absolon slewe his brodyr Amon at þe same dyner. And than **Absolon** fled for drede of his fadyr Dauid to þe kyng of **Iessur.**

Loo, of this synne comyth many harmys. Fyrst it is agaynste nature. For alle þat is destruccyoun and enemy to nature is agenyst nature. The secounde is he þat bereuyth a maydyn of hyr maydenhode. For he þat so doyth, he chastyth a mayden fro þe hyest degre þat is in this present lyfe and bervyth þat precyus frute þat in Latyn hyght **centesimus fructus.** He þat dothe this is cause of many damagys and veleneys. For certys no more may maydenhode be restoryd than may an arme þat is smyttyn fro þe body, whiche may neuer returne aȝen for to wex. This wot I wel she may haue mercy yf she do penaunce, but neuer shal yt be þat she was corrupte.

Loo, this is an opyn evydence and a grete example to man of lustys to be ware and wel avysyd. For a **clerke** seythe, euery man may vndirstonde it is a sory lust to lyke at whois ende it makyth a man to syke and turnyth ioyes into [f. 165^{v}] sorwe. For of euery lust þe ende is peyne. And euery peyne is good to flee. Thus loue is blynde and can nouht see where þat he goyth tyl he be falle. God hathe þe lawe so ordeyned as wel in resoun as in keende. For þe bestis he wolde bynde only to þe lawes of nature. But to mannys creature, God ȝaf hem r[e]soun, wherof þat he nature shulde modyfye vpon þe causys þat he shulde do no lecchery. But who þat wyl hymself nauht meeke nor lyst no resoun for to take, men seyn þat resoun wyl hym forsake. For who dare do thyng whiche loue ne dare. Love is he whiche nothyng douteth where he syttyth in mannys herte. He cowntyth nouht towarde his wytte, no more þe derke than þe lyte, no more þe woo than þe weele, no more þe hete than þe koolde, no more þe wete than þe drye, no more to lyue than to dye. So þat before nor behynde he seith no more but as þe blynde withoute syght of his corage he doith maruayles in his rage. To what thyng þat he wole hym drawe, þere is no God, þere is no lawe of whom þat he takyth ony hede, but as bayarde þe blynde steede tyl he fal in þe myddys of þe dyche. He gothe þere no man wole hym bydde. He stout so ferforthe oute of rewle þat þere is no wyt þat may hym rewle. Therfor what man þat wole vppon women muse, aftyr þe oonly puttyng doun of his ymagynacioun within hymselfe þe fyre he blowyth, wherof þe woman nothyng knoweth. Þerfor she owte not to be blamyd. For and ȝef a man wole excyte to drenche hymself and wol yt not forbere, þe watyr owte nat to bere

7943 r[e]soun] *MS* rosoun 7958-9 be blamyd] *prec. by canc.* bere þe blame

þe blame. For what may þe golde do thouh man yt coveyte. ȝef þat a man wolde loue streyte, þe woman hathe [f. 166^{r}] hym nothyng bounde. ȝef he his owne herte woolde wounde, she may nat let þe folye. And yf it so befelle in company þat he myght purchase onythyng, ȝet makyth a man þe fyrste chase. For þe woman fleyth and he pursuyth, so þat be wey of resoun it folwyth þat þe man is cause. How so it befallyth þat he ful ofte sythe is fallyn where þat he may not wel aryse. It sytte a man be wey of keende to loue, but it is not keende a man to lese his wytte for loue. For and yef þe moonthe of Iule shulde frese and þat Decembre shulde be hoot, than wele I wote þe ȝere mystorneth. So in lyke wise, to see a man falle from his astaate throuh his foly effemynat and leue þat a man shulde do, it is to hym as an hose is aboue þe shoo whiche ouhte not to be vsed. But yet þe worlde hathe ofte accusyd ful grete princys of this deede. Therfor seith Seint **Iohn** in a pistle canonice, he þat louyth þe worlde, þe charite of þe fadyr is not in hym. For al thyng þat is in þe worlde is delectacioun of þe flesshe and delectacioun of mannys syht and fals pride of lyfe, whiche be nat of þe fadyr but of þe worlde. And þe worlde shal passe, and þe delyght of hym also.

Than whan **Absolon** had slayne his brothyr **Amon**, \he/ fled for drede of his fadyr Kyng Dauid to þe kyng of Iessur, as it is rehersyd before. Than **Ioab** sent a wyse woman to Kyng Dauid and tolde hyr what she shulde sey, be þe whiche he was abought to reconsyle Absolon to Kyng Dauid ageyne. And than þe kyng knowyng þe woordys of þe woman and vndirstode þat they were of Ioabys sendyng, and than he seyde to Ioab, “Beholde, I haue made thy wordys plesaunt. Goo and telle yt [f. 166^{v}] to Absolon. And than Ioab led Absolon into Ierusalem, but þe kyng saw hym nat. And two yere aftyr, **Absolon** prayde þat he myht see þe face of þe kyng. And whan **Ioab** had tolde it to þe kyng, he callyd Absolon and he entryd and cam to þe kyng. And þere he kyssyd Absolon his sone, and sayde,

xv^{o} et xvj^{o} capitulis.

How Absolon rebellyd ageynse his fadyr.

“**Absolon, fili mi.”** Than aftyr þat Absolon was reconsilyd, he mevyd þe hertys of þe peple of Israell þat they shulde make hym kyng yn this wyse: He stode at þe gate of þe cyte of Ierusalem and as þe peple entryd yn, he spake to them, seyng thus, “Who wyl haue me a iuge?” And so he enclynyd þe hartys of þe peple to hym. And whan he had a grete pyssaunte of peple to hym,

they conspyryd ageynse his fadyr Dauid and made hymself kyng.

And aftyrward he yntendyd to sle his fadyr, as ye shul here. For aftyr þat, **Absolon** went into Ebron and gaderyd to hym alle þe peple of Israell. And whan his fadyr Kyng Dauid herde þereof, he seyde to his servauntys, "Let vs flee, lest þat Absolon come and take vs and destroy þe cyte." And than þe kyng wente fourthe from Ierusalem and alle þe housolde of hym with her fote men. And þere ware with hym stronge fyghters. And whan they come vnto **Bahurym,** a man of Iude of þe kynred of Saul, cam cursyng and drawyng stonys ageyns Dauid and his seruauntys. And than **Abisay** wolde akyllyd hym, but þe kyng seyde, "Forgeuyt hym. For oure Lorde hathe commaundyd hym for to curse me. And beholde, my sone sekyth my soule and moche more." Than Absolon and alle Israell hathe entryd Ierusalem. Than aftyrward, whan Absolon had take his counsel, he went fourthe from Ierusalem with alle Israell for to pursue Dauid, his fadyr. And whan Dauid herde þat, he went ouer Iordan and [f. 167r] cam to **Castra,** þat countre. And þere he ordeynyd knyhtys and captaynys vpon his pepyl. And than þe peple went fourthe to batayle ageyn Israell. And þe kyng be counsel of þe pepyl abode stylle in þe cyte. But þe kyng commaundyd **Ioab, Abysay,** and **Ethay**, þe princys of his hoste, þat they shulde kepe to hym **Absolon.** And as they fowte, þe peple of Israell were slayne afore þe oste of Dauid, and Absolon fledde. And as he fledde, þe wynde blewe vp his here abought an oken bowhe, and þerby he hynge. And than **Ioab** ran hym throuh to þe herte with iij sperys as he hynge on þe oke be þe here of his hede, of þe whiche here he had gret pride þereyn, for yt was fayre and shone as it had bene goolde. For he was a man fayre and bewytyful. And than þe kyng sorwyd gretly for þe dethe of Absolon his sone and seyde, "O my sone **Absolon**, who myht geue to me þat y myht dey for þe?"

Pryde.

Lo, what comyth of pryde! Rede we nat in Scripture how **ambicion** and desyre to be of grete power hathe been oft tymes cause of grete daunger and myschefe, steryng a man to many grete synnys. Reede we not how þat **Achilee**, for \the/ grete desyre þat shee had to haue lordship and rewle, she made to kylle alle þe seede of kyngis, as it apperyth in þe first boke of **Machabeus** in þe xv chapiter. Also **Roboam**, for þe grete desyre þat he hadde of lordship and to be a rewler, regnyd ful cursedly and dyd moche harme, like as yt apperith in þe thyrde boke of **Regum** in þe xiij chapiter. We rede also how **Amalech** made werre

ayenst þe childryn of Israell for feere þat he had to leese his lordship, as it apperyth in þe vij chapiter of **Exode.** Rede we not also how þe pride of **Nychanor** was scumfyte and [f. 167^{v}] brouht to nouht, as it aperyth in þe first boke of **Machabeus** in þe vij chapiter. Than let vs remembyr what is befalle of þe power of **Nero**, whiche was a grete synner. Where is þe puyssaunce of **Pharao?** Where is þe myhte of **Troye**, whiche somtyme bare a grete name? Where is **Babylonye**, whiche was somtyme made of a meruelus heythe? Certaynly alle is come to nought. For pryde may neuer endure. And as me semyth, we haue examplys ynow here before rehersyd for to eschewe this fowle synne of pride.

Humylyte.

And lykewise, as pride makyth a man for to falle, lykwyse humylyte enhaunceth and lyftyth vp a man to God. For we rede how **Hely** was a man of grete humylyte in his lyuyng, and þerfor oure Lorde enhaunced hym gretly, for he was þe fyrst prophete throuh whom our Lorde gan firste to shewe his myraclys, as it aperyth in þe iiij boke of **Regum** in þe firste chapiter. And **Dauid** also, whiche was þe youngest of his bretheryn, was chosyn aboue alle oþer to be kyng, as it aperyth in þe first boke of **Regum.** Moreouer, **Salomon** occupyed þe reaume aftyr his fadyr Dauid, and yet was he þe leeste and younger then his brodyr **Adonyas,** as it apperyth in þe iiij boke of **Regum** in þe xxiiij chapiter. And **Manasses** also þat was bothe lesse and younger than **Effraym** his broþer, yet notwithstondyng he had þe blessyng before hym, as it apperith in þe xxviij chapiter of **Genesis.** And generally, humylyte and lowlynes of herte bryngyth a creature to worship. And in contrary wyse, pride castyth a man doun.

Than whan Kyng **Dauid** shulde tourne ayen into Ierusalem aftyr þe dethe of [f. 168^{r}] **Absolon** his sone, þe men of Iuda met with hym and þe men of Israell bryngyng hym ageyn into þe cyte.

xix^{o} et xx^{o} capitulis.

And than þere was a man whois name was **Siba**, and he sang with a trumpe and sayde þere is no parte of vs in Dauid. And than Israell went fourthe from Dauid and folwyd Siba, þat man. And than þe men of Iuda went fourthe with þe kyng from Iordan to Ierusalem.

And whan Dauid was in Ierusalem, he sent **Abysay** and **Ioab** with his oste to folw Siba. And than they, goyng fourthe, founde them and besegyd þe cyte þat he was yn. And than þe men of þe cyte be þe counsel of a wise woman smote of his hede and gaue yt to Ioab throuh a walle. And than he sang with a trompe and

turnyd ayen fro þe cyte, and so Ioab turnyd ayen to Ierusalem to þe kyng. Aftyr this, oure Lorde sent hungyr in þe dayes of Dauid iij yere togedyr, because of **Saul** slewe **Gabanyȝtas**. And than þe Gabanyȝtys callyd vnto þe kyng, and he seyde vnto them, "What shal y do vnto yow, þat ye may blesse þe erytage of oure Lorde?" And they axyd vij men of þe sonys of Saul, and þe kyng grauntyd them. And whan he had geuyn them, they crucifyed them in þe mounten. And than oure Lorde toke mercy on þe londe ageyn.

xxj^{o}, xxij^{o}, et xxij^{o} capitulis.

And aftyr þat, Israell helde iiij batayles ageynse þe **Philisteis**, yn þe whiche foure myghty men of þe Philisteis were ouercome be þe handys of Dauid and of his seruauntys. And than Dauid spake to oure Lorde þe wordys of this dite in þe whiche day oure Lorde delyueryd hym fro þe handys of his enemyes, seyng, "**Dominus petra mea et cetera."** 'Oure Lorde is my truste and my helpe et cetera.' Than aftyr this, Dauid commaundyd Ioab þat he shulde nowmbyr alle Israell þat he myht knowe þe nowmbyr of them. And þere [f. 168^{v}] was founde of Israell egthy ^{Ml} of strong men, and of Iuda fyfty ^{Ml}. And than Dauid was sory, and seyde to oure Lorde, "I haue doon gretly amys in this deede, but y beseche þe Lorde, forgeue me my wykkydnes." And than oure Lorde sent **Gad** þe prophete to Dauid, askyng hym, "Wheþer wylt thow haue vij yere hungyr, or be ouercome iij \monthys/ of thyne enemyes, or iij dayes pestylense in thy londe?" Than Dauid thouhte in hymselfe, yf he shulde chese hungyr, alle þe pepyl of his londe shulde dey for faute of mete or than he shulde lakke mete. And yf he shulde chese were, hym thouhte þat þe moste part of his pepyl shulde be slayne in batayle or than he shulde dey or be take. And than Dauid chose pestilence, for þat is vnyuersal, for God may as sone smyte þe kynge as þe innocent in þe cradyl yf yt plese hym so to do. And þerfor he chose pestilence. And than þe aungil of God yede with þe swerde of persecucioun and of werre and smat ouer alle Israell. And þere deyde in tho iij dayes sevynty ^{Ml} men, women, and childryn. And whan this vengeaunce had goon ouyr Israell, than þe aungel cam to Ierusalem and woolde asmytyn there. And whan Dauid syh þe aungel, he seyde to oure Lorde, "**Ego sum qui peccaui."**

Vltimo capitulo.

Here þe Aungil of God share þe peple of Israell with þe swerde of persecucioun.

8082 monthys] *prec. by canc.* dayes

‘Lorde, it is I þat hathe synnyd. I beseche þe, turne thyn hande ageyn me and spare thy peple.’ And so in this cyte of Ierusalem, Dauid lay and prayde oure Lorde of mercy and made this psalme “**Miserere mei deus.”** And whan oure Lorde syh þe grete contricioun and meknes of Dauid, as þe aungel strecchyd oute his hande aboue Ierusalem to asmytyn yt, oure Lorde shewyd hys mercy and seyde, “Sufficit.” [f. 169^{r}] Than be þe commaundment of **Gad**, þe prophete, Dauid ordeynyd an auter, offryng sacrifise to oure Lorde, and than þe plage sesyd.

Than aftyr þat, whan Dauid waxyd olde, **Adanyas**, þe secounde sone of hym in byrthe aftyr Absolon, was lyfte vp, seyng, “I shal reyne kynge.” And than he made a grete feste. Than **Bersabee**, þe modyr of **Salomon**, be informacioun of **Natan**, þe prophete, come to þe kyng and seyde, “My Lorde, thow sworist to me þat Salomon shulde reyne aftyr the. And now Adanyas reynneth.” And whan she had spoke, þe prophete Natan cam before þe kyng, fulfyllyng þe woordys of Bersabee. And than þe kyng seyde to Bersabee, “So as I haue sworyn to the, so shal I do today.” And be þe commaundment of the kynge, **Salomon** was brouȝt into Syon and þere he was anowntyd kyng. And than they sange with trompys, and alle þe peple seyde, “Kyng Salomon mut lyve foreuermore!” And whan þe dayes of Kyng Dauid drew nyh þat he shulde dey, than he commaundyd Salomon, his sone, seyng, “I shal goo þe wey of alle þe erthe. Be thow comforte and be thow a man and obserue thow þe kepyngis of thy Lorde God, þat thou mayst walke in þe pathis of hym and þat thou maist keepe þe commaundmentis of hym, as it is wryttyn in þe lawe of Moyses.” And also be **figure** we fynde in holy Scripture þat Dauid aforn his dethe commaundyd Salomon, his sone, that **Ioab**, þe prince of þe cheualry of Dauid, shulde be put to dethe. And þe cause was thus: Dauid in his deede bedde sayde to his sone, “My sone, thou hast knowlage how **Ioab**, þe prince of my cheualre, put to dethe with his swerde traytursly **Abner**, þe sone of Neer, and **Amason**, þe sone of Ietel. [f. 169^{v}] Thow shat do aftyr thy wysdam.”

And than aftyr this, Kyng Dauid deyed þe. xxix^{ti} day of Decembre at þe toure of Syon in Ierusalem, whiche had reynyd kyng xl yerys, and was buryed þere with grete rychesse. Of þe whiche rychesse aftyrward **Hyrcanus**, þe bisshop, yaf **Antiochus**, Demetryus sone, thre thousand talentis for to goo from Ierusalem. **Treuisa** seith, a talent is a grete weyght. And þere be thre maner talentis. Þe leeste is of l pounde. The myddyl of lx score pounde and twelue. And þe most of alle an

8098 Than be] *prec. by canc.* And aftyr þat be þe command- 8113 keepe þe] *prec. by canc.* walke in þe

C pounde and xx^{ti}. And Kyng Dauid had vij sonys, þat is to sey, **Amon, Celaab, Absolon, Adonyas, Salomon, Saffacias, Ietram** vel **Nathan.**

Salomon.

Than whan Kyng Dauid was deede, **Salomon**, his sone, reynyd aftyr hym. And he callyd vnto hym **Banayas** and sayde vnto hym, "Thow knowest þat **Ioab** is entryd into þe tabernacle of God, but goo put hym to dethe. For with his swerde he put to dethe two pryncys of þe cheualry of Israell, and þerfor I wol þat þere bloode retourne vppon his hede, þat rest and pees may be yevyn to my fadyr Dauid." Than at Salomons commaundment, Ioab was put to dethe. **Ierom in epistola** seith þat Salomon, whan he was xj yer olde, begate a sone on Pharaes doughter. Also men redith of **Achaz**, þe kyng, þat gate a childe whan he was xj yere olde. Also whan Salomon had resseyuyd wytte and wysdom of God in þe hylle callyd **Gabaon** and yaue dome to þe two **strompetys** þat stryuyd who shulde be modyr of þe chylde, he cast in his herte to doo thre thyngis: Fyrst, [f. 170^{r}] to bylde a **temple** to almyȝty God. And a kyngis palays for hymself. And to walle Ierusalem with iij wallys. Wythyn þe first walle dwellyd preestys and clerkys þat seruyd in þe temple, and þe kyng and his housholde. Wythin þe secounde walle woned stalworthe men and prophetys. And within þe thirde walle were inhabyte þe comyn peple and craftismen.

Templum domini.

Than aftyr þat, Salomon edified þe **temple** þat his fadyr Dauid had begounne, whiche was xxxij^{ti} yer amakyng in Salomonys tyme. Than some storijs seyth þat þe carpenterys þat wrouht on þe temple lakkyd a beme for þe temple of xxx^{ti} cubytis of lengthe. Ther be ij maner of cubitys. **Hugo de Ar.** seith þat þe comoun cubyte is a fote and an halfe, þat is vj spannys. But a cubyte of geometrye conteyneth vj comoun cubitys, þat is ix foote longe. And þere conde no tre be founde þat was mete þerfor, tyl at laste one aspyed þe tre þat first grewe oute of **Adam**, whiche tree Kyng Dauid brought oute of þe kyngdom of Moab and had set it in his orcheȝarde. And than Salomon commaundyd þe seyde tre to be felle doun þat þere myht be made a beme þerof for þe temple. And whan yt was cut and framyd aftyr þe mesure and than pullyd vp, it was gretly to shorte. And whan it was let doun ageyn, yt was long ynow acordyng to þe mesure. And whan yt was lefte vp eftesonys ageyn, yt was to shorte. Than they leyde it alonge in þe temple for þe peple to syt vppon. And þe first þat sat þeron was one hyte **Sybylle**, and

some callyd her **Maxymylla.** And as sone as sche was set, þere cam a flame oute þerof and brent her clothis. And than she prophecied vnto þe Iewis and seyde that on þe seyde tre, they shulde doo þere saueour to dethe. And for her trew prophesieng, [f. 170^{v}] she was sore scorgyd, and be þe brestis of þe lawe, she was commaundyd to preson and aftyr þat stonyd to dethe. And aftyr þat, þe Iewis of despyte made þe holy tre to be leyde ouyr a dyche for þe peple to passe vpon, þe whiche is in þe myddys of þe vale of Iosaphat, whiche is callyd **torrens Cedron**, as þe gospel seith. Than aftyr þat, þe quene of **Saba** herde of þe gouernaunce and wysdom of Kyng Salomon, and she com with grete gyftys into Ierusalem to worship hym and to haue a knowledge of hym. The whiche quene was of þe gentylys, and she knowyng þe holynes of þe tre and wold nat goo on þe tre but wadyd throuh þe water. And in maner she repreuyd Kyng Salomon because he suffryd þe holy tre to lye ouer þe dyche. And she prophecied þat Crist shulde dey þereon. Than Kyng Salomon and þe quene of Saba made þe tre to be take vp from þe dyche and be closyd in golde and syluer, and than they set þe same tre in þe dore of þe temple þat euery man þat passyd þereby shulde do reuerence þereto.

Than whan Salomon had edified this temple complete, yt was halwyd. And it had in lengthe an C cubitys and xx, and in brede iij score, and in heyght xxx^{ti}. In this temple was so moche golde þat whan þe Romaynes sette it on fyre, there ranne a streme of golde of nayles molten into þe brooke callyd **torrens Cedron.** This temple was callyd **templum domini.** And Salomon prayde oure Lorde whan han he had made þe temple, þat alle tho þat prayde þereyn with good herte, þat he wolde here hem and her prayourys and graunt hem her askyng. And oure Lorde grauntyd hem. And þerfor Salomon callyd yt þe temple of counsel and helpe of God.

And this Temple had iiij entryngis and þe dorys were of cipresse. And [f. 171^{r}] withyn þe este dore, oure Lorde seyde, "Here is **Ierusalem**," whan he yede into þe temple on Palmyssonday before his passioun. And in þe northe syde within þe dore is a watyr þat rennyth not, of þe whiche holi wryt seith thus, "**Vidi aquam egredientem de templo,"** þat is to sey, 'I sawe þe water come oute of þe temple.' And in þat oþer syde is a roche of stone þat men callyd **Moriache,** but aftyr it was callyd **Belethe.** And þere was **Arka** domini, whiche was with relikis, as it is rehersyd before in þe chapiter of Hely in þe ij^{de} lefe whan Booz reynyd. And on þat roche slept Iacob, at a certayne place callyd **Lusa**, whan he syh in his

8194 at a certayne] *prec. by canc.* when he

avysyvn a laddyr þat rauȝte vp to heuyn and an aungell goyng vp and doun \on/ þe laddyr. And on þe ouerest ende of þe laddyr, he sawe God in lyknesse of an aungill anexid vnto þe same laddyr, þe whiche was fygure and mysterie of Cristis passioun. And for þe memorial of this avisioun þat he had þere, he raissyd and layde a grete stone in tokyn, þe whiche he dyd anoynte. And on þat roche slept Iacob, \and/ whan he woke of his slepe, he sayde, "**Vere locus iste sanctus et ego nesciebam.**" That is to seye, 'Forsothe, this place is holy, and I wist it nat.' And þere þe aungel helde stylle Iacob and turnyd his name and callyd hym **Israell.** And in þat place sawe Dauid þe aungel þat share þe pepyl with þe sworde and put it vp alle blody in þe shethe. And þere prayde Dauid to oure Lorde and to þe aungel þat he wolde yeve hym mercy and þe pepyl. And þere oure Lorde herde his prayoure. And þerfor wolde he a made þe temple in þat place, but oure Lorde forbode hym be þe aungel, for he had doon tresoun whan he had slayne [f. 171^{v}] Vrye, a good knyht, to have Bersabee, his wyfe. And þerfor, alle þat he had ordeyned for to make with þe temple, he toke yt to Salomon, his sonne. And in þat roche was Seynt **Symyon** whan he resseyuyd oure Lorde into þe temple. And in þat roche oure Lorde set hym whan þe Iewis wolde haue stonyd hym to dethe, and a sterre cam doun and gaue hym lyght. And on þat roche sat oure **Lady** and lernyd her sauter. And þere oure Lorde foryaf þe woman her synne þat was takyn in avowtry. And þere was our Lorde circumsisid. And þere offred Melchisedech first brede and wyne in tokenyng of þe sacrament þat was to come.

And this temple was rounde alle abought, and in þe myddys of þe temple was a staage of xxiiij^{ti} gre\c/ys of heythe. And þat place þe Iewis calle **sancta sanctorum,** þat is to sey, holy of halues. And in þat place comyth nobody but oonly her prelates þat maden her sacrifise, and þe pepyl stondyng alle aboute in dyuers stagys aftyr they were of dygnyte and worship. And this temple of Salomon enduryd M^{l} and CC yere tyl Tytus \þat was/ Vaspasianus sone had leyde seege abowte Ierusalem to destroye þe Iewis, for they had doon Crist to dethe. And whan they had take þe cyte, they brent þe temple. And in this temple was so moche golde at þat tyme þat whan þe Romaynes set it on fyre, there ranne a streme of golde of nayles molten into þe broke cally\d/ torrens Cedron. And this was þe last brennyng and destruccioun of þe temple of Ierusalem. And withoute þe dore of þe temple was an autyr where þe Iewis were wounte to offyr dovys and turtelys. And in þat place was **Zacary** slayne. And on þat pynacle set they Seint

8200 woke] *prec. by canc.* sawe þe

Iame [f. 172^{r}] þat was fyrst bishope of Ierusalem. Also we rede þat Salomon wrote iij bokys. That one is callyd **Parabole salamonis** and **Prouerbia.** The secounde hyte **Ecclesiastes**. The thyrde is **Cantica canticorum.** He disputed also of kynde of trees and of herbys, from þe cedar þat groweth in þe woode and lybanus vnto þe ysope þat groweth oute of þe wallys. Also he tolde moche **philosophie** of þe kynde of beestis. He fonde vp also halsyng and coniuryng for to slake syknesse and also for to caste feendys oute of men þat they combred. Also he fonde vp fygures and pryntys to be grauen in precyus stonys þat shulde with þe rotes of some herbys be holden to þe nose thryllys of men þat hadden feendys withynne hem and put oute þe feendys. This crafte was moste vsed among þe Hebreyes before þe comyng of Crist. Therfor **Iosephus**, **libro viij^{o},** sayth þat he sawe **Eleazarus**, þe coniurour, in presence of Vaspasyan, þe prince, helyd men þat had feendys withyn hem, in this maner: He putte a vessel with watyr to þe mannys nose and heet þe feende þat he shulde ouertorne þe vessel whan he wente oute. And so it was doon.

Also Salomon, to fynde a spedeful crafte for to clense and clene stones, he enclosed a **struccionbyrd** yn a glas. And þe struccion brought a worme and so brake þe glas and delyueryd his byrde. Also Salamons mete was euery day xxx^{ti} chours of terfloure and lxxx chours of mele, x fatte oxen, and an C weders, withoute veneson, pultrye, and wylde foule. The chours conteyneth þe mesure of 30 busshels, as **Policronicon** seith in þe chapiter of Salomon.

How Kyng Salomon worshippyd ydolatry.

Also we reede in þe iij booke of Regum, capitulo xj^{o}, that aftyr [f. 172^{v}] when God had aperyd to Salomon þe ij^{de} tyme, Salomon fylle to þe love of straunge women, þat is to sey, þe doughtyr of **Pharao** and **Moabitidas** and **Amnanitidas** and **Idumeas** and **Sydonias** and **Etheas.** These were pepyl þat were nat circumcisid, from þe whiche pepyl almyhty God forbadde þe childryn of Israell þat they shulde nat haue to doone with them, neyþer suffyr noon of them to come to them, “For they wylle turne yow from me and make yow to serue and worship there goddis. And aftyrward whan **Salamon** waxyd olde, thes wommen counsellyd hym to forsake his God and beleue and worship þere goddis. And so he dyd, and dyd do make a temple, and thereyn he worshippyd þere idollys aftyr þere lawe, as thus he

worshippyd **Astharten**, a goddes of Sydonys, and **Chamos**, anoþer goddes of Moabytis, and **Moloch**, a mament of Amonytis. To thes he spradde his armys and dyd sacrifice with sence and oþer oblaciouns aftyr þere lawe. For þe whiche, almyhty God was displesyd and seyde to Salamon, "For because thow hast not kept my comaundment, I shal take awey thy kyngdom from the and geue yt to thy servaunte. But I wyl not in thy dayes, for þe love of thy fadyr Dauid, but I shal take yt from thy sonne and make þe as a duke alle thy lyue, for Dauid thy faderys sake, þat þe seede of Dauid may reyne fourthe in þe worlde. Than whan Salomon had reynyd xl yere, he deyde and was buryed in þe cyte of Dauid, þat is Ierusalem.

Roboam.

[f. 173^{r}] Than aftyr þe dethe of Salomon shulde areynyd hys sone **Roboam**, whiche shulde aben kynge and resseyue þe crowne. But þe pepyl desyred to haue a parlement, and with an hole voyce thus they seyde, "Oure lege lorde, we þe beseche þat thow wylt resseyue oure humble speche, and of thy grace graunt that þat resoun wyl. Thy fadyr, while he was alyve, þe comoun peple streytly he ladde whan he made þe temple, and swhyche a thyng he brought vp tho þat men neuer knewe tofore, whiche is callyd his talage. And alle was vndir þe colour of his werkys þat he made. But now it is so befalle þat alle is made ryght as he woolde, and he was ryche inow whan he deyde, so þat it is no maner nede for þe nowe to take ony taske or talage more, whiche hathe greuyd thy peple ful sore. And thus with tendyr herte we the beseche þat thow relese vs of þat talage whiche thy fadyr set vppon vs. And yf yt lyke þe so to do, we wyl be thy men foreuermore to goo and come at thy commaundment." And whan þe kynge herde this requeste, he answeryd and sayde he wolde been avysed. And so he syghned them a daye of answere.

And herevppon þe kynge toke his counsel, fyrst of his olde wyse knyhtis, and they counseylyd hym in this wyse, that he shulde with good wyl and glad chere yeue and graunt þat they axyd, for he may his reyne contynu with thyng whiche shal hym lytyl greve. The kynge, whan he had herde þere avyce, he passyd fourthe and gaue them noon answere ageyn, but vnto his younger knyhtys he tolde his tale, whiche were younge and nothyng wyse, for they þe olde men dyd despise and seyde, [f. 173^{v}] "Syre, yt shal be vnto thy worthy name grete schame foreuermore yf thow kepe not thy ryght while thow arte in thy lusty

myght to keepe þat whiche thy fadyr gatte. But sey vnto thy peple þat whyle thow lyuyst in thy londe, thy leeste fyngyr shal be strenger than was alle thy fadrys honde. And where as thy fadyr smote them with smal roddys, thou shalt smyte them with scorpiouns. And where as thy fadyr toke a lytyl, thou thynkyst to take moche more. Thus thou shalt make them to drede þe soore, and so keepe them in seruage." This younge kynge hathe confermyd to doon as he was last enformed, and \that/ was to hym his vndoyng. And whan tyme cam þat þe comouns shulde haue an answere, þe kyng dyd aftyr his younge counsel and seyde tho same woordys as they hym badde. And whan they harde þe sentence, anon tofore his owne face they haue hym vttyrly refusyd and accusyd hym with grete reprefe, so þat they begounne for to stryue, and he avoyded to saue hymselfe. And for defaute of grace and lawe, this peple was steryd alle attonys, so þat of þe lynagis twelue, two **trybus** abode with þe kynge and no moo. So were they a longe tyme aftyr departyd from þe ryghtful heyre. For alle **Israell** with comoun voyce chose them a kynge amonge hemselfe, a poore knyht whiche hyghte **Ieroboas,** hym they toke and lefte her younge kynge **Roboas**, whiche was ryghtful heyre be discent. And þe lyne of **Ieroboas** kept oute þe ryght lyne of **Roboas** longe tyme aftyr, as ye shul here now folwyng. [f. 174^{r}]

Iudea.

Roboas, Salomons sonne, reyned only vppon tweyn lynagys, **Iuda** and **Benyamyn**, xviij^{ne} yere, so seyth **Iosephus, libro viij^{o}, capitulo v^{o}.** And as oþer men wryten, Roboas forsoke þe counseyl of olde men and was rewlyd by þe counsel of younge men xvij yere.

Ieroboam.

Israell.

ij^{do} **Paralypomenon,** cap*itul*o x^{o}.

How they worshippid mavmetry in Israell.

And **Ieroboam**, Nabathes sonne, reynyd in Samarya vpon x lynagys of **Israell** xvij yere. But **Iosephus, libro.viij^{o}, capitulo vij^{o}** seith that he reygned xxij^{ti} yere. Than þe seyde **Nabath** þat was Ieroboams fadyr, for þat þe peple shulde not tourne her hertys to her lorde **Roboam**, whan they wente to doo sacrifice in Ierusalem he made twey calues of golde to be worshippid of þe peple in **Dan** and **Bethel.** And so this Nabath was cause of mavmetrye in Israell. The varyaunce in þe countynge

of yerys of þe kynge of **Iuda** and of **Israell** may be determyned by þat a part of þe yere þat is taken for þe hole yere owther for some kyngis regnyd with her faders or þat they regned alle one or for þe kyngdoms were oþerwhiles withoute kyngis. For þe bookys of kyngis were gaderyd of dyuers wrytyngis of prophetis. Therfor þe begynnynges bothe of þe kyngis of **Iuda** and of **Israell** be dyuersly sette and þerfor soche discorde may not lyghtly be determyned. We trowe it happeth by defawte of wryters þat be ofte begyled in nombre and in propyr names. **Treuisa** seith for þat we speke of þe kyngis of **Iudea** and [f. 174^{v}] of the kyngis of **Israell**, fyrste ye shul vndirstond þat **Iacob** had twelve sonys, and eche of them was lorde of a countre. And euery generacioun kept hem togedyr and were callyd þe lygnages or þe twelve **trybus** of **Israell.** As thus, þe name of Iewis began whan **Iudas** reynyd þat was Iacobis sone, þat was þe tribe of **Iuda**, of whom **Crist** come of lynyally. Then was þere þe tribe of **Leuy**, the tribe of **Ruben**, the tribe of **Beniamyn**, and so fourthe, alle twelve tribis. **Dauid** and **Salomon** were kyngis of alle þe twelve lygnages of Israell. But forasmoche as **Roboas**, Salomons sonne, was harde and sterne, the ten lygnages forsoke hym and made them a kynge be themselves, callyd **Ieroboam**, and clepyd hym kynge of Israell. For he was kynge of þe more parte of Israell. And tweyne lygnages abode with **Roboas**, þe lygnage of Iuda and of Benyamyn. And for þe lynage of Iuda was þe worthyer lynage, þe kynge of thes twey lygnages was callyd þe kynge of **Iuda.**

Iosephus, libro 8, capitulo 5, seith þat **Sufac**, kynge of Egipte, spoylyd and toke awaye þe sheldes of golde þat Salomon had sette in Ierusalem. And **Roboas** sette sheldys of brasse in her stede. Also þe seyde tre whiche Salomon sette in þe dore of þe temple at þe request of þe queen of Saba whiche prophecied þat Crist shulde dey on þe seyde tre and because of his dethe, þe kyngdom of Iewis shulde be destroyed, þe queen warnyd Salomon hereof. And þe Iewis of despyte come in þe nyght and bare awey þe tre from þe temple [f. 175^{r}] and cast it in a watyr þat men wasshed in þere flesshe þat was offeryd into þe temple for tythe, or flesshe þat was offryd at any tyme þat was new slayne, in þat watyr it wasshe clene. And for grete dispyte, þe Iewis cast þe seyde tre in þat watyr. And as longe as þe tre lay there, an aungel cam thedyr euery day and mevyd þe watyr with a yerde þat meny a man dyd see. And who þat bathyd hym fyrst aftyr þat in þat watyr, was made hole of what syknes þat he hadde. And tho myraclys cowde nat be hyd, for it was knowyn bothe ferre and neere. For in þe tyme of **Eliseus**, þe prophete,

8348 kynge of] *prec. by canc.* lygnage of

many a man þat watyr knewe. **Naaman** þat was of Syrus was þat tyme a foule lepur. And whan he to þat watyr cam, he was clene or he went thens, þe gospel tellyth ful welle. And also he þat was syke xxxviij[ti] yerys and more, was helyd þere whan oure Lorde seyde to hym, "**Tolle grabatum tuum et ambula."** And aboughte þe tyme þat Crist suffryd his passioun, þe tree fletyd vppon this seyde watyr callyd **Probatica piscina.** And þerfor men troweth þat this seyde tree was þe roode tree þat Crist dyed on.

Abya.

Iudea.

ij[do] **Paralypomenon,** cap*itul*o xiij[o]

Than **Abyas**, Roboas sonne, was þe fouyrthe kynge of **Iudea** and reynyd iij yere. And for þat he trustyd in God þat he shulde ouercome **Ieroboam** þat faught ayenst hym, and \he/ slowe syxty thousand. **Asa** þe ryghtful, Abyas sonne, regned xlj yere and

capitulo xiiij[o]

destroyed mawmetrye and clensyd þe temple and slough þe kynge of Egipte. And at last, he had a greuous sekenesse on his feete and dyed. For he had putte a prophetes feete in þe stokkys for þat þe prophete had chargyd hym to doo ryght. [f. 175[v]]

Israell.

Nadab, Ieroboas sonne, regned in **Israell** two yere. And hym slough **Basa** and regned aftyr hym xxiiij[ti] yere. This Basa slough **Iehen**, þe prophete. That tyme **Iehen, Ananias,** and **Asarias** prophecied in Israell. This kynge Basa bylded **Rama** xl forlonges oute of Ierusalem. **Hela**, Bases sonne, regned in Israell ij yere. **Zamry** slough Hela and regnyd for hym vij dayes. And aftyr þat þe peple was departed, and on parte folwyd **Zamry** and þe tother parte folwyd **Tebuy.** This stryfe of this kyngdom endured iij yere and more. But Zamry regned aftyr Tebuy al hole in Israell viij yere. And in alle, he regned xij yere.

Achab, Zamryes sonne, regnyd in Israell xxij yere. His wyfe hyte **Iesabel**. This queen, whan she hadde kyllyd alle þe prophetis of oure Lorde, she desyryd alonly

How Hely be prayour turnyd a childe from dethe to lyfe.

to haue **Hely**, þe prophete, slayne. This Hely was a good prophete. For we rede in þe iij boke of **Regum, capitulo xvij[o],** that he toke a childe þat was dede and bare it vp vnto an hylle. And þere he prayde to God on this wyse, "Lorde, I beseche þe þat this childe may be

8383 slough] *different hand add. in margin* manslawhter

turnyd ageyne to lyfe." And anon it was doon. And so he brought this childe alyue ayen to his modyr.

Where fylle grete hungyr þat women ete her childryn.

Also we rede in þe iiij boke of **Regum, capitulo vj**^{o}, that in this tyme þere was so grete an hungyr in **Samary** þat women dyd sethe þere children and ete hem, whiche hungyr enduryd vij yere for þe destruccioun of the cyte of Samaryan. For þe whiche cause, þe kyng **Benadab** woolde haue slayne **Helysee**, þe prophete. And he answeryd and seyde, "Tomorwe ther shal be a bushel of rey for a peny, to þe whiche þe kynyge wolde not beleve." But on þe morow, þe steward com vnto þe [f. 176^{r}] gatys of Samary. And whan he cam there, he was trodyn doun with peple. The kynge seyng this and beleuyd þe woordys of þe prophete, the whiche sayde to hym, "Thow shalt see yt, but thow shalt nat ete þerof."

What vengeaunce God smat for skornyng of a ballyd man.

Also we rede in þe same boke, capitulo ij^{o}, that whan **Helysee,** þe prophete, wente vp vnto þe hylle of **Betel**, þe childryn of þe prophetis ranne aftyr hym, cryyng vnto hym, mokkyng and scornyng hym, seyng thus vnto hym, "Ascende vp, ballyd foole, ascende vp, ballyd foole!" And for þat they mokkyd and scornyd hym, oure Lorde ponysshyd them and suffryd serpentys to destroye them.

How Helysee turnyd a childe from deth to lyfe.

We rede in þe same boke also, capitulo iiij^{o}, that whan **Helysee** þe prophete sye þe childe of þe wedowe dede, þe whiche was wounte to herbern hym, he lay doun vpon þe childe and leyde his mouthe to þe childys mouthe and his handys to þe childys handys, and lykewyse so fourthe alle oþer partys of his body. And þe flesshe of þe childe beganne to wex hoote, and than þe childe turnyd ageyne to lyfe.

Iosaphath.

Iudea.

Iosaphath, Asas sonne, was ryghtful before God, and regnyd in **Iudea** xxv^{ti} yere. In his tyme prophecied **Helyas, Michias,** and **Abdyas.** We rede in þe iij boke of Regum, capitulo xxij^{o}, that whan Iosaphath, kyng of Iudea, and þe kynge of Samarye were redy to goo to batayle, they callyd

How Mycheas, þe prophete, was ponysshid for seyng of trouthe.

alle her prophetis togedyr. And þere assemblyd vnto a CCC fals prophetis. And they askyd them how yt shulde befalle them. And they thought to plese þe kyngis, and togedyr they deceued hem falsly, for they seyde þat they shulde prosper [f. 176^{v}] and haue victorye of her enemyes. And at þat tyme þere was in þe courte a good prophete of God callyd **Mycheas.** Þe kynge was counseylde þat he shulde be sent for, for to telle þe syne of þe batayle. And whan he was come afore þe kynge, þe kyng askyd hym yef yt were good þat he wente to batayle. And first he woolde not saye, but þe kynge onys and eftesones coniuryd hym be þe name of God þat he shulde saye as his herte gaue hym. Then þe prophete of God sayde þat it was nat goode þat he went to batayle, for yf he wente, þe peple shulde abyde þere as sheepe withoute þe heerde man. And whan þe kynge herde þat, he sayde, "Loo, who made me to sende for this prophete? Seyde nat I to the þat he neuer tolde me but euyl tydyngis?" And toke yndygnacioun at þe prophete and hatyd hym for sayng trouthe and commaundyd to geue hym brede of trybulacioun. And one of þe false prophetis stondyng by and gave Mycheas a grete buffet for seyng trouthe, for lyke as he seyde, so yt was. For þe kynge was slayne in þe feelde fyrste of alle.

Ochosias.

Israell.

Ochosias, the sonne of Na\dab/, reynyd apon **Israell** two yere, and had no sonne. And he lyuyd vycyusly and dysplesyd God gretly. And he lyvyd as his fadyr and his modyr dyd, and he folwyd þe ways of **Ieroboam,** þe whiche Ieroboam causyd þe peple of Israell to synne and worship ydolatre. This Ochosias worschippyd and seruyd **Baall,** a mawment, and worshippyd hym for his God, and set almyghty God at nowhte. And aftyr hym reynyd **Ioram**, þe sonne of Achab, in Israell xij yere, and lyuyd vyciosly and wykydly and dysplesyd God and causyd God to wythdrawe his grace from hym, as ye shul here. Also he folwyd þe wayes of Ieroboam, þe whiche causyd Israell to worship [f. 177^{r}] ydolatry.

This Ioram, aftyr þe dethe of his fadyr Achab, nombryd þe peple þat he myght make. And he sent to **Iosaphath**, þe kyng of Iudea, and to þe kynge of Edom, to fyghte with hym ayens þe kynge **Moab.** The kyngis went fourthe vij days and they cowde fy[n]de no watyr for them nor for þere bestys. Then Ioram, þe kynge of Israell, seyde, "Alas, Alas, Alas! Moab shall destroye vs and haue þe

8436 of the batayle]*MS* of of the batayle 8448 **Ochosias**] *different hand add. in margin* lecchery and ydolatry Nadab] *corr. from* Nabath 8462 fy[n]de] *MS* fyde

victory." Then Ioram askyd yf þere were eny prophete of God alyue. And þe peple seyde ye, Helyseus was alyue. Than **Helyseus** was brought fourthe before þe kynge. Than Ioram, þe kyng, askyd hym, "Arte thow þe prophete of God?" He seyde, "Ye." "O," quod he, "wol God suffyr Moab to destroy me and my pepyl here for faute of lykewre? I pray þe, pray to God for vs þat he wol shew his mercy to me and my pepyl." And than Ioram made his prayer to almyhty God, and God herde his prayour. And sodeynly sp\r/ang vp a fayre wel before them þat they had drynke, bothe man and beest. And he was sauyd and alle his pepylle, and ouercome kynge Moab and had þe victory.

Ioram.

Iudea.

Ioram, Iosephat is sonne, kynge of **Iudea**, regned viij yere. In his viij yere, **Edom** went his wey, for they wolde nat be vndir Iudea and ordeyned hem a kynge of þere owne.

How Helyas was reuesshid into Paradise.

And in þat tyme, **Helyas** was rauesshid into Paradise, as we rede in þe iiij boke of **Regum, capitulo ij^{o}**, that whan Helyas and Helyseus, as they went togedyr, ther cam a brennyng chare and a brennyng [f. 177^{v}] horse, and devydyd Helyas from Helyseus. And tho Helyseus cryde and seyde thus, "**Pater my, pater my, currus eius Israell!**"

Than aftyr þat, **Ochosias**, oþerwise callyd **Asarias**, Iorams sonne, regnyd in Iudea one yere. **Mathew** rekeneth not this **Ochosias** nor his sone **Ioas** neyþer his sonne **Amasias** in þe genealogie of Crist, bycause of her vycious and wykked lyuyng.

Iehu.

Israell.

Iehu, enoynted of **Elizeus** his childe, regnyd in **Israell** and slough **Ochosias**, kyng of Iudea, and **Ioram**, kyng of Israell, and his modyr **Iesabel**, and **Achabs** sonnes lxx, and **Asaryas**, kynge of Iudea is bretheryn xlij, and alle **Baals preestis**.

And alle thes he sleugh be þe commaundment of þe prophete **Elizeus**, and regnyd hymself xxviij yere.

8485 **Mathew**] *executed in red*

Athalia.

Iudea.

How Joas was sauyd from dethe and kept in a sekenys chambyr.

Athalia, kynge Asaryas modyr, was Achabs doughter, and regned in **Iuda** vj yere. And whan she syh her sonne dede, she commaundyd þat alle þe kyngis childryn of **Iorams** house to be kyllyd, þat noon of them shulde regne aftyr þe discese of þere fadyr. And so they were, except **Ioas**, Asaryas sonne. For **Ochosias** sustyr þat was **Ioyade** þe preestis wyfe, toke away þat childe and hyd hym and norysshed hym pryuyly vj yere in þe dekenes chambres withynne þe temple. And than **Ioas,** Ochosias sonne, regned in Iudea xl yere and renewed þe temple.

Ioachas.

Israell.

Where a calfe of golde þat was an idol lowed.

Ioachas, Iehues sonne, regned in **Israell** xvij yere. In his tyme **Helyzeus**, [f. 178^{r}] þe prophete, deyde and was buryed in Sabasten, þat is in Samaria. Whan this Helyzeus was born in Galgalis, oone of þe golden calues þat Ieroboas had made lowed. And whan þat was herde in scharpe wyse, a preest of Ierusalem sayde, "Now is a prophete born þat shal destroye alle mawmetrye of Israell." And also in þat tyme, **Zacharias**, **Ioyade** þe bisshops sonne, was stoned to dethe of kyng **Ioas** betwene þe auter and þe temple. Oure Lorde in þe gospel clepyth hym **Barachias** his sonne bycause of his myldnesse and goodnesse. Barachias is as moche to seye as Goddes owne blessyd sonne.

Ioas.

Israell.

How Joas was slayne for onkyndenes þat he shewyd.

Ioas, þe sone of Ahazie, regnyd xl yere in Ierusalem. He plesyd almyghty God in his dedys while he dyd as **Ioiada** þe preest tawhte hym and bad hym doo. For this Ioiada wrote alle Ioas bookys and was ful keende and louyng vnto hym. But **Ioas** aftyrward rewardyd hym ful vnkendly, for he slewe þe sone of Ioiada þe preest and remembryd not þe kyndnes þat Ioiada dyd for hym before. Wherfor withyn a yere aftyr, alle þe pepyll of Syrie roos ayens hym and come into Iudea and into Ierusalem and slewe alle þe nobyl men þat

8497 **Athalia**] *executed in red* 8506 xl yere] *prec. by canc.* iiij

were þereynne. And aftyr þat, his owne seruauntis roos ayens hym and slewe hym in his bedde for veniawnce þe whiche he dyd to þe sonne of Ioiada þe preest. And he was buryed in þe cyte of Dauid, but not [f. 178^{v}] worthely amonge þe kyngis, but onworthely from þe kyngis, as it makyth mencioun in **Paralypomenon, capitulo xxiiij^{o}.**

Amasyas.

Iudea.

Amasyas, Ioas sonne, regned in **Iudea** xxix yere. Aftyr hym, þe kyngdom of Iudea was withoute a kyng xiij yere. Men sayth þat þe kyngdom was voyde so longe for Amasyas departed þe kyngdom while he was alyue, for his sonne, a childe of iij yere of age, yet myght not regne. And it semyth sothe, for whan his fadyr Amasyas was dede, his sonne **Ozias** was but xvj yere olde whan he began to reyne.

Ieroboam.

Israell.

Ieroboam, Ioas sonne, regnyd in **Israell** xlj yere.

Ozias.

Iudea.

Thys kyng was smyttyn with lepre because he toke on hym þe office of presthode.

Ozias þat heete **Asarias**, Amasyas sonne, regned in **Iudea** lij yere. This kynge loued wel erthe tyllyng. Also this kynge wolde haue taken vppon hym and entremeted of thoffice of preesthode, and was smytyn with lepre or meselrye, and half a greete hylle claf and felle vppon his gardyns for his presomcyoun.

Zacharias.

Israell.

Zacharias, Ieroboams sonne, regned in **Israell** xxiij yere, but tho be not acompted to hym, for alle þat tyme he lyuyd a wyckyd lyfe. And for þat he amendyd hym and lyuyd vj monthis good lyfe, therfor vj monthis be acompted to hym. **Sellum**, Iabes sonne, slowhe hym and regned hymself oo monthe. **Ozias manaen**, **[**f. 179^{r}] Gaddyes sonne, regnyd in Israell x yere. **Ocors** yeue þe Egipcians lawe in his tyme. And a **lambe** spake and tolde redy tales.

Where a lambe spake.

Phaceas, Manaeus sone, began to regne in Israell and regned ij yere.

8547 **Ozias**] *different hand add. in margin* Pryde

In this tyme, **Arbaces** slewe **Sardanapallus**, þe last kyng of Assyries. This

How a kyng spynnyd sylke in womans clothyng.

Sardanapallus, þe last kyng of Assyries, this Sardanapallus was \a man/ more wrecche than \oni/ woman. For his steward Arbaces fonde hym syttyng and spynnyng reede sylke on a distaff in womans clothyng amonge company of comyn wymmen for to resceyue some of the huyr. Therfor Arbaces þat was his steward toke grete indygnacion and exited his knyhtes ayenst þe kyng in conspyracye. And at last, þe kynge was ouercome and went into his ryal place and brent hymself with moche rychesse. What causyd this, but only to moche welthe. We may loke more herfor before in þe latter lefe of þe reyne of Thare.

How wyuys compleynyd for cause her husbondys was longe from them.

And in thes days þe **Lacedomonies** arayed bataylle ayenste þe Mecenes, and atte laste were agreuyd by playntes of her wyues for þat they were so longe from home. And than they ordyned þat þe women þat were lefte at home, eueryche shulde take many men. For they hopyd in þat maner to haue þe strenger children. Loke more herof in þe reyne of Nachor in þe begynnyng of þe chapiter of Grece at Lacedemonia.

How Remus and Romulus was born.

Also in thes dayes was **Remus** and **Romulus** born, as ye shul here. The fyftenth of **Latyns, Amilius**, Procas yonger sonne, regned xliij yere. But his yeres be acompted with his broders **Munitors** yeres. Munitor, Procas sone, was put oute of his kyngdom by his owne broder Amulyus, and lyuyd in his owne felde aftyrward and his doughter **Rea**, oþerwyse callyd **Etilia.** And for she shulde haue [f. 179^{v}] noo childe, she was chosen to be a mayde in þe temple of þe goddesse **Vesca.** And þe seuent yere of hyr eme Amulius, she bare tway children at oo childyng, Remus and Romulus. And she sayde þat god **Mars** gate hir with childe. And þerfor she was buryed quycke, and þe childryn were leyde in a woode. And a **woluesse** þat had loste hir welpys fedde ofte þe children and made hem souke of hir owne tetes. But **Faustulus**, the heerde, espyed this doyng and toke away þe childryn from þe wylde beest and norysshed hem vp amonge his beestis with mete of woode and of feeldes. Than whan þe children come to age and hadden wytt and strengthe, they sauyd ofte þe beestes from strong theuys. But atte laste, þe theues toke Remus and brought hym to Munytor for þat he shulde

punysshe hym as a thefe þat had stolen his beestis. And whan Munytor toke hede of þe shap of þe childe, he aduysed hym longe and bethought hym how his doughter childer were layde som tyme in þe woode. Than in þe mene tyme come Fastulus, þe heerde, and brought with hym Romulus. Thenne aftyr whan Munyto\r/ knewe þat þe chyldren were his doughter sonnes, he and þe children entended to slee his broder Amulyus. Thes children Remus and Romulus waxed strong and gadred to hem many heerdes and theues, and slough Amulus vpon þe ryuer **Alba** and restored her grauntsyr Munytor to his kyngdome ayene. **Martinus** seith **Faustulus**, þe heerde þat kept þe kyngis beestes, fonde twey lytyl bretheryn leyde be þe brynke of þe ryuer Tyber and brought hem to his wyf þat was callyd **Acta laurencia.** And for her fayrenes and concupyscence of her disordynate lust, she was callyd **lupa** in Latyn, þat is [f. 180^{r}] a woluesse in Englissh. And þerfor þe hows of comyn women is called yet lupanaria in Latyn. Netheles, wheþer þat woman was callyd lupa or noo, þe olde wrytyng in marbyl and in oþer stones at Rome sheweth yet þat a woluesse fedde þe twey bretheryn with her mylke. This Remus and Romulus buyldyd þe cyte of Rome aftyrward, as ye shul rede before in þe chapiter of Italya in þe regne of Rehu.

Ioathan.

Iudea.

Ioathan, Osyas sonne, regned in **Iudea** xvj yere. Tho he fauthe ayenst the kynge of þe sonnys of **Amon** and ouercom them. Tho þe sonnys of Amon yaff hym an C besontis of syluer and x^{Ml} quarters of otys and as moche of barly in þe ij^{de} yer and in þe iij^{de} yere for to haue pees. Capitulo xxvij^{o}, Paralipomenon ij^{do}. In þe first yere of Ioathan, **Phacea**, Romelyas sonne, beganne to regne in **Israell** and regned xx yere.

Also in þe firste yere of Ioathan, as **Iosephus** and þe stori of Affryca and **Beda** tellyth also and seithe, iiij^{C} yer and vj aftyr þe destruccion of Troye, þe fyrst **Olimpias** was ordeyned by þe **Ilyensis** vnder **Estilis**, Iugge of **Athene.** In þe whiche Olimpias, **Corebus** of Athene was þe fyrst victour. **Hugo** seith, Olimpus is þe name of an hylle in Grecia atte a clyf named **Acten.** Þat hille is callyd Olimpus for myrthe and clernesse of wedyr þat is there, as it were þe myrthe of God. There þe **Iliensis** haue þere tornamentys from iiij yer to iiij yer, so þat foure yer was betwene þe tornoyes. In þe whiche foure yer, princys be ordeyned and

8609 woluesse] *prec. by canc.* Wolf 8612 fedde] *prec. by canc.* is

chosen. And þat space of iiij yere is clepyd Olimpias. **Isichus**, Praxonidys [f. 180^{v}] sonne, ordeyned first Olimpias. **Ranulphus** seyth Olimpias begynneth at the styntyng of þe sonne in þe wyntyr, þat is whan þe day is shortest. For þe Grekys begynnyth her yere thanne. **Hugo** seith at Olimpiades be playes ordeyned vndyr þe hille Olimpus in worship of **Iupiter**, yn þe whiche playes, who þat hathe þe maistrye shal haue what he wolde axe. And yt was holden onys in v yere, lest it shulde be foryete and it were lenger forborn, and also for it shulde greue men for grete cost, yf it were ofter vsed. We may loke more for this hille Olimpius before in þe lattyr ende of þe chapiter of Grece in Macedonya.

Phacea.

Israell.

Here beganne þe subduyng of Israell fyrst.

Phacea, Romelyas sonne, regned in **Israell** xx yere. Than **Thegladphalazar** of **Assiria** went vp into Israell and destroyed þe countrey be ounde Iordan and toke prysonners twey lygnages of Israell and an half, and ladde them with hym into Assiria. And that was þe begynnyng of thraldom of þe ten lynagis of Israell.

Ierom seith þat this kynge of Assiria hadde v namys, as thus, **Salmanasar, Senacherib, Phulle, Thegladphalazar,** and **Sargon.** Therfor it is no woundyr though this kynge be named in dyuers stories be dyuers names. Now some wolde meane þat these names be names of dyuers kyngis þat regned in Assiria aftyr **Sardanapallus** eueryche aftyr oþer. But aftyr hym, þe grete kyngis **Merodac** and oþer vnto **Balthazar** regnyd in Babilonya vnto **Darius Cirus** turned her kyngdom to þe Perses aftyrward. Therfor, aftyr Sardanapallus þat was þe last hole kyng of Assiria come kyngis eueryche aftyr oþer and warryd with naciouns þat dwellyd abouȝte hem for to [f. 181^{r}] recouer worship and dignyte, and brouht þe ten lygnages of **Israell** in seruage and regned vnto **Ezechias** tyme, kyng of Iudea, whan **Senacherib** fledde oute of Iudea and was slayne of his owne sonnes in þe temple.

Achas.

Iudea.

iiij^{or} Regum, capitulo xvij^{o}.

Achas, Ioathans sonne, regnyd in **Iudea** xvj yere. This Achas was a mysleuyng man and worshippit idolatry in þe valey of **Gehennon.** And þerfor God gaue hym because of his

8661 **Achas**] *different hand add. in margin* worshippyd ydolatre *and* ydolatre

myslyuyng into þe handys of þe kynge of **Sirie**, and he lad hym into Damaske. Yet aftyr þat, he destroyed alle þe avtyrs þat were in þe cyttees of Iude, ynsomoche þat God was gretly displesyd with hym. And aftyr þat he deyde and was buryed in þe cyte of Dauid, not worthely amonge þe kyngis but vnworthely from þe kyngis. In þe iiij yere of this kyng Achas was **Rome** ful buylded in þe hille **Palatynus** of þe twey bretheryn **Remus** and **Romulus** in þe xxj day of Apryll.

Osee.

Israell.

iiij^{or} Regum, capitulo xvj^{o}.

Osee, þe sonne of Hela, slough **Phasee**, þe kyng of **Israell**, and regned aftyr hym ix yere. And whan þe ix yere were doon, þe peple of Israell were broughte into seruage. And this Osee lyuyd wyckydly and displesyd God gretly. And **Salmanasar**, þe kynge of Assirye, toke hym, and **Osee** gaue trybute to hym. Than this Salmanasar worshippid idolatre. And þe childryn of Israell in his tyme made them two caluys, þe whiche they worshippyd for [f. 181^{v}] þere god. Also they worshippyd for þere god **Baal** and his sonnys and doughtyrs. Loo, the peple of Israell, alwey whan they were moste in welthe, than fylle they moste to synne and to foly and worshippyd idolatre. And oftyntymys and also in many placys, they toke for þe most parte **caluys** and made idolatre and worshippyd for goddys. And þerfor yet they wol nat sle no caluys nor ete of þe flesshe.

Ezechias.

Iudea.

Howe þe sonne turnyd at þe prayer of Eȝechias.

Ezechias, Achas sonne, was þe xiiij^{ne} kynge of **Iudea.** The kynge of Babilon worshipped this kynge Esechias with yeftes. For he had herde telle þat þe sonne þat they worshippyd instede of god had turned ayene atte þe prayour of Esechias. And so he vndirstode þat þe sonne had doon þe kynge grete worship, and þerfor he sent messangerys with ryche yeftys and desyred to knowe þe resoun and cause of þat woundyr. Than Esechias shewed alle his tresory to þe messangeris, as who seythe, he had no neede of his gyftys.

Senacherib.

Israell.

Here was þe ij[de] takyng of Israell.

Senacherib, othirwyse callyd **Salmanasar**, was kynge of **Caldeys** and ouercome **Osee**, kynge of **Israell**, and beseged Samarya iij yere and gate yt. Also he toke x lynages, þat is to say, þe seuen other lygnages and an half presoners and ladde them into þe hillis of Medes besydys þe ryuer Gothan þat is beyonde þe hillis of Caspy where Alysaundyr encluded and closyd tweyne foule maner peple, **Gog and Magog.** Antecrist, whan he comyth, shal delyuer thes peple and bryng hem oute. Also þe Iewis abydyn this Anticrist and beleueth þat he is **Messias**, þat is Crist. Than in þe first takyng into seruage [f. 182[r]] of þe iij lygnages, men troweth þat **Tobie** was taken and lefte with **Osee** prysoner in Nynyve. Than þe kynge of Assiries brought men of dyuers londys into Samarya to kepe þe londe of Israell. And they, for drede of lyons þat were cruel and styrne, were made holders of þe lawe of Iewis and were clepyd **Samarite** and **Samaritani**, þat be kepers. They be clepyd also **Chutey** and **Iacobites**, þat be supplanters. But they lefte not her maumetrye.

How þe Samarytanys inhabyte hem in Samarya, þat is Israell.

Manasses.

Iudea.

How þe stretis of Jerusalem ran with blode of prophetis and Ysayas was sawed with a sawe of tree.

Manasses, Ezechias sonne, beganne to regne in **Iudea** and regned lv yere. This Manasses was an euyl kyng before God. For he made þe stretys of Ierusalem reed with blood of prophetis and made **Ysayas**, þe prophete, to be sawed with a sawe of tree and ladde to prysoun into Babylon. Yet at þe last, this Manasses repentyd hym and wept and dyd penaunce, and so by grace amendyd his lyfe. The Hebreys seyn þat Ysayas, while he was sawed withoute Ierusalem besyde þe welle **Siloe**, axed water, but no man yaue hym none. Than God from heuyn sent water into his mouthe, and so he yelded vp his soule. Syloe is as moche to saye as Seint Ysaye hadde prayde. And it was grauntyd of God in þe seege of Ierusalem þat men of þe cyte þat went thedyr shulde fynde þe watyr, and enemyes myght there none \water/ fynde. In mynde of þat deede, the peple buryed hym vndyr an oke callyd **Quercus rogel** fast by the water of Siloe. In [f. 182[v]] this tyme, **Sibill** erophila was in hyr

flowres in þe yland Samya. And in th\e/s dayes, **Mida**, þe ryche kynge of Frigya, dranke bloode of a boole and dyed.

Amon.

Iudea.

Amon, Manasses sonne, regned in **Iudea** xij yere. This Amon lyuyd an euyl lyfe and was slayne of his owne seruauntes. For throuh his pryde, he wolde haue been worshippyd, and was passyng wrothe with a man callyd **Mardocheus** for þat he wolde nat do hym no maner of reuerence. But fynally this Amon was hangyd vppon þe same galwes þat he had ordeynyd for þe children of Israell, as yt apperyth in þe iij[de] chapiter of Hester. In thes days, þe cyte Bysans was buyldyd in Tracia þat now is callyd **Constantynople.**

Iosias.

Iudea.

This kyng destroyed mawmetry with templis þat were in groues and brent þe bonys of fals prophetys.

Iosias, Amons sonne, a childe viij yer of age, beganne to regne in **Iudea** and regnyd xxxj yere. This Iosyas, þe iiij yer of his regne corrected euyl doers, as he had been an olde man, and gladly herde þe wordes of **Deutronomij**, þat is Moyses boke of þe lawe, and he destroyed mawmetrye with þe hygh places. High placis be templis þat were in groves vppon hye totes or hillys to worship mawmettys ynne. Than it folweth in þe stori þat this Iosyas brent þe bonys of fals prophetis and of fals preestis þat worshippid and serued fals goddis. And he renewyd and ordeyned to be kept the **Esterday**. Some men callyth yt **Pasche day** in mynde of passage oute of Egipte throuh þe Reede See.

And at last he faught with **Pharao Nechao**, kynge of Egipte, and was slayne. [f. 183[r]] And he lefte aftyr hym iij sonnys: **Eliachym**, othyrwyse callyd **Ieconias**, and **Ioathas**, othyrwyse callyd **Sellum**, and **Mathanias**, othyrwyse callyd **Sedechias.** And also **Ieromyas** was **Elchias** þe bisshops sonne, and beganne to prophecie the xiij yere of Iosyas, the kynge. And prophecied xij yere vnto þe destroyeng of the cytte of Ierusalem withoute þat tyme that he prophecied in Egipte. This Ieromyas sawe iij tokenynges: A yerde wakyng, a crocke brennyng, and his owne brogyrdel yroted and besydys the ryuer of **Eufrates.** He made the lamentaciouns

Where Jeromyas prophecied and made his lamentaciouns.

8740 as yt apperyth… Hester] *executed in red*

for the dethe of Iosyas, kyng of Iudea, and for the wrecchyd myserie of the peple and for the destroccioun of Ierusalem. Also þat woman **Olda** and **Sophonias**, the prophete, prophecied of them, as it is made mencioun in the booke of kyngis.

Ioathas.

Iudea.

Ioathas, Iosyas secounde sonne, whan his fadyr was dede and his elder broder forsakyn, he was ordeyned by þe peple kynge of **Iudea**, and regned iij monthis, as it were, from þe fyrst day of Ianuarij to þe first day of Apryl. And **Pharao Nechao**, kynge of Egipte, lad hym bounden into Egipte and made his elder brother **Eliachym** kynge and trybutarij to þe kynge of Egipte, and clepyd hym **Ioachym** in tokyn of subieccioun. Than this Eliachym þat was so clepyd **Ioachym**, regned a xj yere and lyuyd at þe worst. For he slough **Vryas** the prophete and prysoned **Ieremye** and brent **Baruchis** bookys. [f. 183^{v}]

Kyngis of Babilon were nowe most myghty.

The grete **Nabugodonosor** began to regne in **Babilone** and regned xxxiij yere, and ouercome þe kyng of Egipte and occupyed þe londe from þe ryuer of Egipte to þe ryuer of Eufrates, and was lorde of alle Siria withoute Iudea. **Iosephus, libro 10, capitulo 7,** sayth þat this Nabugodonosor in þe iiij yer of his regne went into **Iudea** and wan **Ierusalem** and toke **Ioachym** prysoner and made hym tributarij vnto hym. And than he lefte hym in þe way. Netheles he toke with hym prysoners, noble chyldren þat were discended of kyngis, and ledde them into Babilon with hym. Whiche were these: **Ananias, Azarias, Misael,** and Daniel, with many oþer mo, were ladde with hym into Babilon and þe vessel of þe temple also. And they

The **golden** worlde beganne.

Here was Judea subduyd vndyr þe Caldeyes.

þat were lefte in Iudea were subduyd þere and kepte vndyr þe peple of Nabugodonosor. From þat tyme forthe, this kynge **Nabugodonosor** was emperour of Caldea, of Siria, of Egipte, and of Iudea.

Here þe Rachabites inhabyte hem in Iudea and Ierusalem.

Petrus seith, vnder þat tempest and teone, the **Rachabites, Ionadab, Rachabs** sonnes children þat folwed her faders hestis and comaundmentys and dranke no wyne ne sette vynes

ne sewe sedys, they went tho into Ierusalem to saue hemself. Than **Ioachym**, þe kyng whom Nabugodonosor had subduyd before, herde telle þat þe kyng of Egipte wolde eftesonys fyght ayenst Nabugodonosor. And vpon truste theron, he denyed trybute to Nabugodonosor, to whom he had promysyd before. Therfor Nabugodonosor was wrothe and went and toke **Ierusalem** and kyllyd alle þe stronge men, and **Ioachym** þe kynge, oþerwyse callyd **Eliachym**, also, and threwe hym withoute þe wallys vnburyed and crowned þere his sonne **Iechonias** kynge. [f. 184^{r}]

Here we shal yeue credence to **Ierom** þat saith there were twey **Iechonias.** One in þe ende of þe forne fourtene generacions, and anoþer in þe begynnyng of þe oþer fortene generacions. And so it may seme þat þe commoun lettyr of **Mathew** is ful scars for vnlerned men to vndirstonde. There he seyth, **Iosias** gate **Iechonias** and his bretheryn in þe **transmigracion** of **Babilon**, for it shulde be contynuyd in this maner þat meane men and vnlernyd men myght vndirstond. **Iosias** begat **Iechonias** and **Iechonias**, and **Iochonias** gate **Salatiel.** And eyþer Iechonias was callyd **Ioachym**, so seithe **Iosephus.** And þe text must be vndirstonde in this maner, in to þe transmygracioun, þat is aboute þe tyme of þe tyme of þe transmyygracioun. **Treuisa** seith þat the **transmigracion** of **Babilone** was þe takyng of þe folke of **Israell** into bondage into Babilone. Thanne **Petrus** seith þat on þe body of þe elder **Ioachym** þat was so throwen withoute þe wallys, were founde lettyrs and fygures ayenst þe lawe of God, and þe name of þe mawmentt **Codonasia** þat he worshippyd. **Iosephus, libro 10, capitulo 8,** seith **Iechonias**, oþerwise callyd **Ioachym**, Ioachyms sonne, was made kyng by Nabugodonosor and regnyd but iij monthes, þat was vnto þe monthe of Iulij. For Nabugodonosor drad hym lest he wolde haue mynde of his faderys dethe and holde with þe Egipcians ayenst hym. Therfor Nabugodonosor turnyd ayen and besei[g]ed Ierusalem. And þe kyng **Iechonias**, be counsel of **Ieromye**, yelde hym wylfully with his modyr and alle his housolde to Nabugodonosor. And so this Iechonias was takyn prysoner and two M^{l} princis with vij M^{l} craftysmen, amonge þe whiche were [f. 184^{v}] **Mardocheus** and **Ezechiel** þat were yet children of þe bloode of preestys. And so this **Iechonias**, otherwise callyd Ioachym, was lefte in prison in Caldea xxxvij yere, tyl Nabugodonosor was deede and his sonne Nabugodonosor also. And **Enylmerodach**, Nabugodonosors oþer

Here was þe transmygracion of Babilon.

8825 besei[g]ed] *MS* beseied

sonne, toke hym oute of pryson. **Petrus** seith from this transmygracioun þat was made þe viij yer of þe regne of Nabugodonosor, some rekenyth iij score and ten of þe bondage of þe Iewis. But propirly to speke, these þat yolded hem wylfully be clepyd þe **transmygracioun.** And oþer þat were ytaken aftyrward ayenst her wylle be callyd prisonners and bondage.

And thus in þat tyme aftyr þe regne of **Iosias**, kyng of **Iudea**, God suffryd **Nabugodonosor**, whiche was a Sarasyn and nat circumcisid, to subdew þe peple of Israell and kept them in captiuite because of ther pride and fals beleue and brekyng her lawe, and for þat they folwyd false prophetys and slewe her good prophetys. And in þat tyme, **Ieremye**, þe prophete, wrote þe lamentaciouns of Israell. And for þat he repreuyd ther wykkydnes, they stonyd hym to dethe. And þerfor God suffryd them to be take and subduyd by Nabugodonosor and kept in thraldom. And some of þe wordyest peple of Israell, they ladde with them into **Babilon**, whiche were these: **Danyel, Ananias, Azarias,** and **Misael**, with many oþer mo, were led into Babilon. And they þat were lefte in Israell were subduyd þere and kept vndir þe peple of Nabugodonosor. But Ananias, Azarias, Misael, and Daniel and oþer devoute peple of Israell þat were subduyd in Babilon, preuely knelyd doun whan they were be hemself. [f. 185^{r}] They turnyd her facis toward Ierusalem and besouhte God of his grace þat he wolde helpe them and þere kynrede owte of þat myserie and thraldam and þat they myht pesyble possesse þere owne countre, yn þe whiche þat they myht worship hym and lyue vndir his lawis as they were wont to doo.

How þe peple of Israell made þere prayour to God whan þey were subduyd.

Sedechias.

Than aftyr this, **Sedechias**, also callyd **Mathanias**, Iosyas thyrd sonne, was ordeyned kyng by **Nabugodonosor.** But he was sworyn þat he shulde serue hym trybutary and he regnyd a xj yere. **Iosephus, libro 10, capitulo 9,** seith þat **Ezechiel** began to prophecie, and prophecied in Babilon \to/ hem þat were in bondage aftyr þat they had taken þe epistle of **Ieremye**, þe prophete, oute of þe londe of Iudea. And this Ezechiel sent his

How Sedechias, kyng of Judea, was takyn and his yen put oute and shamefully put to dethe.

8864 to hem] *prec. by canc.* on

prophecie into Ierusalem. But þe kynge Sedechias trowed not his prophecies, for hym thoughte þat þe prophecies of Ieremye and of Ezechiel were not acordyng. For alle þe prophecies acordyd þat Ierusalem shulde be taken and þat þe kynge shulde be ledde awey prysoner into Babilon. But yt semed þat they discorded in þat, for Ezechiel seyde þat Sedechias shulde not see Babilon. Neuertheles ther sayngis were trewe of bothe. For whan **Sedechias**, kynge of Ierusalem, wente from þe cytte be solitarye waye, and whan he was in þe playne of **Ierico**, þe hoste of Nabugodonosor, þat is they of Caldee, cam and toke Sedechias in þe dawnyng in þe wey of wyldernes and brought hym to Nabugodonosor in **Reblatha.** There his yen were put oute and he was bounden and ladde into Babilon starke blynyd. And whan his knyhtis sawe þat he was takyn, [f. 185^{v}] alle they fledde and lefte ther kyng in þe handys of his enemyes.

Here take hede that **Daniel**, þe prophete, expounned Nabugodonosor þe kyngis dreme. And also Daniel see ten syghtes, iij vndir Nabugodonosor, iij vndyr Balthasar, and vij and þe viij vndyr Darius, þe ix and þe x vndyr Cyrus. Netheles, oþer prophetis long before þe takyng of Ierusalem and of þe peple prophecied of þe takyng, and so dyd **Ysayas, Osee, Michias,** and oþer, whan þe takyng was towarde and while it was in doyng, as dyd **Sophonias, Ieremias,** and **Ezechiel**, and some duryng þe takyng and þe bondage, as **Daniel, Abacuc,** and some aftyrwarde, as **Aggevs** and **Zacharias.**

How Ieremyas was put in a lake of slyme.

Nabugodonosor beseged Ierusalem for tribute was denyed hym. Than þe kyng of Egipte arayed hym and went oute as though he woolde haue broken þe siege. Therfor Nabugodonosor went from þe siege and chasyd þe kyng of Egipte oute of Siria. And þerfor prophetis sonnes and fals prophetis scornyd **Ieremyas** and sayde, “The Babilon shal not turne agayne as thow saydest and prophecidest.” But Ieremyas sayde þe contrary. And þerfor he was first putte in pryson and than in a lake in slyme vnto þe throte.

How þe peple of Ierusalem ete her owne children.

Than þe same yere þe tenthe monthe, **Nabusardan**, prince of þe cheualry of Babilon, beseged Ierusalem. And þe cytte was closyd iij monthis. And for grete hounger, women ete her owne children to þe mesure of a span. That yere in þe iiij monthe, þe kynge

Sedechias was takyn in þe dawnyng in þe waye of wyldernes, and brought to Nabugodonosor in **Reblatha.** Þere his eyen were put oute and he was bounden and ladde into Babilon. And þere was yeuen to hym a laxatyf drynke in presence of þe kynge and of alle the fest, [f. 186^{r}] and for shame he dyed so\o/ne aftyr.

How þe temple was brente.

Also þat yer þat was þe xix yere of Nabugodonosor, **Nabusardan** brente þe **temple** and house of Ierusalem and destroyed þe wallys and toke awey þe vessel with þe pylers and toke þe men prysonners and toke **Ieremyas** owte of prison. Netheles Nabugodonosor lette **Ieremyas** dwelle with **Godolia**, and he lete þe **Rachabytes** goo free. And so þe temple was brente iiij^{C} and xxxiiij yer aftyr þat it was bylded, so wrytyth þe **Hebreyes.**

Now here yt spekyth and leyth example how men shulde worship þe Chyrche and nat destroye the Chirche.

The Chirche is þe modyr of alle Cristyn peple. Wherfor yt ouht to be take in grete reuerence, for þe hede and þe spouse þerof is oure Lorde Ihesu Crist, saueour of alle þe worlde. And to this purpos we rede in þe first boke of þe stori **tripartite** how **Constantyne** was a Cristyn man and louyd God and þe chirche so moche þat wheresomeuer he went, he lete cary with hym a tabernacle shapyn lyke a chirche, and hadde with hym preestis and clerkys whiche seruyd God dayly with grete devocyoun, and bare alwey on his ryght syde a sygne of þe crosse. For it was þe banere throuh whiche oure Lorde sent hym alwey vyctory. And on a tyme he shulde do a batayle. And as he lay slepyng in his bedde, yt was shewyd hym by revelacioun of an aungill þat he shulde haue vyctorye throuh þe sygne of þe crosse.

We rede also in þe boke aforseyde how þe emperour **Theodosyus** made slee in a cyte named **Thessalonne** vij^{Ml} men for because they had stonyd to dethe serteyn of his offycers. And aftyr þat cruel deede, þe sayde Theodosyus returnyd to **Mylayn** supposyng to entre into þe chirche as he was wonte before þat [f. 186^{v}] tyme. Than þere cam before hym Seint **Ambrose**, whiche was at þat tyme archebisshop, seynge vnto hym in this wise, "Goo hens," seyde he, "for thou shalt not entre into this chirche, seenge þat thow arte so ful of blode and art not worthy to see God." And fo[r]thewithal this Theodosyus obeyde and departyd wepyng with gret sorw of herte, and was viij monthis aftyrwarde or euer he cam ageyn

8913 þe modyr] *prec. by canc.* as 8931 fo[r]thewithal] *MS* fothewithal

into þe chirche. But forasmoche as yt fylle nyh þe feeste of Cristmas, he sent a seruaunt of his, named Russyn, vnto Seint Ambrose for to gete hym grace, but his request avayled hym nothynge. And whan he sawe þat, yn his owne propre persone went to Seint Ambrose and on his knees askyd hym foryeuesse. And than Seint Ambrose resseyuyd hym to grace. And aftyr þat he dyd moche goode and had many vyctoryes. Wherfor it apperith wel þat euery man shulde honour þe Chirche.

Also to þe same purpos, **Valere** tellyth in his iij boke in þe xj chapiter þat **Iulyus Cesar** diffendyd his peple þat noon of hem were so hardy to do any harme nother to chirche noþer to temple. And for this cause, two yere togedyr neuer man had vyctory ouer hym, but aftyr þat he hadde lefte þat custome he was dyuers tymes descomfyte, for he lete destroye þe temple named **Delphicus,** as **Policarke** makyth mencioun in his vj booke in þe vij chapiter, and tellyth moreouer þat knyhthode ouht to susteyne þe Chirche and ponysshe þe eretykys, worship þe preestis, dyffende þe pore peple, and stynte debatys and stryuys. In lyke wys, **Egippus** tellyth how **Pompey** dyd neuer harme to temples ne to chirchis, and þerfor **Alysaundyr** was to hym ryght gracyous and forgaue hym alle his offencys. Wherfor it is shewyd vs how men [f. 187^{r}] shulde worship and kepe vp þe state of þe Chirche. And to this spekyth **Vegece** yn his iiij boke of knyhthote in þe iiij chapiter, how þe knyhtis shulde be sworne fyrst to God, secoundly to her prince.

Moreouer thow muste vndirstonde þat þe Chirche ouht to be free and not boonde. For yt is lykenyd to þe shippe of Noe, in þe whiche were sauyd alle thyngis þat were thereyn, as it apperyth in þe boke of Genesis in þe vij chapiter. Semblably, alle thyngis ouhte to be free in þe Chirche. And indeed, as we rede in þe Romeyne stories, þere was a man named **Macelyreche** deyde an evel dethe, for because þat he hadde dyffouled þe Chirche in takynge oute of soche persones þat were come theder for her surete. And this shewyth vs how euery man ouhte to dowte þe Chirche and obey it in alle ryht and resoun and nat destroye, as **Nabusardan** dyd þe temple of Ierusalem, whiche we spake of beforn and wyl now retourne vnto ayen.

But notyth wel, as þe wise and grete clerke **Iosephus** sayth and dyuers oþer auctours, that þe ende of þe regement of þe sayde kyngis of Israell contynued and enduryd in hym alle but v^{C} and xiiij yere and vij monthis and x dayes. And also nothyth welle þat in þe kynge **Sedechie** termyned and endyd the regne and

regement of þe sayde kyngis of Israell. And aftyr them remayned and abode þe gouernaunce and þe regement in þe handys and power of the **bisshop**, of whom þe eu\au/ngelist Seint **Mathew** rehersyth.

The first bisshope aftyr þe kynge **Sedechie** was **Salatiel.** And aftyr hym was Zorobabell, and aftyr hym **Abiud**, and aftyr hym **Eliachym**, and aftyr hym **Asor**, and aftyr hym **Sadoch**, of whom come **Ioseph**, þe spouse of Marie, as it makyth mencioun in þe Gospell here folwyng, callyd þe Genealogi, as by dyuers generaciouns. And in þe tyme [f. 187^{v}] of this saide Kynge Sedechie was **Iosedech** made than bisshope of þe lawe. And in this tyme beganne to prophecy **Abacuch** withynne Babilone of Cristis natiuite and of his passioun and of othir thyngis dyuers.

Here is now to speke of the generacioun of Crist descending from Abraham, as this booke of generacioun wittenessith.

The **Genealogie.**

Mynne auctours thus makyth mencioun in sothnesse, as witnessith þe Gospel, callyd the **Genealogie**, þe boke of his generacioun, there hym callyng **Ihesu Criste**, þe sonne of **Dauid**, þe sonne of **Abraham.** And how **Abraham**, as witnessith þe stori, gatte **Isaac**, þe yere aftyr þat God made Adam ij^{Ml} CC lxj yere. Aftyr þat God made **Adam ij ^{Ml} ij^{C} and xxj** yere, **Iacob** gate **Iude** and þe bretheryn of hym. And þe yere aftyr þat God made Adam **ij^{o} ^{Ml} CC xxiiij and xiij** yere, this **Iude** gatte **Phares, Zaram** of **Thamar**. This **Phares** gatte **Esrom**. **Esrom** gatte **Aram**. This **Aram** gatte **Amynadab**. This **Amynadab** gatte **Nason**. This **Nason** gatte **Salmon**. This **Salmon** gatte the thryd **Boos.** For here nothith welle, as it is sayde before, how there were iij Boos, one aftyr othir be lyne ryght. And therfor Seint Luke þe eu\a/ngeliste tellith in the Gospel callyd the Genealogie of Crist but of one Boos, because thes thre Boos haddyn alle oon name. Therfor is rehersyd the laste **Boos** for alle thre namys. Than this sayde **Boos** gatte **Obeth** of **Rutthe**. This **Obeth** gatte **Iesse.** This **Iesse** gatte **Dauid**, the kynge. This **Dauid** gatte **Salmon** of hir that was the wiffe of **Vrie.** This **Salmon** gatte **Roboam.** This **Roboam** gatte **[**f.188^{r}] **Abia**. This **Abia** gatte **Asa**. And **Asa** gatte **Iosaphath**. And this **Iosaphat** gatte **Ioram**. This **Ioram** gatte **Osiam**. This **Osiam** gatte **Ioathan**. This **Ioathan** gatte **Achas**. This **Achas** gatte **Ezechiam**. This **Ezechias** gatte **Manesses**. **This Manasses** gat **Amon**. This **Amon** gatte **Iosiam**. This **Iosiam**

8985 **Iacob**] *prec. by canc.* Aftyr þat God made

gatte **Ieconyam** and the bretheryn of hym in þe t[r]a nsmigracioun of Babylonye. And aftyr the transmigracioun of Babilone, **Iechonyas** gatte **Salathiell**. This **Salathiel** gatte **Sorobabell**. This **Sorobabell** gatte **Abyud.** This **Abuid** gatte **Elyachym**. This **Eliachym** gatte **Azor**. This **Azor** gatte **Sadoch**. This **Sadoch** gatte **Achym**. This **Achym** gatte **Eliud**. This **Eliud** gatte **Eleazar.** This **Eleazar** gatte **Mathan**. This **Mathan** gatte **Iacob.** This **Iacob** gatte **Iosephe**, the husbond of **Marie**, þe whiche bare **Ihesu**, whiche is callid **Crist**. And thus endith þe generacioun or ellis þe genelogie of **Crist** aftyr holy Scripture and ordir of stories, from **Abraham** downe vnto þe **natiuite** of **Criste.**

Quarta etas. The fourthe age of the worlde endyd from the begynnyng of the kyngdom of kynge **Dauid** to this takyng of **Ierusalem** and of the Iewis that is clepid the **transmigracion.** This transmigracioun and takyng was done the xj yere of **Sedechias** in the monthe of Auguste and duryd iiij^{C} yere iij score and xiij, vj monthis and x dayes be xvj generaciouns.

Petrus, 154. The men of [f. 188^{v}] Iudea drad þe face of **Nabugodonosor** for þe dethe of **Godolias**, whom they had slayne. Therfor they went with ther children and catell into **Egipte**, and **Ieremyas** went with them ayenst her wylle. And for þat he prophecied alway þat they þat went into Egipte at þat tyme shulde be destroyed, þerfor they stonyd hym to dethe þe iiij^{the} yere of þat transmigracion. Netheles þe Egipcians worshippyd þe prophete and buryed hym besydes þe buryels of kyngis, for he had with his prayours dryuen away þe eddres and cocadryllys from þe Egipciouns. Also þe prophete yaf a tokyn to þe kyngis of Egipte þat herre maumettys shulde falle whan a mayde hadde born a childe. Therfor þe preestis of mysbeleuyd men ordeyned hem an ymage of a mayde with a childe and worshiped yt in a pryue place withyn þe temple. Also this **Ieremyas** knewe þat þe temple shulde be destroyed, and toke þe shrine of þe testament, þat is **Arka domini**, with alle þat was þereynne, and made it thruh his prayers be swalwyd into a stone þat was a rokk betwene þe hillis of wildernes where **Moyses and Aaron** been buryed. And he markyd þe stone with his fynger and wrote theryn Goddis owne name. And from þat tyme hydderto and to þe worldys ende, þe stone is hydde with a clowde, so þat þe place may nat be knowen neyþer þat name of God may nat be redde. Men seyth þat atte þe first arysyng at þe day of

9000 t[r]ansmigracioun] *MS* tansmigracioun

dome, Moyses and Aaron shal bryng þat shryne and sette yt on þe hille **Syna.** Þere þe holy halwes shul be gadred to abyde þe ayen comyng of God.

The kyng **Nabugodonosor**, þe xxiiij[ti] yere of his kyngdome, wente doun into **Siria** and made subget to hym **Amon and Moab.** They come of **Loth** and ouercome **Egipt** and ordeyned þere anoþer kynge. Also at last, þe Iewes þat he founde þere he ladde into Babilone. Nabugodonosor, þe secounde yere of his kyngdom had a sweuen, and thouht þat he syh an ymage of iiij maner thyngis made, and was ful soore afeerde, whiche dreme is expounnyd here folwynge. [f. 189[r]]

The world stant euer vpon debate
So may ther nat besewre noon estaat
Now here now þere, now to, now fro,
Now vp, now doun, þe worlde gothe so.
Amor huius seculi sophisticus est et exilis
qui nunc surgit nunc corrigit in quo
nulla est perseuerancia caritas.
That is to sey, ‘þe love of þys worlde
is suttyl and slye. Þe whiche is now hoot,
now colde, now vp, now doun, in þe whiche
no man is nat dwellyng in love.’
And euer hathe do and euer shal.
Wherof I fynde in special
A tale I wrytte in þe Bible
Whiche must nedys be credible
And seyth in conclusyoun
That vpon dyuysioun
May no worldis þyng laste
Tyl yt be brouhte to þe ende.
The hyh almyghty purueaunce
In whos eterne remembraunce
Fro first was eueryþyng present
He hathe his propheci sent
In swyche a wise as thou shalt here

To **Daniel** of þys mateere
Haw þat þys world shal turne and wende
Tyl yt be falle to þe ende.
Wherof þe tale telle I shal
In whiche þis betokened alle.
As **Nabugodonosor** slepte
A dreme he had whiche he kepte
Tyl on þe morwe he was aryse.
For he þerof was sore adred.
To **Danyel** his dreme he tolde. [f. 189^{v}]
And prayde hym fayre þat he woolde
Arede what yt be tokyn may.
And seyde, "A bed where as I lay
Me thoughte I syh vpon a stage
Where stode a woundyr strong ymage.
Hys hede with alle þe nekke also
They were of fyne gold bothe two.
His brest, his shuldrys and his armys
Were al of syluyr but natherles
The wombe and al down to þe kne
Of bras þey were vpon to se.
The leggis were al made of stele
So were his feet also somdel
And somdel parte of hem was take
Of erthe whiche men pottys make.
The feble medlyd was with þe stronge.
So myht it not stonden longe.
And þo me thouhte þat I sygh
A gret stone from an hylle an hyh
Fel doun of sodeyn aventure
Vpon þe feet of þis fygure.
Wyth whiche stoon al to broke it was.
Gold, syluer, erthe, stele, and bras,
That al was into pondre brought

9066 **Daniel**] *This and all following emphases in the verse extract underlined in red. The only occurences of display script are in the marginal headings*

And so fourthe into nought."
This was þe sweuene whiche he had
That Danyel anon radde.
And seyde to hym þat þe fygure straunge
Betokenyth how þe worlde shal chaunge
And wax lasse worthe and lasse.
Tyl yt to nouht al ouerpasse.
The nekke and heede þat were of golde
He seyde how þat betokyn shulde
A worthy worlde, a noble and a ryche
To whiche noon aftyr shal be lyche. [f. 190^{r}]
De pectore argenteo.
Of syluer þat was ouyrforthe
Shal been a world of lasse worthe.
De ventre eneo.
And aftyr þe wombe of bras
Tokenyth a wors world þan it was.
De tibijs ferreis.
The stele whiche he syh aftyrward
A world betokenyth more harde
But yet þe worste of euery dele
Is last whan þat of erthe and steel
He syh þe feet departed so
For that betokenyth moche woo.
Whan þat þe worlde diudid is
Yt must al gate fare amys
For eerthe whiche is meynte with stele
Togedyr may nat last wele
But yf þat oon þat oþer waste.
So muste yt nedys fayle in haste.
The stone whiche form the hye stage
he sye doun falle on þat ymage
And hath yt into poudre broke.
That sweue\n/ hathe Danyel onloke

And seyde how þat is goddis myght
Whiche whan men wene most vpryht
To stonde, shal hem ouyrcaste.
And þat is of þe worlde þe laste
And þan shal a newe begynne
From whiche a man shal nevyr twynne.
Or al to peyne or al to pees.
That worlde shal last endeles.
Lo, þus expounneth Danyel
The kyngis sweuen fayre and weel
In Babilonie, þe cite
Where þat þe wysest of Caldee
Ne couthe wete what it mente. [f. 190^{v}]
But he tolde al þe hole entente
As in party it is befalle.
Of gold þe first reyne of alle
Was in þat kyngis tyme þo
And it last many dayes so.
Ther while þat þe monarchie
Of al þe worlde in þat partye
To Babyloyne was subgit
And heelde hym styl in swyche a plyte
Tyl þat þe worlde began dyvers.
And þat was whan þe kyng \of/ Perce
Whiche **Cyrus** hyght, ayen þe pees
Fourthe with his sone **Cambises**
Of Babiloyne al þat empyre
Ryght as þey woolde hemself desyre
Put vndyr in subieccioun
And tooke it in possioun.
And slayne was Baltazar þe kyng
Whiche lost his regne and alle his thyng.
And þus whan þey it had wonne

The worlde of **golde.**

9163 And tooke it in possioun] *in the MS preceded by the line* And took it in subieccioun, *likely an error caused by eyeskip and om. here*

The worlde of siluer was begounne
And þat of golde was passyd owte
And in þys wise it goyth abowte
Into þe regne of **Daryus**.
And þan yt felle to **Perce** þus
That **Alisaundre** put hem vndyr
Whiche wrought of armys many a woundyr
So þat þe monarchie lefte
Wyth þe **Grekys** and her astate vp lefte
And Parciens goon vndir foote,
So suffyr þey þat needys moote.
And þo þe worlde began of bras
And þat of syluer endyd was.
But for þe tyme þus it last
Tyl it befel that at þe last
This kyng, whan þat his day was come
With strengthe of deth was ouercome.
And natherles yet or he deyde
He schope his regnes to devyde
To þo knyhtes whiche hem had seruyd. [f. 191^{r}]
And aftyr þat þey haue disseruyd
Yaf þe conquest þat he wanne
Wherof gret werre þo began
Amonge hem þat þo regnes hadde
Throuh proude envye whiche \hem/ ladde
Tyl it befyl ayen hem þus
The noble Cesar **Iulyus**
Whiche þo was kyng of Rome londe
With gret batayle and strong honde
Al **Grece**, **Perce**, and **Calde**
Wan and put vndir so þat he
Not al oonly of þe oryent
Gouernyth vndir his empire

The worlde of **siluer.**

The worlde of **bras.**

9170 Into] *prec. by canc.* In to maye þe Dan 9193 noble Cesar] *prec. by canc.* Cesar

But as he þat was bothe lorde and syre
And helde throuh his chyualrye
Of alle þe world þe monarchye
And was þe fyrst of þat honoure
Whiche toke þe name of emperour.
Where Rome woolde þan assayle
Ther myht noþyng countervayle
But euery countre must obeye.
Tho goothe þe worlde of bras aweye
And comyn is þe worlde of stele
And stant aboue vpon þe whele
As steel is hardest in his kynde
Above al oþer þat men fynde
Of metales, swhiche was Rome þo
The myghtyest and last so
Long tyme among þe Romaynes
Tyl þey becom so veleynus
That þe fals emperour **Leo**
With **Constantyne** his sone also
The patrymonye and þe rychesse
Whiche to **Siluestre** in pure almesse
The first customys lost
From holy Chirche þey berefte.
Good **Adryan**, whiche pope was
And sygh þe myscheef of þys caas
Goith into Fraunce for to pleyne
And preyth þe gret **Charlemayne**
For Cristis sake and soule hele **[**f. 191^{v}]
That he woolde take þe quarel
Of holy Chirche in his defence.
And **Charles** for þe reuerence
Of God þe cause hathe vndirtake
And with his hoste þe \w/ey hath take

The worlde of **stele.**

Ouer þe Mountens of Lumbardy
To Rome of þe tyrannye
With bloody swerde he ouyrcam.
And þe cyte with strenght he noom
In swyche \a wise/ þere he wrought
That holy Chirche ayen he brought
Into Fraunce and doth restore
The popys losse and yaf hem more.
And þus whan he his God hath seruyd
He toke as he wel haþ deseruyd
The dyadeeme and crounnyd
Of Rome and þus was abounded
The emperour whiche cam neuer ayen
Into þe honde of no Romayne
But a long tyme it stode so styl
Vndyr þe Frensshe kyngis wyl
Tyl þat fortune her whele so lad
That aftyrward Lumbardys yt had
Nauȝt be þe swerd but be suffraunce
Of hym þat þo was kyng of Fraunce
Whiche **Karle Caluus** clepyd was.
And he resygned in þys cas
The empyre of Rome vnto Lowys
His cosyn whiche a Lumbard is.
And so it last into þe yer
Of Albert and of Berynger
But þan vpon dissencioun
They fylle into dyuysioun
Among hemselfe þat were gret
So þat þey lost beyt
Of worschip and of worldes pees.
But in a proverbe naþerles
Men seyn ful seelden is þat welthe
That can suffre his owne estaat in helthe.

And þat was on þe Loumbardys seen
That through coveytyse and envye
Euery man throuh his party
Which myht ledyn eny rowte [f. 192r]
Within fourthe and eke withoute
The comun ryht hath no felawe
So þat þe gouernawnce of lawe
Was loste and for necessyte
Of þat þey stode in swyche degre
Al only throuh dyuysioun
Hem nedyth in conclusyoun
Of straunge londys helpe besyde
And þus for þey hemselfe dyuyde
They stonde out of rewle vnevene.
Out of Almayn princys sevene
They chosyn on þys condycyoun
That vpon her eleccyoun
Thempyre of Rome shulde stonde
And þus þey lefte yt out of honde
For lak of grace and yt forsooke
That Almaynes vpon hem yt toke.
And to confermyn her astaate
Of þat þey stodyn in debate
They tokyn in possyoun
Aftyr þe composicyoun
Amonge hemselfe and þervpon
They made an emperoure anon
Whos name, as þe cronycle tellyth
Was **Othes** and so fourþe it dwellyth
Fro þat dayes yet vnto þys
The empyre of Rome haþ been and is
Ȝeove to þe Almaynes and in þis wise
As ye tofore haue herde dyuyse
How **Danyel** þe sweuene expoundeth

On þat image on whom he foundith
The worlde whiche aftyr shuld falle — The worlde of **erthe.**
Come is þe last tokyn of alle.
Vppon þe feet of erthe and steel
So stant þys world now euery dele
Depertyd whiche began ryht þo
Whan Rome was dyuydid so
And þat is for to rewe sore
For alwey syþ more and more
The worlde empeyreþ euery day
Wherof þe sothe shew may
At Rome fyrst, yf we begynne.
The wal and al þe cyte withynne
Stant in ruyne and in þat caas [f. 192^{v}]
That þe feelde is þer þe palyce was
The toun is wast and ouer þat
Yef we beholde þat astate
Whiche whilom was Romayns
Of knyghthode and of cyteȝeyns
Tho peysyn now with þat beforn
The chaf is take from þe corn.
As for to speke of Romys myght
Vnneþys stont ther owȝt vpryght
Of worship and of worldes good
As yt before tyme stode
And why þe worship is awey
Yef þat a man þe sothe shal seye
The cause hath be diuisyoun
Whiche is modyr of confusyoun
Is where sche comyth ouer alle
Not only of þe temporal
But of þe spiritual also
The dede preuyth þat it is so
And haþ do many a day or þys

Throuh venym whyche þat medelyd is
In holy Chirche of erthely þyng
For Crist hymselfe makyþ knowlechyng
That no man may togedyr serue
God and þe worlde but yf he swerve
Froward þe tone and stonde vnstable.
And Cristis woord may not be fable
The þyng so opyn is at ye
It nedyþ not to specifye
Or speke more of þys matere.
But in þys wise a man may leere
How þat þys worlde is goon abowte
The whiche wol nyh is weryd owte
Aftyr þe forme of þat fygure
Whiche Danyel in his scripture
Expounneþ as tofore is tolde
Of bras, of syluer, and of golde
The worlde is passyd and agoon
And now vpon his olde toon
It stant of bruttel erthe and steel
The whiche acordyn neuer a dele. [f. 193^{r}]
So must it nedis swerue asyde
As thyng þe whiche men seen dyuyde.
The apostle wrytyþ to vs alle
And seyþ þat vpon vs \is/ falle
The ende of þe worlde so may we knowe
For þys ymage is nyh ouerthrowe
By whiche þys world was synyfyed
That whilom was so mangnyfied
And now is olde feble and vile
Ful of myschef and of peryl
And stant diuided eke also
Lyke to þe feet þat were so
As I tolde of þe statute aboue.

And þus men seyn for lak of love
Whereas þe londe dyuyded is
It must algate fare amys.
And now to loke on euery syde
A man may se þe worlde devyde
The werrys been so general
Among þe Cristyn ouyr al
That euery man now sekyþ wreche
And yet þese clerkys al day preche
And seyen good dede mammoon be
Whiche stant not vpon charyte.
I not how charyte may stonde
Where dedly werre is take on honde
But al þys wo is cause of man
The whiche þat wit and resoun can
And þat in tokyn and witnesse
That ilke ymage bare witnesse
Of man and of noon oþer beste.
For first vnto þe mannys heste
Was euery creature ordeynyd
But aftyrward it was restreynyd
For whan man felle, þey fellyn eke
And whan he wax seeke, þey woxen seeke
For as þe man haþ passioun
Of sikenesse in compassioun
So suffryn oþer creaturys.
Lo, fyrst þe heuenly figuris
The sonne and moone eclipsen bothe
And been with mannys synne wrothe.
The purest eyre that is alofte
Hathe been and is corrupt ful ofte.
Ryght now þe hyghe wyndys blowe [f. 193^{v}]
And anon aftyr þey been lowe
Now clowdy and now cleere it is.

So may it provyn wel be þys
A mannys synne is for to hate
Whiche makyth þe sky to debate
And for to se þe propyrte
Of euery þyng in his degre
Benethe fourþe among no heere
Al stant alyche in þys mateer.
The see now ebbyþ and now it flowyth
The londe now welkyþ and now it growyþ
Now be þe treys with leuys green
Now be þey bare and noþyng seen
Now be þer lusty somyr flourys
Now be þer stormy wyntyr shewrys
Now be þe dayes now be þe nyghtys
So stant þer noþyng al vpryghtys
Now it is lyght, now it is derke
And þus stant al þys worldys werke
Aftyr þe disposicioun
Of man and his condicyoun.
For Seint Gregory in his moral
Seiþ þat a man in special
Is þe lasse worlde preprely
And þat he prouyþ redyly
For a man of soule resonable
Is to an aungel resemblable
And lyke to beste he hath felyng
And lyke to trees he hath growyng
The stones been and so is he
Thus of his propir qualite
The man, as tellyþ þe clergie
Is a worlde in his partye.
And whan þys lytyl worlde mysturneth
The gret worlde it ouerturnyth
The londe, þe se, þe firmament

They ax alle jugement
Ayen þe man and make hem werre
Ther while hymselfe stont owt of herre
The remnawnt wol nawȝt acorde
And in þys wyse, as I recorde
The man is cause of alle woo
With þys worlde is diuided so.
Diuisioun, þe Gospel seyth [f. 194^{r}]
Oon hous vpon anoþer lyeth
Tyl þat þe regne al ouerthrowe
And þus may euery man wel knowe
Diuisioun aboue alle
Is þyng whiche makyþ þe worlde to falle
And euer hath doon sith yt began.
It may first proue vpon a man
The whiche for his complexioun
Is maad vpon diuisioun
Of cold, of hete, of moyst, of drye
He must be very keende dye
For þe contrarye of his astate
Stant euer more in swyche debate
Tyl þat oo part be ouercome
Ther may no fynal pees benome.
But oþerwyse, yef a man were
Made altogedre of oo mateere
Wythowte interrupcioun
Ther shulde be no corrupcioun
Engendred vpon þat vnite.
But for þat is dyuersite
Within hymselfe he may not last
But nedys he must dye at last
And in a man yet ouer þys
Ful gret diuisioun ther is
Through whiche þat he is euer in stryf

While hym lasteþ enye lyfe.
The body and þe soule also
Among hem been diuided so
That what þyng þe body hateth
The soule lovyþ and debateth.
But natherles, ful ofte is seen
Of werre whiche is hem betwene
The feble hath wonne þe victory
And whoso draweth into memory
What hathe befalle of olde and newe
He may þat wette sore arew
Whiche ferst began in Paradys.
For þere was prevyd what it is
And what disese þere it wrought
For þat werre þo fourþe brought
The vyce of al dedly synne
Throuh whiche diuisioun com ynne [f. 194^{v}]
Among þe men in erthe here
And was þe cause and þe matere
Whi God gret floodes sente
Of al þe world and made an ende.
But Noe with his felawscipe
Whiche only were sauf be schip.
And ouyr þat, through synne it cam
That Nemroth swiche empryse nam
Whan he þe toure of Babylon hyght
Leete make as he þat woolde fyght
Ayen þe hye Goddes myght
Wherof diuided anon ryght
Was þe langage in swyche entent
That þere wyst noon what other ment
So þat þey myght not procede.
And þus yt stont of euery dede
Where synne takyth þe cause on hande

It may vpryght not longe stonde
For synne of his condicyoun
Is modir of diuisioun
And tokne whan þe worlde shal fayle
For so sayth Crist withoute fayle
That nygh vpon þe worldes ende
Pees and acorde awey shal wende
And al charite shal cese
Among þe men and hate encrese.
And whan þese toknes been byfalle
Al sodeynly þe stoon shal falle
Lyke as Daniel hathe declaryd
Tys worlde shal no lenger be sparyd
But al shal turne and ouerthrowe
And euery man shal þan aryse
To ioye or ellys in payne to dwelle
Streyte to hevyn or streyte to helle.
In heuyn is pees and al acorde
But helle is ful of swyche discorde
That ther may be no loueday.
Therfor is it good while a man may
Ecchon to set pees with othir
And eueryche to loue oþer as his brothir
So may he wynne worldes welthe
And aftyrward his soule helthe.
But wolde God þat now were oon
Anoþer swyche as Arion [f. 195^{r}]
Whiche had an harpe of swyche tempure
And therto of so good mesure
He song þat he þe bestys wylde
Maade be his note tame and mylde
The hynde in pees with þe lyoun
The wolf in pees with þe motoun
The hare in pees stoode with þe hounde

9509 withoute fayle] *prec. by canc.* in þe go

9538 stoode] *prec. by canc.* with þe

And euery man vppon this grounde
Whiche **Aryon** þat tyme herde
As wel þe lorde as þe shepherde
He brought hem al in good acorde
So þat þe comouns with the lord
And þe lord with þe comouns also
He set in loue bothe two
And put awey malencolye.
That was þe lusty melody
Whan euery man with oþer lough.
And yef þere were swyche on nough
Whiche cowde harpe as he tho dyd
He myght avayle in many a stede
To make pees where now is hate.
For whan men thynken to debate
I not what oþer thyng is good
But where þat wisdom wexeth woode
And resoun turneth into rage
So þat mesure vpon outrage
hath set his worlde it is to rede
For þat bryngeth in the comoun drede
Whiche stont at euery mannys dore
But whan þe scharpnesse of þe spore
The hors syde smyt to sore
Yt greuyth ofte. And now no more
As for to speke of this mateere
Whiche noon but only God may steere.

Lo, thus **Daniel**, whiche God insperyd with þe Holy Gost, declaryd and openyd þe dremys of **Nabugodonosor**, **[**f. 195^{v}] whiche þe Bible rehersyth welle.

Than þe secounde yer of **Nabugodonosor** is not acompted from þe fyrst begynnyng of his kyngdom, but from his grete kyngdom, whan he had made subget oþer naciouns aboute and brought þe relefe of Israell and of Iuda oute of Egipte. That yere befel þe secounde syght and visyoun of Daniel of þe aungel þat

9558 rede] *prec. by canc.* dred 9559 comoun] *prec. by canc.* lord

delyueryd þe children oute of þe oven, as we shul rede hereaftyr. Also þat yere befel þe thrydde vysyoun þat is clepyd þe kyngis pistle, in þe whiche he tellyth þat he was hymself betokenyd be þe **tree** þat was iseen. He then, as tellith **Daniel** in his booke, reygnyng in his pride dremyd a dreme, whiche he tolde to Daniel, askyng þe exposicyoun þereof. The dreme he tolde in this maner, "I, **Nabugodonosor**, slept in my paleys and had a dreme þat basshed me sore. The dreme was this: I sawe a grete tree in þe myddys of þe erthe þat was so hye þat be his heythe he touchid vnto heuyn. Þe leuys of þe tree were ryht fayre. Þe braunchis and bowes were large insomoche þat þere largenesse couered alle þe erthe. Bytwyx þe leuys and braunchis of þe tree restyd þe bryddys of þe ayre, and vndirnethe þe tree pastured þe bestis of þe erthe. Aftyr þat I sawe an aungell descende from heuyn þat cryed in an hye voyce, "Cast down this tree and kytte of his bowes and haue away þe leuys and cast abrode þe frewte, but leue þe roote and bynde yt with a bonde of yren and latte his lyuyng be with dome bestis!" Whenne he had thus tolde his dreme, **Daniel** sayde, "This tree hye and large and well leuyd þat thow hast seen representeth thyself, þat thow hast been enhaunced vnto heuen and thy myht was sprad alle abowte þe erthe. Thow sawest an aungell come from heuen and cryed þat þe tree shulde be bete down and destroyed, the rote [f. 196^{r}] abydyng in þe erthe and lyue as a dome beste. Knowe wel þat is þe sentence of God þat is descendyd vpon theyself: Thow shalt be putte awaye and bete from thy reygne and put oute, and thy dwellyng shal be with dome bestis. And thow shalt ete grasse as an oxe. And thow shalt in þat miserie tyl thow haue knowlage þat God is aboue alle and he may abate þe pride of euery proude man. But in þat thow herdist þat þe rote shal abyde, wete welle þat thy reygne shal be yelden and restoryd vnto þe ayen when thow hast a reconisaunce of almyȝty God." Lo, thus Daniel declaryd þe dreme.

Than yt folwyth þat in þat tyme, **Nabugodonosor** dyd do make a ymage in Babilon lyke vnto hymselfe, whiche was alle of golde. And than he commaundyd þe peple to worship yt whan þat they harde þe ynstrumentis of musyk goo, bothe þe peple of Israell and also his owne nacioun. But **Ananias, Azarias,** and **Misael** woolde nat. And when Nabugodonosor vndirstode yt, he sent for them and bad them fulfyl his precepte. And they answeryd and seyde they wolde nat worship noon but God of heuyn, "for þat thow hast made is but and idole and no god, and

9582 pastured] *prec. by canc.* restyd 9603 they wolde nat] *prec. by canc.* nay

so ar alle other, saue only God þat is in heuyn." And than Nabugodonosor with grete yndygnacioun spatelyd in her facis and commaundyd hem to be cast into þe **furnes** þat he had ordeynyd for them þat dysobeyed his precept. And so þe forseyde furnes was hette vij tymes hotter than ony oþer fyer. And tho mynystrys þat cast yn Ananias, Azarias, and Misael into þe furnes were perisshyd with þe same fyre. And **Ananias, Azarias,** and **Misael** had noon hurte. And so thy made in þe furnes [f. 196^{v}] this tracte: **Benedictus es domine,** whiche is songe in þe chirche in þe ymber dayes. And also they made this psalme: **Benedicite** in laude and thankyng to God. And at þe iij dayes ende, Nabugodonosor syh in his avisioun Ananias, Azarias, and Misael goyng in þe furnes vp and doun and þe aungel of God with them. And than he cam and callyd them thus: **Sydrak, Misaak,** and **Abdenago,** þat is to sey, God glorius, victorius, God ouer alle thyngis. But thouh tys was spokyn with mowthe, it was nothyng in hert. And þerfor God poneshyd aftyrward. But than þe seru\au/ntys of God com fourthe and cam oute withouten ony perel ynsomoche þat þere was no sauer of þe fyre knowen or smellyd in them.

And than yt folweth in þe stori þat xij monethes aftyr, **Nabugodonosor** beyng in his paleys and proudely glorifyenge hymself and sayng to hym self, "Am nat I emperour and lorde of Caldea of Siria, of Egipt and of Iudea? Is not here þe grete cete of Babilon, þe whiche I haue bylded to myn owne honoure and in þe glorie of my myghte for myn habytacioun?" And thus, as he secyd to speke a voyce descended from heuyn and sayde to hym, "Nabugodonosor, to þe is this sayde be þe sentence of God, þat thy reygne shall be takyn from the. And thow shalt be put oute of þe companye of men and shalt lyue with bestis and shalt ete grasse tyl thow knowe þat God is alle myhty aboue alle thyng." And so he was a longe tyme tyl his wytte was yeven hym ayene. And thus for his grete pride, he was shapen before as an oxe and behynde as a lyoun, not be chaungyng of body but be chaungyng of disposicioun of wytte and of semyng, and þat he shulde ete hey as [f. 197^{r}] an oxe tyl vij tymes were turnyd into vij monthis at þe prayer of Danyel. Aftyr þe whiche tyme, he was turnyd into his owne shappe ayen, but he reygned no more but he ordeyned vij iugges for hymself and dyd penaunce vnto vij yeris ende and ete no brede, ne flesshe, ne dranke no wyne but ete herbys and potage by counsel of Danyel. And tylle he sayde, "I love and prayse and worship

þe kynge of heuyn that is almyhty and trewe iuge, þat makyth lowe them þat be prowde." And than he fylle prostrat on the grounde and sayde, "Ther is no God but God of heuyn," and commaundyd alle men to worship þe God of Sidrak, Mysaak, and Abdenago.

Than aftyr this, **Sidrak, Mysaak,** and **Abdenago** kepte them in stedfast feythe and beleue and plyed them to diuine and oþer sciences longe tyme aftyr. And Danyel plyed hym to declare dremys, whom God had insperyd to þat science. **Ezeciel**, þe prophete, was to drawen with horses in Caldea by þe doyng of hem þat were lefte of þe lynages of **Dan** and of **Gad.** This Dan and Gad cam of Iacob. Dan com of þe han mayde of **Lya,** and Gad come of þe han mayde of **Rachel**. And þe lynages of this Dan and Gad dyd to drawen with horses þe good prophete Ezechiel. And þat was because he warnyd hem þat they shulde not come ayene to Ierusalem. Alsot þat yere he sawe syghtes and visiouns of þe renewyng of þe temple.

Nabugodonosor ij^{do}.

Aftyr þe grete Nabugodonosor, his sonne **Nabugodonosor** regned in Babilon x yere. He put moche more to his faderys royalte. For **Megasten in libro Iudiciorum** saith þat in strengthe [f. 197^{v}] and grete dedes he passed Hercules. For he destroyed Lybia and Hiberia and pullyd and drough oute of placys grete stonys as yt were hilles, and sette þere trees and made þere an orchard þat was cleped **Suspensilis**, þat his wyfe myght stande in þat orchard and see home into þe kyngdom of Perce, hir owne countre where she was born. For she was Darius doughter. And Darius was Astrages sonne. Also this kynge beseged Tyrus thre yer and iij monthis. Netheles **Marcianus** spekyth not of this secounde Nabugodonosor, but he sayth þat **Enylmerodach** and **Balthasar** were bretheren.

Enylmerodach.

This Nabugodonosors brother **Enylmerodach** began to reygne whan his brodyr was dede. And anon he toke **Iechonias** othirwyse callyd **Ioachym**, kyng of Iudea, oute of pryson, þat had be in pryson and in bandys xxxvij^{ti} yere. And he sette his trone aboue alle kyngis tronys þat were with hym in Babilon. He dyd hym this grace and mercy for his brodyr Nabugodonosor in þe tyme of his fadrys myschefe had don many euyl dedys. And whan his fadyr was restoryd ayen to his owne shap, he put his brodyr **Enylmerodach** in prison þat was accusyd to his fadyr. And **Iechonias** oþerwise callyd **Ioachym** was þere in prison vnto þe dethe of þe

secounde Nabugodonosor. Therfor this Enylmerodach, whan he began to regne, toke this Iechonias owte of prison. For he drad lest his fadyr wolde ryse from dethe to lyfe, as he was som tyme turnyd from þe shappe of a beest to þe shappe of mankynde. And be counsel and loore [f. 198^{r}] of this Iechonias, he toke oute of þe erthe his fadyrs body and cutte yt in an hundryd pecys and delyd þe pecis to an hundred **vulters** for to ete. For Iechonias sayde his fadyr shulde neuyr ryse tyl alle þe vulters come togeder. This **Ioachym**, otherwise callyd **Iechonias**, begatte **Salatiel**. And Enylmerodach had iij sonnes, and þe youngest hyght **Balthasar.** To hym fylle þe kyngdom. In this Enylmerodachis tyme was **Susanna** accused.

Balthasar.

Balthasar regned in Caldea and in Babilon. In his first yere, **Daniel** sawe his fouyrthe sight of þe iiij wyndes in þe see, that is, foure aungels, of þe iiij beestis, of þe **lyon**, þe **beere**, þe **pardus**, and þe **boore**, þat is of þe foure chefe kyngdoms of þe worlde, and of þe x hornys, þat is of þe oþer ten smal kyngdoms þat sprange oute of þe fourthe beeste and shulde be subdued of a lytyl horne, þat is **Antecrist. Petrus, 103,** seyth þat this **Antecrist,** vnworthy of þe lygnage of **Dan**, shal be borne of þe seede of fadyr and modyr in a derke place of Babylon. And aftyr he is conceyuyd, an euyl speryt shal lyght into his moders wombe. And be vertu of hym, þe childe shal aftyrward be yned born and waxen and beclepyd þe childe of losse or of lesyng. And iij of þe first ten hornes be smyttyn of his face, that is for to say, he shal slee fyrst thre kyngis of thylk ten, þe kynge of **Affrica**, þe kynge of **Egipte**, and þe kynge of **Ethyopia.** And than þe oþer vij kyngis shal yelde them to þat fals [f. 198^{v}] victour **Anticrist.** He shal haue woundyr wytte and comyng, for be sorsery and wycchecrafte he shal worke wounders and fynde tresour þat is hydde. He shal circumcide hym and clepe hym **Messias**, þat is, Crist. The Iewis shal falle to hym and he shal buylde þe temple ayenne and sette his trone therynne. He shal turne men to hym with drede with yeftes and with wonder werkes þat he shal worke. He s[h]al slee **Enoch** and **Hely.** He shal greue God almyghties holy peple þat shal be be taken vnto his hande vnto þe tyme that iij yeris and an half be past. And **Remigius** seith þat Anticrist shal feyne hym deede and aryse agayne. But at laste, Crist shal slee hym, owther by his owne heste or by seruyce of Seint Michael tharchaungel. And **Ieronimus super Danielem** saith þat Antecrist shal be slayne in his owne tente in þe mount of **Olyuete** where Crist

9685 of þe worlde] *prec. by canc.* þat sprange oute of þe 9699 s[h]al] *MS* slal

ascended into heuen. And **Remygius** saith þat Crist shal nat come vnto þe dome tyl Antecrist be slayne. But men þat shal be sauyd shal haue xlv^{ti} dayes for to doo penaunce. Therfor take hede þat though it be wryttyn in **Mathewe** and in **Marche 13** þat no man knoweth þat houre but þe fader allone, yet Goddis sonne knoweth it, for he is þe same God þat is þe fader. But þerfor it is sayde þat he knoweth yt not, for he maketh not vs knowe yt þat be hys lymmes and holy Chirche here in erthe. It is not spedeful to vs to knowe þat day. **Austyn** in glosa saith the last day is vnknowen to vs, for we shulden beware of alle. And soo we shulde lyue alway as though we shulde be demed today or tomorwe.

Daniel sawe þe fyfthe syghte and visyoun of þe sheep þat had hornes not alle lyke, that is to vndirstonde, of þe kyngdom of **Medes** and of **Perses**, and [f. 199^{r}] of þe goote buk, þat was þe grete **Alysander** þat was drad and betokened by þat buk. And on hym grewe foure hornes þat were his successours. One lytyl horne, þat is **Anthyochus epyphanus**, come of one of þe foure hornes. For he come of **Selencus** þat was som tyme plegge and prisonner at Rome, but he escaped thens and wente and warred in þe kyngdom and defowled þe temple of Ierusalem, as hereaftyr we shul rede more þerof. The vj syght of **Daniel** was whan **Balthasar** with his concubynes dranke of þe vessel of þe temple of oure Lorde, þe whyche vessayle his grauntsyre, þe grete Nabugodonosor, hadde brought oute of Ierusalem. This Balthasar sawe an handewryte byfore hym on þe walle, these wordes: "**Mane techil phares**," that is to seye, 'nombre, wight, and delyng'. Whiche Daniel expounned and sayde, "God hathe tolde and nombred thy kyngdom þat is now fulfilled. For þe fyrst thou art weyen in a balaunce and founden þat thou hast lasse, þat is, thou shalt lyue lasse while than thou wendist. For þe secounde, thy kyngdom is deled from þe and yeuen to þe Perses." For þe thirde, than þe same nyght **Cirus** and **Darius** come and toke þe cyte of Babylon and slough Balthasar.

Oracius. Whan **Cirus** had wonne þe eeste landys and cam toward Babylon, þe ryuer Eufrates let hym. And a bolde knyht and a fayre þat þe kyng louyd welle auentured hym into þe water and was drowned. Than þe kynge was sory and wrothe and made his avowe þat he wolde make þat grete ryuer so shalde withoute depnesse þat þe water shulde not come to womens knees þat woolde wade ouer. Therfor in þe brode feldes he departed þe ryuer in foure hundred and thre score chanels. And he destroyed þe ryuer þat was wounte to renne thrugh þe myddel of

9735 he wolde] *prec. by canc.* \he wolde/ þe water shulde not come Ryuer

Babylon, and so enemyes went in and toke þe cyte þat men wolde wene myght not be buylded ne destroyed [f. 199^{v}] by mannes deede. **Petrus, 105.** Somme wryte þat Balthasars modyr for whom þe orchard **Suspensylis** was made, was **Darius** doughter. And for Balthasar had no sonne, Darius, Cyrus eame, socied and ioyned to Cyrus þat kyngdom and suffryd hym to occupye yt.

Cyrus.

The kyngys of Perse and of Medes were nowe most myghty.

The worlde of **siluer** beganne.

Petrus, 166. Whan Balthasar was slayne, **Darius** torned þe kyngdome of Babyloyne and Caldeyes to þe **Perses** and **Medes.** And so was þe Caldeyes subduyd and in bondage. That yere befelle þe seuenth visyoun of **Daniel**. For Danyel sued **Darius** tyl he was done and putte into þe pytte of lyons in Medea for þat he worshipped God. And þe same yere befelle þe viij visioun of **Daniel**, for þe aungell **Gabryel** certefied hym of þe fynal takyng and bondage comyng be þe Romaynes, and of þe comyng of Crist aftyr seuenty wekes of yeres. For **Gabryel** sayde, "Seuenty shorte wekes be vppon thy peple." That be wekes sette not of dayes but yeris, so þat one weke conteyned vij yere. And he sayde shorte wekes, for we shulde vnderstonde yeres of þe **mone** and not of þe **sonne.** For a yere of þe mone is shorter by xj dayes thanne is a yere of þe sonne. **Treuisa** seith that a yere of þe sonne is from a daye of þe yere to þe same another yere. But a yere of þe moone is from prime in a monethe of þe yere to þe first prime in þe same moneth of another yere, and þat wyl be enleuen dayes rather in þe secounde yere than in þe first yere. Ensample. Whan prime gothe be one, than fallyth þe prime þe thre and twenty day of **Ianuarij**, and þat is xj dayes rather. Than it foluyth in this stori þat seuenty wekes of yerys of þe sonne makyth foure houndred yere foure score and ten. **Beda** rekeneth this [f. 200^{r}] seuenty wekes of yeris of þe mone from þe xx^{ti} yere of **Artaxzerses**, þe kyng. That yere, **Neomyas** had leue and bylde þe temple vnto þe xviij yere of **Tiberius Cezar**, þat yere Crist suffred dethe. **Affricanus** histori acordeth with Bede touchyng þe begynnyng, but he endyth þe seuenty wekys in þe xv yer of Tiberius Cesar, in þat yer Crist was baptised. **Tercullianus** rekeneth this yeris from þe firste yere of Darius. That yer was Goddes woorde shewed to Danyel how

The yere of the mone and þe sonne.

Tytus shulde destroye þe temple. The ix auysion of Daniel was of a man clothed in lynnen whos body was of **Crisolitus.** And þe x sight was of þe aftyr folwyng of þe kynggis of Perse and of kyng Alysaundres successours and of Antecrist. It is vncertayne how longe Daniel lyuyd, but netheles men redeth in þe first chapiter of his booke þat he endured vnto þe first yere of Cyrus.

Cirus.

The kyngis of Percia were now most myghty.

Aftyr þe dethe of Darius of Media þat was made Assuerus either Astiages sonne, **Cirus** helde þe hole kyngdom of þe Est and sette his see in **Pe\r/cia**, though þe kyngdom of Media were more worshipful. For þe men of Percia had auaunced hym to be kynge, as we shul rede here folwyng. This Cirus was Darius sister sonne and Astyages doughter sonne.

Trogus, libro primo. Astyages, oþerwise callyd Assuerus, had but one doughter. And he dremyd in his slepe þat a vyne sprange oute of his doughters priue close and bespradde alle Asia. That dreme reders expowned and sayde that his doughter shulde haue a childe þat shulde be lorde of Asia and put hym oute of yt. Than [f. 200^{v}] þe kyng drad and yaue his doughter to a symple knyght þat was preuely born for þat his doughter shulde bere no noble childe. And also whan his doughter was with childe, he toke hir to hym. And whan þe childe was born, he toke yt to one **Arpagus** þat was his secretary for he shulde sle þe childe. Than he trowed þat þe kyngdom shulde som tyme falle to þe kyngis doughter and wold nat sle þe childe, but he toke þe childe to an heerde þat kept þe kyngis bestys and comaunded hym to ley þe childe in a woode there to be deuoured. And whan þe heerde had leyde þe childe in þe woode, he tolde his wyf þerof, whiche was delyueryd of childe þe same tyme, and she woolde nowrysshe hym and þat he woolde leye her owne sonne in þe woode for hym. And whan þe heerde cam to þe childe, he founde a bycche yeuyng yt sowke and kept it from beestis and fowles. **Petrus, 173.** And whan þe childre was brought to þe heerdes wyfe, yt made to her good semblaunt as though it had knowen her. And she namyd þe childe **Spartatus**, þat is a welpe in þe langage of Perse. And whan þe childe was of age and strengthe and þat he conde goon aboute and play with children, his play feres callyd hym **Cyrus** and made hym her kyng in playes. And he chastysed sore them þat were rebell to his commaundmentis, wherfor þe faders of þe children were

aggreued and compleyned to þe kyng **Astyages** of þe heerdes sonne. Than þe kyng sent aftyr þe childe and axed hym why he feryd so with þe chyldren. He answeryd boldly and sayde þat he dyd so a kyng shulde. The kyng wondred þat þe childe was so bolde and so stydfast and toke hede þat þe childe had sygnes and tokenes of a kyng. And he toke þe heerde asyde preuely and vndirstode þe sothe of alle how þat childe [f. 201^{r}] cam foorthe. Netheles þe drede of his neuew þat was þe kyng was a slakyd, for he trowed þat þe meanyng of his dreme reders was fulfyllyd in þe kyngdom of childer. Therfor to þe same man **Arpagus** to whom he hadde rather bytake þe childe to slee, he betoke tho þe childe to hym to nourysshe and to fede and tolde hym how þat childe was þe **heerdes** sonne. But he made **Arpagus** pryuely ete his owne childe for þat he had broken his heeste. And whan he had eten his owne childe, than **Astyages** þe kyng tolde hym alle how he had doon. It befel soone aftyr þat **Astyages** þe kyng made this **Arpagus** leder of his hooste for to were ayenst his enemyes of Perce. And þe kyng abode hymself in Medya. Than **Arpagus** bythought hym and had in mynde of þat euyl dede þat þe kyng had done hym, and counseyled thoost to chese **Cyrus** and make hym kyng of Perses. And than they clepyd hym Cyrus, as they wolde meane, though **Astyages** stryue this shal be heyre. **Trogus, libro primo.** In þe menetyme, **Arpagus** sent a lettyr to Cyrus þat he shulde haue mynde how he saued hym and lost his owne childe for loue of hym. Arpagus myght not sende this lettyr openly for þe Kyng Astyages. Þerfor he toke oute þe bowels of an hare and put þe letter withyn þe hare. And for þe fraude shulde not be knowen, he sent it on a daye as it hadde been venesoun. And whan þe letter was redde, Cyrus was warned in his sleep þat þe first man þat he mette erly on þe morw, he shulde take hym with hym on his wey. Than erly on þe morw, he mette with one **Sebar** þat was escaped oute of pryson and was born in Perce. He dyde of his gyues and ladde hem with hym to **Persipol.** Þere he gaderyd þe peple and [f. 201^{v}] bad hem hewe doun a grete woode and made hem a grete feest on þe morwe. And whan he sawe them mery and wel at ease with mete and drynke, he axed them whеþer they hadde leuer þe trauayll of þe rather daye owther þe feest of that daye. Thanne Cyrus sayde, “Who þat foloweth þe Medes shal haue þe trauayle of yesterdaye. And they þat folwe me shal haue soche feestes.” Than anon he arayed hym to batayll ayenst **Astyages.**

Petrus, 173. Than **Astyages** drad soore and made his cosyn Darius to be his sonne adoptiuus, þat is, his eyre. And whan þe bataylys cam togedyr and beganne to fight, **Cyrus** and Perses began to flee. Than her wyues and her moders cam fast ayenst hem and shewed hem her pryue closes and axed of hem, "Wole ye crepe into your moders wombe and be born ayene?" Than þe men were ashamed and tourned sodenly ayen and felle on her enemyes and hadde þe victory. Thanne **Cyrus** bare hym to **Astyages** as his neuewe aftyr þe victory and nat as his victor, for he graunted hym þe kyngdom of **Hircans** while he lyuyd. And he grauntyd þe kyngdom of Medes to his eame Darius as to his moders brother, and hopyd þat it shulde turne to hym ayene.

Israell.

Petrus, 174. Cyrus, whan he hadde herde **Ysayas** prophecie þat was wrytten of hym an houndred yere and twenty before in this maner: "**To my Crist whos right hand I haue take et cetera,"** he delyueryd þe **Iewes** þe first yere of his kyngdom and made free nygh fyfty thousand men and restoryd hem þe holy vessels of [f. 202^{r}] golde and of syluer, fyue thousand and thre houndred. And yaue hem leue to goo ageyne and bylde þe temple in **Ierusalem. Aggeus** meeuyd hym most therto þat was tho younge and not yet a prophete. And also **Zacharias** þe prophete meuyd hym þat blessid **Salatiels** sonne and clepyd hym **Zorobabel**, þat is to say, maister of Babylon. But for many of þe Iewes in Caldea hadden there possessioun and wyues and children, they were lother to goo thens, and þerfor they abydyn vnto þe thyrdde yere of **Cyrus.** Than **Daniel** prayde to God for þe delyueraunce of þe peple. And Darius, kyng of Medes, þe fyrst yere of his kyngdom purposyd to delyuer þe peple, but he dyed soone and he fulfyllyd it not. Therfor Cyrus, þe fyrst yere of his kyngdom, yaf þe Iewes leue in þe same wyse, but þe peple were slowe. Therfor Danyel prayde to God þat as he had yeven þe kyng wylle to delyuer þe peple þat he wolde yeue þe peple wylle to goo homwarde agayne.

Petrus, 174. Than þe thyrde yere of Cyrus, þe Iewes wenten vnder **Zorobabel**, þe duke, and vnder **Iohan**, þe grete preest. And this was þe lxx yere of þe bondage and takyng, so seyth **Iosephus** and Ieroms glose vpon Ezechiel. That tyme was from þe xiij yere of Iosias þe kyng to þe thirde yere of Cyrus. Than þe Iewes went home agayne and leyde þe foundacioun of þe temple. And þe **Samarytans** herde therof and come to them and asisted them to b\e/ylde the

temple. For they worshippyd alle one God and had vndirstonde Moyses bookys. The Iewes answeryd and seyde, “Though we worship one God, neuertheles it fallyth not vs to bylde one house.” Therfor [f. 202^{v}] the Samarytans were wrothe and leete her werke with suggestions and with yeftys vnto þe secounde yere of **Darius**, **Itapsis** sonne.

The brasyn **boole.**

Orosius, libro primo, seith in Kyng Cyrus tyme, **Phalaris**, a tyraunt of **Scicilia**, punysshed men ofte rightfully though he were hymself vnrightfull. Than one callyd **Parilius**, a craftys man of bras, desyred to plese þe tyraunt and made hym a brasen boole with a dore in þe ryght syde, where men þat were dampned shulde goon ynne to þe boole for to be tormented. Whan they were with yn and þe dore closed and fyre made thervnder, þe noyse and crye of hem þat were turmentyd shulde passe be dyuerse wyndynges and turnynges so þat it shulde seme grisely roryng of booles and of beestes and not mannys gronyng. But **Phalaris** þe tyrant was wele apayed with þe deede and wrothe with þe doer, and made hym fyrste assaye þe torment þat he had wyckedly brought vp to turment other men. And thus þe tyraunt ponysshid þe craftes man by þe crafte þat he had founden for other men.

Cresus, þe ryche kyng.

That yere also befelle þat men redeth of **Cresus**, þe ryche kyng of Lyddus. For **Cyrus** warred ayenst þe Babylons. And Cresus, kyng of Lyddes, holpe þe Babylons, but he was ouercome and fledde. And whan þe Babilons were sessed, Cyrus toke Cresus and dyd by hym grete worship and þat turned to eyther of them grete profyte. For þe strengthe þat come oute of Grece to were ayenst Cyrus turned agayne for þe curtesye þat was done to Cresus. This Cresus had a doughter þat hight **Fanatica**, whiche had a spiryt of prophecie. And euer she counseylled her fadyr to leue þe warre. Wherfor Cresus axed counseyle of Goddes þat bygyled hym with a vers and [f. 203^{r}] a woorde of double vndirstandyng, as thus, “**Cyrus Alym passe shall and than kyngdoms many lese.”** Therfor Cresus was rebel ayenst Cyrus and was taken þe thyrde tyme. **Petrus, 176.** Cyrus smote Cresus besydes þe ryuer Alym and brought þe Lyddes þat were noble men of armes, by sleyte to wrechednes and slewthe. For whan they hadde loste her horses and ther armure, he made hem to vse tauernes, pleyes, iapes, and nyce craftes with comyn women and strompettys and euyl lyuyng men. And in this maner, as it

were, shewyng loue and good wylle, he ouercome by lykyng and lechery hem þat he myghte not ouercome by bataylle. And so þe kyngdom of Lyddes fayled þat had stonde CC yer and xxxj[ti]. Ther hadde be noble kynges of Lyddes, but none so gracyous as **Candalus** þat louyd his wyfe to moche because of her beaute, and wolde speke of her and preyse her to al maner men. And atte laste, he shewde hyr nakyd to one **Gygy** þat was his owne felawe. But þat dede made his felawe a spouse breker and his owne enemye. And þerfor he loste bothe his kyngdom and his wyfe.

He þat louyd his wyfe to moche.

In this tyme regned þe last kyng of Romaynes, **Lucius Tarquinus.** This kyng founde vp first dyuers maner tormentis among þe Romaynes, as bandes, boleyerdes, plates, battes, prisons, gyues, cheynes, outelawyng, and exilyng. He ouercome þe **Vultes** and þe **Gabyes** and made pees with þe **Tuscans**. **Augustinus, de ca., libro 2, ca 14.** Atte last he bylde a temple of Iupiter in þe hille **Carpelus**. And for they founde a mannes hede in þat place while they digged, they cleped þat place **Capitolium.** Wherfor þere prophetis and dyuynes seyde þat þat place shulde be hede of þe worlde.

Lucresse of Rome.

Titus, libro, and **Augustinus, de ciuitate dei li., capitulo 19.** Som tyme while **Lucius** [f. 203[v]] **Tarquinus** beseged þe cyte Ardea þat was rebel to Rome, his sonne Tarquinus Sextus and **Lucrecias** husbonde þat was callyd Tarquinus Collatinus satte at soper and talkyd of þe chastyte of her wyues. “Lette be,” quod Collatinus, “and lette þere owne dedys preyse oure wyues.” Therfor, as yt were by assent, they cam be nyght to Rom[e] and founde **Lucrecia** al alone wakynge aboute wol werke, and oþer mennys wyues were aslepe and some aboute gyglotrye. Wherfor Sixtus Tarquinus wayted his tyme and was lodged with **Lucrecia** in gest wyse and cam vppon hir while she slepte with his swerde drawen to lye be hyr mauger her tethe and sayde, “But thow suffre me to lye be the, I shal putte a nakyd churle dede with þe in bed and thou shalt lye dede with hym also.” Than whan this Sixtus had doon þat deede, þe woman went her wey sorowfully and sent to her fadyr and husbonde and prayde them to come home oute of þe hoost and informed them þe myshappe þat hyr was befalle. And they yaue feyth and credence to hir messangere. And she toke wreche of þe deede and slough hyrself byfore hem with a pryue knyf þat she bare.

9930 Rom[e]] *MS* Romo

Wyse men sayeth þat Lucrecia slewgh not hirself for no vertu but for shame and for angre. For neyther man ne woman shulde be punysshed withoute gylt, neyþer gylt withoute iuggement. But for þe Romaynes coueyte moost praysyng of men and worldly worshipe, this Lucrecia had drede yf she lyued aftyr þat deede, lest þe peple wolde wene þat she were assentynge to þe deede. And þerfor in token þat she was sory þerof, in conseruynge hir good loos and name and in avoydyng þe despyte and in example of good women, she wolde no lenger lyue. Bycause of this deede, þe peple gadred togeder and putte downe and deposed his fader from his kyngdom and exyled hym and his children. The hoost [f. 204^{r}] þat was with þe kynge at Ardea forsoke Tarquinus þe kynge. And whan þe kynge cam to Rome and fonde þe yates closyd ayenst hym, he and his children went awey. Aftyr þat kynggys were putte oute of þe cyte and two counsuls were ordeyned to gouerne þe comente þat were **Iunyus Brutus** and **Tarquinus Collatinus**, Lucrecias husbande.

Cyrus, whan he had wonne Asya, he entended to warre ayenst þe **Schites.** There **Thanurus**, þe quene of Schites and Messagetes þat be alle one nacioun, cam ayenst hym. Though she myght haue withstand his entre into her londe and alle her enemyes and haue holden hem of atte passage of þe ryuer **Arexes**. Netheles she wylfully suffred hem to entre to haue þe esyer fyghtyng within þe lande þat she knewe, and also for þe ryuer behynde hyr enemyes shulde lette them to escape by flyght. **Cyrus** sette his pauylon within her londe with grete plente of mete and drynke and feyned hym to flee, and withdrawe hym as it were for drede. Than þe quene had sent hir young sonne with þe thrid dele of hir hoost ayenst Cyrus, and whan he come to þe deynteous mete and drynke, he was vncounyng of chyualrye and he and his men were rather ouercomen with dronkenesse than with dedys of armes. Than Cyrus cam vpon hem and slough hem. What þe quene herde þerof, she wepte not þerfor, but for solace and comfort she desyred to take wreche and begyled Cyrus with soche a maner gyle: She, as it were, fleyng for hir sonne þat was new slayne, drough Cyrus into a narow valey betwene hyghe hillis, and þere she toke Cyrus and al his hoost and slewe two houndred thousand of his men of Perse so þat not one escapyd to bere home tydynges. And þe worthyest men of his hoost, she made [f. 204^{v}] ther bloode to be putte in a tonne or a pype. And than she seyde in this maner of **Cyrus** in grete despyte, “Now shalt thow haue alle thy

How Cyrus was drowned in blode be iuggement of a woman.

delyghte. Whiche thou hast ben euer desyrus to haue mannys bloode, thou shalt haue now þerof thy ful fode to satysfy thy grete apetyte." And commaundyd hym to be drownyd in þe vessel of bloode. And thus was Cyrus put to dethe aftyr þat he had regned nobly and ryally xxx^{ti} yere and alwey dyd greete deedys.

Cambyses

Cambyses, Cyrus sonne, regned aftyr his fader. **Esdras** clepyd hym **Artarxerses** and **Assuerus.** Netheles in þe stori of Iudith he is callyd **Nabugodonosor.** In thys Cambyses tyme bifylle þat is redde in þe story of **Iudith.** And no wonder though he were so clepyd, for his fadyr Cyrus callyd hym Nabugodonosor. And whyle he was alyue, he made this Cambyses þat was his owne sonne to regne xij yer amonge þe Assyryes in Nynyue. But at last whan his fadyr was dede, he helde þe hole kyngdom of þe eest viij yere. This Cambyses woolde nat suffyr þe temple of Ierusalem to be buylded duryng alle his tyme. Also in þe fyrst yere of his hole kyngdom, he slough Arphaxath that wolde haue regnyd in Media, for þat he wolde hymself be worshipped instede of God of Israell, as he was oueralle.

Judith.

Israell.

Iudith, þe wedowe, slough **Olofernes**, þe prince of his hoost, in þe seege of Bethulia þe secounde yere of his empyre, as ye shul here. We rede in þe boke of **Iudith** that **Nabugodonosor** wolde be hye pride haue been lorde of alle þe worlde. For he had an harte so hye þat he commaundyd þe prince [f. 205^{r}] of his chyualrye **Olofernes** þat in alle þe landys where he shulde be come, he shulde destroye alle idollis and goddis for þat noon shulde be worshipped but he vppon þe erthe. Than whan this **Olofernes** leyde siege to **Bethulye**, that holy and deuoute woman **Iudith** whiche aftyr þe stori was a wedowe and a ryght fayre creature, and fasted alle þe dayes of her lyfe excepte þe grete solempnytees and kept her alway secretly in her oratorie for to pray to God. And whan she harde þat þe princes of þe cete of Bethulye where she was dwellyng wolde ȝelde þe cyte to Olofernes, she wente towarde hem and tolde them how they aughte to haue hope and truste in God þat ofte tymes haue delyuered them of there enemyes, and tolde them how they shulde abyde þe helpe and mercy of God. And whan she had so

spokyn sadly, they herkenyd vnto her counsayle and sayde to here, “Madame pray ye for vs, for we see well ȝe are an holy creature. And so fynally so moche she prayde and dyd þat she had þe victorye of Olofernes, as ye shul here. Whan she had made her peticioun and prayer to God, she chaungyd her clothys and wysshe hir body and enoyntyd yt with mirre and made hyr shynyng and as bewtyful as she coude, and toke with hyrre **Abram** hyr mayden and a flaket of wyne, and sayde þat she wolde goo to Olofernes. And so she yede vnto his hoost, and whan she cam there, þe peple brought hyr before Olofernes, þere prince. And whan she syh hym, she fylle doun on her kneys. And he commaundyd his men to take her vp and bad þat she shulde nat fere, for he wolde hurte nobody that wolde worship and obeye Nabugodonosor. And aftyr þat, he commaundyd hyr to be ledde into [f. 205^{v}] his house þere his tresory laye. And þe fouyrthe day aftyr þat, Olofernes made a grete feste to his seru\au/ntys. And at sooper he commaundyd hyr to be fet in þat he myht make couenaunt with hir, þat sche myght be his leman. And at þat sooper she made hym to drynke so moche wyne þat he was wyne dronkyn, for he dranke neuer so moche before. And so þat nyght his men and he were ouercome with mete and drynke þat they desyred gretly to sleepe. For they wyst nat what they dyd but as they had been bestys. And in his slepe, this good woman Iudith smat of his hede and bad Abram, hir maydyn, putt yt in hir lappe and bryng yt with hyr. And so she yede fourthe ayen through þe hooste, and no man mysdemyd hyr, for þat she stode in fauowr with þere prince Olofernys. And whan she was come ayen to her cyte Bethulie, she callyd alle þe preestis and þe peple togedyr and seyde, “Lo, let vs thanke God, and geue we feithe and truste in hym þat haue geuyn vs pouyr to ouercome oure enemy. And geue ye hope and truste in God þat neuer faylyd yow.”

Moralite. Lo, **Iudith** is as moche to say as glorifyeng or confessyng, þat is to vndirstonde a devoute creature þat alle tymys glorifyeth and louyth God his maker and confessith þe benefetys and gracis þat God hathe doon to hym, or yf be any synne þat he hathe angred God, humbly wele knowlage yt. Be þe cete of Bethulye, I may vndirstonde manys soule. The gouernoure of þe cyte been felyng, reasoun, and vndirstondyng, meende and wylle. This cyte is besegyd be Olofernus, be þe whiche I vndyrstond þe body þat is a knyhte of Nabugodonosor þat sygnyfyeth theneemye of helle. This knyht alle þe terme of this present lyfe is

10009 creature] *prec. by canc.* wo

lyeng abouthe þe cyte and makyth þere vnto many assautes, drawyng þe soule vnto delytys. As Seint **Poule** [f. 206^{r}] seith, the flesshe coueytyth agayns þe spiryte and þe spiryte ageyn þe flesshe. And so they haue contynuel batayle ynsomoch þat þe princes of þe cyte wolde som tyme ȝelde vp þe cyte be consentyng vnto synne, and wolde opene þere gatys, þat be þe v wyttis of nature, that is to say, oþer by syght or be thouth or be heryng. And so þe soule is in ryght neere disposycyoun to be declyned vnto þe handys of his ennemyes. And this seyng a devoute creature and seith þat he oweth to returne hymself to God and oweth to shewe by resoun, \by/ vndirstondyng, and \by/ wylle. For God forsakyth hem nought þat in hym hathe any hope and þat in no wyse he to delyuer or forsake þe lyberte of God for to putte hymself in thraldam of þe deuell. And þerfor alle togedyr, þat is to wete, resoun, wylle, and meende, they owe to retourne vnto God, prayng hym be a devoute prayer. And for þat a creature shulde be þe more able to doo this, he aughte to be as **Iudith** was. For alle þe tyme of his lyfe, he shulde lyue in abstynence and be in his oratorye for to pray to God devoutly. And yf he be pure and clene, he shall be herde of God and haue vyctorye of þe body. And þerfor concludeth Seint **Iames** and seith þat þe prayour of hym þat is ryghtwous, pure, and clene, is of grete valoure, but yt muste be contynued.

Also this Kynge **Cambyses**, and also callyd Nabugodonosor, dyd do flee of þe skynne of oon of his iustys, whiche kepte nat true iugement but iuged for mede and also for prayour and for loue. And whanne þe skynne of this iuge was flayne of from þe flesshe, þe kynge dyd do wryte on þat skynne these vers folwyng. And aftyr þat he dyd do nayle vp þe skynne ouer þe heder of þe seete of þe seyde [f. 206^{v}] iugys sonne and commaundyd hym to do as þe vers specifyed, or ellys he shulde haue þe same dethe þat his fadyr hadde. **Versus. Sede sedens ista iudex inflexiblis sta. A manibus reuoces munus, ab aure preces. Sit tibi lucerna lex lux pellisque paterna. Qua resides natus pro patre sponte datus.** Thow iuge syttyng in this sete, stand thow inflexible. Voyde thyn handys from almaner of gyftys and also thyn erys from prayour. Lette thy fadrys skyn be to þe a lanterne of lyght and of lawe, or þe same iugement þat thy fadyr had shalt thow haue. And this Cambyses, þe fyfth yere of his kyngdom, destroyed Egipte and

The iuge þat was flayne.

10049 by vndirstondyng] *prec. by canc.* to by wylle] *prec. by canc.* to

forsoke þe vsages þerof and destroyed þe temple and buyld Babylonya in Egipte. And whan he turned thens, he dyed in Damaske þe viij yere of his kyngdom.

Hermeydes.

Aftyr Cambyses, one **Hermeydes** þat was one of þe seuen wyse men þat rewled þe kyngdom of Perses, wedded Cambyses doughter and made it as though he wolde haue kepte þe kyngdom to one **Mergus**, Cambyses brother þat yet was a young childe. Netheles Cambyses hadde slayne bifore this **Mergus** withyn þe temple, and noo man wist þerof but this wyse man **Hermeydes.** Than aftyr seuen monthes of his kyngdom, this **Hermeydes** lyeng on his deth bedde. And he had a fayre yonglyng to his brother and ordeyned hym to be kynge and sayde how þat younglyng was **Mergus**, Cyrus sonne and Cambyses brother. Such hydyng of kynges myght [f. 207^{r}] lyghtly be done in Perse. But one of þe wyse men beganne to haue suspeccion of this doyng, and had a doughter amonge þe kyngis concubynes, and charged his doughter pryuely þat shulde by nyght grope þe kyngis hede and take hede yf he had eeres. And whan it was knowen by þe wenche þat þe kynge had none eeres, þe vij wyse men conspered togedyr and slough hym. And so these two bretheren regned scarsely one yere. Than thes vij wise men treated bytwene hemself whiche of hem shulde wedde þe kynges doughter and be kyng of þat kyngdom. Than alle they acorded þat they shulde erly on þe morwe come into a place of þe palyce byfore þe temple yates. And whos hors þat neyde fyrst, he shulde be kynge be þe shewyng of þe goddis. Than one of them þat was **Darius Itapsis** sonne, spake pryuely with þe keper of his hors and charged hym þat he shulde make his hors assayle a mare þat nyghte in þe same place where they shulde come togeders on þe morwe. So it was doone. And when þe wise men came togeders on þe morwe, anone **Darius** hors beganne to neye, for he hadde mynde of þe mare. And so Darius was made kynge and regned xxxvj^{ti} yere.

Darius.

Israell.

Darius regned ouer an houndred and seuen and twenty prouynces. And **Zorobabel**, Salatyels sonne, was ryght famylyer with hym and had counseylled hym or he were kynge þat he shulde make his auowe to God of Israell þat yf he were kynge, he shulde restore þe temple of God and yelde [f. 207^{v}] þe

holy vessels a gayne. Therfor **Zorobabel** beganne boldly to bylde þe temple. And **Zacharyas** and **Aggeus**, þe prophetes, comforted hym welle therto and sayde þat God was wrothe with hem because Goddes house was desolate and they dwellyd in houses þat were wel bylde, and sayde þat it was a token of Goddes wrath þat they sewe moche and gadred lytyl. But þe princes of Perse þat were beyounde þe ryuer letted þe werke of þe temple. Therfor Zorobabel wente to Daryus and had grete worshyp of hym and slepte in his owne chambyr.

Iosephus, libro xj^{o}. The kynge putte fourthe a redels erly on þe morwe and axed of þe thre wardens þat were kepers of his body, "Whiche," quod he, "is strengest of thes thre, **kynge, wyne,** or **woman**?" And promysed hym yeftes þat gaf best answere. The fyrst sayde þat þe **kynge** is strengest of alle, for this skylle for a man is aboue alle beestys. And þe kynge is aboue men, and men dothe alle thyng þat he commaundith. The secounde sayde þat **wyne** is strengest be this resoun: The kyng is not aboue other men but by strengthe of wytte. And wyne ouercometh þe strengthe of mannys wytte. Than þe thyrde sayde, þat was **Zorobabel**, that **woman** is strenger than eyther of theym tweyne. For wom\e/n yeueth lyfe and fedyng to kyngis and to alle oþer þat haue lyuyng. And whan kynges be comen to strengthe, they ieoparde theyr lyfe for women. And than he tolde þat he sawe a kynges concubyne yeue þe kynge buffettys. And whan she lough, þe kynge lough. And whan she was wrothe, þe kynge was wrothe also. Netheles, he sayde, **truthe** is strenge\r/ than alle thes thre. For alle thes, be they neuer so fayre, so grete [f. 208^{r}] and stronge, they shal passe and fayle. But sothnes and trouthe shal neuer dye ne chaunge, but euer dure. This sentence plesyd most þe kyng and alle men. And the kynge graunted hym þe vessels of þe temple and lycenced hym to goo and buylde þe temple, and yaue hym lettyrs of warrant þat no man shulde lette hym.

The question of kyng, wyne, and woman, whiche is strengest

Than þe secounde yere of **Darius Ytapsis**, þe viij monthe þe werkmen wrought for to bylde þe temple, and fulfylled it þe seuenthe yere, þat was þe syxe and fourty yere of þe kyngdom of Perses from þe fyrste yere of **Cyrus**, whan they had leue to bylde þe temple.

10131 and alle] *prec. by canc.* of

How longe þe temple was abyldyng aftyr þe transmygracioun.

How oftyn þe temple was halwyd.

And so it is sothe þat is sayde in þe Gospel, in six and fourty yere this temple was bylde. Whant this temple was buylde, yt was halowed þe twelue moneth, þat was in Marche. And this is þe secounde halowyng of þe temple and was done in Marche. Netheles, þe first halowyng in Salamons tyme was done in haruest. The thyrde was done in wynter in Iudas Machabeus tyme.

Petrus, 182. Also this yere þe fyre þat was taken awaye of þe aulter þe fyrst yere of þe takyng into bondage and hydde in a pytte, it was founde brennyng of þe shryne of þe testament. How and whan þe Iewes cam therto, it is vncertayne. But yf it be sothe þat **Epyphanius** seith that þe shryne shulde not come oute of þe den of þe stone where **Ieremyas** had hydde it tyl þe day of dome, than it is sothe þat the Hebreyes made another to þe lyknes of þe olde shryne þat Moyses made. For it is redde þat amonge þe prayes þat þe Romaynes toke oute of þe Iewry, they toke þe shryne of God, a candel styk, and mete boorde. And so whan þe temple was ful buylded in þe monthe of Marche, **Aggeus** and **Zacharias**, whiche were prophetis, deyd. Also **Pictagoras** þe philosopher deyde þat tyme in Mechapontus, þat countre. [f. 208^{v}] We may rede more of hym in Policronicon in þe iij^{de} boke and xj chapiter.

Orocius, libro ij^{o}, seith þat Egipt forsoke **Darius**, kyng of Perse, and wolde not be vndyr hym. This Darius, aftyr þat he rekeuerd by batayle þe Assyryes and þe Babylons þat rebellyd ayenst hym, also he ordeyned batayle and warre ayenste **Anticirus**, kyng of Schites, for he had axed þe maryage of his doughter and had it not, and went fourthe with vij^{C} thousande men of armes and lost seuenty thousand by sodayne reses and skarmysshes. Netheles in returnyng, he chastysed þe Macedoynes and þe Iones. Also he ordeyned a batayle ayenst þe men of Athene for they holpe and were assistente to þe Iones. Netheles þe men of Athene with x^{Ml} mette so many thousande and were so gladde for to fight þat whan ther were a thousand paas bytwene þe shiltrons, þe cours was so sped þat þe strokys cam bifore þe enemyes. Than þere was so strong fyghte þat they semyd men on þat one syde and beestes on þat oþer. The Perses were ouercome and fledde to þere shippis. Of þe whiche shippis many were dreynt and many were taken. And sone

10142 was halowed] *MS* was has halowed

aftyr, Darius deyd, þe yere of his kyngdom xxxvij, and he lefte many of his sonnes alyue. Also **Zorobabel** deyde, and he begatte **Elyud.**

Artaxerses.

Artaxerses, Daryus sonne, was þe fifth kynge of Perses and regned xx yere. This wanne Egipte þat his fadyr had loste and warred v yere ayenst Grece, as his fadyr had begonne. **Iosephus** saith þat vnder this Artaxerses, þe vij yer of his kyngdom, **Esdras** went downe into þe Iewry and withdrewe þe peple [f. 209^{r}] from vsery. And also Esdras, redyng in ther feste or dedicacoun of ther temple with fastyng þe xxiij day ordeynyd. He hathe made or commaundyd þe peple to come togedyr to here the lawe iiij tymys in þe day and iiij tymys in þe nyght. Also he commaundyd þe peple to halw þe Sabbat day in Cristo, in þat name.

Israell.

Trogus saithe, one **Damarachus** was exiled oute of Athene and cam and dwellyd with Kyng **Artaxarses** and louyd more his owne londe aftyr thexilyng than he dyd þe kyng of Perse, yet for alle þat þe kynge had done hym moche goode. And preuely he wrote alle þe kyngis purpoos in tables of tree and waxed þe tables aboue þe wrytyng and sent hym by a pryuy messangere to þe grete men of **Athene**. Than þe men of Spartania aduysed hem longe what yt shulde meane, for they sawe no wrytyng in þe tables. And at last, Kyng Leonydas syster fonde oute þe conceyte of þe wryter. For she shaued of þe wax, and than þe letters were seen and redde. And so they were warned of þe warre. For Artaxerses hadde made redy ix^{C} M of fyghtyng men, so þat it semed þat þe hoost dryed vp þe ryuers, for hem behoued so moche water. **Orocius, libro 2.** Artaxerses had vij^{C} M fyghtynge men of his owne kyngdom and iiij^{C} M of helpe of oþer landys, and shippes of warre with yren snowtes ij^{M} and ij^{C}, and iij^{M} of oþer shippis wel arayde, so þat þe ryuers semyd scars for hem for to goo yn. And þe see semed scars for hem to sayle in. Than this grete rowte þat was not habyly arayde to fyghte, neyþer free to goo fourthe and to reme, neyþer redy to flee, [f. 209^{v}] come betwene places of **Termopyles**. And iiij^{M} of **Sparnates** fel vpon hem and leyden adoun and slough of hem thre dayes togedyr. **Valerius, libro vj^{o}** seith whan þe grete rowte was gadred togedyr, one of þe Perses sayde, “The Grekes shal not only be ouercomen but they shal be alayde with þe multitude of Perses.” Anoþer sayde, “Þe see is skars for oure shippis, townes be skars for oure knyghtes and feldes for oure other

10180 vsery] *followed by* and delyuery\d/h newe fyre þat was hydde in a pytte be þe shryne whiche is rehersyd before, *then canc.*

men." Than **Damarachus** answerd and sayde, "Here be so many men þat they may not be ruled. And what may not be ruled may nat long dure." And so it befelle. For many þat were nought rewled were ouercome of fewe þat were wel ruled. Therfor, whan þe kynge was ouersette with them of **Lacedomonia**, he sayde þat he was begyled, for he had soo many men and but fewe connyng in batell for to fyght.

This Lacedomonia is a prouynce of Grece, and these were tho þat her wyves grucchyd and complayned of her husbondys for beyng longe from home. Herof it spekyth more before in þe kyngdom of **Macedoni.** In þat fyghtynge, one of the Grekys sayde to his felawe, "Þe sonne is derked with arwes and shotte of Perses." "Thou sayst wel," sayde þat oþer, "for we shulde bettyr fyght in shadowe than in hete of sonne." **Trogus, libro ij^{o}**. Atte laste, **Leonyda**, kyng of Athenes, cam on with iiij^{M} men and bete doun a grete parte of þe hoste of Perses and cam vpon þe remenaunt by nyghte whan they were aslepe, and sloughe of hem and chaced hem and brake and skayled þe hooste eueryche from other. **Artaxerses** myshapped twyes, for he was ouercomen in batayle on þe lande, and wolde assaye his fortune and happe vpon þe see. And þere his men were beten and shad and skayled eueryche from oþer. And he þat had raþer hilled and bespradde þe see with grete shippys, was disconfyte and for feere gladde to flee and vnnethe escaped away in a fysshers bote. Also ther deyde wonder many for hounger, and many dede [f. 210^{r}] careyns laye in þe feldes. And afterward þere cam a moreyn vpon þe hooste, so þat beestis and fowles folwed þe hooste be þe smelle of dede careyns. That tyme **Socrates** þe philosopher was born. And a stone shapen as a goot felle downe from heuen into þe see **Egeus.**

Artabanus, Artaxerses þe kyngis steward, purposed to be kyng of Perse and cam in an euentyde with his vij sonnys into Artaxerses chambre and slough Artaxerses þe kyng and many oþer. And þe kyng had twey sonnys. Þat one hyght **Darius** and þe tother **Artaxerses.** And Artabanus excited Artaxerses to slee his brother Darius and sayde þat Darius had slayne his owne fadyr. But one **Vagabaxus** knewe how þe kynge was slayne and tolde Artaxerses how it stode and how Artabanus þe kyngis steward had slayne þe kyng his fadyr. And anone **Artaxerses** gadred þe peple togedyr and made hem come armed before hym as though he wolde knowe þe nombre of his knyghtys. And whan **Artabanus** stode

10225 laye] *prec. by canc.* lad

bifore hym armed amonge oþer men, þe kyng sayde þat his haberion was to short and bad Artabanus doo of his haberion and chaunge with hym. And whan Artabanus had vnarmed hym and was naked, anone þe kynge commaunded his men to sle hym and his sonnys. And so Artaxerses toke wreche of his faderys dethe and saued his faderys trone and his broderys lyfe and hymself from gyle and tresoun.

Artaxerses.

Israell.

Artaxerses, þe seuenth kyng of Perse, was callyd **Longimanus**, and regned xl yere, and beganne to regne whan Artabanus had regned vij monthes. **Petrus** seith þat **Esdras** þe wryter cam downe with þe kyngis lettyrs by whiche he shulde dyscharge þe mynystris of þe temple [f. 210^{v}] of alle maner trybute and putte other yn and other oute and chaunge hem, as it were, to doynge and punysshyng for vsery and hem þat were rebelle, by dethe, by exylyng, by prysonne, owther by paynge of catelle. And **Esdras** cam downe with þat vessayls of þe temple to teche his peple in Ierusalem þe lawe þat he hadde wryttyn and corrected þe bookes. And CC and xx^{ti} of the chyldren of Israell þat were beyonde þe hillys of Caspy, cam with hym at ones. And a M^{l} and vij^{C} cam with hym oute of Babilon. There he chastysed in his comyng þe children of þe transmygracioun, and specially presstes, for takyng wyues of straunge naciouns. **Esdras** renewed and wrote þe lawe þat þe Caldeys had brente, and amendyd þe volumes þat straungers had apayred, and gaderyd alle into xxij^{ti} bookes. For þe **Hebreyes** shulde haue as many bookes as they had lettres. Also he founde vp newe maner titles and prikkes to wryte among þe lettres þat were lyghter to be wrytyn, and þerfor he was cleped a swyfte wryter. Also he putte some tytles of psalmes and telleth þat Iewes wrote before in maner of bydders, from þe lyft syde to þe ryght syde, and efte from þe ryght syde to þe lyfte syde.

Whan trybute was forgeuen þe Iewes to be payde to þe kyngis of Perse.

The secounde byldyng of Ierusalem.

Petrus, 186. Neemias, a man of **Hebrwe**, was Kynge **Artaxerses** butler, and cam be lycence of his lorde oute of Babylon into þe Iewry, and ladde þe peple xij yere, so þat in þe v yere he beganne to restore and make þe wallys and yatys of Ierusalem ayen aftyr þe forme þat Kyng Salomon made it, with iij wallys

and iij wardys and vj yates. The ynner warde was þe **kyngis** and þe **preestis** habitacioun. The secounde warde was þe **prophetis** and þe **worthy mennys** habitacyoun. The iij^{de} [f. 211^{r}] warde was þe habitacioun for þe comente, as it is notyd or drawn here folwyng. And he endyd his werke in two yere and foure monthes, and had so grete lette in þe buyldynge þat halfe þe peple stode armed withoute þe cyte for to defende þe cyte and þe werke, for resyng and slekkyng of straunge nacions. And þat other dele of þe peple armed bylde þe wallys and leyde stones with one hande and heelde eueryche his swerde in his other hande.

Aftyrward **Neemyas** toke heede þat þe Iewes had no fyre from heuen. And than he clensed a pytte in þe vaale of Iosaphat where Ieremyas had hyd fyre in þe tyme of takyng into bondage, and founde þe stokkys of þe aulter and brennyng coles. And tho he fette water and he cast of þat water on a faggotte [f. 211^{v}] of woode, and therof com fyre. Than yf thow wylte reken seuenty wekes of yeres from þe twenty yere of Artaxerses whan Neemyas went downe to buylde Ierusalem, vnto Crist, þat is vnto þe xviij yer of Tiberius Cesar. The whiche seuenty wekes of yeres, Daniel prophecied to be shorted vppon Goddis peple. Thow myght fynde seuenty wekes of yeris, so þat thow acompte a weke of yeres of þe mone. And a yere of þe mone is twelue monthes of þe mone, as it was vsed in Moyses lawe, not þe yere of þe sonne, nowther of **embolisme.** And so seuenty wekys of yeres from this yere vnto Crist maketh foure hondred yeres of þe mone and foure score and ten, withoute þe monthes of **embolismes** þat maketh foure houndred yeres of þe sonne and thre score and fyftene. **Treuisa** seith þat a yere of þe sonne is þe full yere þat men vse nowe in Englond and in oþer londys. But þe yere of þe mone is xij monthes of þe mone. And a monthe of þe mone is from chaunge to chaunge. And so þe yere of þe mone is lasse by xj dayes than þe ful yere. And þe monthe of **embolisme** fallyth whan xiij primes be in one yere. **Ranulphus** seith þe nombre of þe wekys and yeris may be proued in this maner, that þe kyngdom of Perses dured from this xx^{ti} yere of **Artaxerses** to þe sixth yere of **Darius** þat was ouercome of **Alysaunder** and houndred yer and fiftene. And than þe kyngdom of Grece dured vnto **Iulius Cesars** tyme, CC foure score and tweyne yeris. Than from þe begynnyng of Iulius Cesar þat regned foure yer and vij monthes to þe xviij yere of **Tiberius Cesar**, was foure score yere and eyght.

10279 hande] *Here follows a diagram of Jerusalem. The different parts are labelled:* habitacio regis et sacerdotus, habitacio nobilium ciuium prophetarum, habitacio pauperum. *The gates are given as* porta sterquilinii, porta uetus uel iudiciaria, porta piscium uel dauid, porta fontis Syloe uel aquarum, porta gregis uel probatice piscine uel ofel uel negociatorum, porta uallis Iosaphat uel Geon. 10293 houndred] *prec. by canc.* score 10302 þat regned] *prec. by canc.* tyme

And so alle thes yeres amounte vnto þe nombre of foure houndred lxxv^{ue} yeres of þe sonne.

Petrus, 188. Esdras deyde in good age [f. 212^{r}] and elde. And **Neemyas** turned ayene to **Artaxerses** þe kynge. But aftyr þat, he turned ayen to Ierusalem ayenst his endyng daye and chastysed hem þat trespaced ayenst þe lawe, and dyed and is buryed by þe walle that he made in Ierusalem. **Beda de tempore.** Hyderto thordre of þe holy history is taken of þe bookes of Hebreyes þat were wryten of dedes and of doynges of yeres. But what dedys and doynges folwed aftyr this be taken of þe bookes of **Iosephus Affrycan** and þe bookes of **Machabeis.**

Aftyr this Artaxerses regned **Artaxerses**, þe viij kyng of Perse, two monthes. In this tyme **Plato** was born. And aftyr reyned **Sogodyanus** ix monthes. And aftyr hym **Darius**, **Nothus** by his syrname, was þe tenth kyng of Perses and regned xix yere. **Elyud** deyed and had begette **Elyachym. Ypocras** in this tyme flourysshed. **Ysidorus, libro iiij^{o}**, seith **Appollo** founde first arte of phisike amonge þe Grekes. Than his sonne **Esculapius** made it moore and was smyten with lyghtnyng. And than þat arte was lefte fyue houndred yere vnto this Artaxerses tyme. And in his tyme **Ypocras** renewed þe arte and crafte of phisik in þe ylande Cheo. But þe tweyn first artes were vntrusty, þat is to say, methodyca þat taketh none hede of tymes, of causes, of elementes, neyþer of age, but only of þe euyl and vse tellynges as olde wyues do. The ij^{de} is callyd emperica and axeth not but essay. The iij^{de} is callyd logica and is alowed and appreued.

In thes dayes þe **Romayns** sent messangerys and prayde men of **Athene** to sende hem lawes wryten. This were **Salons** lawes. They sent not into **Lacedomonia** to haue **Lygurgus** [f. 212^{v}] lawes, though his lawes were best. For they hadde hym suspecte as a lyer, for he had sayde þat he had taken lawes of **Appolyn.** The Romaynes gadred this Salons lawes into then tables and put aftyrward twey tables therto. Therof come aftyrward þat famous lawe of þe xij tables, as it is wrytten in **Folio de origine iuris, libro secoundo, in þe glose. Ysidorus, libro v^{o},** seithe **Moyses** gaf fyrst lawe to þe **Hebreys**, and **Feroneus** to þe **Grekes**, **Mercurius Trimogestus** to þe **Egipcians**, **Salon** to men of **Athene**, **Ligurgus** to the **Lacedomones**, and **Numa Pompilius** to þe **Romaynes**. Aftyrwarde þe peple of Rome myghte not ne wolde not suffre þe stryf of þe maystres and iugges, and ordeyned ten men to wryte lawes. And they wrote lawes oute of **Salons** bookes and tourned þe lawe of xij tables oute of **Grewe** into

10311 folwed] *prec. by canc.* so 10331 **Folio de origine iuris, libro secoundo in þe glose**] *underlined in red in MS to indicate forgotten display script. Similarly:* 10332 **Hebreys**], 10333 **Grekes**], **Egipcians**], **Athene**], 10334 **Lacedomones**], **Romaynes**], 10337 **Grewe**]

Latyn. The fyrst þat wolde make lawe was þe grete **Pompeus.** Loke more hereof in Policronicon in þe iij[de] booke and xv chapiter.

Artaxerses.

Artaxerses, þe sonne of Darius, had a surname **Mennon.** And þe Hebreys callyd hym **Assuerus**. He was þe xj kyng of Perse and regned xl yer from Ynde to Ethiopia ouer an C prouynces and xxvij. His trone was in þe cyte Susys. The cyte þat here was called Susys was callyd **Egbatanis** in þe booke of Iudith, and was þe chyef cyte of þe Elemytes. **Iosephus** saith þat **Danyel** made þere a wonder buryel for kynggis, so wonderful þat it semed made þe same day, that is to say, þe kyngis of Media, of Perses, and of Perchea were wounte to be buryed in þat buryel. [f. 213[r]] This Artaxerses, oþerwise called Assuerus, in þe thyrd yere of his kyngdom made a grete feste to his princes þat dured an houndred dayes, iij score and x in þat wounderful palays þat men redeth of in thistory of Alysaundre. The pyllers of þat palays were of syluer, þe keueryng lyke to þe firmament chambred and hauyng precious stones of dyuers colours to þe lyknesse of þe sterris. Aftyr he lay with his peple vij dayes in þe orcharde of lykynge. Þere was a vyne yerde with vynes of syluer, with braunchis of golde and clustres of precius stones. The pauylons were pyghte vpon pylers of syluer, of marble, and of iuory, with roopes of whyte sylke and of reed. There **Vasty**, þe quene, was rebell and wolde not come to þe kynge. And therfor **Hester** was chosen quene in her stede.

A woundyrful palys.

Also **Democritus** þe philosopher dyed þat tyme. **Agellus** spekyth of hym and saythe þat he putte oute his owne eyen for iij skylles. The fyrst, for his syght lette hym of his holy thoughtes. The ij[de], for he myght not see women withoute grete temptacioun. The iij[de], for þat he sawe shrewes ofte mysdoo and dyd euyl deedis, and þat myght he not suffre but it greuyd hym soore. We may loke more for this in Policronicon in þe iij[de] boke and xviij chapiter.

He þat put oute both his eyen for iij causis.

Also in thes dayes **Frensshmen**, oþerwyse called Senones, by ledyng of **Brennius** ouercome þe Romayns xj myle from Rome at þe ryuer Albia, and chased hem vnto þe cyte and

The Romayns þat were warnyd by a gander.

10338 **Latyn**] *underlined in red in MS to indicate forgotten display script*

toke þe cyte vnto þe Capitol. Titus Lyuyus. There þe Frensshmen came in by nyght by a wey vnder erthe, eueryche aftyr oþer, while þe Romayns slepte. **Mallius Torquatus** and oþer Romayns awaked with cryenge of **gandres** þe fyrst daye of Iunij. And be þat warnyng they put of þe Frensshemen. Therfor longe [f. 213^{v}] tyme þe Romayns halowed þe feste of gendres þe first daye of **Iunij**. Netheles aftyrward they called þat feste of **Iunoes** moneth, for they trowed þat **Iuno** warned þe gandres and made hem to crye. Also Brennius spoylled **Appolyn Delphicus** temple in þe hy mont **Pernasus.** And þere men of þe countray prayde help of her goddis, and sodaynly þe erthe gan shake and a grete parte of þe hille felle vpon þe hooste. Brennius for soore of his woundes might not endure, and þerfor he slough hymself with a sharp swerde. We may loke more for this in Policronicon in þe iij^{de} boke and xix chapiter.

He þat satte a[t] dygner and had a swerde hynge ouer his hede.

Denys þe tyraunt, kyng of **Scicile**, deyde. And þe younge Denys toke þe kyngdom. One **Damocles** þat was Denys freende, praysed moche Denys royalte and ryches and sayde ther was neuer man þat hadde so grete welthe. “Wylt thow,” sayde Denys, “assay my fortune and my welthe,” and he grauntyd. Than Denys made a ryal bedde of golde and a ryche table rychely besene with grete plente of deynteous mete and drynke, noble seruauntis and redy, swete songes and myrthe ynowe. Amonge al this, he bad hange a bright swerde and a sharp euen aboue \his/ heede by an hors heer, and þe poynte downward euen towarde his heede. And whan he toke none hede to alle this likyng for drede of þe swerde, than Denys seyde, “Loo, suche is my lyf þat thou holdyst þe lyf of welthe and of ioye.” This Denys þe kyng vsed no barbour to shaue his berde, for he drad þe barbours rasours ful soore. And þerfor þe heere of his berde was seyngyd of with fyre. Loke more for this in Policronicon in þe iij^{de} boke and xxj chapiter.

Artaxerses.

Here felle a grete pestilence in Rome.

[f. 214^{r}] **Othus**, oþerwise callyd **Artaxerses**, was þe xij kyng of Pers and regned xxv yer. He turnyd þe Iewes into Hircanya.

In his tyme whan **Furius Camyllus** was dede amonge þe Romayns, ther felle a grete pestilence amonge them, so þat in þe myddyl of þe cyte þe erthe was

10375 **Iunij**] *underlined in red in MS to indicate forgotten display script. Similarly*: 10376 **Iunoes**], 10377 **Iuno**] 10383 a[t]] *MS* a

opened and þere was a grete chynne and a way to helle. Atte laste, þe dyuynours sayde þat þat wey to helle abode þe buryenge of a quycke man. Than **Marcus Cursius**, an hors man of Rome, thought for to saue þe cyte, armed hym and wente down into þat clyffe. And tho þe ch[ly]f closed. Loke for this in Policronicon in þe iij boke and xxij chapiter.

How þe Romayns kept batayle in armour of gold and syluer.

The **Romaynes** ordeyned a bataille ayenst the **Sampnytes** þat be bytwene Campanya and Apulia and had armoure of golde and of syluer. And yet for alle þere grete pride they were shamfully taken and rebuked, for they were fayne to yelde vp þere harnes and clothis and departyd away with ther lyuys as nakyd as they were born sauf þere preue membrys, and yelded vp pleggys iij^{C} horsmen of þe Romaynes to **Poncius**, þe duke of þe Sampnytes whiche gaue þe iugement and sayd, "Now þe batel is done, we graunt yow your lyuys with þat ye shul yelde vp your harnes and clothis and goo al nakyd sauf youre preue membrys, and so to goo on a longe rewe vndyr þe hillesyde and yelde vp your pleggys." **Orocius, libro iij^{o}**, seith aftyr þat victory ther felle so grete pestylence in Rome of dethe and of lyghtnyng þat alle þe cyte made sorw for dede men and for syke. Than they lokyd þe bookes of Sibylle þe wyse and toke counselle and sent into **Epydauru**, a cyte of Grece, for to haue a mawmette, þe ymage of **Esculapius.** He is feyned god of medycyne and sheweth [f. 214^{v}] hym to his worshippers in þe lykenesse of a serpent.

In Rome felle a grete dethe of pestilence and lyghtnyng.

How wyues of Rome poysend hyr husbondys with a drynke.

Orocius seith also, in þat tyme wyues of Rome brennyd in wode loue toward her owne husbandes, and made as they offeryd drynkys of loue, and yet þe drynkes were veray poyson and dethe. A wenche þat knewe þat doyng warned þe senatours þerof. Than þe wyues were compellyd to drynke of þe same. And by þe vyolent poyson of that drynke, many of them felle downe sodenly dede. And two houndred wyues and seuenty þat were maystris of þe doyng were dampned to þe dethe.

Arsanius.

Arsanius, othirwyse callyd **Artaxerses,** Othus sonne, was þe xiij kynge of Perse and regned iiij yere. In his first yere, **Iadus**, bisshop of Iewes prosperd. **Philip**,

10407 ch[ly]f] *MS* chylf 10430 and yet] *prec. by canc.* toward

kynge of **Macedonya** þat begat **Alysaunder** vpon **Olympyada** in lyknes of a serpent, was dede by tresoun of one **Pausanya.** Loke more for this in Policronicon in the iij^{de} booke and xxvj chapiter.

How Kynge Alysaunder was bygetyn.

The grete kynge **Alysaunder**, whan his fader was dede, beganne to regne aftyr his fadyr in **Macedonia** in his xx yere of age, and regned but xxij yer and vj monthes. He was gretter than his fadyr, bothe in vyces and in vertues. Netheles his fadyr was þe wyser man of counseylle, but þe sonne was þe gretter man of herte. The fader wolde be loued, but þe sonne had leuer be drad. They were of one beleue. The fader yaue hym to skylful largenes of yeftes. And þe sonne yaf hym to lechery.

Vincencium, libro v^{o}. The yere of **Othus**, kyng of Perses, xv, of **Philip**, kyng of Macedoyne, xij, and of **Nectanabus**, kynge of [f. 215^{r}] Egipte, xvij, Othus ocupied Egipte and put oute Nectanabus. If this Nectanabus drad werre and batayle, he wolde not araye and gader his hoost, neyþer ordeyne gynnys of werre. But he wolde goo secretely into a preuy place and take with hym a basyn of clere water and make shippis and men of wax to þe lyknesse of a shippe in þe see, so þat it shulde seme þat alle tho meued and were alyue. Also he wolde take a yerde of fyrre, holw within as a pype, and he wolde speke in þe holownesse of þat yerde and clepe goddes aboue and bynethe. And so he wolde fynde to drowne his ship of waxe in þe basen. And so it shulde byfalle þat by drenchyng of þe wax and of þe tapres þat were brennyng, his enemyes shulde drenche in þe see. He herde telle on a tyme þat **Yndes, Perthes, Medes, Arabes,** and oþer naciouns also had conspyred to ryse ayenst hym. And he brake on laughyng and went to doo his craft þat he vsed. And he knewe by þat þat he shulde be ouercome but yf flyght myght helpe hym. Anone he badde shaue his heede, and he toke alle þe precius ryches þat he had and cam into **Macedonia** and sayde þat he was an astronomer. And **Philip** þe kyng was thoo oute of þe countray and occupyed in were. And **Nectanabus** by his enchauntement and sorsory feynyng and gate suche loue of þe Quene **Olimpias** þat he laye by hyr in lyknesse of Iupiter horned and begatte þe grete **Alysaunder**. Than whan þe quene was with childe, many foules flowe about **Philip** þat was tho occupyed in werre. But among oþer fowles, an henne leyde an egge in Philippes lappe. And whan þat egge was smytyn of his lappe to þe

10441 **How Kynge.. bygetyn**] *executed in red and black*

grounde, a dragon lepte oute of þe shelle and crept alle aboute. And while he wolde haue cropen into þe shelle þat he came oute of, he deyde anone. Than **Antiphon**, a noble dyuynoure, was demaunded to telle what þat [f. 215^{v}] shulde signefye. And he answerd and sayde þat Philip shulde haue a sonne born þat shulde goo aboute alle þe worlde, but he shulde dye er he cam ayen. For a dragon is a ryall beest and an egge hathe þe shap of þe worlde. Aftyrward, whan Olimpias was travelyng of childe, were herde and seene erth quakyng, lyghtnyng, and thonder. And al þat day sat twey egles vppon þe coppe of þe house þat boded and sygnefyed twey grete empyres of Europa and Asya. **Vyncencium** seith þe childe was born and named **Alysaundre** with fayre heere and fayre eyen, one yelowe, anoþer black.

Ieronimus, epistola 85, seith Alysaundre myght not leue þe maners and þe vyces and þe lechery of his mayster **Leonydes**, in þe whiche he was enfecte while he was a childe, and vsed hem whan he was lorde of þe worlde. And þerfor his fadyr Philip put away Leonydes and made **Aristotle** to be Alysaundres mayster. And Alysaundre put þat Leonydes afterward to lyons to be deuoured. Whan Alysaunder was xij yere olde, he had grete lykyng and ioye to be in hooste amonge men of armes and to lepe on hors, and vsed hymself ryght knyghtly. Than on a day whan Philip was absente, Alysaundre prayde Nectanabus þat he wolde teche hym his crafte, and he graunted. And whan they cam togedyr to a depe water pytte, Alysaunder threwe Nectanabus þe wicche into þe same pytte. And whan he was dede wounded, he axed of Alysaunder why he dyd soo. “Thy craft,” sayde Alysaunder, “is to blame. For it warned not þe this chaunge. Þere thou lyest nevelyng, and shuldest telle aftyr these thyngis of heuen.” And he answerde and seyde, “No man maye flee his owne desteny.” Nectanabus sayde this sawe and was a wicche, and þerfor he is neuer þe bettyr to be beleuyd. But it were a vyle shame for a Cristen man to byleue this fals sawe of a [f. 216^{r}] wycche. For from euery myshap þat man is shape in this worlde to falle yn, God may hym saue, yf it be his wylle.

Than it foloweth in þe story þat Nectanabus sayde, “I knowe welle by this craft þat myne owne sonne shulde slee me.” “What,” sayde Alysaunder, “art thow my fadyr?” And than he tolde Alysaunder al thyng by ordre as it stode and dyed anon aftyr. Than Alysaunder ordeyned hym a graue and tolde his modyr of alle

10472 cropen] *prec. by canc.* crept

this. That tyme Philip toke grete thought who shulde be his heyre and kyng aftyr hym. And had answer of Appolyn Delphicus þat who þat euer myht ryde his hors withoute falle or hurtyng, shulde be his heyre and lorde of þe worlde. And whan Alysaunder herde telle here of and of Philippes hors callyd **Bucifall**, whiche was ryght perillous and bytyng and alwey kept in cloos and neyed as it were in þe roryng of lyons. Netheles Alysaunder toke þe hors by þe mane and ledde hym oute and lept on his bak and rode hym withoute hurtyng. Whan Philip herde þerof, he worshipped Alysaundre as lorde of þe worlde. Therfor Alysaunder in his xvj yer of age faught in chariotys and had þe vyctorye and wan þe cyte Mathona þat his fadyr had lost. And whan he was come home ageyne, he sawe messangers of Pers in his faders halle chalenge trybute þat they were wont to haue for lande and for watyr. "What," seyde Alysaunder, "chalengyth þe kyng of Pers þe elementes þat be commune to alle men and beestis?" Than he bad Daryus leue of and cesse of vnskylful doyng. In an homely and special company and myrthe, Alysaunder herde a swete harpe, and he kytte þe strengis and sayde, "Ys it bettyr to kytte strenges than hertys?" He conceyued þat by þe swete melody, his herte shulde be more [f. 216^{v}] torned to lykyng than to hardynesse, to ease than to cheualrye, to lechery than to vertu, to beestly lykyng than to manhode. Netheles histories sayen þat **Antigonus** brak þe harp that Alysaundyr toke grete delyte to here, and sayde, "It befallyth to thyne age now to regne. Be than ashamed to suffre womens lykyng to regne in a kynges body."

Tullius seith, while Alysaunder gate fauoure of men by yeftes of moneye, his fadyr wroote to hym in this manere: "What erroure hathe broughte þe into þat hope þat thou troweste to haue hem true to the þat thow hast ouercome with money? He þat receyueth is þe wors and also more redy to wayte aftyr yeftes. Therby he taketh heete to þe as to a seruaunt and a yeuer of yeftes and not as to a kyng." **Elyachym** deyd þat begatte **Asor.**

Darius.

The xiiij kynge of Pers was **Darius**, Arsanyus sonne, and began to regne þe ij^{de} yere of **Alysaunder**, and regned vj yere. **Trogus, libro ij^{o},** seith þat Alysaunder slough his stepdames sonne Caranus and alle his owne kynne þat semed able to þe kyngdome, for þat no mater of stryf shulde leue in Macedoyne whan he were oute of þe londe. Than he alayde craftely many stryues þat were begounne and went into Corinth. He began to restore þe werre in Pers þat his fadyr had begonne. He

mad\e/ subget þe Lacedomones and þe Athenes þat were rebelle by counseylle of Demostenes. Than þe Atteneus with þe Flemes Thebans yaf themself to Darius, kyng of Pers. He delyd his herytage amonge his frendys and [f. 217^{r}] byleued þat Asya were allone ynowe for hym. And þerfor he badde þe knyghtes spare þe thynggis of Asia. He lefte þe duller men to kepe his kyngdom Macedonya and had with hym þe sharpest wytted men, olde men of sixty yere þat had trauaylled with his fadyr. He made them maistyrs and leders of his hooste. For they put hope in brayne and not in feet, and trust in þe victory, nor in flyght. In Alisaundres hoost were xxxiij^{M} fote men and v^{M} hors men. Therfor it was doute whether Alisaunder myght wynne þe worlde with so lytyl strengthe owther þat he durste auntre hymself with so lytyl powre.

Than Alysaunder passed þe see Elespontus and ouercome **Darius** dukes and leders þat were assembled ayenst hym vpon þe Granycus. Than he passed forthe thrugh Lydya, through Yconya, thruh Pamphilia, and toke þe cyte Sardes þat is sette bytwene þe twey Frygyes. There Alysaundyr herde of þe comyng of Darius and drad þe streytnesse of places and went vp to þe hye Mount **Taurus**, and leyde on fifty furlongis and had þe maystrye. And came to **Tharses** fulle of swote and of pouder or dust, and threwe hymself into a water þat spryngeth there. And than his senewes beganne to shrynke soo þat he shulde haue dyed anone, but he had taken a dryncke of Philip, a phisicien. Netheles, Darius had bifore yeuen to Philip a grete somme of money for to slee Alysaunder. And Alysaundre had lettres þerof and was warned þat he shulde in noo wyse take drynke ne medycyne of Philips hande. Netheles, Alysaundre toke trust\l/y a dryncke of Philippes hande, but he toke hym first þe same lettres to rede. And aftyr foure dayes, Alysaunder was hole. And **Darius** passyd þe ryuer Eufrates at Mount Taurus with iiij c^{M} fote men and and hondred [f. 217^{v}] thousand hors men and set fourthe þe forward and sheltron. There was strong fyghtynge and eyther kynge was wounded. **Darius** fled fast away with fourscore^{M} fot men. And x^{M} hors men of his were slayne, and xxx^{Ml} were taken. His castels and walled townes were beten to ground. Darius moder and his wyf and his twey sistres were taken, but her lyuys was saued and they be to new maryage taken. Than Alysaunder byganne to lyue lecherously and loued **Barsines** þat was taken, and gate on hi\r/ **Hercules.** Than he desyred to be kyng of þe eest and went into Siria.

Israell.

Petrus, 146. Than one **Saraballa** made a subgestion to Kyng Alysaundre þat þe **Iewes** wolde be þe lasse rebell yf theyr power were deled a two. And be leue of þe kyng, they bylde a temple in þe hye mount Gazarini þat dured to þe destruccion þat was doon by þe Romaynes and ordeyned a bisshop þereyn, named **Manasses**, þat had wedded his doughter and was **Iadus** þe bisshops broder. **Trogus, libro 11.** While Alisaunder was in Siria, many kynges of þe eest cam ayenst hym and lordys with crownys and dyademes. Some of hym he toke to his company and some he bename her kyngdoms and put new in her stede, and put down many gentilmen and put vngentil men in her stede, among þe whiche he put of gentilmen and made an vngentyl man lord of þe **Sydonies.** That lord was wont bifore to worke for hem and laue vp water of pyttes and water orchardes and gardens. Thus he dyd, for men shulde take hede and truste to be auaunsed by ther noble deedes and not be by her grete bloode.

Trogus, libro 18. That tyme Alysaundre fylled þe diches and toke þe cyte **Tyrus** and henge on croyses alle that dwellyd there, oute take **Stracons** bloode. Som tyme were many chorles in þat cyte Tyrus, and conspyred [f. 218^{r}] togeder and slough her lordes þat were victours long tyme and alle her fre men, and ocupyed her howses and weddyd her wyues and begate free children though hymself were bonde. Netheles one chorle of soo many thousand hydde his lorde callyd **Stracon** and saued hym goodly. Than þe chorles come togedyr to chese hem a kyng and were assented þat which of hem myght first espye þe sonne rysyng on þe morw, he shulde be her kynge. Thys good chorle warned his lorde Strakon of this doyng. And Stracon counseylled þe chorle þat whan they were al comyn at nyghte into þe felde and loked eestward aftyr þe sonne, he shulde loke westward. And so he dyd and shewed hem wonderly þe lyghte of þe sonne beames shynyng on þe hyghest towres of þe cyte. But hem semed þat that maner doyng come of no churles wytte, and axede fast who was counseylour of þat deede. And he knowleched þat it was his lorde. Than it was knowen how gretly wytte of lordys passyd wytte of churles. Than þe olde men and her children had grace, and Stracon was chosen kynge. This maner of doyng of chorlys comynly was vsed in euery lande vnto Alysaunders tyme. He toke þe cyte and slough alle þat was therynne, except Stracones bloode.

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Israell.

Iosephus, libro ij°. Than Alysaunder wroote to **Iadus**, prince of preestes in Ierusalem, þat he shulde ordeyne for hym vytaylle and trybute þat he was wonte to pay to **Darius** þe kynge. **Iadus** warned and sayde nay, for he was sworyn to Darius to pay hym þat trybute. Therfor Alysaundre was displesyd with þe Iewes.

Petrus, libro 196. Than Alysaunder went fourthe and toke [f. 218^{v}] þe cyte Gaza. And whan he had besieged it twey monthes, than he went towarde Ierusalem. And **Iadus** þe bisshop, as he was taught in his slepe, arrayde hym in bisshops arraye and went with oþer preestes ayenst Kyng Alysaunder and shewed hym þe prophecie of Danyel. In þe whiche prophecie it was sayde þat one of þe Grekes shulde destroye þe power of þe Perses and þat be Goddis doyng. And so Iadus gat grace of þe kynge and relesse of þe trybute for vij yere. Than he wan Roodes and Egipt, as it were, withoute batayle. Than he went to **Iupiter Ammon** to wete of hym reede and counsayle of happes þat shulde bifalle and also of his owne byrthe. For his moder Olimpias was beknowen to Philip þat a grete serpent hadde begeten Alisaundyr on hir, and not Philip. Therfor Philip in þe last tyme of his lyf tolde openly þat Alysaunder was not his sonne, and þerfor he forsoke Olympyada and put hir away from hym. Than Alysaunder desyred to gete hym lygnage and byrthe of godheed and also to put of þe sklaunder of his moder. Than Alysaunder gaue mede to þe bisshops and warned hem what answere he wolde haue and wente into Iupiters temple and was worshipped as he were goddes sonne. And therfor he wax þe more prowde and vnesy and lost þe vyage of thewes þat he hadde lerned in lettres of Grue. Than he turned into Egipt, and þere bylde þe cyte Allexandria, and passed fourthe and warred vpon þe cyte of Samaritanes and wanne it and yaue it to Macedoyns to dwelle yn. For þe Samarytanys had slayne one callyd Andromachus þat Alysaundre lefte to kepe þe countray.

Iustinus, libro 6. Whan Siria was ouercome, **Alysaunder** and **Darius** com eftsonys togeders in bataylle for to fyghte. Darius sent letters to Alysaunder in this maner: "**Darius**, kyng [f. 219^{r}] of kyngis and cosyn of goddes, sendith to his seruaunt Alysaunder, chargyng and commaundyng þe þat thow retorne to my seruauntis thy forfaders þat yet lyest in thy moders lap. Y hote þat thou lerne mannes offyce. And tyl thou come þerto, y sende to þe a scorge, a ball, and a purs

with golde. The scourge bitokeneth þe to take hede to thy lore. The bal acordeth to thy playens of thyne age. And þe money maye releue þe in thy wey. And but thou be obeyssaunt to my commaundementys and hestes and do as y commaunde and charge, I shal sende men þat shal scourge þe and bynde þe and bryng þe bounden byfore my lordship and mageste." These saynges made þe lordes þat were with Alysaunder sore abasshed and aferde. Than sayd Alysaunder, "Why be ye abasshed of these braggyng and bostyng wordys more than of trust or of truthe? Yt is þe maner of þe [fe]blest houndes to b\er/ke moost and euer þe lasse myght they haue, they berke þe faster. Than **Alysaunder** wrote to Darius in this maner: "Alysaunder, kyng of kyngis and lorde of lordes and cosyn to goddes, sendith gretyng to Darius. Thou hast sent me a scourge, a ball, and money of golde. Therby I knowlech þat thou hast conuenablye graunted me alle thyngis. For it is behoful þat y vse a scourge among my subgettis. The roundenesse of þe ball sygnefyeth þat y shal be lorde and Emperour of alle þe wyde world. The golde þat thou hast sent me behoteth me lordship of alle thy rychesse and tresure. The grete boost þat thou makest of rychesse maketh vs to haue þe gretter wylle to werre ayenst the."

Than at last, Daryus was ouercome and fledde into Babilon and prayde Alisaunder by lettyrs þat he myght raumpsom his men þat were taken prysoner. But Alysaunder chalengyd not only money but alle þe hole kyngdome. Efte Darius proferd Alysaunder his doughter [f. 219^{v}] and a grete parte of his kyngdom with her. But Alysaunder charged hym to delyuer to hym his owne and commaunded Darius to come mekely and receyue as þe vyctor wyl ordeyne. Than Darius had none hope of pees and cam ayenst Alysaunder with iij C^{Ml} fote men and an c^{M} hors men. Netheles it was tolde hym be þe wey þat his wyfe was dede in trauayllyng of childe in Alysaundres warde, and þat Alysaunder had buryed hyr with grete worship. Netheles Alysaunder dyd it not for loue but for manhode of hymself. Therfor Darius wrote to hym þe thyrd tyme, thankyng hym þat he was so curtoys to alle his and dyd hem no despyte ne enuye and proferd hym þe more part of his kyngdom vnto þe ryuer Eufrates and his doughter with xxx^{Ml} talentes for þe oþer dele of his men þat were taken prysoners. Alysaunder answerd, "Thankyng of enemyes is but vanyte. Yt nedeth not," sayde he, "to flater among reses of werre." Than he desyred hym to araye his sheltron owther yelde hym and

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his, namely while þat land may not suffre twey kyngis þat be lyke grete. Than Alysaunder went pryuely into Darius tentes and mette happely with Darius and sayde, “I am Alysaunders messangeer and I telle thes tydyngis. I holde hym no kyng þat hyeth hym slowly into bataylle.” Than sayd Darius, “Whether thou be nat Alysaunder?” “Nay, nay,” sayde Alysaunder, “I am but his messangere.” Than Darius brought hym into soper, where Alysaunder of euery vessell þat was profered hym to drynke, he dranke of þe wyne and put þe vessel in his bosom. Whan Daryus was warned herof by his seruauntes, he was wrothe and reproued Alysaunder as a theef. “This maner,” sayde Alysaunder, “is vsed in Alysaundrys court, and þerfor I wende it had be soo vsed here.” [f. 220^{r}] And so þe kyng was satisfyed with þat answere and þe noyse cessed. But one þat was atte feste knewe Alysaunder, and therof Alysaunder was soone ware and fledde anone and slough a childe of Perse þat helde his hors atte yate and passed þe ryuer and cam to his men. Darius folowed Alysaunder, but Alysaunder charged þat none of his men shulde passe þe ryuer, and þat his men shulde yeue wey and lette þe Perses passe. Than was þere strong fyghtyng and atte last, Darius gan to flee. And Alysaunders knyghtis pursued and toke grete prayes ful thyrty dayes. Than þat ryche cyte **Persipolis** þat was þe chief cyte of Pers was taken, but Darius fledde with many soore woundes. And his owne cosyns put hym in boundes of golde. But atte last, **Darius** dyed and Alysaunder buryed hym with grete solempnyte and worship.

In þe meane tyme, messangers cam with lettyrs oute of Macedonia and tolde þat **Antipater** þe wardayn and keper of þe countray had ouercome Eacides, kyng of Spartania, þat is Lacedemonia, and also Alysaunder, kyng of Epyres, þat is Tracea. But Antipater also was foule boryn downe. Also **Zephiron**, Alysaunders stuarde with xxx thousand faught ayenst þe Shytes, and were alle destroyed. Whan Alysaunder herde thes tydynges, he made iij dayes grete sorwe and moone. Than his knyghtis trowed þat he wolde retourne to his owne countray. Netheles Alysaunder comforted his knyghtis to trauaylle and wynne straunge landes of þe eest and sayde þat he sought nat Darius body but his kyngdom and his lande. Sone aftyr he wanne þe Mardes and þe Hircanes.

Also **Talestris**, þe quene of Amazones, with iij^{C} wymmen mette with Alysaunder and cam xxxv iorneyes amonge ryght cruel men for to haue children by [f. 220^{v}] Kyng Alysaunder. The syght and þe comyng of hyr was wounderful to al maner men, and specially for þe message þat she brought was wonderful and

not vsed. Than she lyued there xiij dayes in flesshly lykynge and went hir waye. Netheles Alysaunders storye tellyth þat Alysaunder axed trybute of þe quene of Amazones and she wrote to hym in this maner: “Of thy wytte is wounder, þat thow woldest fyght with wymmen. For yf it happe þat fortune fauour vs and thow be ouercome, than thou art shamed foreuermore. And yf thou ouercome vs, thou getest but lytel worship of vyctory of wymmen.”

Alysaunder.

Aftyr this, Kyng **Alysaunder** toke þe clothyng and þe dyademe of þe kyng of Pers as thouh he wolde passe into þe maner and vsage of Macedonya. And for it shulde not seme þat alle one he trespassyd in þat doyng, he bade his frendes also vse longe clothis of golde. Also he deled þe tymes and sesons of þe nyghtes amonge companye of strompettes and put to noble mete and drynke, lest fastyng destroyed lechery. He heythed his meelis with dyuers playes and had no mynde þat grete rychesse is lost by soche maner doyng. Therfor men beganne to haue indygnacion of hym, for he forsoke þe vsage and maners of his forfaders. He lette knyhtis wedde women þat were taken presonners, for they shulde take and suffre more easly þe trauaylle of chyualrye and thynke þe lasse of theyr owne countrey. Than he subdued þe peple þat dwellyd atte fote of þe hille Cancasus and bylde þe cyte Alexandria vpon þe ryuer Thanays.

The kyngis of Macedonia, also callyd Grece, were now most myghty.

The worlde of **Bras** beganne.

Here take hede þat Alysaunder buylde xij cytees, euery of hem callyd Allexandrea, in dyuers kyngdoms and landes. Atte ryuer Thanays, Pontus, Shiciam, Mesagetes, Egipt, [f. 221^{r}] Troada, at Tigris and at Staurus, and made wryte in þe walles of þe cytees in lettres of Grue: Alysander, Iupiters cosyn. Aftyr this, Alisaunder cam to þe hilles of Caspy. Þere þe children of boundage of þe x lygnages of Israell were closed, and prayde for lycence of Alysaunder to goo oute of þat closyng. And whan Alisaunder had vnderstande þat they were closed þere for her synne and þat it was prophecied of hem þat þey shulde nat goo thens, and than Alisaunder closed them faster and stopped her outegoyng with stones and glue. And whan he sawe þat mannes wytte was not suffisaunt to doo þat dede, he prayde to God of Israell þat he wolde fulfylle þat werke and deed. Than þe coppes of þe hillis wente and closed togeder. And so þe place was closed þat no man

myght come therto. But they shal come oute atte þe worldes ende and slee many men, so seith **Iosephus.**

Aftyr this, Alisaunder, aboute þe x yer of his kyngdom, went to **Inde** and keuered þe armour of his knyghtes with syluer and went vp into þe noble cyte **Nysa.** Fro thens he ledde his peple toward þe holy hille where men couer þere preuy membrys with yuy leues. There with a sodayn doyng of þe hille, his hoost was meued to crye to God almyghty with holy cryes. Than he went to þe hillis callyd **montes Dedaly**. Tho be in þe kyngdom of þe **Quene Cleofilis.** And for she myghte not withstande hym with armour in fyghtyng, she lette þe kynge lye by hyr, and so she raunsomed þe kyngdom. The sonne þat she had by Alysaunder was named Alisaunder and was emperour of Inde aftyr his modyr. But þe quene was cleped þe kyngis harlatte while she was alyue. Than Alisaunder cam to a stone of [f. 221^{v}] a wonder sharpnesse. Moche peple were fledde theder for socoure. At þat stone **Hercules** was forboden þat he shulde passe no ferther. But Alisaunder wolde passe Hercules dedes and gate þat place with grete trauayle and perille and made þe peple yelde them to his mageste.

Aftyr þat, Alysaunder faught with **Porrus**, kynge of Inde. He slough Alysaunders hors þat hete **Bucyfall.** Netheles, Porrus was wounded sore and taken prysonner. And Alysaunder restored hym ayen to his kyngdom. Netheles, this Porrus was so sory þat he was ouercome þat he wold not ete ne suffre no man to hele his woundys. Than whan Alisaunder had goon aboute þe last clyff of occian, he arrayed hym to were in þe ilond **Bragmans,** but y ouerskyppe þat because þe mater is longe. Loke þerfor in þe cronicle of Alisaunder in Policronicon in þe iij^{de} booke and xxx chapiter.

Aftyr this, Alisaunder aboute þe xj yer of his kyngdom passyd by þe eest occian, and þe bisshop of þe trees of þe sonne and of þe mone come ayenst hym. The bisshop was clothed in wylde beestes skynnes and sayde þat they shulde entre into that place yf they were clene and nat pollute in lykyng by wommen, but they shulde doo of her clothis and her array. And for þat tho trees were an houndred fote hyghe, Alisaunder sayde þat it rayned ofte in þat place. “Nay,” seyde þe preeste, “he[r] came neuer rayne, ne byrde, ne wylde beeste, but as þe trees hadde wepte in þe eclyps of þe sonne and of þe mone.” **Petrus, 197.** Prestes \yete/ of þe apples of thes trees and lyued v^{C} yer. And whan þe beame of þe sonne touched þe tree of þe sonne owþer þe beame of þe sonne touched þe tree of þe mone, þe trees

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wolde shake and yeue answere to hem þat stode [f. 222^{r}] aboute. Alisaunder wolde haue do sacrifice to þe trees. And þe preste sayde, “Yt is not leful to sette encense afyre in this place, ne to slee bestys.” Than Alysaunder felle downe and clipped and kysshed þe stokkes of þe trees and herd in þe sonne rysynge of þe tree of þe sonne spekyng in þe langage of Inde. And at euen in þe mone rysynge, he herde of þe tree of þe mone spekyng in þe langage of Grece þat one shulde be lorde of alle þe worlde aboute and þat he shulde neuer come home into his owne countrey. And þerfor he counseylled hym þat he shulde not come at Babyloyn, for yf he come þere, he shulde be slayne þere, not with egge tole, but with venym þe secounde yer aftyr. Also he herde þat his moder shulde wrechedly dye, and his sistres lyue longe tyme in grete welthe. Alisaunder warned his mayster **Aristotle** of this doyng and of oþer wondres of Ynde.

Than whan Alysaunder had wonne al þe este londes and went toward his owne countray, the messangers of þe west landes, of Affryca, of Spayne, and of Ytaly, come into Babilon to yelde hem to his lordship and mageste. Netheles he hoped þerby to be kynge holy of al þe worlde. And for grete lykyng and ioye, he forgate þe answer of þe trees of þe sonne and þe mone and wente into Babyloyne to speke with these messangers. Also þe stewardes þat he had made wardeynes and kepers of prouynces and of landes mette with hym þere and were greuously accused of men of oþer landes and of prouynces. And he promysed them to be hanged, and so hynge them þere in þe sight of þe messangers þat were comen oute of þe west londes. Alysaunder toke Darius doughter to wyue and maryed noble maydens of þe countrey to men of Macedonya. He lefte olde men [f. 222^{v}] and toke to hym yonglynges. Also he receyued his moders lettres of þe fraude and treson of **Antiparte**, stewarde of Macedonia. And he sawe þat the kyng had slayne his men and þat he hymself was not rewarded for his grete trauaylles, and drad ful soore lest hym shulde wors befalle, and ordeyned his sonne **Cassandrus** to empoysen þe kynge with venym. The strengthe and malyce of this venym was so vyolent and styngynge þat no bras, ne yren, ne noo maner metalle myght holde it, but only þe hoof of an hors fote myght holde it. Than at soper of **Tessalus**, þe phicicien, amonge grete seruyce of meete and of drynke, Kyng **Alysaunder** was poysened and yaue a groone as though he had be stykked thrugh þe body with a swerde and drad þe handlyng of mannes hande as soore as harde woundes, and

axed a toole to slee hymself in remedye of sorow. His frendes trowed þat vnholsomme mete þat he had eten at soper was cause of his seknesse. Than Alysaunder lost his speche and wrote his last wylle and wolde not make one man heyr of his hoole kyngdom, for men shulde rede aftyr hym of no man þat was his peere. But he made xij younge men þat were his felawes of youthe successours of his kyngdom. But þat ordenaunce dured not longe, for foure of hem regned and þe oþer were forsake, soo it is comprehended in Danyel. Also his frendes prayed to **Iupiter** to knowe where he shulde be buryed. And they had answer and ordeyned to bury hym in Egipte, not in **Memphis** but in þe cyte **Alexandria** þat he had bylde. In Grece was neuer man gretter than Alysaunder. Netheles **Perdica**, a tomblestres sonne, was his successour and not his owne sonne.

Aftyr þe grete **Alysandar**, [f. 223^{r}] in þe foure partes of þe worlde regned iiij kynges. **Philiparydeus**, Alysaundres broder, regned in þe west in Macedonia in Grece. **Antigonus** regned in þe north of Asia and of Pontus. A **Selenchus Nichanor** regned in þe est of Siria and of Babiloyne. And aftyr Nichanor regned **Antiochus Sother.** Kyngis þat regned aftyr hym had þe name of hym and were named **Antiochy**, and eueryche in þe singuler nombre were clepyd **Antiochus.** The kyngis þat succeded hym were **Antiochus Theos** and Antiochus Galerius, Antiochus þe Grete, and Antiochus Epyphanes. Also in þe Southe of Egipte regned **Tholomeus**, Lagus sonne. And of hym kyngis had þat name and were clepyd **Tholomei** Philadelpus, **Tholomei** Euergetes, **Tholomei** Philopator, **Tholomei** Eupator, **Tholomei** Epiphanes, **Tholomei** Philometor, **Tholomei** Euergetes, and **Tholomei** Sother.

Israell.

Than **Tholomeus**, Lagus sonne, regned aftyr Alisaunder in **Egipte** xl yere and was cleped sauiour, and had a surname Sother. He put Siria to his kyngdom and warred with þe Iewes þat were ydel in þe holy day and toke Ierusalem by fraude and gyle and toke many Iewes prysonners and solde them for couetyse. In his dayes dyed **Iadus**, þe bisshop of Iewes. Aftyr Iadus, his sonne **Onias** was bisshop. Aftyr hym, **Symon**, Onias sonne, was in his prosperite and is cleped rightful for his ryghtful byleue and worship of God. And aftyr Symon þe ryghtful was his broder **Eleazarus** bisshop. In this tyme dyed **Asor** whiche beget **Sadoch.**

Where blode sprang oute of welle and rayned mylke.

Also in these dayes in many places of [f. 223^{v}] **Ytaly**, bloode sprang and ranne oute of welles, and rayne of milke cam downe from heuyn. Also **Selencus**, kyng of Siria, toke many Iewes into þe cyttes of his kyngdom and graunted hem as grete worship as þe Grekys hadde. **Eleazarus**, Symons broder, is bishope of Iewes.

Israell.

Tholomeus Philadelphus was þe ij^{de} kyng of Egipte and regned xxxviij yere. Men seyth þat he ouercome his owne fadyr. **Petrus, 200.** This delyueryd þe Iewes þat were \in/ Egipte and leete them goo free six score thousande be tale, and payed to her lordes for euery polle xx dragmes of syluer, þat is xxv s. of oure money, and sent þe vessayles þat were halowed be þe Iewes to **Eleazarus**, þe bisshop of Iewes. Also by counsayle of **Demetrius** that was warden of his bookes, he sent messangers to Eleazarus þe bisshop, prayeng þat he wolde sende hym wyse men of þe Iewes þat shulde torne Moyses lawe oute of Hebrew into Grewe. Than Eleazarus sente vnto þe kyng of euery lynage vj men þat draweth to thre score and twelue. But þe scripture vseth ofte tyme to speke not of þe lytel nombre yf it be odde ouer þe grete. Thes be called þe seuenty þat torned holy Scripture oute of Hebrewe into Grue and enformed Tholomeus þe kynge of þe knowleche of one God and of þe gouernaunce of þe kyngdom and translated þe lawe, psalmes, and prophecies. In þat translacion where they founde ought of the **Trinite**, the\y/ spake not þerof owther they translated it in a redel wyse, lest we wolde wene þat they spak of thre goddes. Also in **Isaye** aboute þe Incarnacion of Crist, they founde vj names of God and sette but one, þat is **angelus magni consilij,** an angel of grete counseylle, leste men [f. 224^{r}] wolde wene þat they meaned þat mankynde and manhede shulde be þe kynde of God and godhede. They fulfyllyd this werke in thre score dayes and ten. But it semeth þat Seint **Augustyn, De ciuitate dei, libro xviij^{o}, capitulo 42,** vnderstandeth þat these seuenty were departed eueryche by hymself in a selle and translated þe lawe withoute discorde of wordes or sentence. **Ierom** holdeth þat they all were closed in one howse owther þat they cam togeder on þe Saterday and examyned and correcte her werke of six dayes. **Augustinus, De ciuitate dei, libro xviij^{o},**

The seuenty þat torned holy Scripture oute of Hebrewe into Grue.

capitulo xlij°. Seuenty olde men of alle þe lygnages of Israell, eueryche by hymself, at Alexandria in Egipt, tourned holy wrytte oute of Hebrewe into Grue and discorded not in wordes in sentence nowther in settynge of wordes. And though ther were oþer in þe tyme of þe Newe Testament þat tourned holy wrytte oute of Hebrewe into Grue, þat were **Aquila Symachus Theodocion** and þe fyfth translacioun, þe auctor þerof is vnknowen, thes seuenty besette byfore al oþer. In oure tyme, one **Ieronimus**, a preeste, a wyse man and connyng in thre langages, translated holy Scripture oute of Hebrewe into Latyn. Þe Iewes sayeth þat his tra\n/slacion is trewest. Netheles, holy Chirche demeth no man to be putte byfore þe auctoryte of so many men. Somme men wolde amende þe translacioun of þe seuenty by bookes of Hebrewe, but they dar not withdrawe what þe seuenty hadden more than þe Hebrues, but þere they made strykes lyke as vnces be wrytton, and be also cleped Aboly to shewe þat ther is moore than is in þe Hebrwe bookys. But what þe Hebrues had more than þe seuenty, they marked with markys þat be called astarisces and be shapen as sterres, [f. 224^{v}] as it were, to higthe þe defaute.

Who translatyd holy Scripture oute of Hebrewe into Latyn.

Ysidorus, libro vj°. Men seyth þat this Tholomeus had seuenty thousand bookes in his lybrary. **Petrus, capitulo xv°.** Of dyuers translacions it is ynow to speke at ones. Byfore thyncarnacion of oure Lorde iij^{C} yere and xlj, the seuenty þat tornyd holy wrytte oute of Hebrwe into Grue, were in prosperyte. Also aftyr þe Ascencion of oure Lorde vj score yer and iiij, in Adrian þe prince[s] tyme, **Aquila** made a translacioun. Than aftyr liij yer in Comodus tyme, þe prince **Theodocion** was in his prosperyte. Than aftyr xxx yer in Seuerus þe princes tyme, **Symachus** made his translacioun. Than aftyr viij yer, þe fifth translacion was founden at Ierusalem and is clepyd þe comune translacion, for he þat made it is vnknowen. Than aftyr xviij in Alysaunders tyme, þe prince **Origenes** made a translacion with signes þat be cleped astaryches and obelus. And aftyrward he made anoþer translacioun with siches signes and markes. And alle thes translated oute of Hebrew into Grue. And many translated oute of Grue into Latyn. But at laste **Ierom** translated oute of Hebrue into Latyn and his translacioun is holden nyghe in euery place, oute take þe sauter.

10893 prince[s]]*MS* prince 10895 xxx] *prec. by canc.* xxxiij

Petrus, 168. Than aftyr this, **Tholomeus** faught ayenst **Antyochus Theos**, kyng of Siria. But aftyrward, they were frendis. For Antyochus weddyd **Beronica**, Tholomeus doughter, and forsoke his rather wyfe **Laodyces.** But at last, Laodyces hadde grace of hir husbond and cam to hym agayne and punysshyd hym and his sonne þat he had begetyn on Beronyca and slewe them with poyson and [f. 225^{r}] made hir owne sonne **Antyochus** of Siria.

Tholomeus Euergetes, Philadelphus broder, was þe iij^{de} kyng of Egipte and regned xxvj yer. This, in wreche of his broders doughtir Beronyca, for hir husbond and hir sonne were slayne with venym, he destroyed Siria, Silicia, and a parte of Asia, and greued **Antyochus** Galerychus. But whan he harde þat þe princes of Egipte had conspyred ayenst hym in his absence, he torned agayne into Egipte and lad with hym grete goode and two thousand and vj^{C} mawmettes. Aboute this tyme, a bonde man lay by a mayde of þe temple of þe goddes **Vesta**. And þe mayde slough hirself for sorwe. This forseyde Antyochus Galerychus left twey sonnes aftyr hym: **Selenchus** and þe grete **Antyochus.** But at last Selenchus was slayne and his broder, þe grete **Antyochus**, regned in Siria xxxvj yere.

Tholomeus Eupator, oþerwise callyd Philopator, Euergetes sonne, regned in Egipte xvij yere. In his tyme were þe dedes doo þat be redde of þe first Machabeis. **Trogus, libro 30.** This Tholomeus for his euyl lyuyng was callyd Philopator, for he lefte of þe dedes of knyghthode and yaue hym to sleuthe, to lecchery, to childrens nycete, to manslaughter and to slee his peeres. He spende þe nyghte in hordome and þe day in festes. Atte last he sleugh **Erudyces** þat was his sister and his wyfe and yaue hym alle to strompettes and to harlattes. Therfor þe grete **Antyochus** was wrothe and wolde han wonne Egipte nadde he be lette by an hoost þat was hyred oute of Grece and had neer hande takyn hym. At laste this Tholomeus deyde and lefte a childe of v yere of age to kepe þe kyngdom þat he had bygoten on Erudyces. [f. 225^{v}] Than his strompettis were hanged euerychone. Than dyed **Sadoch** whiche begatte **Achym.**

Here begenneth the batayll of Hanybal of Cartago ayenst the Romayns.

The Romayns dyd þe first batayll þat is cleped **Bellum Punicum** and **Cartaginensem** ayens þe **Affres,** þat be men of Affryce. **Treuisa** seith, men of Affryca be cleped **Affri Primi, Peni, Punici, Punices,** and **Cartaginenses**. Therfor þe batayl þat is ageynst hem is clepyd Bellum Punicum and Cartaginense

10926 yaue] *prec. by canc.* he sleugh 10928 Grece] *prec. by canc.* Egipte
10932 **Here begenneth… Romayns**] *executed in red and black*

also, as it were, þe batayle þat is ayenst hem þat be called Punici, Punices, and Cartaginenses. Than it foloweth in þe stori þat though þe Romayns had moued none armour withoute Ytaly byfore þat tyme, netheles for to knowe certaynly þe somme and nombre of Romayns, they payde a certayn and were acounted and yfounde two hondred thousand fourscore thousand twelue thousand thre hondred and foure and thyrtty. The bata[yle] cessed neuer sith þe cytte was first bylde. And <…> þe Romayns v yer contynuely and Sicillia ay[enst] Ieron, kyng Sicilia, and ayenst þe Affers were vyctours and hadde þe maistrye. Than þe Romayns yaue þe first batayll in Affryca. Her leder was **Marcus Regulus**, consul of Rome. And first they toke theyr shippes and drenched hem eyþer chaced hem and her shippes, and atte laste they toke thre dukes of Affryca and beete doun þe hooste and toke many olyfauntes and sente xxvij thousand prysoners to Rome. Amonge these dedys at the ryuer Bragada, they slow a grete serpent and sent þe skynne þerof to Rome for a grete wounder. For þat skynne was vj score fote longe. Than the Carta<…>

10942 bata[yle]] *partly illegible in MS* 10943 <…> *illegible in MS*
ay[enst] *partly illegible in MS*