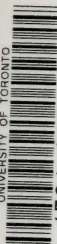


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GOTHENBURG STUDIES IN ENGLISH

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II

A MIDDLE ENGLISH  
METRICAL PARAPHRASE  
OF  
THE OLD TESTAMENT

III

EDITED

BY

URBAN OHLANDER

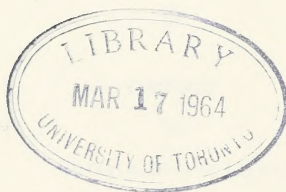
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ELANDERS BOKTRYCKERI AKTIEBOLAG

*To My Father's Memory*





## INTRODUCTORY NOTE

The present volume of *A Middle English Metrical Paraphrase of the Old Testament*, stanzas 803—1174, contains the poem's Third and Fourth Books of Kings. The narrative begins with Solomon's accession to the throne, corresponding to the First, formerly the Third, Book of Kings, ch. 2, and the First Book of Chronicles, ch. 29, of the Bible. It ends with the death of King Uzziah (Azariah), told in the Second, formerly the Fourth, Book of Kings, ch. 15, and the Second Book of Chronicles, ch. 26.

For particulars about the text and editorial principles the reader is referred to H. Kalén's edition of the first 500 stanzas, published in 1923: *Göteborgs Högskolas Årsskrift* XXVIII:5. — Volume II, stanzas 501—802, was published by me in 1955: *Göteborgs Universitets Årsskrift* LXI:2; also: *Gothenburg Studies in English* V. I give there a short summary of Kalén's investigation as set forth in his introduction.

There are in the ME. poem quite a few divergences from the biblical story, the poet having drawn from other sources as well. He says himself, stanza 2, that he sometimes follows "the maystur of storyse", i. e. Peter Comestor, *Historia Scholastica*. However, the poem has also many points in common with an Old French biblical paraphrase probably dating from about 1200. It is an open question whether the English poet was influenced by the OFr. poem or whether both poets followed the same source. A description of the OFr. text is given by J. Bonnard in *Les Traductions de la Bible en vers français au moyen âge*, Paris, 1884. Cf. J. Vising, *Anglo-Norman Language and Literature*, Oxford, 1923, p. 42, No. 9; also A. T. Baker, *Die versifizierte Übersetzung der französischen Bibel in Handschrift Egerton 2710 des British Museum. Eine Untersuchung des Inhalts und der Sprache*. Cambridge, 1897. The bulk of the OFr. poem is unprinted. Neither Bonnard nor Baker quotes more than isolated passages. The Trier MS. is available in print, but is unfortunately only a fragment: Fr. Bonnardot, "Fragments d'une traduction de la

Bible," *Romania* XVI, 1887. This fragment covers in part the same ground as the present volume. In my notes I draw attention to passages where the ME. text deviates from the Bible, and compare them with *Hist. Schol.* and the OFr. poem. The latter is, when possible, quoted from the Trier MS., cited as *OFr. Fragm.*, or, principally, from the unprinted MS. Egerton 2710, cited as *OFr. Par.*

In a coming volume I hope to publish the rest of the Middle English poem and also to add a glossary covering the whole of the text.

It is my pleasant duty to acknowledge my great indebtedness to Mr. Bengt Peters, Fil. Lic., who has kindly placed unprinted materials from the Old French poem at my disposal.

I also wish to thank Mr. John Pride, B. A., Lecturer in Edinburgh University, and Mr. Bryan Errington, B. A., Lecturer in Gothenburg University, for their valuable assistance.

U. O.

**Liber Tertius Regum.**  
(MS. Selden Supra 52.)

9625 803 In þe secund boke be fore is told  
how Daud, sun of Iesse,  
In barnhed he be gan to be bold  
whyls þat he keped his fader fee,  
And sythyn how he had welth *in wold*  
9630 *and* honerd god in gud degree,  
And afturward how he was old  
*and* went whor god wold hym to be.  
This thryd boke is begun  
when kyng Daud was dede,  
9635 how salamon, his sun,  
was sett in þat same stede.

In the Second Book of Kings is told the story of David's life; how from humble origins he came to great wealth; and how he grew old and died. The Third Book begins with the accession of Solomon after the death of his father, King David.

804 In þis same boke be fore is rede  
how Adhony toyzt full gret hethyng  
pat salamon suld so be sted  
9640 *of* Ebrews folke [f]o[r] to be kyng.  
*with* all his forse fast he hym sped  
*and* sett hym selfe to þat same thyng.  
Bot sythyn he *and* his felows fled  
be cawse þei fayled of þer fowlyng.  
9645 ffor he was elder broþer,  
well knawn in ylke cuntre,  
fol. 90 b hym toyzt þer suld non oþer  
be kyng bot only he.

As we have read before, Adonijah thought it was shameful that his younger brother, Solomon, should be king instead of himself, but he failed in his attempts to usurp the power by force.

**S 804.** 4 so.

**MS. Longleat 257.** — **803.** fol. 163 b / Regum tercio *in upper margin* / Ca. iij *in left margin* / 1 the secunde / before / tolde / 2 the sonne / 3 barnhede began / bolde / 4 whilst that / kept / fadre / 5 sith / wolde / 6 honored / goode degre / 7 afterward when he / olde / 8 where / 9 third / begonne / 10 king / deid / 11 How Salamon / sonne / 12 set / that / — **804.** 1 this / before / red / 2 Adony thought / grete / 3 That Salamon shuld be sted / 4 forto be king / 5 With / force / 6 to set / self / that / thing / 7 sith / fellays / 8 because thei / their folowing / 9 eldre brothre / 10 wele / ych contree / 11 Hym thought there shuld noon othre / 12 oonly.

Therefore Adonijah busied himself with the working out of some cunning scheme to achieve his purpose. If he could marry Abishag, the maiden of noble birth who had kept his father warm in his old age, he would be able to overthrow the new king. With this end in view, he went to Bath-sheba, Solomon's mother.

805 þerfor to seke sum sutell gyn  
 he besys hym erly and late. 9650  
 Abysag was comyn of gentyll kyn,  
 þat maydyn þat held his fader hate.  
 he toyzt myght he hyre to wyfe win,  
 so suld he gouernd grett astate.  
 And þen he toyzt forto begyn 9655  
 agayns his broþer sum grett debate.  
 To make þis barga[n] be  
 he pursewed fast þer on  
 Vnto þe qwene barsabe,  
 þe moyder of Salamon. 9660

He knelt down before her and humbly put forward his petition: if she would ask his brother Solomon to give him Abishag for his wife, it would be of great help to him. She promised to do so and went to the king at once.

806 when he come þor, on knese he kneled  
 full softly os a sympyll knaue.  
 "I pray your sun to be my beld,  
 My dame," he sayd, "and ze vouch saue.  
 I am his broþer elder of eld, 9665  
 all þof he all þis kyngdom haue.  
 Bot Abysag to wyfe at weld  
 I kepe not ellys at hym to craue.  
 And ze wyll aske þis bone,  
 full mekyll yt mend me may." 9670  
 Scho sayd, "þis sal be done,"  
 and sone scho went hyr way.

The king welcomed her very courteously and asked what she wanted. She told him that she came on behalf of Adonijah, since she thought it right to help him procure Abishag as his wife.

807 Vnto þe kyng scho come in hy  
 and haylssed hym be steuyn full styl.  
 he welcumd hyr full curtasly 9675  
 and sayd, "moyder, what is your wyll?"  
 Scho sayd, "sun, grett erand haue I,  
 qwylke I wyll pray þe to fulfyll,  
 Towchand þi broþer Adony,  
 and to helpe hym I hald yt skyll. 9680  
 þat woman wold he wed  
 to wyf yf þat þou wold,  
 þat warmed þi fader bed  
 and hym when he was cold.

S 806. 11 salbe / — 807. 8 Cf. 'Siden men hauen holden skil, first to freinen de wimmanes will'. Gen. & Ex. 1425 / 10 þou altered to þat.

L 805. 1 Therefore / sotell gin / 2 besies / both erely / 3 Abisag / comen / Ientyll / 4 the maden that / fadre hote / 5 He thoght to wyfe myght he hire wyn / 6 shuld / govern grete / 7 then / thoght / 8 brothre / grete / 9 this bargan / 10 pursued / theron / 11 the quene Barsabee / 12 the modre / — 806. 1 When / there / knees / knelde / 2 as a simple knave / 3 I omitted / Besech youre sonne / belde / 4 Madame / said / he votche save / 5 brothre eldir / elde / 6 thogh / the kingdome have / 7 Abisag / to welde / 8 noght elles of / crave / 9 ye wolle / this boone / 10 mych it amend / 11 She said this shal / doone / 12 she / hire / — 807. 1 Unto the / she / 2 haylssed / by steven / 3 He welcomed hire / 4 said modre / 5 She said sunne grete / have / 6 which / wolle / the / fulfill / 7 Towchand thi brothre / 8 it / 9 That / 10 wyfe if thou so wold / 11 That / thy fadre / 12 colde.

9685 808 ffor þis, sun, hath he me be sogh,  
 and I beseke þe for þe same."  
 þe kyng wyst full well his toyzt  
 þat all was forto schape hym schame.  
 "Moyder," he sayd, "meynys yow noyzt,  
 9690 when we ware with my fader at hame,  
 how Ioab *and* he wunders wroyzt  
 to make hym kyng *and* call be name.  
 And þe same se I now  
 he purpase more *and* more.  
 9695 To god I make my vowe:  
 he sal be dede þerfore."

But the king refused to give his consent, knowing full well from earlier experiences Adonijah's evil disposition. He reminded his mother how Joab and Adonijah had conspired against him in his father's house. Adonijah's purpose was the same now, and therefore Solomon vowed he should die.

809 he cald a knyght heyght Banay,  
*and* bad he suld tyte vengeance take  
 fol. 91 a Of Duke Ioab *and* Adony  
 9700 for fals maystry þat þei con make,  
 And sythyn also of Symey  
 þat with stonys at his fader strake.  
 Tho thre so had þer hyre in hy,  
 aftur þer werkes ware worthy wrake.  
 9705 Abyathar was demed  
 a[s] byschop aght to be.  
 ffor falshed was he flemed  
*and* degrade of his degre.

He bade a knight, called Benaiah, to take quick vengeance on Joab and Adonijah, and also on Shimei. So those three got their deserts, and Abiathar the bishop was driven away and removed from office.

810 And sadoke was made soueran hed  
 als byschope stably forto stand.  
 And when Duke Ioab þus was dede,  
 Duke Banay was þore ordand  
 fforto be steward in his sted,  
*and* all þe folke heldyd to his hand,  
 9715 And he þem forto rewle *and* rede  
 agayn þer enmys in ylka land.  
 Þen to kyng salamon  
 was all folke fayn to plese.  
 And in þe werld was non  
 9720 þat durst do hym dysesse.

Zadoc was made bishop. In Joab's place, Benaiah was appointed steward. He was to lead the people against their enemies. King Solomon was beloved by his people and feared by his enemies.

**S 809.** 5—6 See 721—2 and 748 / 7 so above 1 cancelled / so þer / — **810.** 2 and als / 6 Cf. 100:6, 118:8, 833:2, 844:5 / 10 all þo folke.

**L 808.** 1 For this sonne has / besoght / 2 besech the / the / 3 Then Salamon wist / wele / thought / 4 that / shape / shame / 5 Modre / said ne knaw ye noght / 6 were / fadre / home / 7 How / wondres wroght / 8 by / 9 the / 10 purseus / 11 myn avow / 12 shal / deid therfore / — **809.** 1 He called / knight high / 2 shuld tite Vengeance / 4 maistrees that they gun / 5 sith / Semey / 6 that / stoones / fadre / 7 Thoo thre so had their hire / 8 after their warkes were / 9 Abiathare / 10 as bishop / 11 falsed / 12 degrayd / — **810.** 1 And sadoke omitted / That was / souerayn hede / 2 'and' omitted / as bishop stable forto stande / 3 And Duke Ioab when he was thus deid / 4 duke / then / 5 steward / stede / 6 the / helded / 7 theym / revle / 8 agayns their / ych a land / 9 fol. 164 a / Regum tercio in top margin / Then / Kyng Salamon / 10 were all folke fayne to please / 11 the ward / noone / 12 that / doo / disease.

Solomon took Pharaoh's daughter for his wife and she was subject to him. He lived according to the law that God gave to Moses on mount Sinai.

811 kyng salomon gourned hym so  
 þat ylk land had of hym aw.  
 he toke a wyfe wonder fayr hym to  
 and þat lyfed by an oþer law.  
 Scho was þe doughtur of pharo,  
 of Egyp kyng, cumly to know. 9725  
 Bot euyn als salomon wold do,  
 Assented scho in dede and saw.  
 he lyfed with outyn lese  
 aftur þe law lely 9730  
 þat god gaf vnto moyses  
 on the mownt of Synay.

Then Solomon and his men went to Hebron to offer sacrifices. God was pleased with their offerings, and in the following night He spoke to Solomon and promised to fulfil any wish he had, sleeping or awake.

812 kyng salomon þen and his men  
 Vnto Ebron þer gattes hath grayd  
 with sacrafyce þer god to ken, 9735  
 and of þer purpase was god payd.  
 þei offerd mo þe[n] hunderthes ten  
 of [calves] and lambs on auters layd.  
 And on þe nyght nex foloand þen  
 god spake to salomon and sayd, 9740  
 "Aske of me what þou wyll,  
 and wheder þ[ou] wynke or wake,  
 I graunt yt to fulfill  
 for þi gud faders sake."

Solomon considered the matter. Of riches he had more than enough, and he did not need more power. He wished for wisdom to rule God's people and the will to do good. God granted him these things.

813 þen salomon aspyse gud sped 9745  
 what hym ware best of god to craue:  
 "To aske ryches, þat is no ned,  
 I haue enogh [on] all sydes to saue.  
 And power nedes me non for dred, fol. 91 b  
 all dowtes me boyth knyght and knaue. 9750  
 Bot wytt þi folke by law to led  
 and wyll to werke wele wold I haue."  
 god answerd þen and sayd,  
 "þou askys all skylfull thyng.  
 þis purpas ma[s] me payd. 9755  
 I graunt þe þin askyng.

**S 811.** 12 on above of cancelled / — **812.** 2 Ebron, but I Kings<sup>1</sup>) ch. 3: Gibeon. Cf. Hist. Schol. III Reg. V: 'ascendit Salomon in Gabaon . . . Et cum dicitur Gabaon non est proprium nomen loci, sed appellativum . . . Josephus enim dicit eum ascendisse in Hebron'. — OFr. Par. fol. 79 c: 'Dunc flut al rei aler od li ebreu desques ebron þur sacrefier a deu' / 6 camels / 9 what at / 10 þat / — **813.** 5 liber iijus Regum in top margin / 11 mad.

**L 811.** 1 Kyng Salomon governed / 2 that ych a land of hym had aw / 3 He tuke / wonned far hym fro / 4 that lived / oþre / 5 She / the doghter / Pharaoh / 6 Egyp / 7 even as Salomon / doo / 8 assented she / 9 He lived withouten les / 10 after the / 11 That / gave to Moyses / 12 mount Synay / — **812.** 1 Kyng Salomon then / 2 their iourney have mayde / 3 With Sacrifice their / 4 that purpose / payde / 5 They offred moo than hunderiths / 6 calves / lambes / altares layde / 7 the / next folowand then / 8 Salomon / sayde / 9 what thou will / 10 whethre thou slepe / 11 it / fulfill / 12 for goode fadre / — **813.** 1 Then Salomon aspyes goode spede / 2 were / crave / 3 ritches it is noo nede / 4 have enugh all thynges to save / 5 Ne powere / noon / drede / 6 dovtes / both knight / knave / 7 wit the / lede / 8 will / wirk / wolle I have / 9 God / then / sayde / 10 thow askes a / thing / 11 This purpose makes me payde / 12 the thin.

<sup>1</sup>) Formerly: III Kings. In references to the A. V., the modern numbering is used in this book.

814 More wyse *and* wytty sall þou be  
 þen Iew or pany<sup>m</sup> þat euer er past.  
 And ose þou trewly trestes in me,  
 fro þi kyngdom sall non þe kast,  
 9760 Ne þin ayres þat cumys aftur þe  
 as lang os þ[ei] in law wyll last."  
 Of þis forward full fayn was he  
*and* thanked god fully *and* fast.  
 9765 þen wentt þei fro Ebron  
 to ierusalem agayn.  
 So was kyng salamon  
 sett in his power playn.

Solomon was to be wiser than any Jew or heathen that ever lived. The kingdom should belong to him and his heirs as long as they remained subject to the law. Solomon thanked God for His promises and returned to Jerusalem.

815 In þis meyn tyme þat I of tell  
 [a torfer] in þe town betyde:  
 Two wemen in a hows con dwell,  
*and* both þei ware for comyn kyd.  
 A myschef was meuyd þem o mell  
 þat myzt nozt þen be hylt ne hyd.  
 9775 be for þe kyng on knese þei fell  
 forto gyf dome, *and* so he dyd.  
 Vnto hym told þe on  
 þe cause of þer comyng ydder:  
 "My lord, we two alon  
 9780 dwelled in a hows to geyddyr.

Two women of bad reputation lived in the same house. There was a dispute between them, and they referred the matter to the king's judgement. One of them told the king the reason for their coming to him.

816 And we ware both be seson ryzt  
 as grett *with* chyld os we myzt go.  
 I was delyuer thugh goddes myzt  
 of a fayr son; so ware we two.  
 9785 And þis woman of þe thryd nyzt  
 was delyuer of A sun also.  
 Scho ouer lay yt *with* owtyn lyzt,  
 And when scho wakyd, þen was scho wo.  
 Bot a fals wyle scho wroyzt,  
 lord, os I slepand lay:  
 9790 hydr ded barn scho me broyzt  
*and* toke myn qwyk a way.

She had been delivered of a son. On the third night, the other woman bore a son too, but she smothered him accidentally. Then that woman deceitfully exchanged her dead child for the living one.

**S 814.** 6 þou / — **815.** 2 aftur / 6 myzt above nozt / 8 domes / 10, 12 ydder — to geyddyr For the rime see Kalén, p. XLIV. Cf. 1039 / — **816.** 3 and 6 delyuer adj.; cf. Purity 1084.

**L 814.** 1 witty shal thou / 2 than / paynym that hens ar / 3 whilst thou trevly trustes / 4 thy kyngdome shal no the cast / 5 thyn hereis that comes of the / 6 as they / wolle / 7 Off this / fulfayne / 9 Then went they / 10 Ierusalem agayne / 11 Salamon / 12 set / powere playne / — **815.** 1 this mean / that / 2 a torfer in that towne betyd / 3 Two wommen / hous gun dwell / 4 they were / comon / 5 myscheve / meved theym omell / 6 that might nocht theyn / hild / 7 Before the / knees they / 8 gyve dome / did / 9 that oon / 10 þe wanting / their / thedre / 11 lorde / twoo alloon / 12 dwelt / hous / gedre / — **816.** 1 And were / by reson right / 2 grete / child as / myght goo / 3 deliuer / godes might / 4 faire sonne / were / moo / 5 this / on the third nyght / 6 a sonne / 7 She / it withouten lyght / 8 she wakened then was woo / 9 she wroght / 10 as / 11 Hire deid barne she / broght / 12 my quyke barn a way.

"No wonder," the first woman went on, "if, on awaking, I wept over the loss of what I loved. But then, in clear light, I found that my own child was the living one." — The other woman, however, declared this to be a falsehood. She said that the living child was hers.

- 817 And when I wakynd of my slepe  
*and* fand a ded chyld me be forne,  
 No wunder was yf I wold wepe,  
 for þat I lufed I had for lorn. 9795  
 By clere lyzt þen toke I kepe  
 þat yt was neuer of my body born.  
 My sun I saw by syd hyr crepe;  
 þus has scho turment me þis morn." 9800  
 þat oþer answerd agayn,  
 "my lord, scho beysr þe wrang.  
 hyr awn sun has scho slayn;  
 myn lyfes *and* may lyfe lang." fol. 92 a

Both women asserted that they were speaking the truth. What was to be done? The king's counsellors had not learnt how such a case should be handled. But then the king had a sword brought before him.

- 818 The fyrst vnto þe kyng [þen] cryse,  
 hyr hert was heuy os leþer or lede,  
 "ser, I say yow þe sothe assyse  
 as euer I styre owt of þis stede." 9805  
 þat oþer cryd [full lowde], "þou leys,  
 bo[t] my sun lyfes, *and* þin ys dede." 9810  
 what was to werke now in þis wyse,  
 þe kyng asked all *his* consell rede.  
 þei sayd þei had not lered  
 swylke case forto declare.  
 þen bad he bryng a sword 9815  
 be lyue be for hym þare.

He ordered the living child to be divided in two. Each of the women should have one half. But the real mother implored the king to let her child live. She gave up her claim to it.

- 819 "And þe qwyke chyld þat þei fore chyd  
 depart sonder here *in* þis place  
 And gyf to ayder of þem a syd!"  
 þe pepyll þen grett *murmur* mase. 9820  
 þei say, "yt wele [is] sene þis tyd  
 of a new kyng A new comyn case."  
 bot þe moyder kneled *and* lowd scho cryde,  
 "A mercy, lord, graunt me þis grace:  
 Gyfe my chyld leue to lyfe, 9825  
 I make no more debate.  
 All hole to hyr yt gyfe  
*and* lett me go my gate!"

S 817. 11 Iudicium Salamonis in upper margin / — 818. 1 þen before vnto / 5 'and' foly sayd / — 819. 5—6 Cf. OFr. Par. fol. 80 b: *sa gent se gabent, se jurent lur lei: "ceste semble agard ('decision') de jovene rei."* See 820 / 8 to me.

L 817. 1 wakenyd / 2 ded wanting / childe / before / 3 Noo woundre / if / 4 that I loved that had I forlorne / 5 Be / light then tuke / 6 that it / borne / 7 sonne / beside hire / 8 thus / she / this morne / 9 That othre / 10 lorde she telles the / 11 Hire / sonne / she slayne / 12 lives / doo lang / — 818. 1 first vnto the kyng then cries / 2 hire / hevy as any lede / 3 Ser / you the soth asyse / 4 stir oute of this / 5 fol. 164 b / That othre cryed full lovde thou lyes / 6 bot / sonne lives / thyn is deid / 7 What / wirke / this / 8 the king / counsell reid / 9 They / they / 10 such / 11 Then / bring a swerd / 12 belyve before / there / — 819. 1 the quyke childe which they for chide / 2 depart it sondre / this / 3 gyve / aythre / theym a syde / 4 the people then grete / has / 5 They / it is wele sene this tyde / 6 king a / comen / 7 Bot the modre / scho omitted / 8 ay / lorde graunt me pi / 9 Gyf / child leve / life / 10 noo / 11 holl / hire it / 12 let / goo.



820 þat oþer sayd, "so sall noyzt be,  
 830 bot to be departed eyn y<sup>t</sup> aw.  
 And take þat on half vnto þe;  
 þat oþer [is] myn, now well I knaw."  
 And when þe kyng þis syzt con se,  
 835 syttand in Dowm, he sayd þis saw,  
 "þe moyder of þe chyld hath pete.  
 Delyuer yt hyr; þis lore ys law."  
 þen wex þe folke full fayn  
 for ioye of þis jugment.  
 And þat he was wyse certan,  
 840 þe word full wyd whore went.

The other woman, however, insisted that the child should be divided between them. The king's decision was that the woman who had shown pity was the child's mother, and so it should be handed over to her. — The people rejoiced at this wise judgement, and the king's fame spread widely.

821 Kyng salamon þen con assay  
 to sett goddes seruyce euer in syzt  
 And sythyn his reme forto aray  
 845 and rewle his men by reson ryzt.  
 In certan placeys he con puruay  
 princes to purge þe pepyll plyzt,  
 And Dukes full dere be dyuerse Day  
 Dewly þer dome to dele and dyzt.  
 Of folke þat to hym fell  
 850 myzt no man tell þe teynd.  
 Of all wytt was he well  
 in werld, wher he suld wende.

In the first place, King Solomon adhered to the service of God; and in the second place, to the proper administration of his kingdom. He appointed princes and dukes to relieve the people's distress and to administer justice where due. People in countless numbers were subject to him. The whole world knew of his wisdom.

822 And by his wytt and his wysdom  
 vs menes that he made bokes thre.  
 855 Ane cantica canticorum,  
 þat is A boke of grett bonite.  
 Ecclesiastecen kennes sum  
 þe secund boke name[d] sal be.  
 Proverbes and psalmes þen, as þei com  
 860 forto be sayd in sere degree.  
 Who lykes of wytt to lere  
 or of counsell to craue,  
 In þis boke may þei [h]ere  
 what so þer hert wold haue.

Solomon wrote three books: the Song of Songs, Ecclesiastes, Proverbs and Psalms. Whoever wants to hear of wisdom may find it there.

**S 820.** 9—12 Cf. Hist. Schol. III Reg. VI: '*admirati sunt assessores ejus, qui prius sententiam, quasi ab adolescente prolatam deridebant*' — **822.** iff. Cf. Baker, pp. 36, 37 / 6 salbe / 11 Read perhaps boke[s] or [h]is boke[s] / lere.

**L 820.** 1 That othre said / shuld it nocht / 2 parted even it / 3 that oon / vnto the / 4 that othre is myne / wolle / 5 the king this sight gun se / 6 setand / Dome / said this / 7 The modre / hire childe has pite / 8 Deliu<sup>e</sup>r it hire this is the law / 9 Then were they full fayne / 10 ioy / this jugement / 11 that / wise certayne / 12 the worde / wyde where / — **821.** Ca. iiij in left margin / 1 Salamon then gun / 2 set godes seruice / sight / 3 sith / Reaume / array / 4 revle / right / 5 places / gun purvay / 6 the people plight / 7 dukes / by diuers day / 8 duly their domes / dight / 9 that / 10 myght nooman / the tende / 11 wit / 12 world where / shuld / — **822.** 1 wit / wisdom / 3 Oon Cantica Canticorum / 4 that / a / grete bounte / 5 Ecclesiastecen kens vs sum / 6 the / shal named be / 7 Proverbs / then / they come / 8 said / degre / 9 likes / wit / 10 crave / 11 his bokes may men here / 12 their / wolle have.

The desire to build God's temple was strong in him. His father, David, had left him riches enough for the purpose. Hiram, King of Tyre, offered him timber of cedar and cypress for no payment. Plenty of workmen were at his disposal.

823 þen nyzt *and* day was his desyre 9865  
 þe tempyll of god to dyzt *and* dr[e]se,  
 Als Kyng Daudid, his souerayn syre.  
 had laft þer to enogh ryches.  
 Iram, þat was Kyng of Tyre,  
 sent word by letturs, more *and* lesse, 9870  
 þat he suld haue *with* outyn hyre  
 tymber of syder *and* of cypresse.  
 So had he all þat nedes  
 enogh, and wanted none.  
 And to do dyuerse dedes 9875  
 werke men had he gud woyn.

The plan that had been drawn up by King David was strictly followed. Four thousand and fifty-five years had now passed since the beginning of the world. In seven years the building itself was finished, but then there remained to be made all the images of gold.

824 Kyng Daudid, whyls he was on lyue,  
 full gradly all þat ground be gan.  
 Agayns his [strykes] wold no man stryue,  
 bot held his mesurs ylka man. 9880  
 þan ware past to make rekenyng ryue,  
 as cunnand clerkes declare yt can,  
 ffawr thowssand zeres fyfty and fyue  
 fro þis werld was be gun to þan.  
 In VII zeres was yt sett, 9885  
 þe substance, tre *and* stone;  
 bot afturward was zett  
 ymage[s] of gold gud woyn.

Beasts and birds of every description were represented in fine gold. The subtleties of the seven sciences were to be read there in straight lines. The temple might be likened to heaven, because it was ever shining and light.

825 þer was neuer beste þat man myzt neuyn,  
 ne fulle þat was formed to flygh, 9890  
 þat ne yt was þer ordand full euyn  
 of fyne gold *and* besandes bryzt.  
 þe suteltes of science seuyñ  
 þor ware to red on raw full ryzt.  
 yt myzt be lykynd vnto heuyn, 9895  
 for yt was euer lemand *and* lyzt.  
 þen was wunder to tell,  
 or to declare by skylle  
 Of gold what grett vessell  
 þat ware ordand þer tyll. 9900

**S 823.** 2 dryse / 3 ff. Cf. 793:3 ff. / — **824.** 3 mesurs / 7 = OFr. Par. See Baker, p. 37 / 9 In left margin [T]emplum / — **825.** 2 flygh above the line / 5 Cf. 'The sutelle of sience seuyñ,' Seven Sages, ed. Weber, 48; also: 'The sevene sciens payent ('painted') therin,' ibd., ed. Wright, 148. The seven sciences (or artes liberales) consisted of the trivium (i. e. grammar, rhetoric, and dialectic) and the quadrivium (i. e. arithmetic, music, geometry, and astronomy).

**L 823.** Ca. V in left margin / 1 Then nyght / desire / 2 godes temple forto dight and dres / 3 As king / sire / 4 has left therto enugh ritches / 5 that / the king / Tire / 6 letters / les / 7 That / shuld have withouten hire / 8 timbre / Cidre / Cipres / 9 that / 10 enugh / warned noone / 11 doo diuers / 12 warkmen he had goode woone / — **824.** 1 whilst / in live / 2 graythly / the / began / 3 the strykes / noo / stryue / 4 mesures ych a man / 5 Then were / ryve / 6 connand / it / 7 ffoure thosand yeres fifty / fyve / 8 this world / begonned / then / 9 seven yeres / it set / 10 the / stoone / 11 Bot aftirward / yit / 12 ymages / goode woone / — **825.** 1 There / that / myght neven / 2 fowl that / flight / 3 Bot that it was there / even / 4 and of / bright / 5 The sutelest of the / seven / 6 were ther / rede / right / 7 It myght / likked like to heven / 8 it / levynand full of light / 9 Then were wondre / 11 grete / 12 that were / there to.

826 All ryches sere þer was to sett  
 may no man say ne syng in sang.  
 Of syluer myzt þei go *and* gete  
 als men may now for marber gang.  
 905 And gold was no more to be mett  
 þen oper metall ys vs amang.  
 To tell þe lele *with* outyn lett  
 sum suld suppose my wordes ware wrang.  
 wher for who lykys to loke  
 910 how all þat werke was wroyzt,  
 go to þe bybyll boke!  
 pore sall þei se vnsoght.

Nobody can describe the riches spent on the temple. A true account of it would hardly gain credence. Therefore anybody interested should go to the Bible for information.

1. 93<sup>a</sup> 827 when all was done þus daynthyly  
 þat to þat tempyll suld pertene,  
 915 To halo yt þei hasted in hy  
 þat goddes seruyce myzt þore be sene.  
 þar congregacion of clergy  
 cald þei fro all cuntre clene.  
 þor was all maner of melody  
 920 þat men be museke myzt of mene.  
 Sothyn Salamon þe wyse  
 of bestes, wyld *and* tame,  
 Made solempne sacrafyce;  
 all oper dyd þe same.

When everything was in proper order, it was time to hallow the temple for the service of God. The clergy assembled; there was all manner of music; solemn sacrifices were offered.

925 828 To heuyn held he up þen his hend  
 and prayd to god þus *with* gud wyll,  
 "Gud lord þat ylk myse may mend,  
 I loue þi loue both lowd *and* styll  
 930 þat vnto me þis grace hath send  
 my faders forward forto fulfyll  
 And of þis hows forto make end,  
 als þou þat tym told hym vntyll.  
 And als my fader prayd,  
 I pray *with* wyll and toyzt  
 935 þat þou be plessed *and* payde  
 of þis werke þat is wroyzt.

Solomon praised the Lord by Whose grace the building of the temple had been brought to completion. He prayed that God would be pleased with the work

**L 826.** fol. 165 a / Regum tercio in upper margin / 1 ritches sere that there was set / 2 nooman / 3 ffor silvere might they goo / get / 4 as / marbre / 5 noo / met / 6 than othre / is / 7 the trevth withouten let / 8 shuld / ware omitted / 9 Therefore / likes / 10 that wark / wroght / 11 Goo / the bible / 12 there shal ye / — **827.** 1 When / doone thus worthyly / 2 that / that temple shuld / Ca. vj in right margin / 3 halow it thei / 4 that godes seruce myght there / 5 Theirs / 6 called they / ych a cuntre / 7 Ther / 8 that / by musyk might / 9 Sith / the / 10 wilde / 11 solenne sacrifice / 12 othre did the / — **828.** 1 heven then helde he vp his hend / 2 thus / goode will / 3 Goode lorde that ich mys / amend / 4 love thi grace bot lovd / 5 That / this / has / 6 fadre / to / 7 thy hous / 8 as thou that tyme / vntill / 9 as / fadre / 10 will / thoght / 11 That thou / pleased / payd / 12 this wark that / wroght.

and grant His grace  
to those who cried to  
Him for help. As a  
sign from God a flame  
then fell on the offering  
and took it up to  
heaven. The joy among  
the people was indescrib-  
able.

829 And all þat enturs in þis place  
aftur þi helpe to cry *and* call,  
lord, of þi gudnese graunt þem grace  
of all þer greuance, grett or small!" 994c  
And als he spake so in þat [s]pace,  
god sent a sygne amang þem all:  
A flawm of fyre be fore þer face  
euyñ on þer sacrafyce con fall  
And hent yt vp to heuyn 994d  
with mynstralsy *and* sang.  
þe myrth myzt no man neuyn  
þat was made þem amang.

A solemn feast, which  
to this day is celebrated  
among the Jews, was  
held. When the ark of  
God had been set in  
its proper place, the  
people went home.

830 þen held þei with solempnite  
a fest full fyftene days be dene. 995c  
þe fest was [named] Synophogy,  
whylke jews maynteyns zett þem be twen.  
þe arke of god in grett degree  
þor sett þei vp forto be sene.  
þei went ylkon to þer cuntre 995d  
to abyd before whore þei had bene.  
Kyng salamon con byd  
in his [city] at hame.  
In all þe werldes wyde  
of his wytt went þe fame. 996c

Solomon built three  
more houses: one for  
himself to live in; one  
where he might judge;  
and one for his queen  
and the ladies.

831 An oþer hows þen ordand he  
all only for his awn wonyng.  
And þat wa[s] mad in zeres thre,  
all of ryches *and* ryall thyng.  
And þen [þe thryd] in forto be 996d  
whe[n] he suld deme of old *and* zying.  
Swylke a hows was neuer sett forto se  
in erth to Emperour, ne kyng.  
The fawrt þen for his qwene  
qwer scho with blyse myzt byde, fol. 93  
And for lades be dene 997c  
serely on ylka syde.

S 829. 3 place / — 830. 2 dene above twen cancelled. 3 made / Synophogy  
'the Feast of Tabernacles.' See Hist. Schol. III Reg. XXI (Scenopegia). Cf. Lev.  
23: 33 ff., Num. 29: 12 ff., I Kings 8: 65, II Chron. 7: 8 ff. / 10 sett / — 831.  
1 And for An / 3 wad / 5 þer instead of þe thryd.

L 829. 1 that entres / this / 2 after thy / or call / 3 Lorde / thy goodnes / theym  
/ 4 there grevance gret / 5 as / that space / 6 signe among theym / 7 flavme / fire  
before there / 8 evyn / their sacrifice gun / 9 it vp / heven / 10 mynstrelcy / 11  
The mirth myght noman neven / 12 that / theym / — 830. 1 Then / they / solen-  
nyte / 2 feste / bedene / 3 That feste / named Sinophage / 4 which Jews mayntenes  
theym betwene / 5 The ark / grete degre / 6 there set they / 7 Then went they  
ychoon to sere cuntre / 8 abyde / wher they / 9 King Salamon gun abyde / 10 cite  
/ home / 11 the warldes / 12 wit / the / — 831. 1 An othre hous then / 2 as oonly  
/ wonnyng / Ca. vij in right margin / 3 that was made / yeres / 4 ritches / riall  
5 then the third / 6 when / shuld / olde or ying / 7 Suche houses were / set to /  
8 Emperoure / Kyng / 9 fourt then / quene / 10 where she / blis myght abyde / 11  
for hire ladies shene / 12 serely / ych a syde.

832 þat hows was paynted with peramour,  
 with resons ryall forto rede,  
 9975 And fowls [full fayre] of fauour,  
 with sang and spekyng full gud spede,  
 And flours in þer kyndly colour,  
 os þei in feld ar folke to fede,  
 And ylkon in the same sauour  
 9980 as yt suld in þe burgeon bred.  
 All myrth þat men may tell  
 was mad with outyn myse.  
 who in þat hows mygt dwell  
 thurt abyd no bettur blyse.

The queen's palace was adorned in the most splendid manner. There were lovely birds and gorgeous flowers. Everything was done to make joy complete.

9985 833 Kyng salamon ys now certan  
 þat all the werld with hym wyll held,  
 ffor all the Phylsteyns ar full fayn  
 to forther hym in fyrth and feld.  
 þer was neuer man so mekyll of main,  
 9990 ne that so grett wyt had to weld.  
 ðett at þe last yt is not to layn:  
 with lust was all lost in his eld.  
 wemen þat he con take  
 with lust to lyg þem by,  
 9995 gart hym his god for sake  
 and turnd to mawmentry.

King Solomon was now certain that the whole world would submit to him. Great as were his power and wisdom, it cannot be denied that in his old age his lust for women made him forsake God and turn to idolatry.

834 ffyrst of his state to vnderstand  
 how he be gan on [m]ys to go,  
 he wed A wyf of paynyns land,  
 was kynges doyzthur Pharo.  
 ffor hyr þis hows was new ordand  
 and for oþer of hyr meneze mo.  
 þei mad hym fond, and þat he fand,  
 for his best frend be com his foo.  
 10000 Whyls he his god cowd knaw,  
 All welthes he had gud woyn.  
 10005 And when he left his law,  
 god leued hym þen allon.

He began to go astray by taking a heathen wife, King Pharaoh's daughter. His foolishness cost him his best friend, for God abandoned him.

**S 832.** 1 ff. See Baker, p. 37; for oriental influences cf. *ibid.* p. 8 | 2 resons See NED: reason sb.<sup>1</sup> I. 4 'sentence'; 'motto'; cf. Purity 194: 'I have ... in resounes ('state-ments') of rygt red hit' | 3 fayre full | — **833.** 2 with altered to wyll | held < OAngl. heldan 'to incline, bow'. Associative influence from hold is suggested by with for normal (un)to; see 118: 8, 810: 6, 844: 5, and, specially, 100: 6, where held (vnto) means 'bow (to)', not 'hold' as stated by Kalén, p. LXVIII. Cf. L, below, and Kalén, p. LXIX | 4 fyrth Cf. 656: 6 and 738: 10 (note) | 12 turnd Cf. 902: 4, 1164: 3. See Ohlander, Studies on Coordinate Expressions in ME., Lund 1936, pp. 153, 156 ff. | — **834.** 2 onns for on mys.

**L 832.** 1 That hous | 2 resonnes riall | 3 fowles full fair | 4 spekyng with goode | 5 floures | their | 6 as they | felde war | 7 ichoon | savour | 8 it shuld on the | brede | 9 that | 10 wer maid withouten mys | 11 Who | that hous myght dwell | 12 shuld desire noon othre blis | — **833.** 1 Salamon is | certayne | 2 that | the warld with hym helde | 3 the omitted | Philistiens | fayne | 4 forthir | firth | felde | 5 Ther | mych | mayne | 6 grete wit | welde | 7 Yit | the last is nocht | layne | 8 elde | 9 fol. 165 b | Women that | gun | 10 lig theym | 11 Ca. xj in left margin | Made | forsake | 12 turne | mavmentry | — **834.** 1 ffirst | undrestand | 2 began on mys | goo | 3 He | a wyfe | panyns | 4 was the kinges doghter Pharao | 5 hire this hous | now | 6 othre | hire menyee moo | 7 They made | that | 8 frende become | 9 Whilst | covth | 10 of all | goode woone | 12 levyd | there alloone.

He had seven hundred wives, and three hundred other women were always at his beck and call. Most of the wives were heathen, because they pleased the king much more than the Hebrew women.

- 835 Of qwenes þen had he hunderthes VII  
 to weld at wyll ay when he wold, 10010  
 And thre hunderth of oper euyn,  
 doyghturs of Dukes *and* barons bold,  
 Ay forto stand vnto his steuyn,  
*and* all þei vsed crowns of gold.  
 Swylke howshald was noyzt vnder heuyn, 10015  
 bot for þis myse yt myzt not hold.  
 Of Ebrews had he qwenes  
 þat full wyse wemen wore,  
 bot most part was paynynms  
 þat plessed hym mekyll more. 10020

In his folly, he forgot Almighty God and lived in lust and lechery. Like Adam and Samson, David and Solomon were ruined by women.

- 836 þei fed hym fere in foly  
 þat all his forse fouly he fyled.  
 he made tempyls to mawmentry  
 and to fals goddes þat hym be gyld.  
 So he forgate god allmighty fol. 94 a 10025  
 þat euer had bene his bote or beld,  
 And lyfed in lust *and* lechery  
 aftur þe wylles of wemen wyld.  
 So Adam *and* sampson,  
 our forfaders, ware flayd, 10030  
 Daud *and* salamon  
 with wemen ware be trayde.

Alas, that he who had not his equal in wisdom should waste his wit for women's sake! The Lord, aggrieved because he had turned to false gods, sent His prophet Ahijah to warn him of His vengeance.

- 837 he þat so wyse and wytty was  
 þat vnder heuyn he had no make,  
 þat [he] for lust suld be lorn, alas, 10035  
 and wast his wytt for wemens sake!  
 God was greued with his grett trespase,  
 for he to fals goddes con hym take,  
 And sent þe prophet Achyas  
 to warn hym how he wold take wrake. 10040  
 þe prophet sone was grayd,  
*and* to þat courte come he.  
 "kyng salamon," he sayd,  
 "take tent what I tell þe!

S 835. 2 wold above the line / 9, 11 For the rime see Kalén, p. XII ff.: paynynms = pay(n)ens / — 836. 6 euer he had / beld Cf. Kalén, p. LXXXVII.

L 835. 1 quenes then / hunderiths seven / 2 welde / will / 3 hunderith / othre even / 4 Doughters / 5 steven / 6 they / corones / 7 Such houshold / not / heven / 8 their mys it myght / 9 quenes / 10 that / women wer / 11 Bot moo wer of paynynms / 12 that pleased / mych / — 836. 1 They / hym so far / 2 that / force / fylde / 3 He / temples / mawmentry / 4 godes that / begylde / 5 almyghty / 6 that euer had / and belde / 7 lived / lichery / 8 after the willes / women wyld / 9 Sampson / 10 oure fourme fadres wer flayde / 11 Salamon / 12 women were betrayde / — 837. 1 He that / witty / 2 that / heven / hade noo / 3 That for / shuld / lorne allas / 4 wit / Womans / 5 greued / grete trispas / 6 godes gun / 7 his prophet Achias / 9 The prophet / 10 the / 11 King Salamon / 12 the.

045 838 þou wott wele how god gafe þe law  
 to moyses in þe hyll on heyght,  
 Qwylke wele þou wott all Ebrews aw  
 to maynteyn euer *with* all þer myzt.  
 And now þou wenes he con not know  
 how þou refusys yt all vnryzt.  
 050 he hath me sent to say þis [saw]:  
 þi synes ar fowle be fore his syzt.  
 hard vengeance wold he take  
 so þat þou suld be lorne,  
 055 bot for þi faders sake  
 sum dele sal be for borne.

The prophet reminded Solomon how God had given Moses His law to be kept by all Hebrews. Solomon would be lost if God were to take full vengeance for his gross sins. But, for his father's sake, He would remit some of it.

839 hee honerd god erly and late.  
 þerfor god heyght, qwen he was past,  
 þat þou suld stand *with* his astate  
 in lordschep whyls þi lyf myzt last.  
 060 All yf here þou wyll hym hate,  
 þat forward sal be full *and* fast.  
 bot þou sall [haue] bale *and* debate  
*and* with þin enmys oft [be] vmcast.  
 065 And whore þou *and* no mo  
 ys kyng of kynred twelwe,  
 þi sun sall haue bot two  
 assygned to hym selfe.

God would not go back on his promise that Solomon should remain king for life. But he should be beset by evil and strife; and, whereas Solomon was king of twelve tribes, his son should rule over two only.

840 And so mony suld he noyzt haue  
 070 bot for Daud, þi fader dere,  
 And als þe heritage forto saue  
 þat all sall noyzt be sunderd sere.  
 Ieroboam to þe is bot a knaue,  
 sal be kyng of ten kynredes clere.  
 075 And so for þou wold rudly raue,  
 þ[i] sun sall *part* fro his power,  
 qwylke he suld haue haly  
 had noyzt þi boldnese bene."  
 þen salamon was sory,  
 080 no wunder was to wene.

Were it not for David and for the preservation of the heritage, he should not have even so many. Jeroboam should be king of ten tribes. Solomon, by his wicked life, was responsible for his son's loss of power, concluded the prophet.

S 838. 7 salbe *instead of* saw / 12 salbe / — 839. 6 salbe / — 840. 6 salbe / 8 þou.

L 838. 1 Thou wot / hov / gave the / 2 Moyses / the hil / hight / 3 Which / thou knaws / 4 mayntene / their myght / 5 thou / can / 6 thou refuses it / vnright / 7 He has / this saw / 8 thy synnes / foule before / sight / 9 Hard Vengeance / 10 that thou shuld / 11 Bot / thy fadre / 12 shal be / — 839. 1 He honored / 2 therfor / hight when / 3 That thou shuld / 4 lordship whilst thy life may / 5 All though / thou will / 6 that / shal be / 7 Bot thou shal have / 8 thine enmys be vmcast / 9 wher thou / noo moo / 10 is / kynreds twelwe / 11 þi sun *omitted* / Roboam shal have / twoo / 12 assygned *omitted* / thy sonne vnto hym selve / — 840. 1 many shuld / noght have / 2 thi fadre / 3 also the / to save / 4 that / shal noght / sondred / 5 the / knave / 6 shal be king / kinreds / 7 for þou wold *wanting* / full rudly rave / 8 thy sonne shal parte / powere / 9 Which / shuld have holy / 10 noght thy boldnes / 11 Then Salamon / 12 noo wounder.

Solomon, weeping,  
prayed to God, but  
to no avail. The  
prophet's words were to  
come true. A man from  
Egypt, Hadad, gathered  
a host against Solomon  
to avenge the death of  
his father, whom Joab  
had slain.

841 þen gretand vnto god he prayd, fol 94 b  
bot for all þat note was neuer þe nerre.  
All behoued be os the prophett sayd.  
ylk day wex *with hym werre and werre.*  
So owt of Egyt land was grayd 10085  
A cumly knyzt, was cald Ader.  
A ryall ost sone he arayd  
kyng salamon of his myzt to marre.  
Duke Ioab slow his syre;  
þen myzt he yt not aqwyte, 10090  
Bot now he had desyre  
to do Ebrews dyspytte.

Now the right mo-  
ment had come for him  
to attack the Hebrews.  
He burnt and destroyed  
their land in many places,  
much to the delight of  
the Philistines. Further-  
more Jeroboam made  
ready to win the king-  
dom for himself.

842 when Ader herd Daudid was ded  
*and* Ioab, that his fader had slayn,  
And Salamon als soueran hed 10095  
sett in all his power playn,  
þen wold he byd no bettur b[e]d  
bot went to werre Ebrews agayn.  
he brent and stroyd in mony a styd,  
*and þerfor ware Phyllysteyns fayn.* 10100  
And on þat oper syde  
Ieroboam of Ioseph kyn,  
he redyd *hym* to ryde  
[the Reaume to weld and wyn].

On his way to Je-  
rusalem he met the  
prophet Ahijah, who  
made known to him  
God's will. The prophet  
spread out his mantle  
on the ground and cut  
it into twelve pieces,  
saying

843 wele herness men *with hym* he has. 10105  
*ierusalem* he hasted *hym* vntyll.  
þore come þe prophett Achias  
*and* warned *hym* what was goddes wyll.  
þe pepyll lete he playnly pase,  
*and* in a sted he stud *hym* styll. 10110  
A n[ew] mantyll about *hym* was;  
þat sped he *hym* fast forto spyll.  
On þe ground þer he yt spredes,  
*and* his sword owt he brayd  
And schare yt in twelf shredes, 10115  
*and* on þis wyse he sayd,

S 842. 5 boyd; cf. 341: 3 / 10 told after kyn / 12 to stroy both zying and old /  
— 843. 7 Anab for A new.

L 841. 1 Then / 2 for that voice he was / the ner / 3 behoued / as / prophett  
/ 4 ych / waxt / him war and war / 5 fol. 166 a / Regum tercio in top margin / oute  
/ Egipte / grayde / 6 a / knight / called / 7 rial oste / arrayde / 8 Salamon of myght  
/ mar / 9 slogh / sire / 10 then myght / nocht it quite / 11 desire / 12 doo / sum  
dispite / Ca. xij in right margin / — 842. 1 When / hard / deid / 2 fadre / slayne  
/ 3 as soueryan hede / 4 set / powere playne / 5 Then / noo better bede / 6 agayne  
/ 7 He / stroyed / many / stede / 8 therfor were Philistiens fayne / 9 that othre /  
10 told omitted / 11 He dressed / 12 = text above / — 843. 1 Wele herness / him /  
2 Ierusalem / hasted fast vnto / 3 There / the prophett / 4 him / godes will / 5 The  
people let / pas / 6 stede / sted him / 7 A new / aboute / 8 that / 9 the grownd  
there / it / 10 swerd oute / 11 share it / twelfe / 12 this.



844 "Ieroboam, þou sall vnderstand,  
 os þou seys me þis mantyll twyn,  
 so sall þe lordschep of þis land  
 be departed in sonder all for syne.  
 Ten kynredes sall held to þi hand,  
 and þou sall were þem wele with wyn.  
 And two are to þe hayre ordand,  
 þat ar of Iuda and of byniamyn.  
 And ierusalem Cyte  
 sall he haue in his wald,  
 And þi selfe sall kyng be  
 of ten. þus hath god told.

that just as he rent his mantle, so the lordship of the land should be divided because of sin. Jeroboam should rule over ten tribes. But the tribes of Judah and Benjamin, along with Jerusalem, were assigned to the rightful heir.

845 And als lang os þou lufes his law,  
 sall grett lordschep to þe be lent.  
 And yf þou kest not hym to know,  
 þi welth wyll sone fro þe be went."  
 Ieroboam sone aftur þis saw  
 gret heghnes in his hert he hent.  
 þe lordes he con fast to hym draw  
 and made þem sone of his assent,  
 so þat full sone had he  
 mo lordes at his ledyng  
 And wele mo commynte  
 þen had salamon þe kyng.

If Jeroboam did not love God's law, he would lose his wealth and power. — Jeroboam soon had more lords and commonalty at his command than Solomon.

846 kyng salamon þen fand and feld  
 þat god was not fully his frend.  
 qwat for grett dewle, qwat for eld  
 in lyf he myzt no langer lend.  
 þen myzt no boldnes be his beld,  
 [bot fro his welth] behoued hym wende.  
 All wysdom þat he had to weld  
 was turned to foly be for his end.  
 Ryches rewled vnryzt  
 is no thyng forto neuyn;  
 Ne wytt may haue no myzt  
 with owtyne helpe from heuyn.

King Solomon found that God was not completely his friend. What with sorrow and old age he could live no longer. He had to leave his wealth, and all his wisdom was turned to folly before his end. Riches unjustly used are not worth much, nor is wisdom without God's help.

S 844. 2 sesus for seys / twon corrected into twyn / 5 held to Cf. 833: 2 / —  
 845. 11 mo of þe commynte.

L 844. 1 thou shal / 2 as thou seys / this mantyl / 3 So shal the lordship / this / 4 parted / soundre and all for syn / 5 kinreds shal helde vnto thi / 6 thou shal / theym / 7 twoo ar / the heire / 8 that / both of's omitted / Benjamin / 9 Ierusalem Cite / 10 shal / have in his wyll / 11 And thou kyng shal be / 12 thus is it tald / — 845. 1 as / as thou / 2 shal grete lordship / the / 3 if thou cast nocht / 4 thy / will / be fro the / 5 after this / 6 grete highnes / 7 The / gun / him / 8 theym / 9 So that / 10 moo / 11 more commonalte / 12 than / Salamon the king / — 846. 1 Kyng Salamon then / felde / 2 that / nocht his frende / 3 What / grete evel and what / elde / 4 life / myght / lenger lende / 5 Then myght noo beauties / belde / 6 bot fro his welth behoued him / 7 wisdam that / welde / 8 before / ende / 9 Ritches reuolod vnright / 10 noo thing / neven / 11 wit / have noo might / 12 withouten / fro heven.

Without God's grace prowess is nothing, but the High Justice may, through His mercy, turn evil into good. Thus died Solomon the Wise and was buried in the same city as his father. He had lived for 184 years and been king for 80 of them.

- 847 Ne pro[w]yse ys no thyng in prise  
with outyn grace of god allmighty,  
bot he pat ys the high Iustyce  
may mend all myse throught his mercy. 10155  
So endyd salamon the wyse;  
I wott not what he was worthy.  
pei layd hym whore his fader lyse  
in pat same Cyte solemply. 10160  
IIII score zeres ware past our  
whylys he had kynges power.  
And IX score zere and IIII  
was all his wonnyng here.

When Solomon had given up the ghost, the lords of the land took counsel as to who was the best fitted to defend them against the Philistines. They acknowledged Rehoboam as a mighty man with the best right to the throne, and went to Shechem to crown the new king.

- 848 when salamon þus had mad end 10165  
and [g]yfyn his gast to goddes grace,  
þe lordes þat in þat land con lend  
þei toke þer counsell in þat case  
who suld haue force þem to dyffend 10170  
agayns þe phylysteyns, þer fase.  
And roboam, his sun, þei kend  
for myghty [man] and most ryzt has.  
pei sembled in sych[em],  
a cyte of grett renown,  
Nere to ierusalem, 10175  
A kyng þer forto crown.

They set to work at once. An elder told Rehoboam that they wanted him for their sovereign king. They had been glad to serve his father, but he had done them wrong.

- 849 when þei ware geydderd grett and small, 10180  
vnto þer werke sone þei went.  
An Alderman spake for þem all  
and told to Roboam þer entent  
And sayd, "ser Roboam, þou sall 10185  
be our sufferan, so haue we ment.  
And we sall com vnto þi call  
so þat þou tyll our sawes assent.  
we ware [fayne] forto plese 10185  
þi fader, ose for our kyng.  
And he dyd vs dysesse  
and wrang in sum werkyng.

S 847. 1 promyse / 5 -r cancelled from Sor / 9 ffor before IIII. Cf. I Kings 11: 42 and II Chron. 9: 30: 'forty years'. See Hist. Schol. III Reg. XXVII: 'octoginta . . . nonaginta quattuor,' and OFr. Par. fol. 85 d: 'quatre vint anz fu il reis de parage, nonante quatre co fu tut sun age' — 848. 8 Cf. Ohlander, *op. cit.*, p. 159 ff. and p. 181 ff. — 849. 9 Three letters cancelled after plese.

L 847. 1 prowes is noo thing / price / 2 withouten / fro / almyghty / 3 Bot / that is / high Iustice / 4 amend / mys thurgh / Salamon mortuus est in right margin / 5 So ended Salamon / wyse / 6 we wot / 7 They laid him where / fadre / 8 that / Cite solennly / 9 ffour / iiij omitted / yeres were / ouer / 10 whilst / kinges powere / 11 nyen / yeres / foure / 12 Ca. xij in right margin / — 848. 1 When Salamon thus / made ende / 2 gyven / gost vnto godes / 3 The / that / the / gun / 4 then / their / this / 5 Who shuld have / theym / defend / 6 þe omitted / Philistens there foes / 7 Roboam / sonne they / 8 myghty man / right / 9 They / Sichern / 10 Cite / grete renowne / 11 Ierusalem / 12 a / there / crowne / — 849. fol. 166 b / 1 When they were gedered grete / 2 there wark then sone they / 3 aldre man / theym / 4 there / 5 And omitted / He said / thou shall / 6 our souerayn thus have / 7 shal come / thi / 8 that thou to our saws / 9 We were fayne / pleas / 10 thy fadre as our king / 11 he wanting / did / disease / 12 wrong / wirkyng.

850 þou wot full wele Ebrews ar we  
 to lyf be þe maners of moyses.  
 10190 þi fader greued vs in degre;  
 ol. 95 b of our assyse he made vs sesse  
 And to be thrall, whore we ware free,  
 agayns the law; þis ys no lese.  
 10195 Of all swylke poyntes aske we þe  
 all holy forto haue releuse.  
 And yf þou graunt this thyng,  
 þen wyll we graunt agayne  
 þat þou be crowned kyng  
 10200 And we þi pepyll playn."

Against the law he had made them bondsmen where previously they had been free men. If Rehoboam restored freedom to them, they would crown him king.

851 whe[n] Roboam herd how he says,  
 he thynkes þe pepyll rudly rauē.  
 þat purpase no thyng to hym pays  
 forto graunt þem so þat þei craue.  
 10205 he sayd, "*ser*, respeytt of thre days,  
 and þen *your* answer sall ze haue."  
 þem toyzt he suld make no delays,  
 bot neuer the lese þei vouch saue.  
 And in þies thre days [þ]en,  
 10210 whyls þei þis conuent held,  
 he asked red at old men  
 þat *with his fader* dweld.

Rehoboam thought the people were raving. He was none too willing to grant their request and asked for three days' respite. This was vouchsafed him. He consulted some old men who had dwelt with his father.

852 þei sayd, "*ser*, we assent *þer* tyll  
 þat þei be als þere elders wore  
 10215 And haue *þer* fredoms to fulfyll,  
 als þer faders had be fore.  
 yf þou wyll graunt þem *with* gud wyll,  
 þen wyll þei lely luf þi lore.  
 And [yf] þou part from þem *with* yll,  
 10220 of counsell þen can we no more.  
 Syr, yt is wysdom,  
 and wys men hath bene lefe  
 To suffer A lese yll com  
 and lett [a] more myscheve."

They advised him to accept the people's terms, because then they would be faithful to him. But, if he parted from them in anger, the old men had no counsel to give him. He should choose the lesser of two evils.

**S 851.** 1 whom / 9 end / — **852.** 9, 11 wysdom: com Cf. 433: 4, 8 / 10 wysmen.  
**L 850.** 1 Thou / full omitted / 2 lyfe by the laws / 3 Thy fadre greved / 4 oure  
 asise / cese / 5 where / were shal ye / 6 that is noo les / 7 such / *ser* aske / the / 8 holly  
 / have relese / 9 if thou / thing / 10 then wolle we / 11 That thou / king / 12 and /  
 thy people playne / — **851.** 1 When / heres / 2 him thinks the people / rave /  
 3 that purpos noo thing / him / 4 to theym that they crave / 5 He sais sirres gyve  
 respet / 6 then / answer shal ye have / 7 Theym thought / shuld / noo / 8 les they  
 vouched save / 9 thos / then / 10 whilst they this conuenant / 11 He / rede / 12  
 that / fadre / — **852.** 1 They said / thertyll / 2 that they / as their elders were  
 / 3 have their fredomes / fulfill / 4 as their fadres have had before / 5 If thou wolle  
 / theym / goode will / 6 then wolle they / lufe thi / 7 And if they part fro the /  
 8 then / noo / 9 And *ser* it / wisdome / 10 wyse men have / leue / 11 soffre a les  
 evyll come / 12 to let a more myscheve.

Rehoboam, who did not like that suggestion, asked the opinion of the young knights, former playmates of his. They advised him to stick to his father's policy and apply it even more rigidly.

- 853 when Roboam þies wordes her[s], 10225  
 þis purpase was not to his pay.  
 he cald to hym zying bachelers  
 þat he was wonnt *with* forto play.  
 he says, "o[m]ys þis m[e]n me lerys  
 to make my lordschep les for ay. 10230  
 wyll ze assent to swylke maners?"  
 þei answerd *and* sayd [s]chortly, "Nay!  
 Bot os þei boun haue bene  
 to þi fader be fore,  
 þe same sall þou maynteyn 10235  
*and* make þem sugettes more.

He should tell the people that he had more strength in his little finger than there had been in his father's back. Where his father had chastised them with whips, he should chastise them with scorpions. — Rehoboam was delighted. He did not care to ask further questions,

- 854 And tell þem þis to vnderstand:  
 þou hath more strenght maystrys to  
 make  
 In þe lest fynger of þi hand  
 þen was in all þi fader bake. 10240  
 And whore he bett þem *with* A wand  
 to hold þem law *with* outyn lake,  
 bett þou *with* scorpions, we warand."  
 all þus dyspytfully þei spake.  
 þen Roboam was well payd; 10245  
 hym lyked to frayn no ferre,  
 bot to þe pepyll he sayd 10250  
 he suld do so or warre.

but acted upon the young men's advice. The words of Ahijah were fulfilled: ten tribes revolted, and with Rehoboam remained only two.

- 855 þies wys men red refused he has,  
*and aftur* zong men ways he went. 10250  
 þerfor þe pepyll fast fro hym pas;  
 Non bot two lyneg *with* hym [I]ent.  
 So was þe wordes of achyas  
 fullfylld þat told þus his entent:  
 Ryzt ose his mantyll reuyn was, 10255  
 so suld þe reme be raysed *and* rent.  
 þe same was s[en] þat day;  
 god wold þat yt ware so.  
 Ten kynredes turned a way  
*and with* hym left bot two. 10260

**S 853.** 1 herd / 2 And þis / 5 onys / mon / 11 sall cancelled after þe / — **854.** 2 Read strength or streng[th]? Cf. 647, 956, 1139, 1141, 1146 / — **855.** 1 wysmen / 4 went / 9 so / 11 a marked as separated from turned.

**L 853.** 1 When / thes / heres / 2 And omitted / that purpos / 3 He called / him yonge bachileres / 4 that / wont / 5 He said thes men of mys me leres / 6 lordship / 7 Wolle ye / such maneres / 8 they answered / said shortly nay / 9 as they bond have / 10 thy fadre before / 11 The / shal thou mantene / 12 theym / — **854.** 1 theym thus / 2 thou has / strength mastrees / 3 the / fyngir / thy / 4 than / thy fadre bak / 5 where / bet theym / a / 6 hald theym low withouten lak / 7 Bete thou / 8 thus dispitusly they / 9 then / wele payde / 10 liked / frayne noo far / 11 Bot / the people / saide / 12 shuld doo / war / — **855.** 1 The wyse men rede / 2 after yong mens will / 3 Therefore the people / 4 noon / twoo linage / him lent / 5 the / Achias / 6 fulfilled that / thus / 7 Right as / riven / 8 shuld the Reaume / rathyd / 9 The / sene that / 10 that it were / 11 kinreds / away / 12 him / twoo.

856 A redlese man was Roboam  
 when þe pepyll went þer ways.  
 he sent a prince heyght Adoram,  
*and* to þe pepyll full fayr he prays.  
 10265 And lordes ylkon he neuynd by name.  
 "comys agayn, gud sers!" he says.  
 "My lord says ze sall haue þe same  
 þat ze had in *your* fader days  
 Or bettur, yf þat he myzt;  
 10270 I vndertake to yow."  
 þat spekyng was for noyzt;  
 his tayles þei wold noyzt trow.

He was utterly at a loss and sent a prince, named Adoram, to prevail on the people to return. He offered them the same or even better terms than their fathers had had. But it was all in vain.

857 þem lyst not bow, ose he þem bade,  
 bot with dyspytt hym to dyspyse.  
 10275 his messynger þei stoned to ded  
*and* send hym word on þis kyn wyse:  
 þei wold neuer hald hym for þer hede  
 þat made þem fayle of þer fraunchese.  
 þen Roboam was full wyll of rede;  
 10280 he went whore no releuyng lyse.  
 So folke may frenschepe fayle  
*and* oft sythys harmes hent  
 be cause of yll counsell,  
 yf þei sone wyll assent.

They stoned Rehoboam's messenger to death and sent word that they would never accept as their king a man who had robbed them of their freedom. Rehoboam was at his wits' end and could find no relief. Thus evil counsel may lead to loss of friendship.

10285 858 he saw þe pepyll ware past hym fro  
 And Adoram his cosyn slayn.  
 ffro sychem þen fast con he go  
 vnto ierusalem eyn agayn.  
 And with hym went þe kynredes two  
 þat ware euer to his bedyng bayn.  
 10290 Of all the twelfe he had no moo;  
 so ware þei sonderd for certayn.  
 þo kynredes mad hym kyng  
 of þem *and* þer cuntre  
 10295 And oblyst, old and zyng,  
 at his bedyng to be.

He left Shechem and went to Jerusalem. The two loyal tribes went with him. They made him their king and promised him allegiance.

**L 856.** 1 redles / 2 when that the people / their / 3 He / hight / 4 the people / fair / 5 ychoon / nevenyd / 6 comes agayne goode seris / 7 lorde sais ye shal have the / 8 that ye hade / fadre / Or bettir *in bottom margin* / 9 fol. 167 a / Regum tercio *in upper margin* / better if that / myght / 10 vndre take / you / 11 That spekyng wald nocht availe / 12 tailles they wold not trov / — **857.** 1 Theym list / bowe as he gun bid / 2 dispite him dispise / 3 This messinger thei stooned / deid / 4 sent Roboam worde on this wise / 5 The / their heid / 6 that / theym fail'e / their franchise / 7 Then / was will / reid / 8 he wot where noo relevyng lies / 9 frenship fail'e / 10 sithes / 11 Because / evill counsaile / 12 if they / wolle / — **858.** 1 He / the people were / him / 2 slayne / 3 Sichem then / gun / goo / 4 Ierusalem even agayne / 5 him / the kinreds twoo / 6 that were / bidding bayne / 7 twelve / noo / 8 were they sundred / certayne / 9 Twoo kynreds made him king / 10 them / their / 11 promyst olde / ying / 12 at *omitted* / and his commaundment to be.

The other ten tribes made Jeroboam king of Israel. The whole clergy with their children lived in Jerusalem.

859 þen is yt tym furth forto tell  
 what be tyd of þe oþer ten.  
 I[e]roboam was ferse *and* fell  
 and þe most cumly þat þei ken. 1030c  
 þei mad hym kyng of israhel,  
*and* holy þei be come his men.  
 þore was no more þer kynges o mell  
 bot Roboam *and* Ieroboam þen.  
 both byschofes, prestes *and* clerkes fol. 96 b 1030s  
*with* all þer barn teme  
 þat gaf þem to goddes werkes  
 wuned all in ierusalem.

Let us now leave Jeroboam and speak further of Rehoboam. He lived in his own city and had eight thousand bold knights at his command.

860 Now ware þer [two] kynges in a cuntre,  
*and* so þe folke ware sunderd sere. 1031c  
 Ieroboam now lett we be  
 þat hath to hym ten kynredes clere.  
 Of Roboam furth speke wyll we  
 more of his lyfyng forto lere.  
 he soioerns in his awn Cyte 1031s  
*and* full fayr folke *with* hym in fere.  
 VIII milia knyghtes kene  
 had he of his assent  
 And oþer folke full [c]lene  
 þat to hym wold take tent. 1032c

He built strong cities of stone in Judah and Benjamin, and provided them with plenty of wheat, oil, wine and armour. Eighteen wives were with him. Of other women there were thirty-one. But, above them all, he loved Tamar, Absalom's daughter.

861 he made in þe cuntre of Iuda  
 A Dossan Cytes [stif] of stone.  
 To byniamyns he made wele ma,  
 for gold ne werkmen want he none.  
 And wele he ordand in all þa 1032s  
 of whett *and* oyle *and* wyn gud woyn  
 And armours both to frend *and* fa  
 to haue new when old ware gone.  
 XVIII qwenes *with* hym ware  
*and* of oþer thyrty *and* one; 1033c  
 bot þe chefe zett was Thamar,  
 þe [doyghtur] of Absolon.

S 859. 3 Ioroboam / 9 liber iijus Regum in top margin / — 860. 11 kene / — 861. 2 fyrst / 10 II Chron. 11: 21: 'threescore concubines'. But Hist. Schol. III Reg. XXX: 'triginta'; OFr. Par. fol. 87b: 'trente' / 11—12 I Kings 15: 2, II Chron. 11: 20, 21: 'Maachah the daughter of Absalom'. But Hist. Schol. III Reg. XXXI: 'Maacha, filia Thamar, filiæ Abessalon'; OFr. Par. fol. 87b: 'entre les quels Thamar esteit souveraine, fille Absolon, cosine germeine' / 12 systur Cf. 692: 3 and II Sam. 13: 1, 14: 27.

L 859. 1 Then is tyme / 2 betid / the othre / 3 Ieroboam / fers / 4 the / that they / 5 They made him king / Israell / 6 they become / 7 Ther / noo / their kinges omell / 8 then / 9 Bot bishopes / 10 of their barn teme / 11 That gave them / godes Werkes / 12 wonned / Ierusalem / — 860. 1 were two kinges / 2 the / were sundred / 3 let / 4 that has / kinreds / 5 wolle / 6 lyving / 7 He soiournes / Cite / 8 fair / him infere / 9 Aght thousand knyghtes / 11 othre / clene / 12 that / him / — 861. 1 He / the / 2 a dosan Citees stif / stooone / 3 Beniamins / moo / 4 noo warkmen wanted him noone / 5 Wele / thoo / 6 whete / wyne goode woone / 7 armures / for frende / foo / 8 ay to have new or olde were goone / 9 Aghtene quenes / him were / 10 and thirte othre *and* oone / 11 Bot the chief was Thamar / 12 the doghter of Absalon.

862 he spake *with* hyr most specially,  
 for scho was of *his* kyn most nere.  
 10335 *his* ayre was born of hyr body,  
 heyzt *Abyam*, ose men may here.  
 he had of *qvenes* and *oper* by  
 XX and VIII sons all sere,  
 10340 And sixty doyghturs, I dar not ly.  
 the feleschep was fayr in fere.  
 No man on mold myzt knaw  
 of *his* tresour þe tend.  
 Ay whyls he lufed *goddēs* law,  
 all folke ware fulli *his* frend.

Of her was born his heir Abijah. By his wives and others, Rehoboam had twenty-eight sons and sixty daughters. No man on earth knew even a tenth of his treasures, and, as long as he loved God's law, everybody was his friend.

10345 863 bot oft sythyes haue we sene the same:  
 grett ryches makes men myse to spede.  
 so ferd yt *with* kyng roboam,  
 als wytenes boyth *his* word and dede.  
 he was so ryche in hows at ham  
 10350 þat vnto heuyn toke he no hede.  
 he loued noyzt [n]euy[n] god by *his* name,  
 for of *his* helpe he had no nede.  
 he forgatte god *almighty*  
 þat all *his* sele had sent.  
 10355 In prid and lychery  
 was all *his* lykyng lent.

Great riches often prove the ruin of men. So did it fare with Rehoboam, as witness both his word and deed. He had no need now of Almighty God, to Whom he owed all his happiness, but turned instead to pride and lechery.

864 So lyfed *lordes* of *his* land be dene,  
 and aftur all þe pepyll playn.  
 by yll exempyls oft tymys is sene  
 10360 ffull mony sawlys *with* syns slayn.  
 fol. 97 a Also we se sum men wyll wene  
 þei be noy[3]t sure *with* þer sufferayn  
 bot yf þei of *his* maners mene  
 and maynten þem *with* all þer mayn.  
 10365 ffoule syn of sodomyte  
 vsed þei euer ylk man.  
 God was noyzt worthy to wyte  
 yf he toke vengeance þen.

His bad example was followed first by the lords, and then by the simple folk. Some people believe themselves in duty bound to adopt their sovereign's way of living and therefore sodomy was in general practice. God cannot be blamed for taking vengeance.

S 862. 9 na cancelled before man.

L 862. 1 He / hire / 2 she / 3 His heiere / borne / hire / 4 hight Abiam as / 5 He / quenes / othre / 6 twenty / aght sonnes / 7 doghters derworthy / 8 felship / faire infere / 9 Noo / of / myght / 10 the tende / 11 whilst / his for goddes / 12 were full / frende / — 863. 1 Bot / sithes have / 2 grete ritches / mys / 3 So hapened it / king Roboam / 4 as wittnes both / worde / 5 He / ritche at home / 6 that / heven / noon / 7 Hym list not nevyn / 8 had he noo / 9 He forgatte / almyghty / 10 that / 11 pryde / lichory / 12 likyng / — 864. 1 lyved / bedene / 2 after theym / the people playne / 3 By evyll ensauple / tymys omitted / 4 many saules / synnes be slayne / 5 fol. 167 b / wolle / 6 they / not suer to their souerayne / 7 Bot if they / 8 mayntene theym / their mayne / 9 ffowle / Sidomite / 10 they euerychoone / 11 noht / 12 thogh he / vengeance then.

Shishak, king of Egypt, came with a great army, chariots, knights and foot-soldiers, and laid waste the towns around Shechem. Then the Egyptians marched against Jerusalem.

- 865 Kyng sysoc come to þat cuntre;  
fro egypt broyzt he his baytell. 10370  
A *mille* charyottes had he,  
all full of armours and vytall,  
And knyghtes full semly forto se  
sixty *milia* trew to trayvall,  
And folke on fote full fayre plente 10375  
faurty *milia* þat w[y]ll [noyzt] fayle.  
þei wasted all þat was wroyzt  
in burghes abowt sychem.  
And so sadly þei soyzt  
ryzt to ierusalem. 10380

Rehoboam cried to God, saying that he deserved no better because of his sins. All the townspeople went into the temple and, weeping, fell to their knees.

- 866 The Cyte thynke þei sun to wen  
*and conquere* yt be clene maystry.  
Kyng Roboam þat was *with* in  
to see þat syght was full sary.  
þen for to [grete] he con be gyn 10385  
and vnto god fast call *and* cry.  
he sayd, "þis sorow is for my syn,  
*and* all þis wo am I worthy."  
To þe tempyll went þei all  
þat in þat Cyte ware, 10390  
And þore on knese þei fall,  
[gretand] to god full sore.

God sent word through His prophet that they should not be slain. But they should surrender to Shishak. Then they would see whether it was a greater honour to serve him than God, their Creator.

- 867 god sent word *with his* prophett playn  
when þei so þer defawtes feld,  
And sayd þat þei suld nozt be slayn, 10395  
bot þat þei suld þat cyte zeld  
To sysoc als þer soyuerayn,  
*and* þat he suld þer wrschep weld  
And þat þei suld serue hym for certayn.  
of god þei gate no bettur beld. 10400  
he sayd, "so sall 3e see  
wheder yt be more honoure  
Sisoc seruandes to be  
or goddes, *your* cryature."

S 865. 2 letter cancelled after egypt / 8 well myzt / — 866. 5 to above the line / wepe / 12 wepand / -e of sore corrected from y / — 867. 12 of cancelled before or.

L 865. Ca. xiiij in left margin / 1 Susac / that / 2 Egipt broght / batayle / 3 A thowsand chariots hade / 4 all of armurs full and of vitayle / 5 knyghtes / semely to / 6 thowsand / travayle / 7 foote / fair / 8 fourty thowsand that will not fayle / 9 They / that / wroght / 10 Burges aboute Sicheim / 11 they soght / 12 right / Ierusalem / — 866. 1 That Cite think they forto wyn / 2 it / by / maistry / 3 King / that / within / 4 se that sight / sory / 5 Then forto grete / gun begyn / 6 god fall call / 7 He said this / 8 this woo I am / 9 the temple / they / 10 that in that Cite were / 11 there / knees they / 12 gretand / — 867. 1 God / worde / prophet playne / 2 they / their defaute felde / 3 said that they shuld not / slayne / 4 that thay shuld that cite yelde / 5 Susac as to their souerayne / 6 that / shuld their worship welde / 7 And they shuld serve / certayne / 8 they shuld have no better belde / 9 And said / shal ye se / 10 whethre it / honour / 11 Susac / 12 orto god youre creatour.



10405 868 þen had kyng roboam mekyll kare,  
 for þis forward bus hym fulfyll.  
 þe cyte he delyuerd þare,  
 b[ot] þis co[nn]and he toke þer tyll  
 so þat þei suld þe pepyll spare  
 10410 and do no greue to gud ne yll.  
 Kyng sysoc and all þat with hym ware  
 enterd þen at þer awn wyll.  
 þore fand þei grett ryches  
 þat salamon sett to saue.  
 10415 fol. 97<sup>b</sup> how so þer conmand [i]s,  
 þat thynke þei forto haue.

Rehoboam had no choice but to capitulate, but there was a covenant made that the enemy should do no harm to people or property. When King Shishak and his army entered the city, they found Solomon's treasures. Those they were going to have whatever the covenant said.

869 þor thurt no man þer traueyll tyne,  
 for thresour þei fand full gud woynne.  
 All vesels mad for mete and wyn  
 10420 ware pyght with mony a prescius stone,  
 And all of gold full fayr and fyne  
 and well enamyld ylkone.  
 P[o]tes, pans and caldrons in kechyn,  
 wars þen of syluer was þer none.  
 10425 with in þe kynges palyse,  
 of all þat þei þer fand,  
 þei left noyzt forto prays  
 to valow of a besand.

There was no labour lost, so rich were the treasures they found. For food and wine there were gold vessels, set with precious stones. In the kitchen none of the utensils was of a baser metal than silver. In the king's palace they did not leave a bezant's worth behind.

870 þen to þe tempyll past þei playn  
 10430 and spoiled yt full dyspytfully.  
 þer gate þei gold þat wele myzt gayne  
 grett cytes forto byg and by.  
 þe folke was of þat fare full fayn,  
 Als þei had grett encheson why.  
 10435 [Kyng sysoc went so home agayn,  
 grete mirth mad all that company.]  
 ffor was neuer folke be for,  
 als ferre os men may thynke,  
 [That wan so grete tresour  
 10440 and with so litle swink.]

Then they plundered the temple. When they went home, they were overjoyed, as they had every reason to be, for never before had such great treasures been won with so little effort.

**S 868.** 4 be / commaundment / co[nn]and 'covenant', cf. Kalén, pp. CXXXIII, CXXXI / 11 was / — **869.** 1 thr cancelled after þor / 6 word cancelled after well / 7 Petes / 9 three letters cancelled after kynges / — **870.** 7 In the MS. this line, followed by 871: 2, is the first line of stanza 871 / 8 omitted / 9—10 written along left margin / 11—12 cut off.

**L 868.** 1 Then / king Roboam mych care / 2 this forward must hym / 3 The cite / delyuered there / 4 bot this conneant / told theym vntyll / 5 So that they shuld the people / 6 doo noo dere / goode / evill / 7 King Susak / that / him were / 8 entered then / their / will / 9 They fand there grete ritches / 10 that Salamon set / save / 11 How / their conneant is / 12 thos ritches think they forto have / — **869.** 1 Ther nedes noo / their travel tyn / 2 tresour fand they goode woone / 3 vesells made / or wyne / 4 were pight / many / precius stoonne / 5 faire / 6 will enamelyd euerychoone / 7 Pottes pannys / calderons / kychyne / 8 than / siluer / there noone / 9 Within the kinges palays / 10 that they there / 11 Thei / noght / 12 valow / — **870.** 1 Then / the temple / they playne / 2 spoyled it disputytly / 3 There / they / that myght wele / 4 grete cites / or / 5 Tho / were / that faire / fayne / 6 as they / grete / 7 King Susak so went / agayne / 8 = text above / 9 ffor there was / before / 10 as far as / think / 11—12 = text above.

King Rehoboam was deeply grieved and he could find no comfort. His reign lasted eighteen years. When he was fifty years old, he was afflicted with an incurable disease and died. He was buried with his fathers, and his son Abijah became king after him.

871 [Kyng Roboam then in kare was cast;]  
no comforth in þis case he kend.  
In XVIII zeres his lordschep last,  
god lyst no langer to lett hym lend.  
when fyfty zeres were fully past  
fro his begynnynge vntyll his ende,  
þen seknes fell on hym [so] fast  
þat no fysyke myzt hym dyffend.  
bot sone enturd he was  
wher his elders lay,  
And his sun Abias  
was kyng aftur his day.

10445

10450

Let us leave the young Abijah and speak instead of Jeroboam. He was so proud of his power that he cared for no earthly thing, nor did he care for God and His law.

872 Now of Abyas lett we be  
forto be [zemyd] whyls he be zying,  
And of I[e]roboam speke we  
þat of ten kynredes þen was kyng.  
he had slyke prid for his pauste  
þat he sett by none erthly thyng;  
Ne vnto god no hede toke he  
þat gaf hym all þat gouer[n]yng.  
þe law þat god had lent,  
þat lykys hym noyzt to lere,  
bot brake his commawndment,  
and how sone sall we here.

10455

10460

Once or twice a year the Jews held a feast in the temple with solemn sacrifices. Jeroboam was too proud to take part in it. He began to plan a wicked deed.

873 The jews vsed forto make a fest  
at þe tempyll ylke zere onys or twyse.  
And ydder suld come both most and lest  
and make þore solempne sacrafyce,  
Sum with fowle and sum with best  
to offer ylkon on þer wyse.  
Ieroboam was so with prid encrest  
he wold not seke to þat assyse.  
Sone in his hert he cast  
a wylle with wekyd wyll,  
And hasted hym full fast  
þat falsched to fullfyll.

10465

10470

10475

S 871. 1 See note to 870: 7 / 10 wher oþer of his / — 872. 2 3e myd / 3 Ioroboam / 8 gouerdynge.

L 871. 1 = text above / 2 noo / this / kende / 3 aghtene yeres / lordship / 4 list noo lenger / let him lende / 5 When fifty yeres were / 6 to / 7 Then seknes / him so fast / 8 that noo þhisik myght him defende / 9 Bot / entered / 10 where his eldirs / 11 sonne / 12 after / Mortuus est Roboas in left margin / — 872. fol. 168 a / Regum tercio in top margin / 1 Abias let / 2 nevynd whilst / is ying / Ca. XV in right margin / 3 Ieroboam / 4 that / kinreds then / king / 5 He hade such pride / pavste / 6 that / noo / thing / 7 noo / has / 8 that gave him / that governing / 9 The / that / 10 then liked hym noght / 11 Bot / commaundment / 12 shal / — 873. 1 to / 2 the temple ych yere oons / twis / Ca. ix in right margin / 3 thedre shuld / both omitted / 4 there solenne sacrifice / 5 fowles / 6 offre ychoon / their / 7 pride / 8 sech / that / 10 wyle / wykked will / 12 that falsed / fullfyll.

1.98 a 874 "To ierusalem yf I suld ga  
 and all my frendes *with* me in fere,  
 þe byniamyns *and* of Iuda  
 0480 suld make my men so mery chere,  
 And þei suld [þere] be charest swa  
*with seruyce and with solace sere*  
 þat full fell folke suld turne me fra.  
 þer for A new law wyll I lere."  
 0485 In Bethel so he spake,  
 A Cyte of grett pryse,  
 A calf of gold to make  
 euyng at his awn Deuyse.

If he and his men went to Jerusalem, they would be given such a cordial reception that many of his people would turn from him. Therefore he would make a golden calf in Bethel.

875 he cyted to þat same Cyte  
 all þat come of kynredes ten,  
 And vnto þem þan þus sayd he,  
 "sers, our costum wele ze ken:  
 how our hye fest sall halowd be  
 euer ylk zer, ze wot wele when.  
 0495 And als ze wott, we are [as] fre  
 as byniamyns or iudeys men.  
 And ierusalem is farre  
 als febyll folke suld fele.  
 I haue ordand *vs* nerre  
 0500 to hald *our* fest full wele.

He summoned to that city all the ten tribes and told them that they were going to have a feast of their own. As Jerusalem was too far away, he had chosen a place that was much nearer.

876 ffor wele we wott, els wene we wrang,  
 god hath power in ylka place.  
 ze sall haue here a god full strang  
 to gouerne you *and* graunt yow *grace*.  
 0505 we sall ordand *our* self amang  
 prestes *and* dekyns in dyuerse space.  
 And I my self be for sall gang  
 forto gyf sense be for *your* face."  
 þis poynt þe pepyll plese.  
 0510 þei say, "assent wyll we;  
 So sall we [haue] more ese  
 þen kayre to farre cuntre."

Unless they were much mistaken, said Jeroboam, God was powerful everywhere. Therefore they should have a strong God there and also appoint their own clergy. Before them all, he would go himself to offer burnt offerings. — The people were pleased because they would not have to go to a distant country.

**S 874.** liber iijus Regum in upper margin | 2 infere | 5 so | — **875.** 7 we aitur are | — **876.** 4 *your* for you | 5 ordand inverted spelling for ordan; cf. 550: 4, 728: 11, 779: 7, and Kalén, p. CXXXII | 6 place cancelled before space | 12 De vitulo aureo in right margin.

**L 874.** 1 Ierusalem if I shuld goo | 2 infere | 3 The Beniamins | 4 shuld | 5 they shuld there be cherst so | 6 *seruice* | 7 That full many / shuld / fro | 8 there / for omitted | a / wolle | 9 bethel | 10 a Cite | grete price | 12 evyn | awn omitted | advice | — **875.** 1 He somond vnto that / cite | 2 to come / the kinreds | 3 theym thus said | 4 sirres oure custome welle ye | 5 How oure high feste shal halowd | 6 *euerych* a yere ye | 7 as ye know we ar as | 8 Beniamins | Iudas | 9 Ierusalem / far | 10 as feble / shuld | 11 have vs ordand vs nar | 12 oure feste | — **876.** 1 wele omitted | ye wot elles / ye | 2 has powere / ych a | 3 ye shal have | 4 govern you / you | 5 We shal ordan oure | 6 dekenes / diuers place | 7 befor shall | 8 gyve encence before his | 9 So shal be wele more ease | 10 then travell to far cuntre | 11 This poynte the people please | 12 they say assent wolle we.

He soon built a temple with an immovable altar, on which the golden calf was placed. This, he said, was their Lord, who had led their forefathers out of Egypt.

877 þen with all craftes he cowth *controue*  
 a tempyll sone he hath ordand  
 And made an *Auter* noyzt to moue 1051  
 bot stably in þat sted to stand.  
 þe calf of gold he sett above,  
*and* all þe folke þen he *commawnd*  
 Ryzt os þer lord yt forto loue  
 þat led þem owt of egypt land. 1052  
 he says, "þis same is he  
 þat *our* formfaders led  
 Safe through owt þe se  
 when þei fro pharo flede."

False prophets supported the king in his purpose. They arrayed him for the ceremony of a burnt offering. When they were practising their idolatry, God sent a prophet to them.

878 ffals *prophettes* wund in þat toun 1052  
 þat of þis fare was ferly fayn  
 And sayd þei suld be ryzt resoun  
 maynteyn all þat *purpase* playn.  
 þei went *and* dyd deuocion  
 to þat mawment with myzt *and* mayn. 1053  
 þe kyng arayd þei redy boun  
 forto gyfe sense als þer soyuerayn.  
 Als þei with werke *and* wyll  
 þor mad þe[r] mawmentry,  
 A *prophett* com þem tyll, 1053  
 was sent from god *allmighty*.

He warned them that there would come a king of David's kin, named Josiah, who would destroy the new clergy and all their works. In proof of this

879 To greue þem þus he [c]a[n] be g[y]n fol. 98  
 þat all þe folke myzt here on hyght,  
 "Th[ou] *Auter* þat [is] sollyed with syn,  
 I warne þe here *and* ylka wyzt. 1051  
 þer sall spryng owt of Dauid kyn  
 A kyng, Ioas his name full ryzt.  
 he sall dystroye both more *and* myn  
 þat mayntenys þe with any myzt.  
 both *prophettes*, *prestes* *and* clerkes 1052  
 þat now are mad on new,  
 he sall wast all þer werkes.  
*and* þat þis tale be trew

S 878. 7 þei *instead of* þe / 10 þei / — 879. In upper margin: De distrucione altaris et De vindicatione Ieroboam / 1 hath be gun / 3 The / 7 ny cancelled before myn.

L 877. 1 Then / craft / covth *controue* / 2 temple / had / 3 Altare nocht / move / 4 that stede / 5 The / set / 6 the folk then / command / 7 Ryzt *omitted* / As their lorde it / love / 8 that / theym oute / Egipt / 9 He sais this / 10 that oure forme fadres / 11 Save thurghoute the see / 12 they / Pharao fled / — 878. 1 *prophets* wonned / that towne / 2 that / this faire were / fayne / 3 said they shuld by right reson / 4 mayntene / that purpos playne / 5 They / did there deuocion / 6 that mawment / myght / mayne / 7 The king arrayd they / bowne / 8 gyve encense as there souerayne / 9 As they / wark / 10 there made there mawmentry / 11 *prophet* come theym vntyll / 12 was *omitted* / fro / *almyghty* / — 879. 1 To say thus he gun begyn / 2 that / the folk on hight myght here / Ca. xiiij in right margin / 3 Thou altar that is suld / 4 the / ych a wight / 5 There shal spring vp / 6 a king Ioas shal be named right / 7 He shal dystroy / 8 that mayntenys the with mayne or myght / 9 fol. 168 b / Both *prophets* / 10 that / ar made / 11 He shal wast / there / 12 that this tale.

880 A sygne here sal be redy grayd:  
 0550 All þis fals fare sall fall as fast.  
 þou *and* all þat on þe is layd  
 sodanly sall down be cast."  
 And als sone as þis word was sayd,  
 All syd fro syd in sunder brast.  
 0555 þen ware þo folke full yll affrayd  
*and* Ieroboam gretly agast.  
 he turned hym in grett tene,  
 for þe prophett harme suld haue.  
 bot vengeance sone was sene;  
 0560 god wold his *seruand* saue.

a sign would be given: the altar and everything on it would be destroyed. — As soon as he had said this, everything broke asunder. Jeroboam turned on the prophet ready to kill him, but God saved His servant.

881 Euyñ os he ryched owt his ryzt hand  
*and* presed þe prophett forto sloo,  
 Starke ase a stafe his arme con stand  
*and* wold not bow his body to.  
 0565 So all his falsched sone he fand,  
*and* fayn he was to flee þer fro.  
 he cryd mercy to god weldand  
 And prayd þe prophett he suld do so.  
 þe prophett for hym prayd,  
 0570 als all þe pepyll hym prays.  
 And sone by he had sayd,  
 his arme was all at eys.

At the last moment Jeroboam's right arm became as stiff as a staff. He cried to God for mercy, and the prophet prayed for him too. The power of his arm was restored.

882 þen had þe kyng comforth full grett  
*and* prayd to þe prophett specially  
 0575 þat he wold dwell *with* þem to mete.  
 þerto þe prophett sayd in hy,  
 "god bad I suld noyzt drynke ne ette  
*with* none of all þis cumpany.  
 his bedyng wyll I not forfeytt;  
 0580 þerfor my way fast wend wyll I."  
 he left þat folke in fere,  
*and* furth he wentt þem fro.  
 þen was þe kyng in were  
 what hym was best to do.

The king asked the prophet to stay with them and have some food. But God had forbidden the prophet to drink or eat with that company, and so he left them. The king was at a loss what to do.

S 880. 1 salbe.

L 880. 1 signe / shal be / grayde / 2 all this / faire shall / 3 Thou / that / the / layde / 4 shal down / 5 Ca. xiiij *in left margin* / as / this worde / sayde / 6 ych side fro syde / 7 Then were the / evill affrayde / 9 He / grete / 10 the prophet / shuld have / 11 Bot vengeance / 12 *seruand* save / — 881. 1 Even as / reched furth his right Arme / 2 the prophet / slo / 3 Stark as a staf then gun it stand / 5 falsed / 6 fayne / fle there / 7 He cried / god all weldand / 8 the prophet / shuld doo / 9 The prophet / him / 10 as / the people / prays / 11 be / 12 ease / — 882. 1 Then / the king / grete / 2 to *omitted* / the prophet / 3 That / them / 4 therto the prophet / 5 God / shuld not drink / etc! / 6 moon / this company / 7 His bidding wolle / nocht forfete / 8 therefore / wende wolle / 9 He / that / inferre / 10 went them / 11 Then / the king / 12 *hym omitted* / doo.

A false prophet resolved to destroy the prophet if he could. So he hastened after him and asked him earnestly why he had left so soon. The prophet answered that God had forbidden him to dine in that country.

- 883 A fals prophett þor wonnand was 1058  
 þat had rewled all þat yll aray.  
 when he wyst how þe prophett pas,  
 he thynkes to marre hym and he may.  
 ffast aftur hym hasted he has  
 and ouer toke hym by tym of day. 1059  
 And hertly cause of hym he as  
 why þat he went so sone away,  
 And sayd, "ser, certes, I wend  
 þat þou wold dyne with me."  
 he sayd, "god me dyffend fol. 99 a 1059  
 to dyne in þis cuntre."

The false prophet delivered the treacherous message, that God wanted the prophet to turn back, and so both of them returned to Bethel. There the false prophet entertained his guest lavishly, but during the meal there came a terrible message:

- 884 The fals prophett sayd, "ser, certayn  
 I am in message sent hym fro.  
 he bydes þat þou sall turn agay[n]  
 and dyne with me, now or þou go." 1060  
 so sayd þat traytour for þis trayn  
 to gare hym breke goddes bedyng so  
 þat þei myzt haue þer purpase playn.  
 to bethell þen turned þei two.  
 þat fals prophett hym plese 10605  
 and mad grett myrth o mell,  
 bot sone among þer meses  
 he had messag more fell.

Because the prophet had been so ready to turn back and dine, against God's will, a lion would kill him and keep watch over the body. And so it came to pass.

- 885 god sayd hym in þat same sesoun,  
 "for þou so sone was of assent 1061  
 Att turn agayn vnto þis toun  
 and dyne agayns my commawndment,  
 þou sal be slayn with a lyon,  
 and to þi cors he sall take tent."  
 All þis he fand full redy boun 1061  
 or he ferre fro þat cyte went.  
 A lyon hym deuored,  
 and oþer bestes to lett  
 Styll be þe cors he cowed  
 tyll folke com yt to fett. 1062

**S 883.** 3 past for pas / 7 has instead of as 'asks'. Cf. Towneley Plays, *EETSES* 71, p. 68: 139: asse 'ask', inf., riming with pas; also 1030: 7 flesch, 1109: 8 / 11 liber iijus Regum in upper margin / — **885.** 5 salbe / 12 to above the line.

**L 883.** 1 prophet there / 2 that / revoled / this evill array / 3 When that he wist that prophet pas / 4 thought / mar / 5 after / 6 ouertoke / be tyme / 7 him / askes / 8 that / a way / 9 said certes ser I wend / 10 that thou / 11 He said / defend / 12 this / — **884.** 1 That / prophet said / certayne / 3 He biddes that thou shal turne agayne / 4 thou goo / 5 So said that traitour / this trayne / 6 make / bidding so / 7 That they myght have their purpos playne / 8 Bethel then / they twoo / 9 That / prophet / pleases / 10 made grete / omell / 11 Bot / among their meases / 12 message full / — **885.** 1 God said / that / season / 2 thou / 3 To turne agayne / this towne / 4 commaundment / 5 Thov shal be slayne / lion / 6 thy / shal / 7 this / bowne / 8 far / that cite / 9 lion / devovred / 10 othre / let / 11 by the / coved / 12 to folke come it to fet.

886 by men þat kayred þore in cuntre  
 sone ware þer tydynges told þat tyd.  
 þe fals prophett þen hasted he  
 aftur þat cors to ryn and ryd.  
 5625 And belyue in þat same Cyte  
 to byre yt he wold not abyd,  
 And bad his barns þat he suld be  
 [beryd] þat same body be syd.  
 ffor wele he wyst þat noe  
 5630 suld fall aftur þerfor,  
 when Ioas suld dystroy  
 þat lynag, lese and more.

When the false prophet had heard the news, he hurried to fetch the body to bury it in the city. He asked his children to bury him in the same place, for he knew full well that disaster would come one day, when Josiah would destroy them all.

887 bott zett his lyes he wold not layn;  
 full wyghtly with þe kyng he mette  
 5635 And sayd, "ser, a lyon hath slayn  
 þat lurdan þat our seruyce lett.  
 All þat he told was bot [a trayn];  
 þerfor he hath his dome by dett.  
 Belyue gete vp our geyre agayn  
 5640 And lett vs hald þat we haue hett.  
 Our Auter was full strang;  
 ouer grett charge gart yt fall.  
 And ser, þou sensed ouer lang  
 and noyed þin arme with all.

But he would not reveal his deceit. He told the king that the treacherous villain who had hindered their service had got his deserts. They should build up their altar again. The altar had fallen only because it was overladen, and the king had hurt his arm by making the burnt offering of too long duration.

5645 888 ser, þou suld leue þi frendes of old  
 bettur þen [A boy] for swylke [a brayd]."  
 þe kyng þen trowd all þat he told  
 and sone assent eyn ase he sayd.  
 þe Auter vp fast con þei fold;  
 5650 gayly agayn sone was yt grayd  
 And honerd þore þe calf of gold.  
 þus ware þos folke foly be trayd.  
 5655 þe kyng ay more and more  
 kest hym goddes men to mare.  
 yf he dyd yll be fore,  
 þen wold he werke wele werre.

The king believed everything he said. They built a new altar therefore, and worshipped the golden calf. The king was intent on harming God's people even more than before.

S 886. 1 by above bott cancelled / 7 he beryd suld / — 887. 5 atrayn / — 888. 2 Aboy / abrayd / 9 liber iijus Regum in upper margin / þe kyng þen ay.

L 886. 1 With / that passed there / 2 were thes tithandes / that tyde / 3 The / prophet then / 4 after that / ryde / 5 belyve / that / Cite / 6 bery it / abyde / 7 barnes that he shuld / 8 beried that / besyde / 9 wist what noye / 10 shuld after fall therfore / 11 When / shuld dystroye / 12 their linage les / — 887. 1 Bot yit / lies / layne / 2 wightly / the king / met / 3 said / A lion has slayne / 4 the / that our seruice let / 5 fol. 169 a / Regum tercio in top margin / that / a trayne / 6 therfore / has / det / 7 Belyve / our gere agayne / 8 let / that / have het / 9 Our altare / 10 our grete / made it / 11 thou encensed / 12 thin / — 888. 1 Sir thou shuld leve thy / olde / 2 better than a boy / such abraide / 3 The king then trowd / that / tolde / 4 even as / sayde / 5 The altare fast vp gun they / 6 gaylie agayne / it mayde / 7 honored there the / 8 thus were the / fouly be trayde / 9 The king ay / 10 kast him godes / mar / 11 If / did evill before / 12 then / wirk / war.

A holy prophet sent Jeroboam a message that his falsehood and folly should be the cause of much disaster and sorrow for him and his descendants. Little did he heed, and his behaviour became even worse. The people followed his example.

889 A holy *prophett* þat heght achy  
sent hym word *with* his awn qwene  
þat his falshed *and* his foly  
with sorows suld on þem self be sene, 1066  
And þat his ayrs suld haue for þi  
aftur his tyme full mekyll tene.  
Ieroboam sett noyzt þer by  
bot wex wers þen he ayr had bene.  
þe folke full fast can fayle 1066  
als þei þer soyuerayn saw.  
þei made goddes of metall  
*and* left all moyses law.

Jeroboam did not care for God's might, and he set little store by His law. He laid plans to march against Jerusalem and overthrow Abijah, the rightful heir to the kingdom. The young king of Judah had forty thousand men at his command.

890 he had no [mynd] of goddes myzt;  
so fell he fowly in dyspare. 1067  
And by goddes law he sett full lyzt;  
þerfor he fell fowle *and* noy[3]t fayre.  
he sembled men full wyld *and* wyzt;  
to Ierusalem he cast to kayre  
Abiam forto fell *with* fyzt 1067  
þat of þat reme was ryghest ayre.  
bot sone when þe zyng kyng  
herd tell of þat tythand,  
he had at his ledyng  
fayr folke fawrty thowssand. 1068

Abijah went to meet Jeroboam on a plain. As they were of the same race, he said to him that the slaying of one side would sorely grieve the other. Therefore Jeroboam should turn back, especially as he had no right to fight against the lawful heir.

891 To Ieroboam sone he remewes,  
*and* both þei mett a pon a playn.  
he carped to hym *and* told in trewes,  
"ser, þou wott þi self certayn 1068  
we [are] one men *and* all ebrews;  
þerfor yf auder syd be slayn,  
þat oþer syde full sore yt rewes.  
þerfor is gud to turn a gayn.  
And als þou hath no ryzt  
by no cause þou con fynd 1069  
Agayns me forto fyzt,  
for I am ayre of kynd.

S 890. 1 tyme / — 891. 5 ones *instead of one* / 6 auder 'either'; cf. nowdyr 'neither' 154: 8 / 10 cause þat þou.

L 889. 1 An / prophet that hight Achi / 2 worde / quene / 3 That / falsed / folly / 4 shuld be on hym sene / 5 that / heiers shuld have forthy / 6 after / mych / 7 noo thing therby / 8 wars than / ere hade / 9 The / gun / 10 as they theire soue-  
rayne / 11 They / metayle / — 890. 1 He hade noo mynd / godes might / 2 fouly /  
dispare / 3 light / 4 therefore him / fowl / not fare / 5 He / wild / wight / 6 vnto /  
care / 7 fight / 8 that / that Reaume / rightwys heiere / 9 Bot / that yong king /  
10 this tithandes / 11 He / 12 fair / fourty thowsandes / — 891. 1 remevs / 2 they  
met vpon / playne / 3 He / vnto / trews / 4 thou wot thy / certayne / 5 We ar  
oon / all omitted / Ebrews / 6 therefore if aythre syde / slayne / 7 That othre / it  
rews / 8 therefore goode is thou turne agayne / 9 As thou haves noo right / 10 no  
*inserted above the line* / þat omitted / thou can fynde / 11 Agaynes / fight / 12 heiere  
by kynde.



892 Kyng roboam by yll counsell  
 he for [f]ett yt; bot noyzt for þi  
 0695 he was my fader, þis is no fayle,  
*and þou his seruand sothly.*  
 And my god may me mekyll avayle  
*and make me haue þe vycitory.*  
 And þi goddes ar made of metayle;  
 0700 þou may not be beld þem by.  
 All yf þ[i] folke be fell,  
 our god þer forse may fele.  
 fforto hald all in hele  
 I rede no more we mell."

True, Rehoboam had himself forfeited his right, but nevertheless he was Abijah's father. Jeroboam had only been his servant. Abijah's God would destroy the force of Jeroboam's numerous people. Therefore, said Abijah, in order to ensure safety for all, they should desist from fighting.

0705 893 Ieroboam soyght A sutell gyn  
 in [h]is carpyng *with* kynredes ten.  
 Preuely he parted his pepyll in twyn  
 so þat non suld þer cowntenance ken,  
 And bad þem warly þei suld wyn  
 0710 behynd Abyam *and* his men.  
 01. 100 a bot god þat all his treyst was in  
 wold noyzt suffer hym be dyssayued þen.  
 þar falshed he aspyed  
 how þei hym vmbe cast.  
 0715 "as armes!" be lyue he cryde  
*and* fowled þem down full fast.

With great cunning, Jeroboam split up his army into two parts and commanded them to get behind Abijah and his men. But Abijah was not to be outwitted. "To arms!" he quickly cried, and bore down upon them.

894 þor was talkyng of no trews,  
 full styfly st[r]a[k]e þei in þat stoure.  
 0720 Ieroboam had mony jews,  
 bot god was noyzt þer gouernoure.  
 þerfor þat semble sone he rews,  
*and* sadly sekese he to socoure.  
 kyng Abiam prestly persewes  
*and* wan þer gold *with* grett honoure.  
 0725 Ieroboam folke þei fynd  
 in fel[d] V thowssand sloyn.  
 þo leued he hym be hynd,  
 And Abiam noyzt on.

There was no talk of truce and the battle was fierce. Jeroboam had not God on his side, and so he soon took to flight, hotly pursued by Abijah. He left behind him five thousand of his men slain on the field, while Abijah lost not one of his.

**S 892.** 2 for sett / 9 þou / fell 'many', see the rime and L. Cf. Kalén, p. LXXIX, and p. XLII, where fell 892 is wrongly listed among French loan-words (= 'fell') / 11 Cf. 561: 6 / — **893.** 2 þis / 7 liber iijus Regum in top margin / 11 hase for as, OFr. as armes; cf. "Shakespeare's A Talbot", Neuphil. Mitteilungen LX, 1959, pp. 375—6 / — **894.** 2 stared Cf. the alliteration in: 'Stryke hym styfflye fro his stede', Allit. Morte Arthure 376, and: 'Pat dar styfly strike a strok for an oþer', Gawain 287 / 6 socoure 'place of shelter' / 10 fele / 11 þo 'those' / 12 o cancelled before noyzt.

**L 892.** 1 Roboam / evill counsayle / 2 forfet it / noght forthy / 3 He Was / fadre this / noo / 4 thou / seruaunt sugetly / 5 mych / 6 have the victory / 7 thy / mad / 8 thou / beldyd them / 9 And thogh thy folke be many / 10 oure / there force / fell / 11 heale / 12 noo / — **893.** 1soght a / gin / 2 his / wyth kinreds / 3 Prevely / people / 4 that noon shuld their contenance / 5 them / that they shuld / 6 behind Abiam / 7 Bot / that / trust / 8 not suffre him / disceyved then / 9 There falsed / 10 they / vmby / 11 As / kenely / cryed / 12 feldd them downe / Ca. XV in right margin / — **894.** 1 Ther Was then noo takyng of trews / 2 stifly faght they / that / 3 many / 4 Was noght their gouernoure / 5 Therfore that / hym / 6 besyly sekese vnto / 7 King / pursews / 8 there / grete / 9 they / 10 felde fyve thousand slayne / 11 Thoo levyd / behynd / 12 noght oone.

King Abijah returned to Jerusalem. After three years he died, and his eldest son, Asa, was crowned king of Judah.

895 when kyng Abiam had his wyll,  
to ierusalem he turned agayn. 10730  
In þat Cyte he soiornes styll  
with mekyll solace for certayn  
Thre zeres his tym forto fulfyll  
and honerd god with all his mayn.  
And þen he dyed with angers yll, 10735  
als ylka man bus pase with payn.  
And sone when he was dede,  
his eldest sone Asa  
was crowned in his sted  
and cald kyng of Iuda. 10740

Soon afterwards King Jeroboam died. He was succeeded by Nadab, his eldest son. Nadab reigned only three years. He was done to death by a certain Baasha, who made himself king in his stead.

896 þis 3yng kyng Asa lett we dwell  
styll in strength, os he is stad.  
Ieroboam, kyng of israel,  
dyed aftur sone with sorows sade.  
And þen was crowned in bethell 10745  
his eldest sun, þat heght nabad.  
Thre zere was all his tym to tell;  
in lyfe no langer hele he had.  
On baasa hym be trayd  
þat he was done to dede, 10750  
And hym self he arayd  
to stand kyng in his stede.

Baasha, who did not want the seed of Jeroboam to thrive, killed all his relatives, as the prophet had predicted. Dogs lapped the blood of those who lay dead in towns, while others were left as birds' food.

897 Baasa be gan to styre swylke stryue,  
for he wold gofern grett degre.  
And for Ieroboam sede suld noyzt thryue, 10755  
Na[b]a[d] his sun dyssayued he.  
Sythyn stroyd he vp man, chyld and wyue  
of his kynred in þat cuntre.  
Of þat lyne leved he none o lyue.  
þe prophett said yt suld so be. 10760  
þas þat in townes war dede  
howndes laped þer blode.  
þat dyed in oper sted  
ware leued to foyles fode.

S 895. 2 turned sone agayn / 7 styll *instead of* yll / — 897. 4 Naab.

L 895. fol. 169 b / 1 When king / 2 Ierusalem he turned agayne / 3 that Cite / soiourned / 4 With mych / certayne / 5 yeres / tyme / 6 honored / mayne / 7 Mortuus est Abias *in left margin* / then / died / angres evyll / 8 as ych / must pas / payne / 9 deid / 10 sonne / 11 Was coroned / steid / 12 called king / — 896. 1 This yong king / let / 2 still in his / as / sted / 3 king / Israel / 4 died after / sad / 5 then / coroned / bethel / 6 sonne that hight Nabad / 7 yeres / tyme / 8 noo lenger heal / 9 Oon Baasa / betrayd / 10 that / doon / deid / 11 arrayd / 12 king / steid / — 897. 1 began / stir such stryfe / 2 governe grete / 3 shuld not thryfe / 4 Nabad / sonne disceved / 5 Sith stroyed / child / wyfe / 6 kinred / that / 7 that / leyved / noon on lyfe / 8 the prophet / it shuld / 9 Thoo that / townes were deid / 10 hundes layped theirre bloode / 11 They that died / othere steid / 12 were left / fowles foode.

0765 898 þei ware dystroyd both 3yng *and* old,  
*and* all þat sorow was sen for syne.  
 kyng baasa þen was brym *and* bold;  
 bale forto brew wold he not blyne.  
 1.100b he was rych of gud *and* gold.  
 0770 to mak hym goddes he con be gyn  
 And sayd þei suld werke ase he wold,  
*and* so he suld all wrschep wyne.  
 he forgatt god of heuyn,  
 þat hath all hele in hand,  
 0775 And his condicions euyn  
 held þe lordes of his land.

King Baasha, fierce and bold, did not cease to do evil. He made gods that he said should obey him, thereby procuring all honour for himself. The lords of the land were subservient to him.

899 he lyfed in lust *and* lechery,  
 in hatred and in hertly pryde.  
 To gud men had he grett enuy  
 0780 þat serued god on any syde.  
 And for he wroyzt so wekydly,  
 god wold not lett hym lang abyde.  
 A prophett Iew he sent in hy  
 to tell hym all what suld be tyd.  
 0785 he sayd by cause he dyd  
 like to Ieroboam,  
 Euyn als h[im] betyd,  
 so suld he haue þe same,

He led a wicked life and bore great malice towards godfearing men. The prophet Jehu told him that, because he lived like Jeroboam, he should suffer the same fate,

900 he *and* his kynred euer ay whore  
 0790 [b]e dystroyd, in what eld so þei ere.  
 þen wex his malyce mekyll more;  
 þat mater meynys he forto mere.  
 þe prophett gart he slay ryzt þore,  
 for þis tale suld be told no fere.  
 0795 And yf he had done yll be fore,  
 þen kest he forto werke mekyll werre.  
 he honerd goddes of metall,  
 þat mys [trewth] hym be trayd,  
 for all behoued be fall  
 0800 als goddes prophett had sayd.

and that he and his family should be destroyed whatever age they were. Then Baasha grew worse than ever. He slew the prophet, so that the prophet's words should get no further. But his idolatry brought about his own ruin, just as the Lord's prophet had said.

**S 898.** 7 -d of sayd above the line | 5 liber iijus Regum in top margin | 10 in his hand / — 899. 11 he / — 900. 1 all cancelled before ay | 2 he Scribal error common to both MSS. Cf. Kalén, p. XI ff. | 10 þat myse mad hym to be trayd.

**L 898.** 1 They were destroyed | yong | olde | 2 and omitted | that | sent | syn | 3 Kyng Baasa then | breme / bolde | 4 brev / blyn | 5 He / so riche / goode / golde | 6 make him godes / gun begyn | 7 they shal wirke as | 8 shuld / worship wyn | 9 He forgate / heven | 10 that has / heale in hand | 11 even | 12 the / — 899. 1 He lived / lichery | 2 hattred | 3 goode / grete envy | 4 that served | 5 wrought / wrechidly | 6 let / abyde | 7 prophett Ihev | 8 shuld betyde | 9 He said because | did | 11 Even as to hym | 12 shuld / have the / — 900. 1 He / kinred / where | 2 he dystroyd / elde | they were | 3 Then waxt / malice mych | 4 that / menes / mar | 5 The prophett made / sloo right there | 6 this / shuld / fare | 7 And thogh / doone evill before | 8 then kast / wirk mych war | 9 He honored / 10 that mys-trewth hym betrayd | 11 ffor / behoued befall | 12 as godes prophett / said.

But first Baasha did much evil, especially to King Asa. By guile he took the city of Ramah, which belonged to the house of Judah. His intention was to harm King Asa from there and safeguard Israel from danger.

901 bot fyrst he wroygt full mekyll wa  
 be were *and* be wyked wyle  
 And most vnto þe kyng asa,  
 þat honerd god in all þat whyle.  
 he had a Cyte heyght Ramatha,  
 from ierusalem full fawrty myle 1080  
 And langed to þe lynage of Iuda.  
 þat Cyte gatt he sone *with* a gyle.  
 þore thynkes he forto dwell  
*and* do kyng asa skathe. 1081  
 þe land of israel  
 so mygt he were fra wathe.

In order to fortify the city he had timber and stone brought there from all parts. King Asa found that game none too amusing. Not having sufficient resources himself, he made the decision of sending for help from a heathen king, Ben-hadad by name.

902 he meneys to [make] þat Cyte strang  
 for hym *and* [for] his frendes ylkone.  
 wyght men on ylka syd gart he gang 1081  
*and* broyzt ydder both tre *and* stone.  
 kyng Asa toygt þat layke full lang,  
*and* power to hym had he none.  
 þer for to wreke hym of þat wrang  
 A purpase playnly hath he tone. 1082  
 he sentt sone for socour[s]  
 wher þe hethyn holdyn þer hame,  
 To þe kyng of matenours,  
 [Bene]dab by name.

King Ben-hadad lost no time in coming to his assistance. He burnt and destroyed cities and towns in Israel.

903 by cause he was his fader frend, 1082  
 in hym full fast he con affy.  
 þat kyng baasa suld not hym shend, fol. 101  
 of helpe he prayd hym specially.  
 kyng [Bene]dab *with* wordes hend  
 sayd he suld haue helpe in hy 1083  
 And wyghtly ordand hym to wend  
 to israel *with* grett cumpany.  
 Cytes *and* burghes þei bryntt  
*and* slow men lese *and* more.  
 Cornys *and* wynys þei shent, 1083  
 all þat þei fand be fore.

**S 901.** 8 gyle *above* whylle cancelled / — **902.** 1 be in / 4 broyzt Cf. 833: 12 / 11—12 MS. Amy nadab. See I Kings 15: 18 and II Chron 16: 2: 'Ben-hadad king of Syria'. Cf. Hist. Schol. III Reg. XXXII: 'ad Benadad regem Syriae'; OFr. Par. fol. 102 b: benadab, other MSS.: bendanab, bennadab, Bennadab, nabada. *Nowhere* matenours for Syria / — **903.** 3 liber iijus Regum in *top margin* / 5 Amynadab.

**L 901.** 1 Bot first / wroght / mych woo / 2 by werre / also by Wiked / 3 the king Asa / 4 that honored / that / 5 He / Cite hight / 6 fro Iherusalem / fourty / 7 And omitted / It langed to linage / 8 that Cite gate / a omitted / 9 There thinks / 10 doo king Asa seath / 11 The / Israel / 12 myght / werre fro woth / — **902.** 1 He menes to make that cite strang / 2 him and for / ychoon / 3 Wight / ych syde made / 4 broght thedre / stoon / 5 King / thoght that lake / 6 him / noone / 7 Therefore / that / 8 a purpos / has / taken / 9 fol. 170 a / Regum tercio in *upper margin* / He went / socours / 10 where the hathen held theyre home / 11 the king / 12 Benedab / — **903.** 1 Because / fadre frende / 2 gun / 3 That king Baasa shuld / shende / 4 him / 5 King Benedab / hende / 6 said / shuld have / 7 wightly / wende / 8 Israel / grete company / 9 Cites / they brent / 10 slogh / les / 11 Cornes / wynes they / 12 that they / them before.

904 when tythynges com to kyng baasa  
 of þe phylesteyns ferse *and* fell,  
 þen bud hym refuse Ramatha  
*and* wend to rescow israel.  
 10840 Els wold þe enmys byrn *and* sla  
*and* dystroye þe burgh of bethell.  
 lo, how god comforth kyng asa,  
*and* he meued hym no thyng omell.  
 10845 To Rama he con repayre  
*and* toke yt into his hand.  
 he byged yt wele *and* fayre  
 with store þat he þore fand.

Then Baasha had to give up Ramah and go to the rescue of Israel. Asa, without his taking any action himself, was thus helped by God. He took Ramah and built it up well with the stores he found there.

905 kyng [Bene]dab grett welth had wun,  
*and* home he wentt warly *and* wele.  
 kyng baasa sone in bale was bun  
*and* dyed with dole *and* dred sum dele.  
 And aftur regnyd helam, his sun,  
*and* mad maystryce *and* mekyll vnsele;  
 10855 ffor yf þe fader fell was fun,  
 þe sun was feller be fere to fele.  
 þerfor he last not lang:  
 with in two zeres sesoun  
 An azary heyzt hym wrang,  
 10860 slo[gh] hym *and* toke þe crown.

Soon afterwards Baasha died. He was succeeded by his son Elah, an evil man, who reigned only two years. He was slain by Agariah (Zimri), who took the crown for himself.

906 þis new kyng þen, Azary,  
 wuned in a town was named tharsa.  
 he stroyd all þe progeny  
 þat ware comyn of þe kyng baasa.  
 10865 þen had þe folke to hym enuy  
 þat ware wonnand in gabatha.  
 þei mad þem a kyng heyzt Ambry;  
 then had israel kynges twa.  
 kyng Ambry mad hym boun  
 10870 þat oþer new kyng to noye.  
 he beseged tharsa toun  
 kyng azary to dystroy.

The new king slew all of King Baasha's progeny. But the people hated him and took a new king, Omri by name. Omri wanted to destroy the rival king and besieged the town of Tirzah, where Agariah lived.

**S 904.** 4 rescows / 6 burght / 9 Ramatha / — **905.** 1 Arynadab / 11 And for An / azary Called 'Zimri' in the Bible: I Kings ch. 16; Hist. Schol. III Reg., XXXII ff.: 'Zimbri servus suus'. But OFr. Par. fol. 91 a: 'Endementers la (read le) trahi azarie, un son ebreu, si li toli la vie' / — **906.** 7 kyng above knyzt cancelled.

**L 904.** 1 When tithandes come / king Baasa / 2 the philistiens fers / 3 Then must / Rama / 4 wende / rescv Israell / 5 Elles / the Enmys burn an slo / 6 dystroy the burgh / Bethel / 7 Loo how comforth come to king Asa / 8 moved him noo thing / 9 Rama / gun repare / 10 tuke it / 11 He bigged it / fare / 12 that / there / — **905.** 1 Kyng Benedab grete / wonne / 2 went surely / Ca. xvj in right margin / 3 Kyng Basaa / bonne / 4 died / drede sumdele / 5 after hyn reigned / sonne / 6 made maistrees / mych / 7 thogh the fadre / were fonne / 8 the sonne / fellar by far / 9 Therefore / lasted / 10 within twoo yere seasonne / 11 Oon Azary with wrang / 12 slogh him / hade the crowne / — **906.** 1 This / king then / 2 wonned / towne / Thersa / 3 He dystroyed / the / 4 that were comen / the king Baasa / 5 Then hade the / envy / 6 that were / Gabatha / 7 They made them / king hight Ambri / 8 had the Israels kinges twoo / 9 made him bowne / 10 that othre / king / 11 He seged Thersa towne / 12 kyng Azary / dystroye.

King Agariah set his own palace on fire and was burnt to death. King Omri reigned after him for twelve years, as evil a man as any of the kings before him.

907 kyng azary knew þem full of yre,  
*and* he had no forse hym to fend.  
 his awn palyse he sett on fyre,  
 for bettur comforth none he kend. 1087  
 he brent hym self both bone *and* lyre;  
 on þis wyse was his wreched ende.  
 þen had kyng Ambry his desyre,  
*and* furth in lordschep con he lend. 1088  
 XII zeres *and* no ferre  
 lasted his lordschep þore,  
 Als yll of werkes or warre  
 as any was hym be fore.

After twelve years he died and was succeeded by his son Ahab. Evil though his elders had been, Ahab was even worse, which led to his own ruin in the end. Thus it fared with five kings. Because they broke God's law, they have their home in hell.

908 when XII zeres ware done be dene, 1088  
 he dyed *with* wo, þat I warrand.  
 Acab, his sun, was sythyn sene fol. 101  
 kyng *and* lord of israel land.  
 And yf his elders yll had bene,  
 he was þe warst of hert *and* hand. 1089  
 þat aftur turned hym selfe to tene,  
 bot fele folk fyrst his fawtes fand.  
 þus ferd yt of fyue kynges  
 in schort tyme forto tell.  
 ffor þei brake goddes bydynges; 1089  
 þei haue þer hame in hell.

King Asa reigned in Judah for fully forty years. He lived in love and charity and to the glory of God. Nobody could have said why God should be displeased with him, had it not been for three things. One was that he had sent for help from a heathen king instead of from God.

909 Bot kyng aasa of Iuda land,  
 he lyfed in luf *and* charete.  
 full fawrty zeres was he renand  
*and* rewled his reme in gud degre. 1090  
 he honerd god *with* hert *and* hand  
 so þat no man myzt say ne see  
 wherfor god suld be oght grochand,  
 bot yf yt ware for thynges thre.  
 And on was for he send 1090  
 [vn]to a paynym kyng  
 ffro his fase hym to fend,  
*and* asked not goddes helpyng.

**S 907.** 9 furth '*and*' / — **909.** 9 send *above* sented *cancelled* / 11 *In left margin some Latin words, partly cut off:* . . . Rex . . . discipli . . . deo.

**L 907.** 1 Kyng Azary / theym / ire / 2 noo force / defend / 3 His / palace / set / fire / 4 better / noone / 5 brent / boone / lire / 6 this wise / wretched end / 7 Then / king / desire / 8 lordship gun / 9 Twelf yeres and noo far / 10 lordship thore / 11 As evill / war / 12 before / — **908.** 1 When twelf yeres were doon / 2 died / that / warand / 3 sonne / sith / 4 king / lorde / Israel / 5 And thogh / eldres evil hade / 6 the / 7 That after / 8 many folke first / defautes / 9 Thus hapened of fyve kinges / 10 short / 11 they / biddynges / 12 they have their home / — **909.** 1 king Asa / 2 lived / lufe / charite / 3 ffull fourty yeres / reignand / 4 revoled / Reaume / good / 5 He honored / 6 that noo / myght / se / 7 Wherfore / shuld / 8 if it were / thynges / 9 oon / 10 vnto / king / 11 foes him / defend / 12 helping.

0910 An *oper* was when a *trew* prophet  
 fro god of *heuy*n to *hym* was *grayd*  
 And told *hym* how he had *forfett*  
*and* owt of *reson* *myse* *arayd*.  
 In *stokkes* full sore he *gartt* *hym* *sett*,  
 for he *pe* sothe *vnto* *hym* *sayd*  
 0915 [Of *evill* *lyvyng* *hym* *forto* *let*,  
*and* of that *warke* god was not *payde*].  
*pe* *thryd*: of *seknes* sore  
*forto* haue help in *hy*  
 In *lechys* he *trest* more  
 0920 *pen* in god *allmighty*.

Another was that he had put in the stocks a prophet who reproved him for his sins. The third was that, in his sore disease, he trusted in physicians more than in God.

0925 911 *kyng* *asa* *dyed* in *gud* *degre*,  
 for in all *his* *werkes* was he *trew*.  
 he had A sun *semly* to see,  
*heyzt* *Iosaphat*, A *gentyll* *jew*.  
 Aftur *his* *fader* *regned* he  
 in *ierusalem* os *gud* *Ebrew*.  
 he was the best of all *b[oun]te*  
*aftur* *kyng* *Dauid* *pat* *men* *knew*.  
*vnto* *goddess* *law* he *tentes*  
 0930 both by *nyzt* *and* *day*  
 And *kepes* *his* *commawndmentes*  
 in all *pat* *euer* he *may*.

Jehoshaphat became king after his father Asa's death. He was the best king known after King David. He was attentive to God's law and kept His commandments.

0935 912 he was full *buxum* *and* full *bayn*  
 to *beld* all *pat* in *bales* *ware* *bend*,  
 And *forto* put *pe* *pure* fro *payn*  
*wold* he *hym* *hast* with *hert* *and* *hend*.  
*pe* *fals* *phylysteyns* *ware* full *fayn*  
*per* *seruyce* both to say *and* *send*,  
 So *pat* all *folke* of *hym* *ware* *fayn*  
 0940 with all *per* *myzt* *his* *my[s]* to *mend*.  
*pe* *prophettes*, *prestes* *and* *clerkes*  
*pat* *mayntened* *goddess* *seruyce*  
 Both with *wordes* and *werkes*  
 he *wrschept* in all *wyse*.

Jehoshaphat was a kind-hearted man, always ready to comfort those in distress and to help the poor. The people gave him their wholehearted support. Prophets and clergy had in him a true friend.

S 910. 3 *hym* cancelled before told / — 911. 7 *bewte* / — 912. 8 *myrth*.

L 910. 1 *othre* / 2 *heven* / *grayde* / 3 *forfet* / 4 *oute* / *Reson* *mys* *arrayde* / 5 *fol*.  
 170 *b* / In *stokkes* he made *hym* sore *beset* / 6 the *soth* / *sayde* / 7—8 = *text above* /  
 9 The *thirde* / *seknes* / 10 have *helpe* / 11 *lechys* / *trusted* / 12 *than* / *almighty* / —  
 911. *Mortuus est Asa* in left margin / 1 *Kyng* *Asa* *died* / *goode* / 2 *warkes* / 3 *He* /  
 a *sonne* *semly* / *se* / 4 *hight* / a / 5 *Aftir* / *fadre* *reigned* / 6 In *Ierusalem* as *goode* /  
 7 *He* / *bounte* / 8 *aftire* *king* / *that* / 9 *Vnto* / 10 *nyght* / 11 *commawndmentes* /  
 12 *that* / — 912. 1 *He* / *bayne* / 2 *belde* / *that* / *were* / 3 *kepe* the *povere* / *payne* /  
 4 *haste* / 5 The / *Philistiens* *were* / *fayne* / 6 *theire* *seruyce* / *doo* *and* / 7 *that* / *were*  
*fayne* / 8 *theire* *myght* / *mys* to *amend* / 9 The *prophetes* / 10 *that* / 12 *worshipped*.

He restored splendidly God's temple, which the Philistines had broken down, and put everything in order so as to please God. But let us now leave Jehoshaphat and speak of wicked Ahab, king of Israel.

913 The tempyll of god he can restore  
*with reuerence and with rych aray,*  
 qwylk fals phylesteyns lang be fore  
 had brokyn doun *and* born a way.  
 Euer ylk thyng he ordand þore  
 þat he hoped myzt plese god to pay,  
 And so increyst ay more *and* more  
 in gud maters all þat he may.  
 Now Iosaphatt lett we dwell  
 lyfand to goddes lovyng,  
 And of yll Acab tell  
 þat was of israel kyng.

Five kings before him had begun in evil and ended in evil. But Ahab was even worse. His greatest delight was to put God's people to shame. He took for his wife a Philistine woman called Jezebel, daughter of the king of Tyre. She was full of the devil and always intent on evil.

914 we told how fyue be fore had bene  
 þat yll be gan *and* als yll end.  
 þis was þe werst *with* outyn wene,  
 for of more malyce euer he mend.  
 he toyzt no myrth was more to mene  
 þen goddes folke to scham and shend.  
 And lyke to hym he toke a qwene  
 of phylysteyns, full of þe fend.  
 hyr name was I[e]sabell,  
 þe kynges doyghtur of tyre.  
 malyce to meue *and* mell  
 þat was hyr most desyre.

She made Ahab fall deeper and deeper in idolatry. He built a temple to Baal, the god of Tyre and Zidon, and they worshipped him as their lord. False prophets and priests were ordained by her.

915 kyng acab mad goddes of metall  
*and* gaf to þem wele gud woyn.  
 bot scho mad hym more foully fall  
 þen forto wrschepe tre or stone.  
 he made a tempyll to beall,  
 was g[o]d of t[y]re *and* sydone.  
 On knese to hym þei cry *and* call  
*and* says he ys þer lord alon.  
 Scho ordand for þo werkes,  
 als woman wardly wyse,  
 ffals prophettes, prestes *and* clerkes  
 euyng at hyr awn deuyse.

**S 913.** 5 Liber iijus Regum in top margin / 8 maters, perhaps ma[n]ers / 11 Acab in left margin / — **914.** 9 Iosabell / 10 Cf. I Kings 16: 31: 'king of the Zidonians'; Hist. Schol. III Reg. XXXIV = the Bible. But OFr. Par. fol. 91 d: 'la fille al rei de tir e de sydun' / — **915.** 5 Letters cancelled after to / beall above be all cancelled / 6 gud.

**L 913.** 1 temple / gun / 2 ritch array / 3 Which / Philistiens before / 4 broken downe / 5 Euerych a thing / thore / 6 that / myght pleas / 7 encrested / 8 goode maners / that / 9 Iosaphat let / 10 lyvand / 11 evill / 12 that / Israel / — **914.** Nota de Acab et Iezabel regina eius in left margin / 1 We / fyve before / 2 that evill began / as evill ended / 3 This / the warst withouten / 4 malice / mened / 5 Hym thought noo mirth / 6 than / forto shame / shende / 7 like / quene / 8 Philistiens / the fende / 9 Hire / Iezabel / 10 the / doghtre / Tire / 11 Malice / meve / 12 that / hire / desire / — **915.** 1 Kyng Acab made / 2 gave / theym welthes goode wone / 3 Bot she made / fowly / 4 than / worschip / stoon / 5 He / temple vnto Beal / 6 god / Tire and of Sidone / 7 And on knees / they / 8 said / is there lorde alloone / 9 She / tho / 10 as / wardly / 11 prophetes / 12 evyn / hire / devyse.



916 And trew prophettes of god allmighty,  
 prestes and clerkes and byschopes bathe,  
 þem gart scho spyll dyspytfully;  
 þer none myz skape with owty n skathe.

She destroyed spitefully God's true prophets and priests, and Ahab favoured all her work, even though it were dangerous. Therefore God sent Elijah the prophet to Ahab to let him know of His wrath.

10985 kyng Acab fauerd hyr for þi  
 in all hyr werke, yf yt ware wath.  
 þerfor god send his sand in hy  
 to make hym wytt how he was wrath.  
 Ely þe prophet trew  
 10990 fro god to hym was grayd.  
 he told hym tythyng new,  
 and on þis wyse he sayd,

917 "God sendes þe word by me certayn,  
 for þou mayntenys on yll maner  
 10995 þi wyf þat [has] h[is] seruandes sl[a]yn  
 and makes þe goddess of fendes vnfer.  
 with in þi reme sall fall no rayn,  
 ne dew sall now fro heuyn A[pe]yre  
 To tyme þat I com here agayn,  
 and þat bees noyzt of all þis zere."  
 1000 The kyng þen toke gud tent  
 and hopes he be be gyld.  
 And þe prophet so went  
 his ways vnto þe woddes wyld.

The king, said the prophet, wrongly maintained his wife who had slain God's servants and made gods out of devils. In the kingdom there should fall neither rain nor dew until Elijah came back, which would not be within that year. — Ahab hoped he would be wrong.

101. 102 b  
 1005 918 he logeed hym in a forest fayr  
 whore erbs ware grouand full grene,  
 And þor he fand low in a layre  
 A spryng with watur fresch and clene.  
 god sent hym breyd owt of þe Ayre  
 1010 þore whore none be fore had bene  
 with ray[u]yns þat coud to hym kayre.  
 so selcoth syzt was seldome sene.  
 Alon so lyfed he þore,  
 to none hi's nedes to neuyn,  
 1015 well VII mo[n]thes and more  
 with helpe of god of heuyn.

Elijah went to live in a forest, where a spring gave him fresh water and ravens brought him bread from the air. There he lived alone for more than seven months.

S 917. 3 hyr for his / 5 with written twice / 10 gyled altered to gyld / — 918. 1 in above the line / 7 raymyns / 11 mothnes.

L 916. 1 prophetes / almyghty / 2 bischopes both / 3 Theym made / scho omitted / dispitully / 4 that noon myght scape withouten scath / 5 Ca. xvij in left margin / King / favored hire / thy / 6 hire werkes thogh it were woth / 7 Therefore / sent / sond / 8 him wit / wroth / 9 hic nota de Helya propheta in left margin / Hely the / 10 grayde / 11 He / tithing / 12 this / sayde / — 917. 1 the / certayne / 2 thou wirkys / evill manere / 3 Thy wyfe that has his seruantes slayne / 4 the / 5 Within thy Reaume shal / noo rayne / 6 shal noon / heven appere / 7 To the tyme I come hidre agayne / 8 that shal not be of all this thre yere / 9 king then / good intent / 10 trowes / begylde / 11 the prophet is / 12 way vnto wodes wyld / — 918. fol. 171 a / Regum tercio in top margin / 1 He loged him / faire / 2 where herbes were grovand / 3 there / lowe / the laire / 4 a spring / water fresh / 5 God / breid oute of the aire / 6 enough where noon before / 7 With ravens that covth / caire / 8 selcovth a sight / seldom / 9 alloone / lived / thore / 10 noon / neven / 11 Wele sevy n moneths / 12 heven.

But when the earth grew dry through sin, he ran short of fresh water. God bade him go to the city of Zarepath that belonged to Zidon. There a widow would be ready to help him according to God's command.

919 In þe meyn tyme be tyd yt swa  
 þat all þe erth was dry be dett.  
 And his fresch watur fayled [hym] fro;  
 þen was his lyst of lyfyng lett.  
 þen bad god hym þat he suld ga  
 for þat defawt his fode to gete  
 Into A Cyte heyght sarepta,  
 in þe syd of sydone was sett:  
 "To a wedow þer I spake,  
 qwyk to my bedyng is bayne,  
 To fede þe for my sake.  
 þus sall þou fynd certayn."

1102

1102

1102

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1102

Elijah, strengthened by God's promise, went to Zarepath, as the Lord had told him. Outside the entrance he found the widow, gathering wood. He asked her to give him some clear water with which he might slake his thirst. She promised to help him; then he asked her for some bread too.

920 þen was ely in stallworth state  
 when he þe bote of god con here.  
 To Sarepta he toke þe gate,  
 als his lord con vnto hym lere.  
 þe wedow was with outyn þe zate  
 and geydder wod with sympyll chere.  
 he prayd hyr hys threst [to] abate  
 to helpe hym with sum watur clere.  
 Scho sayd, "styll here abyd!  
 I sall sone do þi rede."  
 bot aftur hyr sone he cryde  
 and bad hyr bryng hym bred.

The widow was dismayed. She had no bread, she said, and such a drought had come over the land that people were dying from hunger. That would be her fate too. She had only a handful of meal and a little oil in a cruse.

921 þe wedow was þen more a[ffrayd]  
 And scho had meruell how he wold mene.  
 "Syr, god of heuyn he wott," scho sayd,  
 "I am bredles and lang hath bene.  
 slyke drynes ouer þis land is layd  
 ffor hunger dye þe folke be dene.  
 And for þat poynt I haue purvayd,  
 þe same sall on my self be sene.  
 I haue with in my bowre,  
 I wyll þou wytt all wele,  
 bot A handfull of floure  
 and a lytyll oyle in a skele.

S 921. 1 amate / 4 hath Cf. Kalén, p. CLXV.

L 919. 1 that mean / betid it so / 2 that / the / det / 3 fresh water failed hym fro / 4 then / list / livyng let / 5 Then / that / should goo / 6 that defaute / foode / fet / 7 In a Cite hight Sarepta / 8 the side / Sidone was it set / 9 wydow there / 10 which / biddyng / 11 the / 12 thus thou shal / certayne — 920. 1 Then / Hely / stalworth / 2 the voice / gun / 3 the / 4 as / lord god gun hym / 5 That Widow / withoute the yate / 6 gedred / simple / 7 He / hire his thirst to abate / 8 water / 9 She said still / abyde / 10 shal doo sone thy reid / 11 Bot after hire sone / 12 hire bring / breid / — 921. 1 The widow / then / affrayd / 2 And omitted / she / meruell / 3 Ser / heven / wot she / 4 breidles / have / 5 Such / this / 6 for hunger dies the / by / 7 that / have / 8 the / sall omitted / 9 have within / boure / 10 wolle thou wit / 11 a / 12 litle.

922 I geydder wod, os þou may see,  
 for aftur goddes wyll wold I yt wore.  
 1055 I sall make to my sun and me  
 a lytyll cake of all *our* stoure.  
 þat sall we ete, *and* it sall be  
 our last fode; so wyll fall þerfore.  
 þen bus vs dye bot[h] I *and* he,  
 1060 for to *our* mete haue we no more."  
 he sayd, "I pray þe, dame,  
 sen þat þe soth is so,  
 make me fyrst of þat same  
*and* sythyn make to yow two.

She was gathering wood, went on the widow, in order to make a little cake for herself and her son. That would be their last meal. — But the prophet asked her to provide for him first, and then for herself and her son.

1065 923 And þou wyll tent to my *consell*  
*and* traw yt to þe vtterest end,  
 I say þi flour it sall not fayle,  
 bot fro defawt yt sall þe fend.  
 And als þin oyle sall þe avayle  
 1070 to tym þat god sum socour send."  
 Scho [wold] noyzt [fyne] þen forto trayvell  
 bot kyndly dyd os he hyr kend.  
 hyr flour þen fayled noyzt,  
 ne hyr oyle wex not to wast  
 1075 Tyll god, ose hym gud toyzt,  
 heyzt þem his helpe in hast.

If she would listen to his advice, said the prophet, her meal and her oil should not run short. — The woman did as the prophet told her. The meal and the oil sufficed until God helped them.

924 Aftur þis tyme be tyd yt so:  
 þe wedow sun was ded *with* payn.  
 þen was þat wedow wonder wo  
 1080 *and* mad grett sorow for certayn.  
 To Ely [gretand] con scho go  
*and* sayd, "yf þou be prophet playn,  
 Schew now þi myzt to me *and* mo  
*and* gayre me haue my sun agayn!  
 1085 þen wyll I trewly trow  
 þat þou be þe prophet strang.  
 And els I say þat þou  
 hath slayn my sun *with* wrang."

Later the widow's son died. She went to Elijah and asked him to show his power by giving her son back to her. Otherwise she would say that Elijah had slain him.

S 922. 8 forte / — 924. 5 wepand / 7 þou cancelled before now.

L 922. 1 I have gedered / as thou / se / 2 at goddes will / it / 3 shal / sonne / 4 litle / oure store / 5 That shal / shal / 6 oure / foode / wolle it fall therfore / 7 Then must / both / 8 for vnto oure / have / noo / 9 He said / the / 10 sith that the / 11 Make / first / that / 12 and then / you two / — 923. 1 thou wolle / counsayle / 2 trow it / the / 3 thy flour then shal / 4 defaute it shal the defend / 5 also thin / shal the / 6 tyme that / socoure / 7 She wold not fyne then for travayle / 8 did as / hire / 9 Hire flour then / nocht / 10 hire / waxt not waste / 11 To / as / goode thought / 12 hight theym / help / haste / — 924. 1 After this / betyd it / 2 the widow sonne / deid / payne / 3 Then / that widow woo / 4 made grete / certayne / 5 hely gretand gun she goo / 6 said if thou / playne / 7 Shew / thy might / moo / 8 make / have / sonne agayne / 9 Then wolle / trewly trov / 10 that thou be prophet / 11 elles / that thov / 12 has slayne / sonne.

Elijah raised him up from the bier. Seeing her son alive, the woman did not doubt that Elijah was God's prophet, true as steel. She did everything in her power to help him.

925 when hely saw h[yr] sorow sere,  
 he sayd, "dame, sese! all sal be wele." 110c  
 he rayسد hym þat was bun to bere  
 fayr in forse fully to fele.  
 þen made þe moþer mery chere  
 and sayd, "þi god may send all sele.  
 now wot I wele with owtyn were: 110d  
 þou ert his prophett trew as stele."  
 ffull holy þen scho hym held,  
 as þor was schewed to syzt.  
 And ay whyls he þor dweld,  
 scho esed hym at hyr myzt. 110e

God felt pity for the people who were perishing from hunger. He commanded Elijah to tell them that they should soon get plenty of rain. Elijah went to Bethel; but some strange things happened to him before he got there.

926 god be gan þe[n] to haue pete,  
 for pepyll perysch in mony a place.  
 To þe prophet Ely comawnd he  
 þem forto comforth in þis case 110f  
 [And say they shal have rayne plente  
 and be releved in litle space].  
 Ely was glad yt suld so be.  
 to betell ward be lyue he gase.  
 he had bene þore be fore;  
 full well knew he þe strette. 110g  
 bot fyrst, or he com þore,  
 sum meruels con he mete. 110h

There lived with King Ahab a proud prince named Obadiah. He saved prophets and priests from the wicked Queen Jezebel by hiding them and giving them sustenance.

927 with kyng Acab [þen] wonnand was  
 a prowð prince with armys clene,  
 þat named was [Obedyas]. 110i  
 he serued god and þat was sene  
 when prophettes and prestes to payn con pase fol. 10  
 through Iesabell, þat fellows qwene.  
 Sum of þem helped he has  
 þat þe same day ded suld haue bene. 110j  
 In h[id place] he þem sett  
 and sayued þem fro þe chaunce  
 And broyzt hym self in dett  
 to fynd þem sustinance.

S 925. 1 his / 2 salbe / — 926. 1 þer / 4 cr cancelled before comforth / 11 or above the line / — 927. 3 þen Elydeas Cf. 929, 931, 1014: 2 / 8 s cancelled after day / 9 his.

L 925. 1 When / hire sorows / 2 said / cesse / shal be / 3 He / hym vp that / bowne / 4 faire / force / 5 Then / the modre full mery / 6 said thy / cele / 7 Now / withouten / 8 thou art prophet / as any stele / 9 fol. 171 b / holly then she / 10 there / sight / 11 whilst / there / 12 she eased / hire might / — 926. Ca. xviii in left margin / 1 God began then / have pitee / 2 for the people perist / many / 3 the / hely com-  
 maunded / 4 theym / this / 5—6=text above / 7 Hely / it shuld / 8 toward Bethel  
 belieu / goos / 9 He / there before / 10 wele / the strete / 11 Bot first / come there /  
 12 mervells gun / — 927. 1 With king Acab then / 2 proved / in armes / 3 That /  
 was Abdias / 4 serued / that / 5 When prophetes / payne gun pas / 6 thurgh Iezabell  
 the felous quene / 7 A hunderith of theym / 8 that the / shuld deid / 9 hid place he  
 theym set / 10 saved theym / that / 11 broght / det / 12 send theym sustenance.

1125 928 kyng Acab bad hym wend in hy  
 to seke yf he myzt fynd herbe or grese  
 pat þer bestes myzt lyfe þer by  
 pat dyes for defawt, more *and* lese;  
 Or yf he myzt awr spyre or spy  
 1130 whore þat warlow wonnand es  
 pat proued þem by his prophecy  
 pat þei suld dwell in swylke drynes.  
 "To tyme he come agayn  
*and* yf þou may hym bryng,  
 1135 Als sone he sal be slayn,  
 for he told swylk [tokynyng]."

King Ahab bade him try to find herbs or grass for the cattle. If the traitor who had predicted the drought could be found, he should be killed at once for his tidings.

929 Obedyas wold no langer lett;  
 he was full boun all bale to bete,  
 1140 ffor herbys or gryse, yf he myzt gete,  
 bot he fand nawder sawre ne swete.  
 bot in the way, as he was sett,  
 with þe prophett Ely con he mete.  
 when he hym saw, for ioy he grette  
*and* fell doun flatt be fore his fete.  
 1145 he fraynd als man afrayd,  
 "es þis my lord Ely?"  
 he answerd sone *and* sayd,  
 "goddess seruand here am I."

Obadiah set off at once, but found no herbs or grass, neither sour nor sweet. On his way he met Elijah. He wept for joy and fell on his face, asking him, "Art thou my lord Elijah?" Elijah said he was God's servant.

930 "ser," he sayd, "þus I am sent  
 þe forto seke, os þou may see.  
 1150 kyng Acab hath yfyn his jugment  
 pat for þis dry ded sall þou be,  
 And bot I bryng þe, I be shent.  
 þerfor sum consell ken þou me."  
 1155 he says to hym, "I wold þou went  
*and* tell hym os I tell þe:  
 styll here I sall abyd  
*and* no fote ferther flee.  
 And say for all his pryde  
 1160 god sall my belder be.

Obadiah then said that Ahab had sent him to find Elijah and bring him back to be killed; otherwise he would himself be destroyed. — Elijah advised him to go to the king and tell him that Elijah was going to stay there. God would be Elijah's comforter.

**S 928.** 1 m cancelled after Acab / 11 salbe / 12 to kynyng / — **930.** 4 dry sb.

**L 928.** 1 Kyng Achab / wende / 2 if / may / herb / gyrs / 3 That there / might lyve by / 4 that dyes / defaute / les / 5 if / myght aythre spir / aspy / 6 where that / is / 7 That proved theym / prophecy / 8 that they shuld / such / 9 agayne / 10 if thou / bring / 11 As / shal / slayne / 12 suche tithing / — **929.** 1 Abdias / noo lenger dwell / 2 bowne / 3 ffor herbes and gyrs if / mygt / 4 navthre soure / 5 Bot / his / set / 6 the prophet Hely gun / 7 When / gret / 8 down before / 9 He / as / affrayd / 10 is this / lorde Hely / 11 He / 12 god seruand / — **930.** 1 Ssir / thus am I / 2 the / as thou / se / 3 King / has gyven / jugement / 4 that / this drynes deid shal thou / 5 bring the / 6 therfore / counsell / thou / 7 He / thou / 8 as / the / 9 Still / shal abyde / 10 noo foet farthre fle / 11 pryde / 12 shal.

If the king wanted to put an end to all that trouble, said Elijah, he should bring together to mount Carmel the best men of Israel along with Jezebel's false prophets and priests. Then he would let the king know the cause of the distress and how to find a remedy for it.

The king sent for the people concerned. When they were all assembled, Elijah stood up among them and spoke.

931 And I sall warrand þe full wele  
*and fro his felnes þe dyffend.*  
 Obedias went *and* told ylk dele  
 vnto Acab as Ely hym kend.  
 he sayd, "*ser*, seke we for *our* sele  
*and pray* hym sum *socur* to send!"  
 And for þe folke swylke fawtes fele,  
 vnto hym both wyghly þei wend.  
 þen sayd þe kyng for scorn,  
 "ys þou not he, þat same  
 þat gayrs my land be lorn  
*and wastes* both wyld *and* tame?"

932 þen sayd Ely, "*ser*, I þe tell:  
 þis sorow is sent all for þi syne.  
 Bryng same the best of israel,  
 yf þat þou wyll þis baret blyne,  
 And þe fals prophettes of Iezabell  
*and prestes and dekyns*, more *and* myn,  
 And comys all to þe mownt carmell!  
 þer sall I tell þem, or I twyne,  
 þe cause of all þis kare  
*and what* may most amend."  
 fforto fulfyll þis fare  
 þe kyng full sone hath send.

933 vnto þe lordes of his land  
*and* most clene of þe comonalite,  
 prophettes þat Iezabell ordand,  
 prestes *and* dekyn[s] in þer degre,  
 vnto þem all [he] [þus] commawnd,  
 "comys to þe mount of carmell *with* me!  
 þore sall ze se þe prophet stand  
 þat mad vs in þis bale to be."  
 Sone on a hyll on heyzt  
 þis pepyll was purvayde.  
 þen Ely stud vp ryzt  
 among þem all *and* sayd,

S 932. On top of page De rege Acab et seruo eius / liber iijus Regum in right corner / — 933. 4 dekyng / 5 is instead of he.

L 931. 1 shall warant the / 2 the defend / 3 Abdias / ych / 4 Ely had him / 5 He said / our / 6 socour forto / 7 the / such fautes / 8 wightly they wened / 9 Then said the king in scorne / 10 is thou / that / 11 That makes / lorne / 12 both omitted / wyld. — 932. 1 Then said hely / the / 2 this / thi syn / 3 Bring samen / Israell / 4 if that thou will this barret blyn / 5 the / prophetes / 6 dekens / 7 comes / the mont Carmel / 8 there shal / you or we twyn / 9 The / this care / 11 ffor to fullfyll this / 12 the / soone has. — 933. 1 Vnto the / of all his / 2 the commonalte / 3 Prophetes that Iezabel had ordand / 4 and prestes / dekyns / theire / 5 fol. 172 a / Regum tercio in top margin / Vnto theym all he thus command / 6 comes / the mont Carmel / 7 There shal ye / the prophet / 8 that made / this / 9 the hill / high / 10 this people / purvayd / 11 Then hely stode / right / 12 among theym.

934 "lordynges, your lyfes þus worthys to lake  
 þat leuys þe law þat moyses lent.  
 grett god þat to your faders spake,  
 1200 hym suld 3e trow with trew entent.  
 god of abraham and of ysac,  
 vnto his saws 3e suld assent,  
 And leue Beall þat euer is blake,  
 or els in bale 3e mon be brent.  
 1205 yf 3e may proue by skyll  
 þat he may helpe yow oght,  
 tell yt [þis] pepyll vntyll!"  
 to þis þei answer noght.

Their lives were run-  
 ning to waste, he said,  
 because they had aban-  
 doned the law of Moses.  
 They should believe in  
 the God of their fathers  
 and leave Baal, or they  
 would perish. If they  
 could prove that Baal  
 could help them, they  
 should tell the people. —  
 They made no answer.

935 "Now sers," he says, "asay we sall  
 whedder of our goddes hath more power.  
 Rayse vp an Auter amang yow all,  
 and I sall rayse an oþer nere.  
 Takes þen an ox owt of a stall  
 and part yt in sunder in peysese sere.  
 1215 And on your auter lettes yt fall,  
 and I sall do þe same ryzt here.  
 To god þen sall we pray,  
 and qwyk so fyrst is brent,  
 hald hym for god verray."  
 1220 to þis þei all assent.

Elijah then proposed  
 a test of the power of  
 their respective gods.  
 Baal's priests should take  
 an ox from a stable, cut  
 it into pieces, and place  
 it on their altar. Elijah  
 should do the same. The  
 true God would then be  
 He who first burnt the  
 offering. To this they all  
 assented.

936 ffals prestes, clerkes of Iezabell,  
 and prophettes, iiij [C] and mo,  
 Raysed vp an Auter þem omell,  
 for so þei wene to wast þer wo.  
 1225 þei leide þeron full fayr fuell,  
 and þen a gret ox con þei slo  
 And layde furth both flesch and fell;  
 and Ely dyd an oþer also.  
 þen prestes and prophettes kneled,  
 1230 ylkon aftur þer state,  
 And prayd beall forto beld,  
 bot his comforth com late.

Jezebel's priests raised  
 up an altar and put fuel  
 on it. Then they killed  
 an ox and laid its flesh  
 and hide on the altar.  
 Elijah did the same.  
 Baal's priests prayed  
 their god to help them,  
 but his comfort was  
 slow in coming.

S 934. 11 ys / — 936. 2 iiij / 9 liber iijus Regum in upper margin.

L 934. 1 Lordynges youre life is to lak / 2 that leyves the lawes that / 3 Grete /  
 that / youre fadres / 4 in hym shuld ye / 5 ysaac / 6 sawes ye shuld / 7 leyve / that  
 / blac / 8 elles / ye shal / 9 Yf ye / prove be / 10 that / you / 11 Tell it this people  
 vntill / 12 this they answered / — 935. 1 Nowe sires / sayd assay / shall / 2 whedre /  
 oure / has / powere / 3 Rayses / altare / you / 4 shal / othre / 5 Takes then / oute  
 / his / 6 partes it sundre / peces / 7 youre altare let it / 8 shal doo the / right / 9  
 then shal / 10 which / first / 11 Hald him / 12 this they / — 936. 1 prestes and  
 clerkes / 2 prophetes foure hundereth / moo / 3 Raised / altare theym / 4 they /  
 waste their woo / 5 They layd theron / faire fevell / 6 then / grete / gun they sloo /  
 7 layd it furth / flesh / 8 hely did an othre / 9 Then / prophetes knelde / 10 yeloon  
 after their astate / 11 Beal for belde / 12 come.

They shouted and roared to their idol, but it was of no avail: their offering remained quite still. They scratched their faces and tore their hair. Elijah thought it a wonderfully good game and said that their god must be asleep or away from home, and so they had better keep on crying.

937 ffull rudly þen þei rope *and* rare  
 on þer mawment to mend þer mode.  
 bot þer offerand moued neuer þe mare, 1129  
 bot in a state full styll it stod.  
 þei rent þer face *and* raue þer hare  
*and* weped for wo, ose þei ware wode.  
 Ely stud styll on þem to stare,  
 hym toyzt þat game was wounder gud. 1124  
 he says, "your god is on slepe  
 or els went ferre fro hame.  
 To yow he takes no [k]e[p]e,  
 crys on hym fast for schame!"

They cried and roared half a day, but no kind of fire fell on the offering. Then Elijah said that he would try if his God was a better guest. His altar was prepared in God's name. The flesh was washed well and laid on the altar.

938 so dyd þei holly half a day, 1124  
 to cry *and* rare þei wold not rest.  
 þer offerand on þe Auter lay,  
*and* no kyns fyre wold in yt fest.  
 þen Ely bad þem wend a way,  
 god was not to þer prayer prest, 1125  
 And sayd, "for soth, I shall assay  
 yf my god wyll be bettur gest."  
 his Auter *and* ylk dele  
 in goddes name was agrayd.  
 his flesch was weschen wele 1122  
*and* on þe Auter layd.

He prayed to God for a sign. Before he had ended his prayer, fire fell from heaven and burnt everything that he had prepared. Then the people were glad and cried that there was no powerful god but the God of Elijah.

939 On both his knese þen knelse he doun  
*and* prayd to god *with* stabyll steuyn  
 To send sum segn in þat seson  
 þat his name myzt be new to neuyn. 112  
 Or he had endyd his oryson,  
 a fyre dyscended doun fro heuyn.  
 yt brent all vp that he mad boun  
*and* went vp into þe ayre full euyn. 112  
 þen ware þo folke full fayn,  
*and* lowd þei cast A Crye:  
 "þer is no god may gayn  
 bot þe god of Ely!"

S 937. 11 hede / — 938. 10 it agrayd.

L 937. 1 then they / rore / 2 their mawment / amend their moode / 3 Bot their offrand moved / the more / 4 stooode / 5 They / their / rooffe their here / 6 wo as they were woode / 7 Hely stooode still ouer theym / 8 thocht that gam was goode / 9 He / youre / 10 elles goone fare / home / 11 you / noo kepe / 12 cries / shame / — 938. 1 So did they / alf / 2 rore they / 3 Their offrand / the altare / 4 noo / fire / it / 5 Then hely / theym wende away / 6 their prayers / 7 said / shal / 8 if / wolle / better / 9 His altare / ych a dele / 10 was grayde / 11 His flesh / weshen / 12 the altare layde / — 939. 1 knees then knelled / downe / 2 stable steven / 3 signe / that season / 4 that / might / now / neven / 5 ended / orison / 6 fire descended downe / heven / 7 Itt / that was bowne / 8 in the aere / even / 9 Then were the / fayne / 10 lowde they / cry / 11 There / noo / gayne / 12 the god hely.



940 we wot beall ys bot a fend,  
 1270 *and fals prophettes, foull mot þem fall!"*  
 Ely bad þat þei suld shend  
 prophettes *and prestes* þat [on hym] call.  
 of all þe meneze mad þ[ei] end  
 þat gouernd hym, both gret *and* small.  
 1275 þen Ely heygh *with* wordes hende,  
 "sum socur yow god send sall."  
 þe Ebrews went at wyll  
*and* toyzt þer werkyng wele.  
 And Ely loged hym styll  
 1280 apou þe mount of carmele.

They knew that Baal was but a fiend. May evil befall false prophets! — The people put to death all Baal's servants, and Elijah promised them help from God. The Hebrews went away well pleased, but Elijah stayed on mount Carmel.

941 To god fast con he call *and* crye  
 of his pepyll forto haue pyte  
 1. 105 a And bad his seruand spyre *and* spye  
 yf any clowd com fro þe see.  
 1285 At last he sayd, "*ser, certanly*  
 þe Ayre be gynys all brown to bee."  
 god send helpe þen sone in hy:  
 Rayn fell ouer all þat cuntre.  
 þen loue þei god all ways  
 1290 *with* wyll, word *and* dede.  
 And þe prophett þei prays  
 þat so spake for þer sped.

He called to God to have pity on His people. God helped them by letting rain fall all over the country. Then they praised God and His prophet, who had spoken so well for their relief.

942 bot Iezabell, þat *cursed* qwene,  
 when scho herd tell of þis tythyng,  
 1295 how all þat had *with* beall bene  
 ware ded *and* thurgh Ely demyng,  
 þen in hert scho had grett tene  
*and* sayd þer suld non erthly thyng  
 Saue hym, *and* he myzt be sene,  
 1300 þat he ne suld haue þe same endyng.  
 Ely herd hyr swere swa;  
 þerfor fast con he flee  
 Tyll a Cyte of Iuda,  
 þat named was barsabe.

But when Jezebel heard that Baal's priests had been killed, she said that nothing on earth should save Elijah. Therefore he fled to the city of Beer-sheba in Judah.

**S 940.** 4 þen coud *with an i written above n* / Lines 5—6 and 7—8 transposed / 5 had mad þer end / 8 y cancelled above -d in send / — **941.** 3 liber iijus Regum in upper margin.

**L 940.** 1 We / beal is / fende / 2 prophetes fowl myght theym / 3 Hely that they shuld be shende / 4 prophetes / that on hym / 5 Of that menye made they ende / 6 that governed him / grete / 7 Then hely hight / 8 socour some god send you shall / 9 The / will / 10 thoght their wirkyng wel / 11 hely / 12 vpon the mount Carmel — **941.** fol. 172 b / 1 gun / cry / 2 and of his helpe to have pete / 3 seruant spir and spy / 4 if / clowde come / the / 5 And at the last / said / 6 the aere begynnys / browne / be / 7 God sent his helpe then / 8 rayne / all in that / 9 Then love they / 10 will and worde / 11 the prophet thei prayse / 12 that / their spede / — **842.** Ca. xix in left margin / 1 Bot / the / Quene / 2 she hard / this tithing / 3 How / that Beal / 4 were deid / thurgh hely / 5 Then in hire hert she / grete / 6 said there shuld noon / thing / 7 Save / myght / 8 that / shuld have the / ending / 9 Hely / hire / so / 10 therfore / gun / 11 To a Citee / 12 that Named / Barsabee.

He did not stay there long but went out into the wilderness, where he sought a dwelling. He seemed to feel that he could not turn up the way of his fathers, who had been wretcheder than he. Then he fell asleep.

- 943 lang soiornyng þer saw he none, 11305  
 for he was ferre from ylka frend.  
 To wyldernese he went alone,  
 and in a loge þer con he lend.  
 To myzty god he mad his mone  
*and prayd hym þat he myzt make end,* 11310  
 "Als myn elders ar ded ylkon,  
 lord, suffer me þat way to wend!  
 Sene þem no lyffe ys lent  
 þat wore more of wrschepe,  
 lett me wend os þei went!" 11315  
*with thys he fell on slepe.*

An angel came to him in his sleep and told him to take meat and drink. He found a cake and a vessel with clear water. Because he had had no food, he was pleased with that fare. After eating, he soon fell asleep again.

- 944 he was wery and myzt not wake,  
 for he had wentt be ways sere.  
 An Angell [come and] to hym sp[a]ke  
*and sayd he was goddes messyngere.* 11320  
 Mete *and* drynke he bad hym take  
 so forto hold hym hoyle *and* fere.  
 þen at his hed he fand a cake  
 and a vessell *with* watur clere.  
 And for hym fayled fode, 11325  
 of þat fayre was he fayn.  
 he ete and dyd hym gud,  
*and sone he sleped agayn.*

The angel woke him up a second time. It was God's command, said the angel, that he should eat and drink because he had a wearisome journey before him. Refreshed with food, Elijah travelled forty days till he came to Horeb, the mount of God.

- 945 The secund [tyme] þe Angell sayd,  
 "wake, wake, Ely, and no more þou 11330  
 wynke!  
 Swylke ose ys in þis place purvayd  
 god byddes þat þou sall ete *and* drynke.  
 A grett way is be fore þe grayd  
 þat þe behoues both swett *and* swynke." 11335  
 he rayse *and* rathly hym arayd.  
 his lymys ware þen full lyzt, hym  
 thynke.  
 by the myzt of þat same mete  
 he trayueld fawrty days  
 þe hyll of god to gett, 11340  
 heght Oreb þe story says. 1134

S 943. 2 fr cancelled before ferre / 3 alone above anone cancelled / 11 De dormit[i]one Ely sub iunipero in right margin / — 944. 3 con / speke / — 945. 1 þat / 5 y of grayd above r / 8 h of thynke above y / 7 Et ambula[t] in fortitud[ine] cibi illius vsque ad m[on]tem dei — in right margin; the missing letters cut off in MS.

L 943. 1 Lang soiornyng there / noon / 2 was for ych a frende / 3 wildirnes / ailoon / 4 logge ther gun / 5 almyghty / made / moone / 6 praid him that / might / ende / 7 As cldres / deid ychoone / 8 lorde suffre / that / wende / 9 Sith theym noo life is / 10 that were / worshipe / 11 Let / wende as they / 12 this / — 944. 1 He / might / 2 goone by ways / 3 aungel come and / spake / 4 said / messenger / 5 drinke / 6 hald him hoal / 7 Then / heved / 8 vesell / water / 9 him failed foode / 10 that faire / fayne / 11 He ete it did him goode / 12 agayne / — 945. 1 tyme the aungell said / 2 wake not repeated / hely / noomere thou wink / 3 Such as is / this / purvaid / 4 biddes that thou shal / drink / 5 grete / before the laid / 6 that the behoues / swete / swink / 7 He royse / redily him arraid / 8 lymmes were then / light him think / 9 Be myght / that / 10 travayled fourty / 11 The hill / gete / 12 hight / the.

946 god spake to hym in pat space  
*and* sayd, "what sterd þe into þis stede?"  
 he sayd, "lord, for ferd of my fase.  
 for and I byd, I ete neuer bred.

1345 þi prophettes in euere ylk place  
 by Iezabell ar putt to ded,  
 And þe same to me heyght scho has.  
 þat dose me flee fro hyr hatred."

1350 god sayd, "go ydder agayn  
 and do message of myne!  
 I sall þe sayue certayn  
 fro hyr *and* all hyr hyne.

947 Take tent to tales þat I þe tell  
*and* trewly trest þat þei are trew!

1355 Ordan for kyng of israel  
 aftur Acab on þat named ys Iew!  
 And kyng of Syre make azaell  
 þat euer has bene A gud Ebrew!

1360 And when þou may no langer dwell,  
 for þi self þen set Elysew!  
 he sall be prophet playn,  
 wysest when þou ert wentt

And man full mekyll of mayn  
 to mustur myn entent.

1365 948 þei sall me venge *with* hert *and* hand  
 of þem þat hath forsakyn me."

so went he furth *and* some he fand  
 Elysew in feld kepanð his fee.

he told vnto hym new tythand,  
 all how god bad þat he suld bee.

1370 þen Elysew left lord *and* land  
*and* went *with* Ely o[s] menyhe.

So same we lett þem dwell,  
 two gud seruandes to go[d],

1375 And of kyng Acab tell  
*and* of his neightbour, nabod.

God asked Elijah what made him come there. He answered that he was afraid of his foes and had fled from Jezebel's hatred. God commanded him to return with a message from Him. He should be quite safe from Jezebel and her henchmen.

God commanded Elisha to make Jehu king of Israel after Ahab, and Hazael king of Syria. Elisha should take the place of Elijah when he was gone.

Elijah went off and found Elisha in a field tending cattle. When Elisha heard God's message, he left lord and land and followed Elijah. But let us now leave these two servants of God and tell of King Ahab and his neighbour, Naboth.

**S 946.** 2 to of into above the line / 4 and above the line / herte / — **948.** 8 of / 12 nabod *with* second a cancelled / The Naboth episode (948—955) comes in the Bible after the siege of Samaria: I Kings ch. 20 and 21. Cf. the indication of chapters in L. 948 and 955. Hist. Schol. III Reg. XXXVII—IX = the Vulgate. But the OFr. poem = the ME., see Bonnard, p. 102.

**L 946.** 1 God / vnto him / that / 2 stird the to this / 3 He said lorde / drede / foes / 4 byde / ete / me cancelled brede / 5 Thi prophetes lorde in ych a place / 6 Iezabel doone / 7 that / hight she / 8 that makes / fle / hire / 9 God said goo thidre agayne / 10 doo / 11 shal the save certayne / 12 hire / hire / — **947.** 1 tayles that / the / 2 truly trust that they ar trw / 3 king / Israel / 4 after / oon that is named / 5 king / Sire / Azael / 6 that / a good Ebrw / 7 thou / noo lenger / 8 thi self / þen omitted / Elisew / 9 He shal / prophet playne / 10 thou is went / 11 mych / mayne / 12 mustur / — **948.** 1 He shal / 2 theym that has forsaken / 3 So / 4 helisev / fedand / 5 He / to / tithand / 6 and how god sayd that it shuld be / 7 Then helisev / lorde / 8 hely in goode degre / 9 fol. 173 a / Regum tercio in top margin / samen / let theym / 10 twoo goode seruantes of god / Ca. xxj in right margin / 11 King / 12 neightbour Nabod.

This Naboth had inherited a large vineyard. His fair means or soul the king wanted to appropriate it.

049 kyng Acab wuned in [Ieze]rael,  
 A Cyte þat was long *and* wyd.  
 And also his qwenne Iezabell  
 was *wonnan*d þore *with* mekyll pryð. 11380  
 And þis Nabod þat I of tell  
 soiornd als A neightbour nere be syd.  
 he had a feld þat to hym fell  
 whore wynes full mekyll multyplyd. 11385  
 þe kyng oft yt beheld,  
 for yt was large *and* lang.  
 he thynkes to haue þat feld  
 awder by ryzt or wrang.

He offered Naboth a fair price for the vineyard. But Naboth refused to sell what was to fall to his heirs. The king was sorely grieved and his heart did not soften.

950 And to fullfyll þis *purpase* playn  
 to Nabod sent he message þore. 11390  
 To by hys feld he wold be bayn  
 And to gyf gud fully *þerfore*.  
 bot Nabod sent hym word agayn  
 þat yt fell to his ayrys euer more. fol. 106 a 11395  
 he wold noyzt sell yt for *certayn*.  
 þen was þe kyng greued full sore.  
 so grett dyspytt hym thynke,  
 his hert he myzt not meke.  
 he myzt nawder ete ne drynke  
 bo[t] layd hym doun sore seke. 11400

When Queen Jezabel asked what ailed him, he said that he had failed in getting Naboth's vineyard. The queen then promised him the vineyard, whether it were entailed or not. She commanded her men to kill Naboth

951 no sang, ne solace myzt hym saue,  
 ne no helpyng to hym a vayld.  
 Qwene Iezabell þe cause con craue  
*and* asked hym hertly what hym ayld.  
 he sayd, "for nabod feld I craue,  
 and þer of haue I fowly fayld." 11405  
 Scho says, "þat hette I þe to haue,  
 all be yt neuer so trewly tayld."  
 Scho gart hyr rebels ryse  
 þat tyll hyr bode was bayn, 11410  
 And charged þem on all wyse  
 þat nabod sone ware slayn.

S 949. 1 israel / — 950. 1 Ante cancelled before And / 9 thynkes.

L 949. 1 Kyng / wonned / Iezerael / 2 a cite that / lang / wyde / 3 quene Iezabel / 4 there / mych pryde / 5 this Nabot that / 6 sojournd as neightbur / besyde / 7 He / felde that / 8 where vynes / many multiplyde / 9 The king / it be helde / 10 it / 11 He thinkes / have that felde / 12 aythre / right / — 950. 1 fullfill this purpos playne / 2 Nabot / thore / 3 bye his felde / bayne / 4 or elles to gyve as goode therfore / 5 Bot Nabot / him worde agayne / 6 that it / heiers euermore / 7 He / not / it / certayne / 8 therat / the king greved sore / 9 So grete dispite him thinke / 10 myght / 11 Ne navthre / drinke / 12 bot / him downe / — 951. 1 No / may him save / 2 noon helpe / him avayld / 3 Quene / the / gun crave / 4 him / ayld / 5 He said / Nabot felde I did crave / 6 therof have / fayld / 7 She sais that hete I the to have / 8 all omitted / it / tayld / 9 She made hire rebels / 10 that to hire bidding were bayne / 11 theym on all maner wyse / 12 that Nabot / were slayne.

952 Scho bad þat þei suld bere hym on hand  
 þat he had sclaunderd god of heuyn,  
 1415 And lett hym so no langer stand.  
 And at hyr wyll þei went full euyn.  
 þei wold noyzt fyne or þei hym fand,  
 and þen þei wold not here his steuyn,  
 1420 bot slow þat lele man for his land.  
 þis was a *cursed* note to neuyn.  
 when þis yll ded was done,  
 þe kyng was hole, hym toyzt.  
 Bot god sent message sone  
 þat sayd yt suld [sore be] boyzt.

because he had blas-  
 phemed God. They did  
 her bidding and slew  
 that honest man. The  
 king then considered  
 himself well again. But  
 God said that the evil  
 deed should be griev-  
 ously atoned for.

1425 953 Gud ely to þe kyng con tell,  
 "for þou hath wroyzt þies werkes wode,  
 In þat same feld þat Nabod fell  
 sall þou be slayn for all þi gud.  
 1430 wyld bestes sall with þi body mell,  
 and þi flesch sal be fowles fud.  
 And say to þi wyfe Iezabell  
 in þis Cyte sall houndes lape hyr blud.  
 Als kyng Ieroboam kyn  
 dyed all with outt bereyng,  
 1435 So þi frendes for þi syn  
 sall fall to fole endyng."

Elijah told the king  
 that he should be slain  
 in the field where Na-  
 both died. Wild beasts  
 and birds should eat his  
 body, and dogs should  
 lick the blood of Jezebel.  
 Just as Jeroboam's kin  
 died without burial, so  
 Ahab's friends too should  
 come to an evil end.

954 kyng Acab þen was cast in care.  
 to god fast con he call *and* crye  
 And heyght þat he suld neuer mare  
 1440 werke to wrath hym wylfully,  
 so þat he wold of vengance spare  
 and of his synys þen haue mercy.  
 And when god saw his sorows sare,  
 a gayn to hym he sent [ely].  
 1445 he says his kynred sall  
 be saued whyls he has myzt,  
 bot all ellys suld be fall  
 as he be fore had heyzt.

In his distress Ahab  
 promised never more to  
 anger God, so that He  
 would cast aside His  
 vengeance and have mer-  
 cy. God sent Elijah to  
 say that in Ahab's life-  
 time his family should be  
 safe. Everything else  
 should befall as had  
 been said before.

**S 952.** 8 acursed / 12 b cancelled after sayd / be sore / — **953.** / 6 salbe / —  
**954.** 8 in hy.

**L 952.** 1 She / þat omitted / they shuld / 2 that / slaundyryd / heven / 3 And  
 stoon / noo lenger / 4 hire will they / even / 5 They / not / they / 6 then they /  
 steven / 7 Bot slogh that lely / 8 this / a cursed wark / neven / 9 When this evil  
 dede / doone / 10 the king / hoal / thocht / 11 soone / 12 that said it shuld dere be  
 boght / — **953.** 1 Goode hely / the king gun / 2 has wrought thes / woode / 3 that  
 felde that to Nabet / 4 shal thou / slayne / thy goode / 5 Wyld / shal / thy / 6 thy  
 flesh shal be fowles foode / 7 thy / 8 this cite shal / hire bloode / 9 As king / 10 died /  
 withoute beryng / 11 So all thy / thy / 12 shal / fowl / — **954.** 1 Kyng / then / 2  
 gun / cry / 3 hight that / shuld neuermore / 4 wirke / willfully / 5 So that / vengeance  
 / 6 mys then have / 7 sore / 8 agayn / hely / 9 He / kinred shall / 10 saved whilst /  
 myght / 11 Bot / elles shuld befall / 12 before / hight.

The king reflected on what was told. Iezabel, that well born lady, was an ever true on Cal. These Iezel saw in great surprise, but it did not last long. As soon as she saw that the king of Syre, went with thirty-two horses to wage war on Ahab.

Ahab, who had not enough people to cope with such a host in the open field, closed himself up in Samaria, a well fortified city. Nothing daunted, Benhadad laid siege to the city from all sides.

He offered King Ahab peace on the following terms: Ahab should hand over to him not only his wives and children, but also any treasure that was in the city itself. To that proposal Ahab replied that he was willing to part with all that was his, but he had no right to give away the property of other men.

955 þe prophett þen his way is went  
 whore god wold gouerne hym to gang. 11450  
 þe kyng þen toke full gud tent  
 what tales ware þore þem among.  
 And Iezabell, þat lady gent, fol. 106 b  
 was euer in wyll to werke wrang.  
 In grett lykynge now ar þei lent; 11455  
 we sall leue þat yt lastes not lang.  
 The kyng of Syre, benedab,  
 with kynges thyrty and two  
 soyght vnto kyng Acab  
 with were to werke hym wo. 11460

956 when kyng Acab persaued in hy  
 how enmys enturd in tyll his land,  
 And wyst with swylke a cumpany  
 to fyzt in feld no folke he fand,  
 he closed hym self in samary; 11465  
 was full wele walled hym to warrand.  
 bot benedab sett not þer by;  
 þer myzt no strength agayns hym stand.  
 þat Cyte large and wyd,  
 þat semly was to see, 11470  
 Seged he on ylka syd  
 with paynyns grett plente.

957 Vnto kyng Acab word he send,  
 "yf þat þou wyll take me vntyll  
 both wyues and chylder in to myn hend, 11475  
 at my lyst forto spare or spyll,  
 And all þat is for thresour kend  
 with in þe Cyte, lowd and styll,  
 To haue with me, þen wyll I wend."  
 kyng Acab answerd to þat skyll, 11480  
 "Of myn all [þat] men kens  
 wyll I lefe forto lyfe.  
 bot gudes of oper mens  
 haue I no ryzt to gyfe."

S 955. 10 thyrty / — 957. 11 of oper mens (*rime-word*). For the double genitive cf. Gen. & Ex. 2834: 'If hise breðere of liues ben'; also E. E. Wills, *EETS* 78, p. 103: 'To the use of the husbondes of the seyde Isabell'; also *ibid.* p. 16: 17.

L 955. 1 The prophet then / 2 where / 3 And the king toke / goode entent / 4 tayles were told theym / 5 Iezabel that / 6 will forto wirk wrang / 7 grete lykynge / they / 8 bot we shal leue it lasted / 9 Sire Benedab / 10 kinges thirte / twoo / 11 Soght king / 12 werre / wirke / woo / Ca. XX in right margin / — 956. 1 When / perceyved / 2 howe ennyes entered into / 3 knew / such / company / 4 fyght / felde noo / 5 fol. 173 b / He closed / Samary / 6 warand / 7 Bot Benedab set nought therby / 8 then myght noo strenght agayn / 9 That Cite / wyde / 10 that semely / 11 ych a syde / 12 grete plentee / — 957. 1 king / 2 if that thou wolle / 3 Both wyues / childre into my / 4 list / 5 that / tresour / 6 within this Cite / or / 7 have / then wolle / 8 king / answeryd / that / 9 all that / 10 wolle / leyve / lyf / 11 Bot goodes / othre mens / 12 have / noo right / gyf.

1485 958 kyng benedab þen was not payd;  
 þerfor he answerd wordes fell.  
 "I haue here sembled men," he sayd,  
 "so mony þat yf I þem omell  
 1490 ylkon a handfull had puruayd  
 of erthe to lay here where we dwell,  
 Of þat same [erthe] suld be grayd  
 A hyll os hegh os a castell.  
 And fare þei sall not fare  
 or all þis burgh be brent."  
 1495 þen kyng Acab had care,  
 bot socour sone was sent.

King Ben-hadad answered angrily that he had so many men that if each of them were given a handful of earth, there would be a hill as high as a castle. Before long he would burn the city. — But help soon came to Ahab.

959 god to his helpyng has tane hede  
 and send his prophett hastely.  
 he sayd, "kyng Acab, haue no dred!  
 1500 god says þou sall haue vycictory."  
 þe kyng asks, "who sall do þat ded?"  
 he says, "chylder and [no] chyualry."  
 þen gart [þe] kyng geydder full gud sped  
 of chylder a full fayre cumppany,  
 1505 Swylke os myzt wepyns weld  
 IIII C furth he fand.  
 þei wentt be fore to þe feld.  
 he sued with VII thowssand.

God told Ahab that children should bring him victory. He brought together four hundred children, who went foremost to battle. After them he followed himself with seven thousand men.

960 þei musterd þem with myzt and mayn;  
 1510 god mayntend all þat meneze.  
 ol. 107 a þe paynys sone ware put to payn,  
 all ware þai neuer so grett plente.  
 V M sone of þem ware slayn,  
 and all þe remnand fayn to flee.  
 1515 bot sone þei sembled mo agayn  
 and sayd þat þei suld venged bee.  
 kyng benedab asked consell  
 what thyng þat most myzt noye,  
 And what myzt most avayle  
 1520 þe Ebrews forto dystroye.

The heathens were soon in distress despite their great multitude. Five thousand of them were slain, and the rest fled. But they soon rallied, and King Ben-hadad asked for advice as to how he should best destroy the Hebrews.

**S 958.** 1 [R]ex Acab in left margin / 7 hyll / — **959.** 6 chylualry / 12 Two letters cancelled after with / — **960.** 3 putto / 4 Cf. 598: 10 and 767: 2 / 5 No number in I Kings 20: 20, 21 and Hist. Schol. III Reg. XXXVII. But OFr. Par. fol. 94 c: 'Si unt Ebreu plus de cinc mile ocis.'

**L 958.** 1 Kyng Benedab then / payde / 2 therfore / with wordes / 3 haue / sayde / 4 mani that if they theym / 5 Ychoon / purvayde / 6 erth / where / 7 that / erth shuld / grayde / 8 a hill as high as his / 9 far they shal / 10 this / 11 Then had king Acab care / — **959.** 1 God / taken / 2 sent / prophet / 3 He said king / have noo / 4 thou shal have victory / 5 The king askes whoo shal doo that dede / 6 sais childe / noo chivalry / 7 Then made the king gedre goode spede / 8 childe / ful faire cumppany / 9 Such as myght / welde / 10 four hundredth / 11 They went before / the felde / 12 folowed / seven thovsant / — **960.** 1 They mustred theym / myght / mayne / 2 mantened wele al that menyne / 3 The / were / to payne / 4 although they were so grete plente / 5 ffyve thovsant / theym wer slayne / 6 the remanant fayne to fle / 7 Bot / they / moo agayne / 8 that they shuld / be / 9 King Benedab / counsell / 10 thing most myght / 11 myght / 12 the / dystroye.

He was advised to keep to the valleys, where their own god was much more powerful than the God of Israel, who was God of the hills. He found the counsel good and took up his position under the hill of Aphek.

961 þei answerd sone vnto his saw  
and sayd, "for þis fare þat þou frayns  
Condicion of þer god we know.  
his helpe is all in hegh mountayns.  
þerfor to dales I red we draw,  
for þer our god most to vs gayns.  
And þer god wyll not lyght so low,  
so sall þei sone be put to payns."  
þis consell toke he tyll  
and held yt gud and hale.  
Euyn vnder Iaphet hyll  
he loged hym in a dale.

11525

11530

But God sent a message to Ahab that He was as powerful in valleys as on hills. Therefore Ahab should go to attack. He did so, and the heathens were put to death.

962 kyng Acab herd tell how þer hales  
was sett to soiornd i[n] certayn space.  
bot for he suld [noyzt] trow þer tales,  
fro god full gud warnyng he has.  
A prophett bad go bede þem bales,  
for god wold schew of his gud grace  
þat he myzt ese als wele in dales  
as in hylles or in hy places.  
kyng Acab assay[l]d þem sone,  
as god gaf hym to red,  
And als god demed, was done:  
paynims ware don[e] to ded.

11535

11540

A hundred thousand of them were killed. King Ben-hadad took refuge in a city, doubtful whether to stand firm or surrender.

963 A hunderth thowssand and wele mo  
of hethyn folke ware feld in feld  
þat come with thrytty kynges and two.  
þer scaped non þat suld wepyns weld.  
kyng benedab he wan with wo  
to A Cyte hym self to beld.  
he wyst not what was best to do:  
to byd or his body to zeld,  
ffor wele he wyst certayn  
kyng Acab wold not fayle  
Or he ware soght and slayn.  
bot þus spake his counsell,

11545

11550

11555

S 961. 8 putto / — 962. 2 soiornd inverted spelling; cf. 550: 4, 728: 11, 779: 7 / 8 als cancelled before as / places Cf. Kalén, p. CXII ff. / 12 donyng / — 963. 1 = I Kings 20: 29 ff. and Hist. Schol. III Reg. XXXVIII; OFr. Par. fol. 94 d: 'cent mile Ebreu unt en champ oecis' / 5, 6 Cf. I Kings 20: 30. Hist. Schol. loc. cit. and OFr. Par. loc. cit. both follow the Vulgate.

L 961. 1 They answered / sawe / 2 said / this cause that thou fraynes / 3 their / knawe / 4 high mountaynes / 5 Therefore / dayles / rede / drawe / 6 there oure godes / to omitted / gaynes / 7 And there their / wolle / light / lowe / 8 shal they / paynes / 9 This counsell / vntyll / 10 it goode / hoale / 11 Even vndre Iapheth hill / — 962. 1 Kyng / herd wele / their halles / 2 were set / soiourne / in omitted / 3 Bot / shuld not / their tayles / 4 full goode / 5 prophet / goo / them bayles / 6 wolle / goode / 7 That his myght is as wele in dayles / 8 hillys or othre place / 9 King / assayled them / 10 gave / rede / 11 as / doone / 12 panyns were put to deid / — 963. 1 hunderith thowsand / moo / 2 hathen / were / in felde / 3 That / thirty kynges / twoo / 4 there went noon that shuld / welde / 5 Kyng Benedab / went / woo / 6 Cite / belde / 7 He wist / doo / 8 abyde / yelde / 9 certayne / 10 king / 11 were / slayne / 12 thus / counsayle.



964 "Ser," þei say, "suffer sall we  
 A lese harme forto lett a more.  
 Ebrews ar men of mercy free;  
 1560 wend we vnto þem fast þerfore  
 And pray þer kyng to haue pyte  
 for his goddes sake with syghyng sore,  
 And profer vs his bond men to be  
 and also þat we sall restore  
 1565 All þat *our* elders wan  
 fro his elders and fro hym.  
 so sall he graunt *vus* þan  
 forto haue lyf *and* lym."

His council thought it best to suffer a lesser evil in order to prevent a greater one. Therefore they should appeal to the generosity of the Hebrews and ask their king for mercy, offering to be his bondsmen. They should also restore what their ancestors had taken from the Hebrews. Then they would be safe in life and limb.

ol. 107b965 vnto þis counsaile haue þei tone,  
 11570 *and* sone þer gatte þei haue be gun.  
 Barfote, in þer serkes alon,  
 with cordes about þer halse bun,  
 To kyng Acab þei kneled ylkon  
*and* fell down flatt whe[n] he was [f]un.  
 11575 when he saw þem wyll of woyn,  
 grett rewth to his hert is run.  
 he forgaf all his grefe  
*and* graunt þem pardon playn.  
 he mad hym self myschefe  
 11580 *and* þe hethyn folke full fayn.

Bare-foot, clad only in their shirts, and with ropes around their necks, they went to King Ahab and knelt down before him. He was seized with pity when he saw their misery, and for gave them.

966 kyng benadab by þe hand he hent  
*and* kyssed hym *and* become his frend,  
 So þai þat hoped to be shent  
 now in þis [tyme] no more we[re] tend.  
 11585 kyng Acab with his Ebrews went  
 to Samary fayr forto lend,  
 bot message sone to hym was sent  
 þat god was yll payd of þer end.  
 A prophett, machias,  
 11590 þor lendyd in þat land.  
 To samary con he pase  
 with his staf in his hand.

Ahab and Ben-hadad became friends, and no harm was done to the Syrians. When Ahab came back to Samaria, he was told that God was displeased. A prophet, Micaiah, came there.

**S 964.** 2 amore / — **965.** liber iijus Regum in upper margin / 1 kyng benadab by þe hand he hent cancelled above first line; cf. 966: 1 / 6 wun / — **966.** 10 -yd of lendyd inserted above the line.

**L 964.** Fol. 174 a / Regum tercio in top margin / 1 Sire they / suffre shal / 2 a les / let a more / 3 fre / 4 wende / theym / therfore / 5 theirre / have pete / 6 god / sighing / 7 his omitted / 8 that / shal / 9 that oure eldres / 10 eldres / 11 So shal we haue grace then / 12 haue life / — **965.** 1 Vnto this counsell haue they assented / 2 soone theirre way they haue begonne / 3 Bayre foet / theirre / alloone / 4 aboute theirre halses bonne / 5 king / they / ychoone / 6 down flat when / foune / 7 And when / theym will of woone / 8 grete revth vnto / ronne / 9 He forgave / greve / 10 graunted theym / playne / 11 He made him / myscheve / 12 the hathen / were fayne / — **966.** 1 Kyng Benedab / the / 2 frende / 3 they that / to haue bene shent / 4 this tyme noomore were tende / 5 King / 6 faire / lende / 7 Bot / was to hym / 8 that / evil / that ende / 9 prophet Michias / 10 there dwelt / that / 11 Samary gun / pas.

He told a Hebrew to give him a heavy blow on the head. "No," answered the Hebrew. "Why should I? Thou hast done wrong to me." The prophet said he should be killed by a still hand because he had refused.

The man was devoured by a lion. When the prophet repeated his request to another man, the latter, wise from his fellow's calamity, was more ready to do as the prophet wished. He smote the prophet on the head so that the blood sprang forth. The prophet disguised himself by binding a piece of clothing round his head and went to the king.

Pretending to have been wounded in the battle, he said he was in great distress because a prisoner for whose safe custody he was responsible had escaped. But he trusted to the king's mercy. The king was inexorable, however,

- 967 To þat Cyte so as he zode,  
 Ebrews mett hym in the way.  
 To on of þem he spake gud sped,  
 "haue here my stafe, I þe pray,  
 And breke my hed *and* gare yt bled!"  
 þe Ebrew answerd *and* sayd, "nay!  
 why suld I do to þe þat dede  
 þat greued [me] neuer be nyzt ne day?" 11600  
 þe prophett sayd, "for þi  
 þat þou dose noyzt my wyll,  
 þou sall dye sodanly,  
*and* bestes þi sped sall spyll."
- 968 A Lyon come with byttur brayd 11605  
 and wowred hym amang þem þore.  
 þe prophett to an oþer sayd,  
 "haue here my staf *and* smyt me sore!"  
 þat oþer saw his felow flayd,  
 þat made hym buxum mekyll more. 11610  
 his awn stafe on his [hed] he layd  
 þat blud fell ouer þe face be fore.  
 A cloght a bowt he band  
 to be owt of knawying.  
 his stafe he toke in hand 11615  
*and* come so to þe kyng.
- 969 "A lord," he says, "þis herm I hent  
 in þe batell, for I wold not fle.  
 þe stewerd toke me forto tent  
 A man þat had mysdone to þe. 11620  
 To kepe hym safly I assent.  
 he ys [a]way; full wo is me,  
 ffor I be tane grett turment  
 bot yf þou my beldyng be."  
 þe kyng sayd, "s[i]ne he was 11625  
 worthy forto be ded  
 þat þou has lettyn pase  
*and* standes in þat same sted,

S 967. 5 gayr cancelled before breke | — 968. 4 'and' cancelled before haue | 5 Lines 5—6 and 7—8 transposed and marked for correction in MS. by the letters a and b respectively | — 969. 6 sway | 9 some.

L 967. 1 that Cite | yede | 2 met he | 3 oon | theym | goode spede | 4 have | staf ser | the | 5 heved | make it blede | 6 the | said | 7 Why shuld | doo the such a | 8 that greued me | by night | 9 The prophett | thy | 10 that thou doos noight | will | 11 Thou shal | 12 and omitted | a wild beste shal the spill | — 968. 1 bitter brayde | 2 devovred | theym all | 3 The prophett | othre prayde | 4 have | smyte | 5 That othre | icellay flayde | 6 that | mych | 7 His awne staf | heved | layde | 8 that bloode | his | before | 9 clouth aboute | 10 oute | 11 His staf | 12 the king | — 969. 1 lorde | sais this harme | 2 the | 3 Thy steward | 4 a | that | mysdoone | the | 5 savely | 6 is away | woo | 7 I shall have full grete | 8 if thou will my | 9 The king said sith | 10 to | deid | 11 And thou lettyn hym pas | 12 thou for 'and' | that | steid.

630 970 ffor bettur beld the thar not byde  
 bot ded for ded, þa[t] is þ[e] law."  
 þe prophett sone his hed vnhyd,  
 by cause þe kyng þen suld hym knaw.  
 "ser kyng," he says, "þis same þou dyd  
 and þis same down to haue þou aw.  
 635 ffor benadab þat euer is kyd  
 enmy to god in dede and saw,  
 god gaf hym in þi hend  
 forto venge ylk dele.  
 And þou has lettyn hym wend;  
 640 þerfor I warn þe wele.

and said he should die in the prisoner's stead. — The prophet then uncovered his head for the king to recognize him. He said that the king should suffer the same doom because he had let out of his hand Ben-hadad, God's enemy.

971 ffor þou wold not putt hym to pyne  
 when he was putt in þi pawste,  
 And wyst yt was goddes wyll and myn  
 of hym and his venged to be,  
 11645 ffor his lyfe þou sall lose þin  
 and all þi kyn in þis cuntre.  
 ffor socur of god now sall þou tyne.  
 þus sall yt wurth, þus warne y the."  
 þen was kyng Acab kene.  
 1650 in preson he dyd hym cast  
 And sayd he suld be sene  
 A lyer at þe last.

Therefore Ahab should lose his life, the prophet warned him. — Ahab cast the prophet into prison and said he should be exposed as a liar.

972 In preson now lett we hym dwell  
 and Acab in his yll lyfyng.  
 1655 Of Iosaphat furth wyll we tell  
 þat of ierusalem was kyng.  
 he musterd mercy euer omell  
 and honerd god ouer all thyng.  
 þerfor all frendschepe to hym fell  
 and beldyng both of old and zying.  
 1660 Both by est and west  
 he mayntened moyses law,  
 And paynyns ware full prest  
 to wrschepe hym all way.

But let us now tell of Jehoshaphat, the king of Jerusalem. He was merciful and godfearing. Everybody loved him. Both in the east and in the west he maintained the law of Moses, and the heathens paid homage to him.

**S 970.** 1 tharnot / 2 þas / þi / 6 to haue *above the line*: a second to haue cancelled after aw / — **971.** 2 pawste *above* pouer cancelled.

**L 970.** 1 better belde / nedes / bid / 2 deid / deid is the / 3 The prophet heved vnhyd / 4 because the king then shuld him / 5 Sir king / said this / thou did / 6 this / dome / have the / 7 Benedab that / 9 God put him into thyn hende / 10 ycha / 11 thou / wende / 12 therefore / warne the / — **971.** 1 thou / nocht put / 2 put / thy pavste / 3 wist it / will / myne / 5 list thou shal / thyne / 6 thy / this / 7 socoure / now omitted / shal thou / 8 thus shal it be I warne the / 9 fol. 174 b / Then / king / 10 did / 11 said / shuld / 12 the / — **972.** Ca. xxij in left margin / 1 nowe we let / 2 evill lifyng / 3 wolle / 4 that / Ierusalem / 5 He mustred / 6 honored / alkynd thyng / 7 Therefore / frendship / 8 ying / 10 mantened / lawe / 11 wer / 12 worship.

Jehoshaphat had by his queen many handsome sons, the eldest of whom was Jehoram. He married Godoliah (Athaliah), daughter of Ahab and Jezebel, and the marriage made peace between the two kings.

- 973 kyng Iosaphat had *with his quene* 1166  
*mony suns, semly to syzt.*  
 The eldyst of þem all be dene  
 heyzt Ioran, a full gentyll knyzt.  
 he toke a wyfe *with outyn wene,*  
 kyng Acab doyghtur, godely scho hyzt. 1167  
 Scho had of kynd forto be kene  
 by Iezabell, hyr moyder, ryzt.  
 To wayte be est *and west*  
 so worthy was no moo.  
 þat marage mad grett rest fol. 108 b 1167  
 be twyx þe kynges two.

After three years Jehoshaphat paid a formal visit to Ahab and was given a splendid reception. Ahab told him about his troubles and asked for his help.

- 974 Befell aftur þe thre zeres end:  
 kyng Iosaphat went to Samary  
 To kyng acab, his fader *and frend,*  
 to co[n]fer[m] co[u]rs of cumpany. 1168  
 þei welcumd hym *with wordes hend*  
*and wrschep, os he was worthy,*  
 And als lang os hym lyked to lend,  
 for hym was mad grett mangery.  
 kyng Acab towched hym tyll 1168  
 what hast he had on h[e]nd,  
 And sayd, "*ser, and þou wyll,*  
 þou may me mekyll amend.

He spoke about all the wrongs that the king of Syria had inflicted upon him. Above all he wanted to win back from the Syrians the city of Ramoth, the jewel of his kingdom. With combined forces they should soon beat the Syrian king. — Jehoshaphat said he was willing.

- 975 Benedab, þe kyng of Syre,  
 hath angerd me *and all my kyn.* 1169  
 my Cetys hath he sett on fyre  
*and bene full boun in burghes to bryn.*  
 And Ramatha, price of my empyre,  
 þat has he wun *and dwels þer in.*  
 þerfor is now my most desyre 1169  
 to wast hym *and þat Cyte to wyn.*  
*with both our power playn*  
 sone sall we dyng hym doun."  
 Iosaphat says, "*certayn,*  
 I sal be redy boun. 1170

**S 973.** 4 Lines 5 and 8 (by Iesabell his moyder ryzt), forming one line in MS., cancelled after 4 | 6 godely See 1012, 1101, 1115, 1127, 1129; L 1012, 1101: Athalye (Athalie). Cf. II Kings 8: 18 and 26, II Chron. 21: 6 and 22: 2; Hist Schol. III Reg., cap. XXXIX: "Athalam filiam Achab, et Jezabel". But OFr. Fragm. 401: "La jille Achab, si out non Godolie" — 974. 4 comfern corns | 10 hand | — 975. 6 dwels | 12 salbe.

**L 973.** 1 Kyng | 2 many sonnes semely | syght | 3 eldest | theym | 4 hight Ioram | knyght | 5 He | withouten | 6 king | doghter | the rest omitted | 7 She | by | 8 be | hire modre right | 9 wayt by | 10 noo | 11 That mariage made grete | 12 betwix thoo kynges twoo | — 974. 1 It befell after the third yeres ende | 2 king | 3 Acab | cosyn and frende | 4 confeme cours | company | 5 They welcomed | hende | 6 worship as | 7 as | as | liked | lende | 8 made grete maungery | 9 Kyng | told hym vntill | 10 in hend | 11 said | thou wolle | 12 thou | much | — 975. 1 the king | Sire | 2 has angerd | 3 My Citees has | set | 4 bowne | in omitted | 5 prise | this Empire | 6 pat omitted | has | wonn | dwelles theryn | 7 Therefore now is | desire | 8 wayst and that cite wyn | 9 With | oure powere playne | 10 shal | downe | 11 sais certayne | 12 shal | bowne.

976 bot fyrst I wold now or we went  
we pray sum prophett vs to tell  
whedder we in werys sall harm hent  
or els our foysse in feld to fell."

705 IIII C sone ware aftur sent,  
and all cord þei þem omell  
And says þer enmys sall be shent  
and vycictory with þem sall dwell.  
kyng Iosaphat trowd all þo  
1710 fageed þe kyng for dowte.  
he asked yf any moo  
ware wonnand þer aboutt.

977 kyng Acab says, "za, þer is one  
in my preson, a prophett strang.  
1715 gud word of me spake he neuer none;  
he noyzt sall, lyf he neuer so lang."  
Machyas was fro preson tone,  
and þus he sayd þem all amang,  
"Acab hym self he sal be sloyn.  
1720 All oper sall sauely come and gang."  
þen sayd kyng Acab, "loe,  
this told I yow be forn,  
he sall neuer say ne do  
bot yll both euyne and morn."

1725 978 kyng Iosaphatt says, "for soth vs aw  
to trow all þat he says sall be.  
Swylke case be fore may he not knaw  
bot only of goddes preuate."  
1. 109 a vp stert A lordan of þer law,  
1730 heyzt sedechy, and þis sayd hee,  
"sers, sett not by þis segger saw;  
he says noyzt sothe, þat sall 3e see.  
I sall [hym stryke] in þe face  
to gare hym staker and stand.  
1735 And yf I pase þe place  
with outyn harme of my hand,

But first he wanted a prophet to be consulted about their chances of victory. — Four hundred prophets declared un-animously that the victory would be theirs. Jehoshaphat, thinking they were flattering Ahab out of fear for him, asked if there were any more prophets in the neighbourhood.

Ahab said he had in his prison a prophet who had never spoken a good word about him, nor would he, however long he was to live. They fetched Micaiah, and he predicted Ahab's death. "Lo," said Ahab, "did I not tell you he will never speak or do anything but evil?"

But Jehoshaphat declared that they ought to believe him because he must be inspired by God. A rogue called Zedekiah then said that he would strike the prophet's face. If no harm came to his hand,

**S 976.** 1 we now / 10 fageed Cf. 515: 1 / — **977.** 3 Swylke cause he may not be fore knaw cancelled before this line; cf. 978: 3 / 7 salbe / 10 fore cancelled before forn / — **978.** 6 -t of heyzt inserted above the line / 9 stryke hym / 11 I written above he cancelled.

**L 976.** 1 Bot first / wold we / now omitted / 2 to pray / prophets / 3 Whethre / were shal harmes / 4 elles ourre foes / felde fell / 5 ffoure hundreth / were after / 6 accorded they theym / 7 sais their / shal / 8 Victory / theym shal / 9 King / trowd / thoo / 10 the king / dovte / 11 He / if / 12 were wonnand there above / — **977.** 1 Kyng / yea there / oon / 2 prophett / 3 Goode worde / noon / 4 ne nogh shal life / 5 Micheas / taken / 6 thus / said theym / 7 Achab / shal / slayne / 8 and all othre shal savely / 9 Then said king / loo / 10 you before / 11 He shal / doo / 12 evyll / evyn / morne / — **978.** 1 Kyng Iosaphat sais / 2 þat omitted / sais shal / 3 Such / before may be nocht knawn / 4 oonly / prevete / 5 Vp stirt a lurdan / their / 6 hight Sedechy / thus said he / 7 Sirres settis nocht / this segeere / 8 sais nocht soth that shal ye se / 9 shal strike / the / 10 make / stakere / 11 if / pas this / 12 withouten / my omitted.

they could be sure the prophet was a liar. But if his hand were hurt, they should believe what the prophet had said. — The kings assented, and he struck the prophet a hard blow. His hand was unhurt because no miracle was to give the lie to the prophet's words.

979 þen sall 3e trest þat I am trew,  
 And þat his tales es bot a trayn.  
 And yf my hand fayle hyd or hew  
 or stand noyzt in yt power playn, 1174  
 Suppose 3e þen þat all sall sew  
 as he has sayd yow for certayn!"  
 þe kyng[es] assented, no soth þei knew,  
 and he stroke hym with all his mayn.  
 his hand was neuer þe warre, 1174  
 and þat was for þis skyll:  
 ffor no m[i]rak[le] suld marre  
 [þe] prophett spech to spyll.

If his hand had been hurt, the king would not have gone near the dangerous place and the prophet's words would have proved false. The king sent the prophet back to prison to be fed only with water and bread. And then in good faith they went to war.

980 ware hurtyng on his hand to schew,  
 þen wold þe kyng not pase þat sted, 1175  
 [and] so suld not þe prophett saw  
 be soth þat sayd he suld be ded.  
 þen says þe kyng, "now may we know  
 not for trew þis rybald red.  
 gose putt hym in my preson low 1175  
 And gyf [hym] noyzt bot watur and bred!"  
 So for trew entent,  
 through þe sawys of sedechy,  
 To were so ar þei went  
 with full clene cumpany. 1176

In order to protect himself against the enemy King Ahab changed arms and clothes with Jehoshaphat. King Benhadad gave orders to his men to kill Ahab but spare all the others.

981 when þei come whore þer enmys ere,  
 kyng Acab þen þis poynt purvayde,  
 ffor he hym selfe fro wa wold were.  
 "Iosaphat, my sun, take hed," he sayd,  
 "myn armys in batell sall þou bere 1176  
 and all my ryches ryzt arayd.  
 þin armes and þi wede sall I were;  
 so sall our enmys be betrayd."  
 On þat oþer syde kyng benedab  
 warned his men, lese and mare, 1177  
 To kyll þe kyng Acab  
 and all oþer forto spare.

S 979. 2 atrayn / 11 murake / 12 to for þe / — 980. 3 þen / — 981. 1 þei cancelled before whore.

L 979. 1 When shal ye trust that / 2 and that / ar / trayne / 3 if myn / faille hyde / 4 nocht / his powere playne / Suppose ye in lower margin / 5 fol. 175 a / Regum tercio in top margin / Suppose ye then that / shal / 6 said to you / certayne / 7 The kinges / noo / they / 8 mayne / 9 His / the war / 10 that / this / 11 miracle shuld mar / 12 the prophet / — 980. 1 Had hurting bene on / shew / 2 then / the king / pas the stede / 3 And so shuld nocht the prophet / 4 that he said shuld be deid / 5 Then sais the king / 6 for to trow this ribald reid / 7 Goos put / 8 and yewe hym nocht / water / breid / 9 I trow with trew / 10 through omitted / the saws / Sedechy / 11 werre / they / — 981. 1 When they / where their / were / 2 king / then this / 3 him self / woo / werre / 4 sonne / hede / sayde / 5 Myn armes / shal thou bere / 6 ritches right arayde / 7 Thyne / thyne / shal / 8 shal oure / betrayde / 9 that othre / Benedab / 10 les / more / Ca. xxij in right margin / 11 the King / 12 othre to.

982 þei [r]ewled þem trewly in þat tyd  
 [fro] erly at morn tyll euyng sang.  
 775 kyng Iosaphat con boldly byd,  
 he presed full fast paynyms amang.  
 þei knew hym wele by hew *and* hyd;  
 þerfor at lyst þei lete hym gang.  
 kyng Acab soght þei on ylka syde  
 780 *and* full throly to hym þei thrang.  
 A paynym spened a spere  
*and* stert to hym þat stownd.  
 Thurght þe body he con hym bere  
*and* gaf hym dedes wound.

King Jehoshaphat acquitted himself well in the battle. The heathens knew him by sight and left him alone, because it was only Ahab they were seeking. A heathen took a spear and ran it through Ahab's body.

11. 109 b  
 1785 983 when kyng Acab down was cast,  
 his men ware bayn hym forto beld  
 And hamward hyed þem [with] hym full fast  
 whyls he myzt any wyttes weld.  
 1790 *with* mekyll payn so are þe past  
 to þei come euyng in Nabod feld.  
 þen myzt his lyf no langer last,  
 bot þer þe gast behoued hym zeld.  
 Als mychias prophesyd,  
 in þe batell he was turch born  
 1795 And in Nabod feld [he] d[y]ed,  
 os Ely sayd be forn.

Ahab's men were eager to help him and hurried homewards with him while he was still conscious. When they came to Naboth's vineyard, he gave up the ghost. Everything had taken place as predicted by Micaiah and Elijah.

984 In þat same feld down he fell  
 þat he be fore had wun falsly  
 be counsayle of quene Iezabell,  
 1800 þat mad Nabod þerfor to dy.  
 hondes laped his blud, whor þei dwell,  
 als yt was [sayd] be prophecy.  
 þei bered þe body þem omell  
 in his aw[n] Cyte of samary.  
 1805 Be cause he was A kyng,  
 his body honerd ys,  
 bot for his yll lyfing  
 men mened hym mekyll þe lese.

Ahab fell down dead in the same field that he had falsely won from Naboth. Dogs licked his blood as foretold in the prophecy. He was buried in the city of Samaria with royal honours, but because of his evil living the people mourned him but little.

S 982. 1 dewled / 2 fore / — 983. liber iijus Regum in top margin / — 984. 0 profecyd for sayd.

L 982. 1 They ordand theym trwly / that tyde / 2 for / morne to evensang / 3 King / gun / abyde / 5 They / hyde / 6 therfor at his list they let / 7 King / they / ych a / 8 they / 9 panym with a / 10 and omitted / stirt / in that / 11 Thurgh the / gun / 12 gave / dedys wownd / — 983. 1 So when king / was down / 2 were bayne / belde / 3 homeward caried they him / 4 whilst / myght / wittes welde / 5 With mych payne / ar they / 6 to that they come in Nabot felde / 7 Then myght / life noo lenger / 8 there the gooste behoved him yelde / 9 As Micheas prophecied / 10 the batell thurgh the body was he borne / 11 Nabot felde he died / 12 as hely had said before / — 984. 1 that / felde downe / 2 that / before / wonne / 3 By counsel / 4 that made Nabot therfore / dye / 5 Houndes / bloode where they / 6 as it was before said by prophecy / 7 They beried the / theym / 8 awn Cite / Samary / 9 Because / a king / 10 honored is / 11 Bot / evill lyfing / 12 mych les.

Ahaziah, Ahab's son, was crowned king after him. Ben-hadad went home with his host of hostesses. Jehoshaphat returned to Jerusalem, his own city. His people had escaped unhurt. God sent his messenger to warn him against every danger.

985 when þat kyng Acab þus was slayn,  
 as prophettes sayd þat yt suld be,  
 Andoccozi, his sun certayn,  
 was crowned kyng of þat cuntre,  
 kyng benedab went home agayn  
 with his paynims full grett plente.  
 kyng Iosaphat, he passed playn  
 to ierusalem, his awn Cyte,  
 And all his folke in fere  
 ware scaped with outyn scathe.  
 god sent h[is] messyngere  
 to warn hym from all wathe.

1181

1181

1182

A prophet said that God was angry with him because he had joined company with Ahab, God's enemy. But considering his good deeds God would refrain from taking vengeance on condition that the king trespassed no more.

986 A prophet com and to hym sayd,  
 "[Ser], for þou went in cumpany  
 Of kyng [Acab] þat ys owtrayd,  
 and wyst that he was goddes enmy,  
 I warn þe wele god was not payd,  
 and vengance [suld] be sent for þi  
 [bot þat] þi dedes ware gudly grayd.  
 bot zett he bydes: be ware þer by  
 þat þou trespase no more  
 in swylke maner of thyng,  
 ffor dred yt happyn to sore  
 to þe or þin ofspryng."

1182

1183

News soon came to Jehoshaphat about fresh trouble. A great host of Moabites allied with Ammonites had invaded his country. They said nobody should prevent their destroying Jerusalem.

987 þen loued he god with hert and hand  
 and honerd hym in all [kyn] wyse.  
 And sone was told to hym new tythand  
 of greuance þat be gan to ryse:  
 how þer enturd into his land  
 mystrowand men þat heyzt moabyse,  
 And full grett ost þei had ordand  
 with mony oþer of amonyse.  
 þei say non sall þem tene  
 ne wrath owt of þer wyll  
 To stroye ierusalem  
 and all þat langes þer tyll.

1183

1183

fol. 110

S 985. 11 hym / — 986. 4 of cancelled before goddes / 6 salbe / 7 waryn / 12 'and' cancelled before or / — 987. 2 his / 9 liber iijus Regum in top margin.

L 985. 1 When that king / was thus slayne / 2 prophetes befor said it shuld / 3 Oone Ocozy / sonne certayne / 4 coroned king in that / 5 King Benedab / agayne / 6 paymens / grete / 7 King / playne / 8 Ierusalem / awne Cite / 9 inferre / 10 were / withouten scath / 11 God sent his messinger / 12 warne / for / woth / — 986. 1 prophet come / saide / 2 sir / thou / company / 3 king Acab that is outraide / 4 knew / 5 the / payde / 6 vengauce shuld be shent forthy / 7 Bot that thy / ar goodely graide / 8 yit / byddes be war therby / 9 That thou trispas noomere / 10 such / thing / 11 drede it be boght ouer sore / 12 the / thyne ofspryng / — 987. fol. 175 b / 1 Then loved / 2 honored him in alkyn wyse / 3 to omitted / tithand / 4 greuance that began / 5 How there entered / 6 þat omitted / hight / 7 grete oste they have / 8 many othre / Amonyse / 9 They / noon shal theym / 10 ne put theym from their will / 11 distroye Ierusalem / 12 that / therto.



845 988 kyng Iosaphat full sone hath he sent  
 for *prophettes, prestes and dekyns* dere,  
 ffor dukes *and* erles; all þei went  
 to þe *tempyll* to make þer prayer.  
 þei *prayd* to god with gud entent  
 850 þat he wold helpe þat stoure to stere  
 So þat *his* men no harmes hent  
 with hethyn folke þat fowled nere.  
 And as þe pepyll [*prayd*]  
 with word, wyll and toyzt,  
 855 A *prophett* come *and* sayd,  
 "Kyng Iosaphat, dred þe noyzt!"

Jehoshaphat summoned clergy and nobility. They prayed to God that He would protect His people from coming to harm in the battle. A prophet told the king to have no fear.

989 þen was kyng Iosaphat full fayn  
 when he had swylke hertyng fro heuyn.  
 he sembled men with all his mayn  
 860 *and comforth* þem wele with his steuyn.  
 [out] of þe Cyte past þei playn  
*and busked* vnto þe enmys euyn.  
 bot þe paynyns com proudly þem agayn  
 with nowmmer mo þen men can neuyn.  
 865 bot god swylk *socour* sent  
 os none of þem oþer knew,  
 bot ylk pay[n]y[m] wend  
 his felow had bene an Ebrew.

Jehoshaphat was glad of this encouragement from heaven. He marched out of the city against the heathens, who came in great numbers. God sent him His help. The heathens mistook their own allies for Hebrews.

990 And so ylkon ouer oþer dang  
 870 as þei had with þer enmys bene.  
 þei wold not sese bot thyrst *and* thrang  
 tyll þei ware dongyn to ded be dene.  
 þer had non hele home forto gang  
 to say what syzt he þore had sene.  
 875 So con god ordan murth amang  
 to men þat on *his* myzt wyll mene.  
 kyng Iosaphat come þen  
 with his men to þat place.  
 grett wardly welth þei wan  
 880 with spolyng in þat space.

They fought against each other as if they had been enemies. None of them came home to tell the tale. Jehoshaphat and his men won great spoils in that place.

**S 988.** 1 sone cancelled before sone / 9 þe above the line / — **989.** 5 gate / 9 sent cancelled before swylk / 11 paymyn.

**L 988.** 1 Kyng / has sent / 2 fro prophetes / dekens / 3 and all they / 4 the temple / there prayre / 5 They / goode / 6 that / help that / 7 that / people noon / 8 hathen / that folowed / 9 the people prayd / 10 worde and will / thought / 11 prophet / 12 king / drede the nocht / — **989.** 1 Then / king / fayne / 2 such herting / heven / 3 He / mayne / 4 comforted them / steven / 5 Oute / the Cite / they playne / 6 went / there / even / 7 Bot þe omitted / Paynyns come provdly them agayne / 8 noumbre moo than / might neven / 9 Bot / such socoure send / 10 os omitted / noone / them othre / 11 Bot ych a paynym / 12 fellay / an omitted / — **990.** 1 ychoon on othre / 2 they / there Enmys / 3 and / cese / thrust / 4 to they were doone / deid / 5 There / noone heal / to / 6 sight he had there sene / 7 wolle / ordand mirth / 8 that wolle on his might mene / 9 King / then / 10 into that / 11 Grete wardly / they / 12 spolyng / that.

The Hebrews went home to their own country. Jehoshaphat bad them worship God as was fitting, because He helped His people in weald and deed as long as they kept His law.

991 þore was ryches *and* ryalte,  
wyn *and* oyle *and* all [k]in store.  
þe Ebrews gatt þor [g]old *and* fee  
to mend þer myrth for euer more.  
þen went þei to þer awn cuntre. 1188  
kyng Iosaphat, when þei come þore,  
bad þat all men suld buxum be  
to wrschep god as worthy wore  
þat euer in ded *and* saw  
to his pepyll tentes 1189  
þat lelly lufes his law  
*and* kepes his commawndment[es].

Let us now leave King Jehoshaphat to live with joy in Jerusalem. Here the Third Book of this story is brought to an end. The Fourth begins with Ahaziah, the king of Israel. May God grant us a good beginning and ending! Amen.

992 kyng Iosaphat now lett we ly  
in ierusalem *with* ioy to dwell.  
So þe thryd boke of þis story 1189  
is broyzt to end, euyn os yt fell.  
The fawrt be gynys of ocozi,  
þat [þen] was kyng of israel,  
how he soiornd in samary fol. 119  
*with* his moyder, qwene Iesabell. 1190  
god graunt vs to begyn  
*our* dedes in gud degre  
And end þem owt of syn!  
Ame[n], so mott it be!

### Liber Quartus Regum.

In this Fourth Book of Kings we shall tell about men, kings, dukes and princes. Great benefit may be derived from their various examples, for — as says St. Paul — “What is written in books is left for our learning.”

993 In this faurt boke of kynges to ken 1190  
wher lykyng *and* wher luf lyse,  
vs nedes to neuyn the names of men,  
of kynges, of dukes, of prinsese of price,  
And of þer werkyng wher *and* qwen 1191  
by dyuerse dedes forto deuyse.  
Insampels sere sall we se þen  
how grett relefe þer of may ryse;  
ffor as lerned men may loke,  
sant Paule telles old *and* zying:  
All þat is wrytten in boke 1192  
is lefed for *our* lernying.

S 991. 3 wold / — 992. 7 liber iiiijs Regum in upper margin / — 993. 11—  
12 Cf. Rom. 15: 4, I Cor. 9: 9 ff., II Tim. 3: 16.

L 991. 1 There / ritches / rialte / 2 wyne / alkyns / 3 The / gate there gold / 4  
amend there mirth / eueymore / 5 Then / they / theire / cuntre / 6 king / they /  
there / 7 Bad that / shuld / 8 worship / were / 9 That / dede / 10 vnto / people / 11  
That lely / 12 comaundmentes / — 992. 1 Kyng / let / 2 Ierusalem in ioye / 3 the  
third , this / 4 broght / euyn omitted / as it befell / 5 fourte begynnes / Ocozy / 6  
that then / king / Israel / 7 How / soiojourned / Samary / 8 modre quene Iezabel /  
9 God / 10 oure dede / goode / 11 theym out / 12 Amen so that it be / — 993.  
fol. 176 a / Regum quarto in top margin / 1 the fourte boke / kinges / 2 where mirth  
and lovyng / Ca. j in right margin / 3 Vs / neven / 4 kinges / Dukes and princes /  
5 theire wirkyng where / when / 6 be dyuers / 7 Ensampels / we shal / then / 8  
grete releve therof / 9 lered / 10 saint / ying / 11 that / wretyn / 12 wretyn foure.

994 kyng occozi was acab sun  
*and had his welthis all in his weld.*  
 And yf þe fader a foyle war fun,  
 þe sun was more fole, *and þat he feld.*  
 To make hym god[es] he has begun,  
 os paynyns vsed in zowth *and eld.*  
 To gud god wold he not be bun,  
 bot belsabub he made his beld,  
 was god of acaron,  
 A nacion not to neuyn.  
 hys hope was all hym on.  
 he toke no hed to heuyn.

King Ahaziah, Ahab's son, was an even greater fool than his father. He made himself idols and worshipped Baal-zebul the god of Ekron.

995 So lang in lust his lyfe he lede  
 hym lyst to lere no lefull layre.  
 þe dome of god no thyng he dred,  
 bot euer he dyd myse more *and more.*  
 ffro a hegh sted — þor was he sted —  
 he fell *and hurt hym self full sore*  
 so þat he lay seke in his bed,  
*and fast þus ordand he þerfore:*  
 his messyngers he send  
 to belsabub at wytt  
 whedder his seknes suld mend,  
 or he suld dy on yt.

He led a wicked life and had no fear of God's judgement. One day he fell from a high place and hurt himself so badly that he was confined to bed. He sent his messengers to Baal-zebul to inquire whether he would recover or die.

996 And als þei went, be for fand þei  
 þe prophett Ely in a playn.  
 he asked wheder þei ware on way,  
*and þei sayd hym þe soth certayn*  
 All how þer lord in langur lay.  
 he bad þem boldly turn agayn:  
 "And to your lord salfly 3e say:  
 of þis seknes he sall be slayn,  
 by cause he hopes his hele  
 of belsabub forto haue  
 And leue[s] hym þat is lele  
*and all seknes may saue."*

On their way they met the prophet Elijah. He asked whither they were going, and they told him the truth about their master. Elijah bade them turn back with this message: the king would die because he trusted to Baal-zebul instead of to Him who can cure all illness.

S 994. 8 frend *cancelled before beld* / — 995. 6 sell *cancelled before self.*

L 994. 1 Kyng Ocozy / Acab sonne / 2 welthes / welde / 3 if the fadre a foyle  
 were fonne / 4 the sonne / foyle / that / felde / 5 goddes / begonne / 6 as paynyns /  
 yowth / elde / 7 goode / nocht / bonne / 8 Belzabub / belde / 9 Was Acaron / 10 a /  
 nocht / neven / 11 His / 12 noo hede / heven / — 995. 1 life / led / 2 list / noo /  
 lore / 3 The / thing / 4 did mys / 5 high stede where he was / 6 self *omitted* / 7 So  
 that / 8 thus / therefore / 9 His messengers / 10 Bezabub to wit / 11 Whether he shuld  
 amend / 12 shuld dye of it / — 996. 1 as they / befor theym fand they / 2 the prophett  
 hely / playne / 3 He / whedre they were of / 4 they said to hym the / certayne / 5  
 their lorde / langure / 6 theym / turne agayne / 7 your lorde savey ye / 8 this  
 seknes ye shal / slayne / 9 Because / heale / 10 Belzabub to have / 11 leyves that /  
 leale / 12 seknes / save.

When Abaziah heard this, he was deeply afflicted and swore to put Elijah to shame. He ordered his steward to bring the prophet to him.

997 þe messyngers agayn con wend  
 þis bodword boldly forto bere.  
 þei told hym all þat tale tyll end fol. III a 1195  
 as þei *with* Ely warned were.  
 þen was kyng ocozi yll tend;  
 full grett othes þen con he swere  
 Old Ely *with* shame forto shend  
 so þat [his] demyng suld noyzt dere. 1196  
 He cald his steward strang  
 þis forward to fulfyll  
 And bad hym wyghtly gang  
 and bryng Ely hym tyll.

He would torture Elijah, he added. That would teach him to tell such lies. — Taking with him fifty men, the steward went to Elijah with orders for him to come at once and try to ease the king's heart. Otherwise he would get into trouble.

998 "he sall be pyned in my palas  
 and lernyd swylke lesynges forto tell." 1196  
 þe steward hastely ssembled has  
 fyfty folke, both ferse and fell.  
 To Ely playnly con he pase  
 and moued þis mater þem o mell 1197  
 how þat þe kyng yll angr[e]d was,  
 and þat he myzt not byd ne dwell  
 [bot] wy[gh]tly wend hym to  
 and fand to ese his hert.  
 "And yf þou wyll not so do, 1197  
 with greue þou sall be gert."

But the prophet answered that he was not afraid because God was with him. In token of this, the steward and all his men would be burnt. — As soon as these words had been spoken, fire fell from heaven and burnt them to death.

999 þe prophett answerd sone and sayd,  
 "þi manase may not marre to me,  
 ffor all þi fayre I am not flayd;  
 þerfor A fote I wyll not flee. 1198  
 And þat god is *with* me wele payd,  
 ensampyll here sone sall þou see.  
 þou sall be brent for all þi brayd  
 and all þis cowrt þat come *with* þe."  
 By þis word was end, 1198  
 god wold do hys desyre.  
 A fyre from heuyn dycend  
 and brent þem bone and lyre.

S 997. 3 liber iijus Regum in top margin / 10 'and' þis / — 998. 3 has cancelled before has / 7 angard / 9 wyttely.

L 997. 1 The messengers agayne gun wende / 2 this / to / 3 They / the taile to ende / 4 they / hely / 5 Then / king Ocozy evill tende / 6 and full grete / then gun / 7 Olde hely / to shende / 8 that his / shuld not / 9 called / 10 this / fullfill / 11 wyghtly omitted / 12 bring hym hely / tyll omitted / — 998. 1 He shal / palace / 2 lered such lesynges / 3 The / hastily / 4 fifty / bot fers / 5 hely / gun / pas / 6 meved this / theym omell / 7 How that the king evill anged / 8 that / might nocht dwell / 9 Bot wyghtly wende / to / 10 besye the / ease / hart / 11 bot he wold doo so / 12 greve he shuld be gart / — 999. 1 The prophet / 2 thy manace / nocht mar / 3 thy faire / 4 therefore a foete / wolle / fle / 5 that / 6 ensauple / shal thou se / 7 Thov shal / thy brayd / 8 this courte that / the / 9 By that this worde / ended / 10 doo his / 11 fire fro heven disceded / 12 theym boone.

1000 vnto þe kyng com non of þo  
 1990 to tell hym how þis werke was wroyzt.  
 bot when he wyst, he was full wo  
 and sayd yt suld be full dere boyzt.  
 he ordand men ose mony moo  
 and bad þe prophett suld be broyzt.  
 1995 bot þei ware ryzt sone serued so  
 as þe fyrst fyfty þat hym soyzt.  
 þei ware brent ylkon  
 with fyre þat on þem fest.  
 þen was þe kyng wyll of woynē;  
 2000 he wyst not what was best.

When the king heard what had happened, he sent another fifty men to fetch the prophet. The same fate befell them. The king did not know what was best to do.

1001 þore in þat Cyte wonned a man  
 þat moyses law wold neuer lett.  
 The kyng to hym commawnd þen  
 þe prophett with fayrnes to fett.  
 2005 he went and warly to hym wan  
 with in his sell whore he was sett.  
 As curtasly ose euer he can  
 and with grett gladnes he hym grett  
 And sayd, "ser, haue mercy  
 on me and my menezel!"  
 2010 þen to hym sayd Ely,  
 "what is þi wyll with me?"

In the city there lived a man who kept strictly the law of Moses. The king commanded him to fetch the prophet by fair means. He went to the prophet's cell, greeted him with the greatest courtesy and implored his mercy. Elijah asked what he wanted.

fol. 1002 "A, ser," he says, "full wele I know  
 111 b god gouerence þe in word and dede.  
 2015 we ar charged with full grett aw  
 vnto þe kyng þe forto lede.  
 And þou wyll se tyll our saw,  
 so may þou make vs mekyll mede;  
 And yf þou wyll not ydder draw,  
 2020 [we] mun be ded with outyn drede.  
 [w]e sall noyzt do ne say  
 in þis gate þe to greue.  
 Bot gud ser, and þou may,  
 haue mynd of our myscheue!"

The man stated his errand. He entreated the prophet to do him the great favour of appearing before the king. If not, the man and his followers would be killed.

**S 1001.** Lines 5—6 and 7—8 transposed in MS. and marked A and b respectively  
 / — **1002.** liber iijus Regum in top margin / 5 sent instead of se / 8 þou / 9 he / 10 forto.

**L 1000.** 1 Vnto the king come noone / thoo / 2 that warke / wroght / 3 Bot / wist it hym was / woo / 4 said it shuld full dere be boght / 5 He / as many / 6 the prophet shuld / broght / 7 Bot they were right / 8 the first fifty that / soght / 9 fol. 176 b / They / were / ych a boone / 10 fire that / them / 11 Then / the / will / woone / 12 wist / — **1001.** 1 There / that cite / 2 that Moyses / 3 king commaunded hym then / 4 the prophet / fairnes / 5 He / 6 within / cell where / 7 as euer / 8 grete gladnes gun hym gret / 9 said / have / 10 of / and menye / 11 Then / said hely / 12 thy will / — **1002.** 1 Ay / sais / 2 governes the / worde / 3 We / grete / 4 the king the / 5 if thou will se to oure / 6 so omitted / thou may makes vs mych / 7 if thou will nocht thedre / 8 then be we died withouten / 9 We shall nocht doo / 10 this / the / greve / 11 goode / thou / 12 have mynde / oure myschieve.

The prophet granted the man's request and went to the king. The king asked him if he would recover from his illness. Elijah said he would die because he had taken advice from Baal-zebul, the Devil.

1003 þe prophett saw þei sorewd so  
*and* herd þem carpe so curtasly.  
 he graunt hym *with* þem to go.  
 so went þei same to samary.  
 þen went Ely *with* oþer mo  
 to carpe *with* þe kyng occozi.  
 he fraynd yf he suld flyt þer fro  
 or els of þat same sekenes to dy.  
 he sayd, "sen þou takes rede  
 of belsabub, þe fend,  
 Als sone þou sall be ded  
*and with* þat warlow wend."

12025

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12035

So he died suddenly as his deeds deserved. He left no heir, and so his brother Jehoram was crowned king. Jehoram, living in idolatry and the lust of the flesh, was worse than any of his predecessors.

1004 So sodanly he mad endyng  
 aftur his werkys wele worthy wore.  
 he had non Ayre, old ne zying,  
 his state ne his sted to restore.  
 his broþer Ioran was crowned kyng  
*and* lord of israel, lese *and* more.  
 he was wele wars in all thyng  
 þen any had bene hym be fore.  
 he melled *with* mawmentry  
*and* lyfed in lust of flesch.  
 Acab ne occozi  
 was neuer to fylth so fresch.

12040

12045

In the meantime, Elijah had been carried away in a burning chariot to dwell with Enoch in Paradise. They were to meet Antichrist. Elisha, a great prophet, was left behind.

1005 In þis mene tyme þat I of tell  
 was gud Ely, goddes prophett trew,  
 Rayuesched vp in flesch *and* fell  
 in a chare byrnand, bryzt of hew,  
 And in paradyse dyzt to dwell  
*with* Eunoke þat our elders knew.  
*with* Antecryst sall þe mete *and* mell.  
*and* aftur hym leued Elysew,  
 A prophett proued of price,  
 to neuyn in ylk nede,  
 in word *and* werke full wyse,  
 als we sall aftur rede.

12050

12055

12060

**S 1005.** 5—7 Cf. OFr. *Fragm.* 155—7: 'Enoch refu tut ensement ravi Devant que le deluvie s'espandi: Ces dous a Antecrist se combaterunt.' For the close connection between Elijah and Enoch see H. Odeberg, 3 Enoch, Cambridge 1928, pt. II, p. 19.

**L 1003.** 1 They prophett sawe thei sorowed / 2 theym speke / 3 He arrayd / theym / goo / 4 went they sam / Samary / 5 They / hely / othre moo / 6 speke / the king Ocozy / 7 He / if / shuld flit therfro / 8 elles / that / to omitted / 9 He sais sith thou / reid / 10 Belzabub the fende / 11 As / thou shal / deid / 12 that / wende / — **1004.** 1 made / 2 after / warkes worthie were / 3 He haid noon heiere olde / ying / 4 astate ne stede / 5 His brothre Ioram / coroned king / 6 Israel les / more / 7 Ca. ij in left margin / He / alkyn thing / 8 than / before / 9 He / mavmentry / 10 lyved / flesh / 11 Ocozy / 12 fresh / — **1005.** helias translatus est in left margin / 1 this mean / that / 2 goode hely / prophet / 3 Ravist / flesh / 4 birnand bright / 5 dyght / 6 Eunok thatoure eldres / 7 With Antecriste shal they mote / 8 after / leved helisew / 9 prophet proved / 10 neven / ych a / 11 In worde / wark / 12 as we shal after.

1006 Kyng Ioram was a gentyll knyzt,  
 all yf he lyfed vnlawfully,  
 Aftur his fader, þat acab heygh,  
 and aftur his broþer, kyng occozi.  
 2065 he geydderd folke, for he wold fyzt  
 agayns þe kyng of moaby  
 Of hym forto recouer his ryzt,  
 and þis was his encheson why:  
 þe moabyse ware bun  
 2070 to gyf kyng Acab clere,  
 ffor þei in pese suld wun,  
 II C shepe be zere.

King Jehoram, though living unlawfully, was a noble knight compared with his father, Ahab, and his brother, Ahaziah. He wanted to fight against the king of Moab for this reason: the Moabites, who were obliged to pay two hundred sheep a year to King Ahab for living in peace,

1007 And now þei say, what so yt ment,  
 þat þei wyll pay swylk payn no more.  
 2075 The kyng thynkes loth to lose his rent,  
 wher his fader was fest be fore.  
 vnto ierusalem has he sent  
 to Iosaphat, þat was kyng þore,  
 And prayd hym forto take entent  
 2080 and help his ryzt forto restore.  
 Iosaphat says, "I sall  
 helpe all þat euer I may."  
 And same so went þei all  
 in full ryall aray.

now refused to pay this tribute. The king was loath to lose it and asked Jehoshaphat to help him. They joined forces.

12085 1008 Bot qwen þe gayre was gudly grayd  
 [and] þei all redy forto ryde,  
 kyng Ioram þen þe prophett prayd  
 forto tell þem what suld be tyde.  
 Elysew answerd hym and sayd,  
 12090 "I am not sent to saue þi syde.  
 [With Iosaphat is god wele paid;  
 his helpe fro hym he wolle not hyde.]  
 I say yow sothfastly  
 þat for his luf alone  
 12095 ze sall haue þe vycory  
 of your enmys ylkone."

When they were well arrayed, Jehoram asked the prophet what would happen. Elisha answered that God would give them victory because He loved Jehoshaphat.

**S 1006.** 12 Cf. II Kings 3: 4: 'an hundred thousand lambs, and an hundred thousand rams'; similarly Hist. Schol. IV Reg. IV. But OFr. Fragm. 273: 'Dous cens berbis par an od les tuisons.'

**L 1006.** Ca. iij in left margin / 1 knight / 2 allthogh / lyved vnlawfully / 3 Aftur / fadre that Acab hight / 4 after / brothre king Ocozy / 5 He gedred / fight / 6 agaynes the king / Moaby / 7 right / 8 this / 9 The / were bonne / 10 gyfe king / 11 they / peace shuld wonne / 12 twoo hunderith / yere / — **1007.** 1 they / it / 2 that they wolle / such payne / 3 king thinkes / 4 wherof / fadre / before / 5 Vnto Ierusalem / 6 that / king there / 8 right / 9 sais he shall / 10 that / he / 11 sam they / 12 roiall aray / — **1008.** 1 when they wer all wele arrayd / 2 and ychoon redy / 3 King / then the prophett / 4 theym / shuld betyde / 5 fol. 177 a / Regum quarto in top margin / Helisew / said / 6 save thy / 7—8=text above / 9 you soth fastly / 10 that / lufe alloone / 11 Ye shal have victory / 12 youre / euerychoone.

The enemies were defeated as the prophet had said. The whole country was conquered, and the king of Moab took refuge in a city. The Hebrews besieged it so that he should not escape.

1009 þen went þei furth *with* [mekyll] glee.  
 syzt of þer enmys sone þei haue.  
 Als þe prophett sayd þat yt suld be,  
 sone ware þe skomfett, knyzt *and* knaue. 12100  
 þei conquerd sone all þat cuntre  
*and* mad þer rebels to ryn *and* raue.  
 þe kyng for ferd was fayn to fle  
 tyll a cyte hym selfe to saue.  
 And þer he wund *with* wo, 12105  
 for Ebrews all about  
 besegede þat Cyte so  
 þat he suld neuer wyn owt.

Then he climbed up on the wall so that the Hebrews could see him. He held his eldest son by the hand, raised his sword and cut him to pieces to be burnt as an offering to God. The Hebrews felt pity and returned to their country.

1010 And when he saw he suld be shent,  
 A sotelte full sone he dyzt. 12110  
 vnto þe walles wyghly he went  
 wher Ebrews of hym myzt haue syzt.  
 his eldest sun in hand he hent  
*and* heued his sword hegh apon hyght.  
 he breynd hym forto be brynt 12115  
 als sacrafyce to god almyght.  
 Ebrews con on hym loke;  
 in hert þei had pyte.  
 þat sege sone þei forsoke  
*and* went to þer cuntre. 12120

When Jehoshaphat was back in Jerusalem, he fell ill and died on the eighteenth day. He was much lamented. Jehoram, his son, became king in due order. We must now be careful to distinguish between the kings of Israel and Judah, both of whom were called Jehoram.

1011 kyng Iosaphat agayn ys gone  
 to ierusalem þe redy way.  
 Sone aftur seknes has hym tone  
 so þat he dyed þat aghtdane day. 12125  
 ffor hym was mad full mekyll mone,  
 for lely lufed he godes lay.  
 Ioram, hy[s] sun, full sone on one  
 resaued his reme by ryzt aray.  
 now be we ware for wathe  
 to tell þire kynges twa, 12130  
 ffor Ioram heygh þei bathe,  
 of israel *and* of Iuda. fol. 112 b

S 1009. 1 myld / — 1011. 7 hym / 9—12 Cf. Hist. Schol., IV Reg. I: 'tunc æquivoci fuerunt rex Juda, et rex Israel, et affines'; OFr. Fragm. 397—8: 'Retenez ben que jo cestui apel Joram, si cum celui de Israel' / 11 liber iiius Regum in upper margin.

L 1009. 1 Then / they / mych gle / 2 sight / their / they have / 3 As the prophet said that it shuld / 4 were they scomfet knight / knave / 5 They conquered / that / 6 made the rebels / rave / 7 The king / fayne / 8 to / Cite / self / save / 9 there / wonned / woo / 10 aboute / 11 Enseged that Cite / 12 that / myght / oute / — 1010. 1 shuld / 2 a sotell gin sone he dight / 3 Vnto the / wightly / 4 where / might of him have sight / 5 His / sonne / 6 swerd vp on hight / 7 He birkened / brent / 8 as sacrifice / of myght / 9 gun / 10 they / pite / 11 That / they sone / 12 went wanting / their / — 1011. 1 Kyng / agayne is goone / 2 Ierusalem the / 3 after seknes / taken / 4 that / died the aghtend / 5 made / mych moone / 6 goddes law / 7 hys sonne / anone / 8 receyved the reame be right aray / 9 Nowe / war / woth / 10 thes / twoo / 11 hight they both / 12 Israell.



1012 Bot þis Ioram þat I now of tell  
 had wedded a wyf heyght godole,  
 2135 Doyzhtur of kyng Acab and Iezabell  
 and systur vnto kyng occoze.  
 And Ioram, þe kyng of israel,  
 broþer vnto hyr was he;  
 þerfor was frendschep þem omell  
 2140 with beld os breþer aght to be.  
 Now leue we þer two kynges  
 þat gouernd all Ebrew,  
 And tell furth ferly thynges  
 of þe prophett Elysew.

Jehoram, king of Judah, had married Godoliah, daughter of Ahab and Jezebel. He was now brother-in-law to Jehoram, king of Israel. There was great friendship between them. But let us now leave these two kings and tell about the wonderful things that happened to the prophet Elisha.

2145 1013 he soiornd [þen] in Samary,  
 and mony of seknes con he saue  
 And be poyntes of prophecy  
 what any man wold aftur craue.  
 A woman come with carfull crye  
 2150 þat hoped of hym helpe to haue.  
 Scho sayd, "ser, haue of me mercy!  
 bot þou me red, els may I raue."  
 "Dame," he sayd, "be styll  
 and putt wepyng away!  
 2155 Say me what is þi wyll,  
 I sall helpe and I may."

He was staying in Samaria, where he helped many people. A weeping woman came to him and entreated him to help her. He asked her what she wanted him to do.

1014 "A, ser", scho says, "full wele þou kn[e]w  
 my husband þat heyght Obedias,  
 2160 þat in his tyme to god was trew.  
 now is he ded, my lord, [allas]!  
 when Iezabell goddes prophetes slew  
 þat in þis land þen wonnand was,  
 I C held he hale of hew  
 whyls all perels con ouer pase.  
 2165 he sold vp all his gud  
 and broyzt hym in grett dett  
 ffor to fynd þem þer fode  
 and [fro] greue þem to gete.

Her late husband Obadiah was well known to Elisha, she said. When Jezebel slew God's prophets, Obadiah had kept a hundred of them in safe hiding until the danger was over. He had incurred heavy debts in order to get them food and protect them from evil.

**S 1012.** 12 þat fell of / — **1013.** 6 hes cancelled before helpe / — **1014.** 1 knaw / 2 ff. Her husband's identity with Obadiah (see 927 ff. and I Kings 18: 3 ff.) is not in the Bible: II Kings, ch. 4. But Hist. Schol. IV Reg. V: 'uxor scilicet Abdia'; also OFr. Fragm. 421: 'Femme ert Obedias et sa muiller' / 4 he was / 8 whyhls with first y cancelled / 12 for.

**L 1012.** 1 this / that / 2 wyfe hight Athalye / 3 Doghter / king / 4 suster / king Ocozy / 5 the king / Israell / 6 brothre / hire / 7 Therefore / frenship theym / 8 belde as brethre / 9 Nowe leyve / thes two kinges / 10 that gouerned / 11 farly thinges / 12 þat fell omitted / the prophet helisew / Ca. iiii in right margin / — **1013.** 1 He soiourned then / 2 many / sekenes gun / save / 3 by / 4 what thing any / after crave / 5 care and cry / 6 that / hire help / have / 7 She said / of me have / 8 thou / help elles must me rave / 9 said / still / 10 put / a way / 11 thy will / 12 shal help the / — **1014.** 1 Ay / she sais / thou may knaw 2 that hight Abdias / 3 That / 4 died / lorde allas / 5 When Iezabel / prophetes / 6 that in this land in any place founden was / 7 A hundreth / hoal / 8 whilst / the perills did / pas / 9 He sold / goode / 10 broght / grete det / 11 fynde theym their foode / 12 fro dyseas theym to kepe.

Now that her husband was dead, her creditors wanted her to pay up. They even said that her son was lost. Since all had been done for God's sake, she hoped the prophet would pay heed to her misery and relieve her distress.

1015 In A seler he dyd þem [s]ytt  
 where þat non sargandes suld þem see. 1217c  
 Now is he ded *and* þe dett vn qwyte,  
*and* ylka man askes his dett of me.  
 And wele wars tythandes tell þei zett:  
 my sun þat is full fayr *and* free,  
 þei say þei sall haue hym forfett. 1217  
 þen are we lorn, both I *and* he.  
 And, *ser*, sen all þis dede  
 was done for *our* goddes sake,  
 Vnto my harme take hede  
*and* help my [s]ytt to slake!" 1218

He asked her what things she had in her house to sell. She said she had nothing but a little oil in a vessel as food for herself and her child. He told her to go home and get together as many vessels as possible.

1016 "Dame," he sayd, "I sall þe tell  
 thurgh myzt of god to mend þi mode.  
 what has þou in þi howse at sell?"  
 "sertes, ser," scho sayd, "non erthly gud  
 bot A lytell oyle in a vessell 1218  
 to fynd me *and* my chyld oure fud,  
 Als lang os we sall same dwell." fol. 113  
 he says, "I wold þou vnderstod.  
 go home *and* fand to gete  
 into þin howse þis day 1219  
 Of vessell small *and* grett  
 ose mony as euer þou may.

She should borrow from her neighbours all she could find in the way of empty vessels, and go with her son into the house and shut the door. Then she should pour some oil into each vessel and God would provide a rich abundance. She did so, and the vessels brimmed over with oil.

1017 Borow of þi neightbours nere *and* ferre  
 all þat ar tume, both tub *and* tune. 1219  
 wend in to þi hows, þi dore þou spare  
*and* be with in, þou *and* þi sun.  
 when þat þi vessell ordand are,  
 lett sum oyle into ylkon run,  
 And sone [þ]o[u] sall þi mornyng marre,  
 for goddes fuson sall þore be fun." 1220  
 Scho wroyzt, *and* als god wyld  
 hyr kare full kyndly couer,  
 All þo vessels ware fyld  
 so full þat oyle went ouer.

S 1015. 1 fytt / 12 flytt / — 1016. 7 liber iiiijs Regum in top margin / 1017. 7 so / 10 couerd instead of couer.

L 1015. 1 a seller / did theym sit / 2 where that noo sargeantes shuld theym se / 3 died / the det vnquit / 4 ich / det / 5 wele omitted / tithandes / they yit / 6 sonne that / faire / fre / 7 They said that shal have him for it / 8 then ar / lorne / 9 sith / this / 10 doone / oure god / 11 myn / 12 site / — 1016. fol. 177 b / 1 said / shal the / 2 thurgh myght / amend thy moode / 3 What / thou / thy hous to / 4 certes / she said / noon / goode / 5 Bot a litle / vesell / 6 fynde my childe and me / foode / 7 As / as / shal sam / 8 sais / thou vndrestoode / 9 Goo / and loke thou gete / 10 thy hous this / 11 vesell / grete / 12 as many / thou / — 1017. 1 thyne neightbures / far / 2 that are tovme / tonne / 3 Wende into thy hous and thy dure spar / 4 within thou / thy sonne / 5 When the vessells / ar / 6 let / ychoone ronne / 7 thou shal thy mornyng mar / 8 fuyson shal there / fonne / 9 She wroght as woman mylde / 10 hire sorow and care to couer / 11 the vesells were / 12 that.

205 1018 þen was þe woman ferly fayn,  
 And to þe prophett fast scho rane.  
 Scho sayd hym all þe soth certayn,  
*and* to hyr he commawnd þane,  
 "wend home vnto þi howse agayn,  
 210 sell oyle *and* pay euer ylk man.  
 And lyf þou *and* þi lytyll swayn  
 furth of þe remnand as 3e cane."  
 þus was hyr oyle encrest  
 þat all hyr dett was payd,  
 2215 And so hyr sorow sest  
 als Elysew had sayd.

The woman ran to the prophet and told him what had happened. He ordered her to go home and sell the oil. When she had paid her debts, she and her son could live on the remainder. — Thus her sorrow ceased as Elisha had said.

1019 A man wunned *with his wyf* to weld  
 be syd þat Cyte of Samary  
 whor Elysew oft toke his beld;  
 2220 *and* his wyf drowped oft drerely  
 by cawse scho was gone in gret eld  
*and* had no barn hyr husband by.  
 when Elysew to hyr beheld,  
 he sent his seruant Gyezi  
 2225 And bad bryng [hyr] hym tyll  
 hyr sorowyng forto say,  
 ffor he wold *with* gud wyll  
 amend yt yf he may.

A man lived with his wife near the city of Samaria where Elisha often took up his abode. The woman was often low-spirited because she had no children. Elisha sent his servant Gehazi to call her to him.

1020 Scho come to hym os he hyr bad,  
 2230 *and* told hym all hyr purpase playn:  
 "chyld *with* my husband neuer I had,  
 þerfor my hert hath mekyll payn."  
 "Dame," he sayd, "be blyth *and* glad,  
 and here I hete þe for certayn  
 2235 þat *with* a sun þou sal be sted  
 or tyme [I] com eft here agayn."  
 Scho sayd, "for grett goddes sake,  
 gud ser, dyse[v]e me noght!"  
 he says, "I vndertake  
 2240 god wyll þat þis be wroyzt."

She came and told Elisha why her heart was in pain. He promised her a son before he should be back again.

**S 1018.** 5 Lines 5—6 and 7—8 transposed in MS. and marked a and b for correction / — **1019.** 3 beld (<OE. beldo), s. 'comfort', here probably 'abode, dwelling', perhaps influenced by ME. bild s. 'house' and bilden v. 'to build, to dwell'. Cf. Kalén. p. LXXXVII / — **1020.** 3 Schyld / 7 salbe / 8 þat / 10 dysese.

**L 1018.** 1 Then / the / fairly fayne / 2 the prophet / she ran / 3 She said / the / certayne / 4 vnto hire / commaunded then / 5 Wende / thi hous agayne / 6 euerych / 7 lyve thou / thy litle swayne / 8 the remanant / ye can / 9 Thus / hire / 10 that / hire det / payde / 11 hire / cest / 12 as helisew / sayde / — **1019.** 1 wonned / wyfe / welde / 2 beside the cite / 3 where helisew / belde / 4 wyte oft mourned drerily / 5 Because she / goone / grete elde / 6 noo barne hire / 7 When helisew / hire behelde / 8 Giezy / 9 bring hire hym vntill / 10 hir sorowing / 11 wolle / goode will / 12 it if / — **1020.** 1 She / vnto him as / hir / 2 him / hire purpos playne / 3 Childe / 4 therfor / has mych payne / 5 said / blith / 6 the / certayne / 7 That / some thou shall / sad / 8 I come here agayne / 9 She sake for grete / 10 goode / deceeue / 11 He sais I vndretake / 12 woll that it be wrought.

She cherished the good hope that what Elisha said was true. Before long she bore a son. They took good care of him, but after three years the child fell ill and died. The mother wept and cried, "Alas, now I am lost!"

- 1021 Gud hope in hyr hert scho hang  
 þat all his saws suld suth be fun,  
 And with hyr husband or oght lang  
*consayued scho and bare A sun.* fol. 113  
 þen mad þei grett myrth þem amang 1224  
*and kept yt warly whor þei [wun]*  
 To tyme þat it couth speke *and gang,*  
*and þen new greuance is begun.*  
 The chyld toke euyll *and dyed*  
 III zeres fro yt was born. 1225  
 þe moþer wept *and cryd,*  
 "Alas, now am I lorn!"

Like one mad she went through forest and over fell to the prophet, who lived on mount Carmel. She told him about her irreparable loss, saying that she regretted the hour when she had asked for a child. Now her sorrow was even greater than before.

- 1022 Scho went furth als a wod woman  
 for þe prophett by fyrth *and fell,* 1225  
 And at þe last to hym scho wan  
 whore he wund on þe mount carmele.  
 "A, ser," scho sayd, "no red I con;  
 my mysche[f] now may no man tell.  
 Alas, the whyle þat I began  
 to aske a chyld *with me to dwell!* 1226  
 I wened when I yt bare  
 to make me myrth euer more.  
 Now is my mornyng mare  
 þen euer yt was be fore.

She would rather he had refused her request than that her child should have such a short span of life. If Elisha was a true prophet, he should restore her son to her. — The prophet had pity upon her.

- 1023 Ser, for a chyld I con þe pray, 1226  
 noyzt forto gab me ne begyle.  
 þen wold I þou had sayd me nay  
 leuer þen to lyf so schort a whyle.  
 And yf þou be prophett verray,  
 as schews þi meruelys mony a myle, 1227  
 geyte me my sun; els wyll I say  
 þat yt was wroyzt *with wekyd wyle."*  
 þe prophett had pyte,  
 swylk mone þat woman ment.  
 To his seruant sayd he, 1227  
 "gyezi, þou take entent!

S 1021. 6 went (for wun) inserted above the line — 1022. 2 by fyrth' and' fell Cf. 656: 6 and 738: 10 / 8 achyld / — 1023. 7 gofy in left margin.

L 1021. 1 Goode / then in hire / she / 2 that / shuld soth / fonne / 3 hire / 4 conceived she / a sonne / 5 Then made they grete mirth theym / 6 keped it / where they wonne / 7 that / 8 then / grevance / begonne / 9 child / evill / died / 10 thre yere / it were borne / 11 The modre weped / cried / 12 allas / lorne / — 1022. 1 She / as a woode / 2 the prophet / firth / 3 the / she / 4 where / wonned / the mont carnell / 5 Ay sir she said noo reid I can / 6 myschieve / noo / 7 Allas / while that / 8 child / 9 it / 10 it shuld make me mirth euermore / 11 mornyng more / 12 than / it / before / — 1023. 1 Sir / childe / gun the / 2 noht / ne me / 3 Then / thou / said / 4 than / lyfe / short / while / 5 if thou / prophet / 6 shews thy meruells / 7 Save my sonne elles wolle / 8 that it / wroght / wikked / 9 fol. 178 a / Regum quarto in upper margin / The prophet / pite / 10 such moane that / 11 seruand said / 12 Giezi / þou omitted.

1024 haue here my stafe *and* wend þi way  
 with þis woman fast on þi f[e]te.  
 A pon hyr sun doun þou yt lay  
 and fand yf þou fele any hete.  
 yf he ryse noyzt by þis aray,  
 com þou agayn me forto mete;  
 And þen sall I my self assay  
 on goddes be half hyr bale to bete."  
 he wentt *with* pase full playn,  
 and aftur his word he wroyzt;  
 bot sone he come agayn  
 and sayd he rose noyzt.

He gave his staff to his servant, Gehazi, telling him to go and lay it on the dead child. If the child did not rise, Gehazi was to come back to the prophet. He would then himself try to relieve the woman's distress. — Gehazi soon came back. The child had not risen.

1025 þen Elyse þis pase þus puruayd.  
 he voyde all pepyll owt of þat place.  
 The chyld vnto his body he layd,  
 hand to hand *and* face to face,  
 And vnto god hertly he prayd.  
 þe chyld has lyf in lytyll space.  
 "haue here þi sun, dame, now," he sayd,  
 "and loue god gudly of grace!"  
 þen was hyre hert full lyzt,  
 to loue hym was hyr lyst.  
 So con god schew his myzt  
 to þem þat in hym tryst.

Elisha turned out all the people from the place. Then he laid the child close to his own body and prayed to God. In a short while the child was alive, and Elisha handed it over to its mother. God thus shows His might to those who trust in Him.

1026 Aftur þis tym be gan to be  
 grett hungur ouer all þat land  
 And pestilence in sere cuntre  
 for fawt of fode þat no man fand.  
 And Elysew þat tym was he  
 in wyldernese all way wonnand.  
 To hym soyzt pepyll grett plente;  
 fro heuyn helpe was in his hand.  
 with erbys *and* oper gud  
 god ordand for þat spence,  
 so þat non fayle fode  
 in þat prophe[tt] presence.

There was a great famine and pestilence all over the country. People came in great numbers to Elisha, who was living in the wilderness. God sent help from heaven, so that nobody should lack food in the prophet's presence.

**S 1024.** 2 fote / — **1025.** 10 l cancelled before to / — **1026.** 1 liber iijus Regum in upper margin / 11 fayle subjunctive; cf. haue 1028: 4.

**L 1024.** 1 Have / staf / wende thi / 2 this / thy fete / 3 Vpon hire sonne downe thou it / 4 assay if thou / 5 If / rise nocht / this aray / 6 come thou agayne / 7 then I shal / 8 behalf hire / 9 He went / playne / 10 after / wrought / 11 Bot / agayne / 12 said / rises nocht / — **1025.** 1 Then helisew his pase puruayd / 2 voyded / folke oute / that / 3 childe / 4 and omitted / 6 the child had life / litle / 7 Haue here thi sonne / now omitted / 8 love / goodly of his / 9 Then / hir / light / 10 love him / hir list / 11 can / shew / might / 12 theym that / wolle trist / — **1026.** 1 After this tyme began / 2 grete hungre / all in that / Ca. V in right margin / 4 faute / 2 voyded / they noone fand / 5 helisew that tyme / 6 wildirnes allway dwelland / 7 him soght people grete / 8 for hevenly help / 9 With herbes / othre goode / 10 their / 11 So that noon failed foode / 12 that prophet.

A man came to the prophet and offered him as a gift a small sack of fine wheat, ten loaves of flour, and twenty loaves of barley, although certainly not big ones. The prophet was very glad.

1027 A man þat wowned þat forest by  
 puruayd þe prophett to rehete.  
 To his fode ordand he for þi  
 A lytell seke full of fayr qwete,  
 And ten louys bare he hym in hy  
 of þe same flour for his awn mete  
 And XX oþer of barley.  
 we may wele wytt þei ware not grette. 1231  
 "vowchesaue, gud ser," he sayd,  
 "to take þis gyft of me."  
 þe prophett was wele payd,  
 and þus þen ordand he.

He told his servant to distribute the bread among the people. The servant thought this a foolish idea. The bread was quite insufficient, he said, for everyone to have even a small share. Some other means must be found to feed a hundred people.

1028 his seruant to hym con he call  
 and bad hym gare þe folke go [s]ytt 1232  
 And part þis bred among þem all  
 so þat ylkon haue sum of yt.  
 þe seruant sayd, "ser, so I sall,  
 bot in þat werk wyll be not wytt. 1233  
 To swylk a pepyll yt is full small  
 yf ylkon suld haue bot a bytt.  
 me thynke, ser, yt ware nede  
 to take sum oþer red,  
 ffor here is folke to fede 1234  
 a C þat fayles bred."

The prophet told him to go ahead, for God was powerful enough to increase every man's food at will. — Gehazi did as he was told. When everybody had been fed, there was enough left for just as many more people to eat their fill. Thus God sends His help to those who learn His law.

1029 þe prophett sayd, "[g]o herdely,  
 for yf þei hungur neuer so yll,  
 god is of myzt to multiplye  
 to ylk man his mete at wyll." 1235  
 Als he commawnd, dyd Gyezi;  
 he serued þem full fayr and still.  
 when all war fed, þer leued by  
 als mony folk mo forto fyll. 1236  
 þus sendes god socur sone  
 to þem þat his laws wyll lere.  
 bot mekyll more was done,  
 als men may aftur here.

S 1027. 7 Elysew in left margin / — 1028. 2 titt instead of sitt / One line (=l. 7) cancelled after l. 2 / — 1029. 1 so / 5 3 cancelled after dyd.

L 1027. 1 that / that / 2 purvaid the prophet forto / 3 foode / forthy / 4 a little sek / faire whete / 5 lovecs / 6 the / floure / 7 twenty othre / 8 wele may we wit they were not grete / 9 Vochsave goode sir / 10 this / 11 The prophet / 12 thus then / — 1028. 1 His / gun / 2 him make the / goo sit / 3 this breid / theym / 4 that ichoon have / it / 5 The / said / shall / 6 that wark wolle / noo wit / 7 such / people it / 8 ychoon shuld have / bit / 9 Me think / it were / 10 othre rede / 11 are 12 hundreth that failes breid / — 1029. 1 The prophet said goo hardely / 2 if they hunger evill / 3 God / might / multiply / 4 ych a man / will / 5 As / comaund did Giezy / 6 served theym / faire / still / 7 When / were / there leyved / 8 as many moo folk / fill / 9 Thus / socoure / 10 theym that / wolle / 11 Bot mych / doone / 12 as / after.

1030 In syry landes of sarsyn[e]s  
 350 wund a kyng, benedab his name,  
 And a prince proued of grett prow[e]s,  
 Naman neuynd, of nobyll fame.  
 he was renownd of grett ryches  
 and non so hend haldyn at hame.  
 355 bot defawt felyd he in his flesch,  
 with lepur was he lath and lame.  
 114 b þat was grett harm to here,  
 for his lord lufed hym wele  
 And folk both ferre and nere  
 360 grett helpe on hym con fele.

With the king of Syria there lived a prince of noble fame called Naaman. He was a great favourite with the king and a benefactor of the people. But he was a leper.

1031 his wyfe was fayre of flesch and fell  
 and of gud maners mekyll more,  
 And with hyr wund a damsell  
 þat fro Ebrews was stolyn be fore.  
 365 Scho sayd, "þor wuns in israel  
 A prophett þat may sayfe all sore."  
 þis tale oft tyms con scho tell  
 and sayd, "wold god mylord ware þore!  
 ffor certes he suld be hale  
 370 or he past þ[at] provynce."  
 þe lady told þis tale  
 vntyll hyr lord þe prince,

A maid who had been stolen from the Hebrews, told Naaman's wife that there was a prophet in Israel who could cure every disease: "Would God my lord were there!" — The lady told her husband

1032 On qwat maner þe maydyn zying  
 375 sayd how þat his bote suld be.  
 when he herd tell of þis thythng,  
 full mekyll myrth in hert had he.  
 he went and told [vn]to þe kyng  
 and sayd, "lord, yf þi lykyng be  
 To gyf, me leue a lytyll thyng  
 380 þat myzt be medcyn vnto [m]e!"  
 [þ]e kyng sayd, "tell vs tyll  
 what consell þat þou hath kend!  
 I sall help with gud wyll  
 þi myrth forto amend."

what the maid had said. Naaman went to the king and asked for a little thing that might cure him. The king wanted to know what counsel he had got, and promised to help him.

**S 1030.** 1 o ser cancelled before of | sarsyn[e]s rime-word; cf. Kalén, pp. CXIII, CXX, LXXXVI | 7 flesch (sch=s); cf. *ibid.*, p. CXXVIII and 883: 7 | 9 liber iijus Regum in upper margin | A grett | — 1031. 4 a of was above the line | 10 þer | — 1032. 6 k cancelled after þi | 8 þe | 9 he.

**L 1030.** 1 Sirry land | Saresins | 2 wonnd | Benedab | Ca. xj in right margin | 3 proved | grete prowes | 4 Naaman nevened | noble | 5 He | renownd | grete ritches | 6 noon | hende halden | home | 7 Bot such defaute was in his flesh | 8 lepre | lath | 9 That | grete | 11 folke | far | 12 grete help of hym gun | — 1031. 1 His wife | faire | flesh | 2 goode | mych | 3 hyr omitted | wonned | Damesell | 4 that | stollen before | 5 fol. 178 b | She said there wonnes | Israel | 6 a prophet that | save | 7 This tayle | tymes so gun she | 8 said | my lorde were there | 9 shuld | hoale | 10 that province | 11 The | this | 12 vnto hire lorde the | — 1032. 1 what | the madyn zying | 2 said | that | boyte shuld | 3 When | of omitted | all this tithng | 4 mych mirth | 5 He | vnto the king | 6 said | if thy liking | 7 gyve | leue | litle thing | 8 that might medicine | me | 9 The king sais tell me thy skill | 10 counsell has thou | 11 shal helpe | goode will | 12 thy mirth | Amend.

Naaman told the king what the young maid had said. A prophet in Israel could in his God's name heal any cripple, be he maimed or leprous. — King Ben-hadad said he would send a letter of recommendation to Jehoram, king of the Jews.

1033 he says, "*ser*, with my wyf at hame  
dwellys a lytyll damsell,  
And scho hath told vnto hyr dame  
A *prophett* is in israel  
pat be neunyng of his goddes name  
hath myzt of maystres forto mell  
And forto lech ylk lame,  
whedder yt be maynd or mesell."  
kyng benedab says, "I am kend  
with Ioram, kyng of jews.  
vnto hym [sall] I send  
to traw þi tales in trews." 123

In the letter he asked Jehoram as a friend in whom he had implicit faith, to help his servant Naaman to regain his health.

1034 he mad A lettur to be lele  
in þies wordes wrschypfully:  
"I, kyng of Syry, vnder my seall  
sendes worschep, os wele is worthy,  
To Ioram, þe kyng of israel,  
as frend pat I fast in affy  
At helpe my seruand to haue hele,  
Naman, chefe of my chyualry.  
Of his lepur leche hym so  
faythfully with outyn fayle  
As þou wyll euer I do  
thyng pat may þe awayle." 124

Naaman equipped himself with splendid gifts which he loaded on pack-horses: ten pairs of gorgeous garments, talents of real silver, six thousand gold coins. With a fine escort he went to Samaria

1035 Naman ordand full rych aray:  
somers with cloghes, sylke and satayn,  
Ten payr of garmentes gud and gay  
with pyrry and with pure Ermyn,  
Talentes of syluer of assay,  
VI milia besantes of gold fyne,  
The *prophett* forto plese and pay.  
he hoped to haue his medcyn.  
with full clene cumpany  
pat he had euer at hand  
he soyght to Samary  
ferre owt in Ebrews land. 125

S 1033. 7 lech of ylk / 11 self / 12 pat cancelled after traw — 1034. 2 This line written above Naman chefe of my cheualry cancelled; cf. 8 / — 1035. 4 y cancelled after first with / 8 whore he.

L 1033. 1 He sais / wife / home / 2 dwelles / litle Damesell / 3 she has / hire / 4 a prophet / Israel / 5 That by nevyng / 6 has myght / maistrees / 7 lech ych a lame / 8 whedre it / mahame / 9 King Benedab / 10 king / Jews / 11 Vnto him shal / 12 trow thes / — 1034. 1 He made a lettre / leale / 2 thes / worshipfully / 3 king / Sirie vndre / seale / 4 worship as / 5 the king / Israel / 6 frende that / 7 To / seruand / have heale / 8 Naaman chief / cheualry / 9 lepre lech him / 10 faithfully withouten faile / 11 thou wolle / that I doo / 12 thing that / the availe / — 1035. 1 Naaman / a full ritch aray / 2 sumers / clothes of silk and satyne / 3 paire / garmentes goode / 4 perrel / pured ermyne / 5 Talentis / siluere / 6 sex thousand besantes / 7 prophet / please / 8 he / have / medicine / 9 company / 10 that / 11 He soght / 12 far furth.



1036 [So] with þis letters is he went  
 full wrschypfully, þis may we wene.  
 kyng Ioram told he his entent  
 and toke hym letturs þem be twene,  
 425 And sone in hand he has þem hent.  
 and when he all þe suth had sene,  
 his ryche robes he rofe and rent  
 and sayd, "alas! what may þis mene?  
 wenes þe kyng of syry  
 430 þat I haue god at wyll  
 To do all my desyre  
 men forto spare and spyll?"

and handed the letter to King Jehoram. When the latter had read it, he rent his rich robes. Did the king of Syria think that he (i. e. Jehoram) could make God fulfil his every desire?

1037 Occasions sekis he now, I se,  
 how he may make my lordschep lese,  
 4435 And þus he says be a sotelte  
 so for to dryfe me to dystres."  
 when Elysew herd how þat he  
 had ryfyn his wedes so in wodnese,  
 he sayd, "send Naman vnto me,  
 440 þen sall þei se þat suthnes.  
 In israel [er] prophettes lele  
 mo þen is ned to neuyñ  
 That his seknes sall he[le]  
 through þe helpe of god of heuyñ."

The whole thing was only a pretext, said Jehoram, for the king of Syria to try to do him harm. — But Elisha promised to heal Naaman with the help of God. Naaman should be sent for.

4445 1038 kyng Ioram þat be fore was rad  
 now wex he lyxsom of his late,  
 And þe prince Naman was full glad  
 þat þe prophet heyt to amend his  
 state.  
 4450 with all þe harnays þat he þore had  
 to hym he toke þe gayneste gatte.  
 þen Elysew to his seruand bad  
 go speke with hym with outyn þe zatte.  
 "And when þou sees hym com,  
 say I tell hym þis tale:  
 4455 To wasche hym in þe flom  
 seuyñ sythys, he sal be hale."

Full of hope Naaman set off straight away to go to the prophet. The latter told his servant to wait for Naaman outside the gate and tell him to wash himself in the river seven times, and he would be well.

**S 1036.** 1 gone / — 1037. 4 Letter cancelled after me / 9 þe / — 1038. 7 sayd cancelled before bad / 10 þat I / 12 salbe.

**L 1036.** 1 So / his lettres he is / 2 worshipfully wele may / 3 King / told omitted / 4 betoke him lettres theym twoo betwene / 5 theym / 6 the soth / 7 His ritch / roef / 8 said allas / this / 9 Wenes the king / Sirrie / 10 that I haue / will / 11 doo / desire / 12 or spill / — 1037. 2 how he etc. omitted / forto bring me to distres / 3 thus assays by sotelte / 4 how he may make my lordship les / 5 When helisew / that / 6 hade riven / weedes / woodnes / 7 He said / Naaman / 8 then shal they se that soth it is / 9 Israel ar prophetes leale / 10 moo than / nede / neven / 11 seknes shal heale / 12 thurgh helpe fro / heven / — 1038. 1 King / that before / 2 wax / lightsom / chere / 3 the / Naaman / 4 that the prophet hight to help / 5 With / the harnes that he there / 6 him / the gaynest gate / 7 Then Helisew his seruand / 8 goo / withoute the yate / 9 thou seys / come / 10 þat omitted / him this / 11 wex / the flome / 12 seven sithes / shal be hoale.

When Naaman came to the prophet's place, Gehazi told him Elisha's message. The prince was far from pleased and called his men together. He asked whether it was for this that they had come there.

1039 þen com þis nobyll prince Naman  
full playnly to þe prophett place.  
bot gyezi sone vnto hym wan  
and said, "my maystur þis message 1246  
mase:  
go wesch þe in þe flom iordan  
seuyn sythys in certayn [sp]ace,  
And so he says þou sal be þan  
salued of seknes þat þou hase."  
þen was þe prynce not payd, 1246  
he cald his men to geydder,  
And to þem þus he said,  
"wherto ar we comyn hydder?

Were not their own rivers, such as Pharpar and Abana, as clean as Jordan? Since the prophet's work was of little avail, they had better go home again. All this talk about the prophet's miraculous powers should teach people to believe in old women's tales.

1040 Ar not at hame in our land fol. 115  
als clene waturz þat we com fra, 1247  
In damaske and in syrry rynnand,  
both farfar flud and abbana?  
I wened þe prophett with his hand  
suld haue [h]elyd me be twyx vs twa.  
his warke ys noyzt, now I warrand, 124  
þerfor agayn fast wole we ga.  
ffolke sayd, or we come here,  
þat he cowth b[e]te all bales.  
þus may men lyghtly lere  
forto trow wemens tales." 124

But Naaman's men advised him to follow the prophet's counsel. It was after all no great thing that he was required to do.

1041 he remoued sone all his aray,  
for in hert was he angerd yll.  
Sum of his men can to hym say,  
"ser, yf þat yt ware þi wyll,  
Of þis poynt we wole þe pray: 124  
þe prophettes consell to fulfyll.  
ffor thurgh his myzt mend yf it may,  
harme may non towch þe vntyll.  
yf he had [g]yfyn grett thyng  
to do for þi releue, 124  
þou suld noyzt make grochyng  
for dred his god to greue.

S 1039. 6 place / 7 salbe / 10, 12 to geydder, hydder Cf. 815 and note / — 1040. 1 liber iijus Regum in upper margin / 6 lelyd / 10 bote.

L 1039. fol. 179 a / Regum quarto in top margin / 1 Then come this Noble / Naaman / 2 the prophetes / 3 Bot Giezy / to / 4 sais / maister this / makes / 5 Goo wesch the / the flume Iordan / 6 seven sithes / space / 7 thou shal be then / 8 salved / seknes that thou has / 9 Then / the prince nocht / 10 called / gedre / 11 theym thus / 12 wherfor / comen hidre / — 1040. 1 noght / home / oure awn land / 2 as / waters that / come fro / 3 Damasc / Sirie rinnand / 4 ffarfar floode / Albana / 5 the prophet / 6 shuld haue healed / betwix / twoo / 7 His / is noght / warand / 8 therfor agayne / wolle / goo / 9 said / 10 that / couth bete / 11 Thus / lightly / 12 wemmen / — 1041. 1 He remeved / array / 2 angred evill / 3 gun / 4 if that it were this will / 5 this poynte / wold the / 6 the prophet counsell forto fulfill / 7 thurgh / might amend if / 8 harm / noon towch the vntill / 9 If / gyven grete thing / 10 doo / thy releve / 11 Thou shuld not / groching / 12 drede / greve.

1042 And þis thyng þat he now of ment  
 is lytyll *and* may be for þe best."  
 2495 vnto þer sawes þen he assent,  
*and* to þe flom þe course þei kest.  
 he wesch hym þer with gud entent  
 seuyñ sythes or euer he rest,  
 And hertly hele sone has he hent  
 2500 þat no fowle fylth on his flesch was fest.  
 bot euyñ os a 3yng chyld  
 ys soft *and* semly sene,  
 So was his flesch vn fyled  
 of all þat corrupcion clene.

He went down to the river and washed himself seven times. His flesh became clean like that of a little child.

2505 1043 þus when he was be sythes seuyñ  
 weschyn clene both flesch *and* fell,  
 So mekyll ioy myzt no man heuyñ  
 os þer was mad þem omell.  
 he cryd *and* sayd with stabyll steuyñ,  
 2510 "now wyll I say wher so I dwell:  
 þer is no god in erth ne heuyñ  
 bot only god of israel,  
 Ne non þat myzt ma[y] schew  
 to saue men of sekenes  
 2515 bot only Elysew;  
 A prophet proued he es."

The joy was indescribable among them. Naaman declared in a loud voice that there was no God but the God of Israel, nor anybody that could cure illness but Elisha, a true prophet.

1044 þan counsayld all þat cumpany,  
 be cause þat þei so comforth ere,  
 At wend agayn to samary  
 2520 þe prophett presand forto bere.  
 þe prince proferd hym in hy  
 syluer *and* gold *and* oþer gere.  
 þe prophett sayd, "gramercy,  
 bot swylke welthes aw vs non to were.  
 2525 sen god heled þe þus,  
 thanke hym of his gud dede!  
 ol. 116 a yt falys noyzt vntyll vs  
 þerfor forto take mede.

Naaman offered precious gifts to the prophet. But Elisha said that it was not fitting for him to accept a reward. God alone should be thanked for His good deed.

**S 1042.** 8 fest written above was / — **1043.** 9 make.

**L 1042.** 1 this thing that / 2 litle / the / 3 Vnto there saws he sone assent / 4 the flume there cours they / 5 He washt him there / goode / 6 seven sithes / 7 heale / 8 that noo filth / flesh / 9 Bot even as a yong childe / 10 is / semely / 11 So / flesh vnfyld / 12 þat omitted / corrupcion / — **1043.** 1 Thus / by sithes seven / 2 weshen / flesh / 3 mych Ioye myght noo / neven / 4 as there / thos men omell / 5 He cried / said / stable steven / 6 wolle / where / 7 Ther / noo / heven / 8 only / Israell / 9 noon that might may shew / 10 save / 11 Bot only Helisew / 12 a proued prophet / is / — **1044.** 1 Then counselled / that company / 2 because that they / comforted were / 3 To wende agayne / Samary / 4 the prophet a / 5 The / profered to / 6 silvere / othre / 7 The prophet said sir gramercy / 8 such / vs owe nocht / 9 Sith / has healed the thus / 10 thank him / goode / 11 It falles nocht vnto / 12 therefore to.

God's wonderful works should neither be bought nor sold. Naaman affirmed again his belief in the only true God. But, he said, for that very reason

- 1045 And, *ser*, I say þe for *certayn*:  
 þe werkes þat god here wyll haue  
 wroyzt  
 by his myzt *and* his power playn,  
 aw nawder to be sold ne boyzt.  
 Sen þou ys hale, wend hom agane,  
*and* thanke hym hertly in þi toyzt!"  
 þe prince says, "*certes*, so wyll I fayn;  
 all oþer goddes to neuyn ar noyzt.  
 his trewth I take me tyll  
 als lang os I may lyfe;  
 And, *ser*, for þat same skyll  
 I pray þe me to gyfe

he wanted a load of earth carried by two horses to put in a secret place where he could worship his Creator. But the king of Syria, when seeing the success of the cure, would be sure to sacrifice

- 1046 Two horssus lade of erth of þis land  
 in priuay place yt forto lay,  
 þat I þer on may stably stand  
 my cryatur when I sall pray.  
 ffor I wott he is all weldand  
*and* þat his lordschep sall last ay  
 þat me hath heled both hede *and* hand.  
 þer ar no mo þat men mend may.  
 bot when þe kyng of Syry  
 sees þis werke on þis wyse,  
 I wott he wyll desyre  
 forto make *sacrifyce*

to Baal. Naaman would have to join him in this, otherwise the king would bear him malice. Therefore Naaman asked Elisha to pray to his God that He would forgive him. — The prophet promised to do so.

- 1047 To beall þat is blake *and* blo,  
 in whom he hopes to haue releue.  
 And bot I gladly *with* hym go,  
 A gayns me wyll he malyce meue.  
 þen yf I wend *with* oþer mo  
 forto eschew a more myschefe,  
 pray þou þi god be twyx yow two  
 so þat he take yt not to greue.  
 ffore my hert sall be hale  
 to hym þat salues all sare."  
 þe prophet says, "I sall  
 pray fast for þi wele fare."

S 1046. 7 leh cancelled before heled.

L 1045. 1 sir / the / *certayne* / 2 the werk that / wolle here have wrought / 3 By / might / powere playne / 4 ow navthre / boght / 5 When thou art hoale wende home agayne / 6 him thank hertely / thi thought / 7 The / said / wolle / fayne / 8 othre / neven / nocht / 9 His trowth / vntill / 10 as / as / life / 11 sir / that / skill / 12 the / — 1046. 1 Two hors lood / this / 2 prive / it / 3 And that I theron / stabley / 4 creatour / shal / 5 wot / 6 that / lordship shal / 7 That / has healed / both omitted / hevid / 8 ther is noo moo that amend men may / 9 fol. 179 b / Bot / the king / Sirie / 10 this wark / this / 11 wot / wolle desire / 12 sacrifice / — 1047. 1 beal that / blak / bloo / 2 whome / have releve / 3 I wolle *with* him gladly goo / 4 agayns / wolle / malice meve / 5 Then if I wende / othre moo / 6 eshew / myschive / 7 Pray thou thy / betwix you two / 8 that / it nocht / greve / 9 ffor / shal / hoal / 10 him that salves / sore / 11 The prophet sais / 12 thy welefair.

12565 1048 þe prince so turnes hym home in hy;  
 full mery ware his men ylkon.  
 Elysew conuayd hym curtasly,  
 bot ryches wold he resauē none.  
 þerfor his seruānt geezi  
 12570 toytz yt was vn graydly gone.  
 ffull fast he ordand hym for þi  
 At haue sum to his self Alon.  
 Aftur þem radly he ran;  
 hym had bettur bene styll.  
 12575 þe prince persayued hym þan  
 and sayd, "what is [thy] wyll?"

When Elisha refused to accept any reward, Gehazi, his servant, thought he would like to have one for himself. So he ran quickly after Naaman when it would have been better to stand still. Naaman asked what he wanted.

1049 "A, ser," he sayd, "sen ze con wend,  
 ar new men with my maystur lyzt,  
 12580 Two of his kyn of lang tym kend,  
 and both þei byde with hym all nyzt.  
 And for he wold þer myrth amend,  
 he bad me ryn aftur yow ryzt,  
 And prays yow þat ze wold hym send  
 two cloghes and two besandes bryzt  
 12585 His frendes with forto plese.  
 þis may hym gretly gayn."  
 To do þat hym myzt ese  
 þe prince was farly fayn.

Two of his master's kinsmen, said Gehazi, had come to stay the night with him. Elisha had therefore sent his servant after Naaman, asking him for two garments and two gold coins to please his friends with. — The prince was glad to fulfil his request.

1050 Two somers charge be lyue he [b]ad  
 12590 with dyuerse drewres forto dele.  
 "bot I[hym] mensk, els am I mad,  
 and th[a]nke hym hertly [of myn] hele."  
 þen gyezi was wunder glad  
 for wyning of þis werldly wele.  
 12595 vnto his awn howse he yt had  
 so fro his maystur yt forto fele.  
 ffor priuely he yt kepted  
 and wend all had bene wele.  
 bot bettur hym ware ha[ue] slepyd,  
 12600 his maystur wyst ylk dele.

He gave orders for two pack-horses to be loaded with tokens of his gratitude. But Gehazi took the gifts to his own house to hide them from his master. He thought all was well, but he was mistaken: his master knew everything.

**S 1048.** 5 his above ser cancelled / 10 haue bene / 12 his / — **1049.** 11 do above the line / — **1050.** 1 charged / had / 2 drewres / 3 bot yf / 4 thynke / forto instead of of myn / I cancelled before hele / 11 had.

**L 1048.** 1 The / him / agayne / in hy omitted / 2 was / ychoone / 3 Helisew convehed him / 4 ritches / receyve noone / 5 Therfor / Giezy / 6 thoght that / vngraithly goone / 7 him forthy / 8 to haue / him self allone / 9 After theym / 10 him / better bene still / 11 The / perceyved him then / 12 said / thy will / — **1049.** 1 Ay sir / said sith ye gun wende / 2 maister light / 3 Twoo / tyme / 4 they abyde / him / night / 5 their mirth / 6 after you right / 7 that ye / 8 twoo clothes / twoo besantes bright / 9 to please / 10 this / him gretely gayne / 11 doo that might him ease / 12 The / fayne / — **1050.** 1 Twoo sumers charge belyve he bad / 2 diuers drewrise / 3 Bot I him / elles / 4 thank him / of myn heale / 5 Then Giezi / 6 winnyng / this wardly / 7 Vnto / hous / it / 8 maister it / 9 prively / it / 10 wened / 11 Bot better him wer haue sleped / 12 maister wist ich.

Elisha asked his servant where he had been. Gehazi answered that he had been with him all the time, waiting his master's will. Elisha then said that he had heard the lies that Gehazi had told Naaman. He had also seen from afar how Gehazi had taken gold and property. But, the prophet warned him, he should never enjoy the possession of it.

1051 And sone his [knaue] to hym he cald:  
 "gyezi, whore has pou bene?"  
 "Maystur," he sayd, "here I me hald  
 to wayte your wyll, wele may ze wene."  
 "Bewsir," he sayd, "pou ert to bald  
 and says not soth, þat sal be sene. 1260  
 I herd þe tales all þat þou told  
 vnto þe prince yow two betwene.  
 I saw ferre in þe feld  
 when þou toke gold and fee. 1261  
 bot þou sall neuer yt weld  
 with wyn, I warn yt þe.

The same disease that Naaman had had should strike Gehazi and his seed. — Soon after, Gehazi was struck with leprosy and his offspring too.

1052 þou wyst I wold no welthys wyn  
 when he swylke bewtes to me con bede. 1261  
 þou herd me say how yt was syn  
 for godes werke to take mede.  
 þe same seknes þat he was in,  
 for þou hath done swylk dede,  
 Sall come to þe and all þi kyn  
 euer more persewand in þi sede." 1262  
 ffull sone was gyezi  
 þen aftur his maystur dome  
 Maynhed with mesell[ri]  
 and all þat of hym come.

What we have heard illustrates God's power and will to help His friends. But there are more examples. Let us tell of a miracle that was seen close by the river.

1053 we haue herd how þat prince Naman 1262  
 was saued of all seknes sere,  
 And gyezi was mad messell þan  
 and aftur hym all his kyn clere.  
 So se we how god wyll and con  
 ordand well for his frendes dere, 1263  
 Als he with Elysew be gan.  
 bot mekyll mor zett men may here.  
 And sen sere ferles fell,  
 yt is gud to saye sum.  
 Of on wyll we tell, 1263  
 was sene be syd þe flum.

S 1051. 6 salbe / — 1052. 8 stede *instead of* sede / — 1053. 6 ordand *inverted spelling for* ordan; cf. 728: 11.

L 1051. 1 sone to him his knave / 2 Giezi wher / thou / 3 Maister / said her I am hold / 4 wait / will / ye / 5 Bevsher / said thou art / bold / 6 sais nocht / that shal / 7 the / þat omitted / thou / 8 the / you twoo / 9 far / the felde / 10 thou / 11 Bot / shal / it welde / 12 that warn I the / — 1052. 1 Thou wist / noo welthes / 2 such beauties / gun / 3 Thou / it / 4 goddes wark / 5 The / sekenes that / 6 thou has doon this wiked dede / 7 Shal / the / thy / 8 euermor pursuand / thi sede / 9 Giezi / 10 þen omitted / after / maister / 11 Mahamed / meselrie / 12 that / him / — 1053. 1 We have / þat omitted / the / Naaman / 2 saved / all his sekenes / 3 Giezi was mesel then / 4 after / kinred / 5 So may we se / wolle / can / 6 ordayn wele / fere / 7 As / helisew began / 8 mych more yit may men / 9 sith / befell / 10 it / goode / say / 11 oon now wolle / 12 besyde the.

1054 Sant Elysew, goddes prophet gud,  
*and oper þat wold with hym byde,*  
 Toyzt fayre forto be nere þe flud  
 to soyiorn in þat somer tyd.  
 he ordand wryghes *and ydder zode*  
*and chese þer place by the flome syde*  
 And hewed down trese swylk os þor stod  
 to make a howse þem forto hyde,  
 12645 whore þei myzt wynly wun  
 fro wynd *and* wedders wete  
 And also fro þe sun,  
 þat þor gafe full grete hete.

Elisha and his companions wanted to live near the river in summertime. He chose a place and cut down trees to build a house in which they could find shelter from wind and rain and the heat of the sun.

1055 A tree þer on þe bank con stand  
 12650 þat to a balke was bow[and] best.  
 A wryght when he þat faceon fand,  
 to hew yt down wold he haue no rest.  
 his ax, þat he þer had ordand,  
 fayled *and* was noyzt fully fest.  
 12655 þerfor þe hed owt of his hand  
 fell whore þe watur was depest.  
 þen was he wyll of wytt,  
 so all his felews wore.  
 bot he had borowd yt,  
 12660 his mornyng was þe more.

On the bank there was a tree that was most fitting for a beam. A carpenter, seeing the form of the tree, decided to cut it down. But the head of his axe was not properly fastened, and so it came off and fell into the deepest water. He was beside himself with grief because he had borrowed the axe.

1056 vnto þe prophett fast he hym ment,  
 at fall to fete he wold not fyne.  
 "Maystur, mercy, I mun be shent  
 bot yf I haue goddes helpe *and* þin.  
 12665 Myn ax hed in þe watur is went,  
 þerfor my tym now mun I tyne,  
 And like more harme forto hent  
 be caw[s] I wot yt was not myne.  
 I borowd yt at my frend,  
 12670 *and* bot he may it haue,  
 he wyll hold me vnhend.  
 gud ser, helpe me to saue!"

He implored the prophet's help, telling him that he would have to restore the axe to his friend who had lent it to him.

**L 1054.** Ca. vj in left margin / 1 helisew / goode / 2 othre that / him abyde / 3 Thoght fare to / the floode / 4 soiourn / the / tyde / 5 fol. 180 a / Regum quarto in top margin / He / wrightes / thedre yood / 6 there / flume / 7 heved doune trees such as there stooode / 8 hous theym / 9 Wher they myght / wonne / 10 wynde / wedirs grete / 11 for the sonne / 12 that ther gave / — **1055.** 1 tre there / the / gun / 2 þat omitted / balk / bowand / 3 wright / that / 4 hev it / he omitted / have noo / 5 His / that he had there / 6 not / 7 Therefore the hevvd oute / 8 where the water / 9 Then / will / wit / 10 fellays / 11 ffor / borowed it / 12 mournyng / the / **1056.** 1 Vnto the prophet / hym omitted / 2 to for at / 3 Mercy maister / 4 if / have help / thyne / 5 Myne / hevvd / the water / 6 therfor / tyme / must me tyne / 7 likely / 8 becaus the ax was nocht myne / 9 borowed it / frende / 10 have / 11 He wolle / vnhende / 12 goode sir / save.

They went together to the place where the axe head had disappeared. The prophet prayed all the way. The water boiled up like a well, and at the same time the heavy iron head came up to the prophet's hand. Word about this spread all over the country.

1057 þe prophett sayd, "con þou me tell  
[about] þe place be twyx vs two?"  
"3ay, ser, for soth," he says, "yt fell  
in þe myddes of þe flud o ferre me fro."  
þei went *and* wold no lengur dwell,  
þe prophett prayd euer os þei go.  
þe watur boylt vp os a well;  
þe heuy yrne com vp also  
Euyn vnto þe prophett hand.  
þen was þe wryzt full glade.  
þe word went all þat land  
how he his axhed hade.

12675

12680

Soon after this Benhadad, king of Syria, plotted against Jehoram's life. Cunningly he bade his men lie in ambush in a secret passage where Jehoram often went.

1058 Sone aftur þis þe kyng of syry,  
ser benedab, þat we of tell,  
was moued in Anger *and* in yre  
agayns þe kyng of israel.  
he cald phylysteyns fell ose fyre  
*and* moued his malyce þem omell.  
To stroy [Ioram] was his desyre,  
bot with quaynty[se] he wold hym  
quell.  
he wyst A priuay strayt  
wher [Ioram] oft con gang.  
þer bad he þem go wayte  
*and* murther hym þem among.

12685

12690

fol. 117 b 12695

He picked out his boldest knights for the purpose. They went to the place as they had been told. But Elisha sent a letter of warning to Jehoram, advising him to stay at home, for his enemies were ready to do him harm.

1059 fforto fulfyll þis fals entent  
his [kenest] knyghtes he cald by name.  
vnto þat way wyghtly þei wentt,  
Als he had sayd to do þat same.  
Sant Elysew wyst how þei ment.  
kyng Ioram fort[o] sheld fro shame  
his message sone to hym he sent  
*and* bad he suld hold hym at hame  
And pase noyzt owt of toun  
fro dred of more myschefe.  
ffor his enmys ware bown  
with hatred hym to grefe.

12700

12705

S 1057. 2 vnto cancelled before þe / 7 byl cancelled before boylt / — 1058. 7 þem / 10 Iordan / — 1059. 10 frod *instead of* fro or for.

L 1057. 1 The prophet said can thou oght tell / 2 the / betwix / twoo / 3 Yea sir / sais it / 4 in middes the floode on far / 5 They / noo lenger / 6 the prophet prais / as they goo / 7 The water boyled / as / 8 the hevy yrne come / 9 Even / the prophetes / 10 then / the wright / glad / 11 This worde / ouer all that / 12 ax hevyd had / — 1058. 1 after this the king of Sirie / 2 Benedab that / 3 Was moved in angre and ire / 4 agaynes the king of Israel / 5 He called Philistiens / as / 6 moved / malice theym / 7 Ioram / desire / 8 quayntise / 9 He wist a privey / 10 Ioram / gun / 11 Ther / theym / wayt / 12 murder / theym / — 1059. 1 Forto fulfill this / 2 kenest knyghtes / called be / Ca. vij *in right margin* / 3 Vnto that / wightly they went / 4 as / said to theym that same / 5 Saint helisew wist / they / 6 king / forto shende with shame / 7 His / 8 shuld / home / 9 pas nocht oute of towne / 10 for drede / myscheve / 11 wer bowne / 12 greve.



12710 1060 when kyng Ioram wyst of þis wrang,  
 þat he [was] warned, he was full fayn.  
 þe knyghtes when þei had lygen lang  
 in wayte, þen went þei hame a gayn.  
 kyng benedab of sorow sang  
 when he wyst his warke was in vayn,  
 12715 And sayd his men þem self among  
 his priuay consell couth noyzt layn.  
 he sware who yt ascryd  
 þat his wyll was vn wroyzt,  
 ffro yt myzt be aspyd  
 12720 with bale yt suld be boyzt.

King Jehoram was glad to follow the prophet's advice. Ben-hadad, furious at the frustration of his plan, accused his own knights of having let out his secret. He swore to punish those responsible.

1061 þe knyghtes þem self sakles knew  
 and herd hym make slyke manasyng,  
 Sayd, "ser, we sal be fown trew  
 and no consell to bere ne bryng.  
 12725 þor is a prophett Elysew  
 þat at his wyll may wytt all thyng.  
 And þei both are of Ebrew,  
 we wott well he hath warned þe kyng.  
 he dwels in Dota[ym],  
 12730 A Cyte here nere besyde.  
 bot yf yt ware by hym,  
 þi spech myzt neuer be spyde."

But the knights, who knew they were innocent, declared that nobody but Elisha could have warned Jehoram. He lived close by in a city called Dothan.

1062 þen bad þe kyng [go] grett plente  
 and þat þis fatur fast ware feld.  
 12735 "Sett A sege to þat same Cyte  
 whore in þei sayd þe prophett dweld,  
 And bryng þat mawment vnto me  
 þat of swylke maystres has hym meld.  
 he sall be hanged heygh on a tre  
 12740 by cause he has our consell teld."  
 To Data[ym] þen þei soyzt,  
 and seged yt sone þei haue.  
 bot all þer werke was noyzt,  
 god wold his sond[e]r[m]an saue.

The king then sent a large number of men to catch the traitor. They were to lay siege to the city where the villain who had served him such a base trick dwelt. He should be hanged for betraying the king's counsel. — But God saved His messenger.

**S 1061.** 3 salbe / 6—8 For a possible transposition of lines 6 (with original he instead of þat) and 8, see L / 9 Dotan / — **1062.** 2 and bad / fatur see NED: faitour / 9 Datan.

**L 1060.** 1 When king / wist / this / 2 that he was / ful fayne / 3 The knyghtes / they / 4 wayt then / they home agayne / 5 King Benedab / 6 wist / werk / vayne / 7 said / theym / 8 prive counsel / not layne / 9 He swar / it ascryed / 10 that / will / vnwrought / 11 it myght / asspyed / 12 it shuld / boght / — **1061.** 1 The knyghtes that theym / 2 him / such thretyng / 3 Said / shal be fonden / 4 noo counsell / bring / 5 Ther / prophet helisew / 6 we wat wele he has warned the king / 7 And they both ar of Ebrew / 8 for at his will he knowes all thing / 9 He dwelles / Dotaym / 10 a Cite ther / be syde / 11 Bot if it were / 12 thy / myght / — **1062.** fol. 180 b / 1 Then / the king goo grete / 2 and fast that this fature were / 3 Set a / that / cite / 4 where / they said the prophet / 5 bring that mawment / 6 that / such maistrees / him / 7 He shal / high / 8 because / oure counsell / 9 Dotaym then they soght / 10 it / they have / 11 Bot / their wark / noht / 12 seruant save.

One morning when the prophet's servant happened to look out, he saw this great host of armed men. He ran to his master. They might escape the day they were born he cried, for unless they left the land quickly, they would certainly be killed by the enemy. — The prophet told him to be of good cheer.

1063 ffell on a morn þe prophett man 12745  
 luked furth, *and* [in] þe feld he fand  
 wele mo men þen we nowmer can,  
 harnest full wele both [heuyd] *and* hand.  
 vnto his maystur fast he ran,  
 "al[a]s, [alas]!" f[ul]l lowd cryand, 12750  
 "þat we ware born, now may we ban  
 bot we belyue may lefe þis land.  
 ffor *certes* sone [we be] ded, fol. 118 a  
 our enmyse are so nere."  
 The prophett says, "I red 12755  
 þat þou mend þi chere.

Had he not enough men to save him from the Saracens? And he showed his servant the strange sight of banners and helmets all around, belonging to men ready to do his will.

1064 hopes þou not þat I may haue  
 os mony men *and* more of myzt  
 ffo all sarsyns me forto saue 12760  
*and* forto maynten me in my ryzt?"  
 þen forto loke he led his knaue  
 on þat oper syd A selcowth syzt.  
 he saw no sted to styre his [staue]  
 for baners and for basnettes bryzt.  
 þen sayd þe prophett, "loo! 12765  
 þies men are at my wyll  
 what so I byd þem do  
 with forse yt to fulfyll."

Indeed, said Elisha, he might raise even more. Then he prayed to God to smite the heathens with blindness. His prayer was fulfilled in accordance with God's message.

1065 his seruant sayd, "þe kyng [of] syre  
 myzt neuer rayse so rych aray." 12770  
 þe prophett says, "wele mo þen þire  
 may I haue redy ylka day  
 To do what euer I wyll desyre."  
 þen vnto god þus con he pray  
 þyr hethyn folk, fulfyllled of yre, 12775  
 [sone] of þer syzt be tane away.  
 hastely he had his bowne,  
 god so his sand has sent.  
 þei fayled syzt as sone  
*and* wyst not whore þei went. 12780

S 1063. 4 fete / 6 als fowle lowd / 9 liber iiiijs Regum in upper margin / be we  
 — 1065. 8 sum.

L 1063. 1 It befell in the morne a prophett / 2 in the felde / 3 Wele moo / then  
 he noumbre / 4 heuid and hand / 5 Vnto / maister / 6 allas allas full lowde criand /  
 7 That / were borne / 8 belyve / leyve this / 9 we be deid / 10 ourre ennys ar / 11  
 prophett said I reid / 12 man that thou amend thy / — 1064. 1 Hopes thou nought  
 that / have / 2 as many / myght / 3 all assautes / save / 4 for to mayntene / in right /  
 5 Then / knave / 6 that othre syde a selcouth sight / 7 He save noo stede / stir /  
 stave / 8 for basinetes and banners bright / 9 Then said the prophett / 10 thes / ar /  
 will / 11 What / bid theym doo / 12 force it to fulfyll / — 1065. 1 His seruandes  
 said the king of Sirie / 2 myght / rays / riche aray / 3 The prophett sais / moo than  
 thes / 4 have / ych a day / 5 doo / wolle desire / 6 then / thus gun / 7 That thes /  
 folke full of ire / 8 sone fro their sight shuld betaken / 9 Hastely / boone / 10 sond /  
 11 Theym failed sight as soone / 12 and omitted / they wist / where they.

1066 þe prophett þen be gan to go  
 to þem þat waytt hym with wrang.  
 he *and* his man with outyn mo  
 went all þer ennys euyn amang.  
 2785 he sayd to þem, "who seke ze so?"  
 þei sayd, "to take a traytur strang,  
 On Elysew, hym sall [w]e slo."  
 he says, "so may ze lygg full lang!  
 he went fro þis Cyte  
 2790 sythyn a seun nyzt past.  
 And ze wyll wend with me,  
 we sall fynd hym at last.

The prophet went in among his enemies and asked them whom they were seeking. They answered that they wanted to slay one Elisha, a wicked traitor. He told them that the man had left the city a week ago. "Come with me," he said, "and we shall certainly find him."

1067 yow forto led I sall not layn  
 tyll ze se hym all opynly."  
 2795 þei say, "we sall ye sew certayn,  
 for þat carll we wold fayn com by."  
 he led þem furth with pase full playn  
 into þe Cyte of Samary.  
 Of þat fayr was kyng Ioram fayn,  
 2800 ffor þei had wayte hym with enuy.  
 þe gates full sone [ware] sperd,  
 þei wend all had bene feld.  
 Of Ebrews noyce þei hard,  
 þen was þer comforth keld.

They agreed, and he led them into the city of Samaria. King Jehoram was glad to have his would-be assassins at his mercy, and the city gates were shut. When they heard Hebrews talking, their spirits sank.

2805 1068 þe prophett þen sant Elysew  
 prayd god [to] graunt agayn þer syzt.  
 1. 118 b sone ylkon of þem oper knew,  
 þen ware þei mased all owt of myzt.  
 ylkon trowd oper was vntrew  
 2810 to lede þem so with outyn lyzt.  
 Abowt was mony bold ebrew  
 to welcom þem, os yt was ryzt,  
 with mony vpbraydynges brayd  
 and skornyng wordes gud wone.  
 2815 In bale þore þei abade,  
 and comforth kene þei none.

Elisha prayed God to give them back their sight. When they were able to see again, each suspected the other of having led them astray. The Hebrews welcomed them with words of upbraiding and scorn.

**S 1066.** 7 be / — **1067.** 9 þei / — **1068.** 2 prayd to / 3 In top margin liber iiijus Regum / De actis Elysew.

**L 1066.** 1 The prophet then began / goo / 2 theym that wayted him / 3 He / outen moo / 4 their / even / 5 He said / theym whome sege ye / 6 they say / traitor / 7 Oon helisew him shal we sloo / 8 sais / ye lig / 9 He / this Cite / 10 sith is a seven night past / 11 ye wolle wende / 12 sal fynde / as fast / — **1067.** 1 Yow / lede / shal / layne / 2 to ye see / 3 They we shal the sew certayne / 4 that carll wold we fayne come / 5 He / them / playne / 6 the Cite / 7 this thing / king / fayne / 8 for they / wayted / envy / 9 The yates / wer sperd / 10 they wened / felde / 11 noys they herd / 12 then / their / kelde / — **1068.** 1 The prophet then saint helisew / 2 prayd god to / their sight / 3 Sone ichoon / them othre / 4 then war thei / oute / might / 5 Ychoon trowd othre / 6 them / withouten light / 7 Aboute / many a / Ebrew / 8 them as it / right / 9 With many / broode / 10 scornyn / goodē woone / 11 they ther haboode / 12 knew they noone.

The king asked the prophet's advice about how he should best make away with them. But Elisha forbade him to kill them, because he had not conquered them in battle, nor sent for them.

1069 þei saw how þei ware broyzt in bale  
*and* closed euyn in þer enmys hend.  
 þe [kyng] asked þe prophett counsayle  
 how þei myzt best of þem make end. 1282  
 Sant Elysew [con] say, "[sauns fayle],  
 þat þei be dede, I dyffend.  
 þou hath noyzt wun þem in batell,  
 ne aftur þem no sand þou send.  
 Sen god þus hath þem sent 1285  
 by his myzt vs amang,  
 yf þei suld here be shent,  
 me thynke þen werke we wrang.

After all, they had sought only Elisha, which was a matter concerning him alone. Therefore they should be given shelter for the night, and in the morning, after they had had some food, they should be set free. The king and his people would thus win their affection.

1070 And, *ser*, also þei trespass noyzt  
 sen tyme þei com to þis cuntre. 1288  
 Aftur my self þei say þei soyzt,  
 þat mater lyges alon to me.  
 I red þei be to beldyng broyzt  
 for þis nyzt in þis same Cyte,  
 And to morn mete vnto þem boyzt, 1289  
*and* aftur fode lette þem go free.  
 So sall we wrschep wyn  
 of all þir men euer more,  
 And oþer all of þer kyn  
 to do vs fauour þerfor." 1289

The king gave his consent. After being well provided for they returned safe and sound to their country. The prophet went home to Dothan.

1071 þe kyng sayd, "*ser*, I vouchsaue  
 þat þei be led os þou wyll lere."  
 þe prophett gart þem herber haue  
*and* bad no noye suld neght þem nere,  
 And on þe morn both [knyght] *and* knaue 1289  
 had mete *and* drynke *and* mere chere,  
 And nothyng for þer cost to craue,  
 bot bad þem wend furth all in fere.  
 To þer cuntre þei come  
 withoutyn lake of lym. 1289  
 þe prophett went hym home  
 agayn to Dotaym.

**S 1069.** 5 þus he *instead of* con / [sauns fayle] Cf. 727: 9 / — **1071.** 5 kyng.

**L 1069.** 1 They / they wer broght / 2 closed elven / their / 3 The king / the prophett counsale / 4 he might / them / 5 Saint helisew said *ser* sanx fale / 6 that they / deid that I defend / 7 Thou has nocht wonne them by batale / 8 after them noo sond thou / 9 fol. 181 a / Regum quarto in upper margin / Sith / thus has they / 10 might / 11 If they shuld / 12 think then wirk / — **1070.** 1 sir / they trispast nocht / 2 sith / they come / this / 3 After / they / they soght / 4 that / liggys alloon / 5 rede they / broght / 6 this night / this / Cite / 7 And vnto them mete to be boght / 8 after foode let them goo fre / 9 shal / worship / 10 thes / euermore / 11 all othre / their / 12 doo favour therfore / — **1071.** 1 The king said / voche wele save / 2 that they / as thou wolle / 3 The prophett made them herbar have / 4 noon noys shuld negh them / 5 the morne / knight / knave / 6 drink / mery / 7 noothing / their / 8 them wende / all omitted / fair in / 9 To their cuntre agayne / þei come omitted / 10 withouten more diseas / 11 Then were the folk full fayne / 12 the prophett euer they pleas.

1072 *pei went full fast vnto pei fynd*  
*kyng Benedab with dukes hym by.*  
 2855 *pei told hym how pei ware mad blynd*  
*with Elysew, þe prophett myzty,*  
*And how he þem as presoners pynd*  
*with in þat Cyte of samary.*  
 2860 *And sythyn he held þem noyzt be hynd,*  
*bot conuayd þem all curtsly*  
*And so with beld þem broyzt*  
*owt of þer enmyse hand.*  
*þe kyng grett wounder toyzt*  
*þat pei slyke frenschep fand.*

When King Ben hadad heard how the prophet had helped his men out of their enemy's hands, he was amazed at such friendship.

l. 119 a

2865 1073 *he sayd, "þe prophett is myghty*  
*þat so wele owt of wo may wyn.*  
*bot kyng Ioram, our yll enmy,*  
*he sall aby or euer we blyn.*  
*yf we persew hym preuely,*  
 2870 *þe prophett sall sett debate þer in.*  
*with opyn batell wende wyll I*  
*and dyng hym down for all his dyn."*  
*his barons sayd also,*  
*"we sall ye neuer for sake.*  
 2875 *ffull gladly wyll we go*  
*þis vyag forto take."*

Elisha was a great prophet, he said, who could thus make good out of evil. Jehoram must be killed in open battle because otherwise the prophet would be a hindrance. — The nobles promised to follow Ben-hadad on his campaign against Jehoram.

1074 *so sayd his sarsyns all be dene*  
*þat fro þat ded pei wold not dwell.*  
 2880 *So grett an ost was seldome sene*  
*os þei sone ordand þem omell*  
*Of erlys, barons, and knyghtes kene,*  
*and commyn folk full ferse and fell.*  
*So went pei furth by cuntres clene*  
*vnto þe land of israel.*  
 2885 *And charyottes with vytale*  
*gate þei full grett plente,*  
*ffor þat þei wold noyzt fayle*  
*of Samary Cyte.*

So great an army had seldom been seen before. There were both noblemen and commoners.

S 1073. 2 wo men may / 11 glad ly / — 1074. 6 and above of cancelled.

L 1072. 1 Thei / they / 2 king / him / 3 Thei / they wer made / 4 helisew the prophet mighty / 5 theym / 6 within the Cite / Samary / 7 sith / held nocht oon behynd / 8 comaund theym / 9 belde theym broght / 10 oute / their ennys / 11 The king grete woundre thought / 12 that they such frenship / — 1073. 1 He said that prophet / mighty / 2 that / oute / woo may / 3 Bot king /oure evill / 4 shal aby / 5 If / pursev him prively / 6 the prophet shal set / therin / 7 With / wolle I / 8 down / 9 His Barouns said / 10 shal the / forsake / 11 gladly wolle / goo / 12 thys viage / make / — 1074. 1 So said / saresins / bedene / 2 that / that dede they wolle / 3 grete / oste / 4 so / þei omitted / theym / 5 erles barouns / knyghtes / 6 comon / fers / 7 they / thurgh cuntres / 8 the / Israell / 9 chariotes / vitaille / 10 had they / grete / 11 that they / nocht faile / 12 Cite.

They had siege to the city of Samaria. Jehoram went in fear of his life. His enemies, shooting and shouting day and night, did him great harm. There was a famine in the city and the situation seemed hopeless for the townspeople.

1075 vnto þe Cyte rayked þei ryzt  
*and* sone ensegged yt all about.  
 1286 kyng Ioram when he saw þat syzt,  
 forto be ded he was in dowtt.  
 his enmyse dered hym day *and* nyzt  
 with full scharpe s[h]etyng [and] with  
 schowt.  
 vnto þo men he had no myzt,  
 1287 ne to no place he myzt pase owt.  
 when þer vytels ware gone,  
 be gan hungur full grett.  
 þen ware þei wyll of wone,  
 1290 for no more myzt þei geytt.

At last they had to eat all their cattle. An ass's head cost eighteen pennies. One of two women living together in the city knelt down before the king and cried "Alas!" The king, thinking that she wanted food, told her that he had none to give her.

1076 when whette *and* wyn *and* oyle con pase,  
 þen ete þei vp all þer fee.  
 þei myzt sell þe hed of an asse  
 for XVIII pennys of mone.  
 Of two wemen grett pyte was  
 1290 þat samyn wund in þat Cyte.  
 þat on of þem cryd, "alas!"  
 fell down be fore þe kynges kne.  
 þe kyng wened þat hyr wyll  
 had bene mete forto craue.  
 1291 he sayd, "woman, be styll!  
 of me þou may non haue.

She appealed to the king's judgement, saying that she and another woman had made an agreement to eat their children together. They had first eaten her own child. Then the other woman had hidden away hers, thus failing to fulfil her part of the bargain.

1077 yt may not helpe on me to crye,  
 I haue no mete to mend þi chere."  
 "A, lord," scho sayd, "I aske mercy  
 1292 *and* a ryghtwyse dome for dryghten dere.  
 An oper woman, lord, *and* I,  
 when fode fayled both ferre *and* nerre,  
 we made conmand of cumpany  
 1293 fol. 11: to ete *our* barnys both in fere.  
 And, lord, my barn is etyn,  
 And I for hungur spyll.  
 A way hyrs has scho gettyn  
 1294 and wyll noyzt forward fulfyll."

S 1075. 6 *sewtyng* / *schowt* Cf. *Kalén*, p. CII / 9 g cancelled after *vytels* / — 1076. 2 *oper* instead of *þer* / — 1077. 4 *forto* instead of *for* / 5 *And* instead of *An*.

L 1075. 1 Unto that cite yoode they right / 2 seged it / aboute / 3 King / that sight / 4 deid / doute / 5 His enmis deryd / night / 6 shoting and / shoute / 7 Agayns thoo / noo might / 8 in noo / might pas oute / 9 When their vitells were goone / 10 began hunger / grete / 11 Then wer they will of woone / 12 nomore might they gete / — 1076. 1 When whete / wyne / oyle gun pas / 2 then / they / their fe / 3 They might / the hevid / as / 4 ahtene / mone / 5 twoo women grete pite / 6 that samen wonned / that cite / 7 ffor oon / theym criand allas / 8 downe before the kinges / 9 The king wened hir will / 10 crave / 11 He said / still / 12 thou / noon have / — 1077. 1 It / nocht help / cry / 2 have noo / amend thy / 3 Ay / she said / 4 and rightwisdom for sorows sere / 5 fol. 181 b / An othre / lorde / 6 foode failed / far and nere / 7 We / connaunt / 8 oure barnes / 9 lorde / barne / 10 hunger spill / 11 hirs / she getyn / 12 wolle not / fyll.

2925 1078 when kyng Ioram herd hyr þus say,  
 þat care com to his hert full cold.  
 he says, "woman, wend hens a way!  
 my sorow is more by mony fold.  
 2930 þe prophett þat wyll noyzt for vs pray  
 and myzt amend [vs] and he wold,  
 he sall be done to dede þis day  
 for all þe tales þat he has told."  
 wyght men he bad furth wend  
 stryke of his hed at home.  
 2935 Bot god was euer his frend  
 and warned hym or þei come.

The king told her to go away. His own sorrow was much greater. The prophet, who would not pray for their relief, should be killed. — For that purpose the king sent off some of his men. But God warned the prophet of their coming.

1079 he told to oþer prophettes mo  
 þat samyn ware wonnand with wyn,  
 "þe kyng hath [sent men] me to slo,  
 2940 bot when þei [come] þis close with in,  
 Spere our zattes, lett þem not go!  
 þei sall not dere vs with þer dyn.  
 þe kyng sall some come aftur so,  
 and þen sall we make his bale to blyn."  
 2945 Euyn als he sayd was done:  
 þo men ware haldyn styll.  
 þe kyng com aftur sone  
 and sayd þe prophett vntyll,

Elisha told other prophettes that the king had sent men to kill him. But Elisha had no fear. The prophettes should let them in but bolt the gates after them. — They did so. Soon after, the king himself came to Elisha.

1080 "vs thynke, ser, þou dos noyzt þi dett,  
 2950 þat wyll not pray to god for me  
 And sees how þat I am vm sett  
 with fellows folke and may not flee."  
 And with þo wordes for gref he grett,  
 þe prophet of hym had pyte.  
 2955 he sayd, "ser kyng, þi mornyng lett!  
 to haue helpe hastely I hete þe.  
 Be for þis tym to morn,  
 here in þis same Cyte,  
 Of wyn and oyle and corn  
 2960 sall all men haue plente."

He reproached the prophet for not praying for the king when he saw his misery. When saying this, the king wept, and Elisha took pity on him. He promised that by that time the next day everybody should have plenty of wine, oil, and corn.

**S 1079.** 3 forto *instead of to*.

**L 1078.** 1 When king / hir thus / 2 that / come / full omitted / 3 He said / wende fro hens away / 4 many / 5 The prophet that will nocht / 6 might amend vs / 7 He shal / doone / deth this / 8 the / that / 9 Wight / wende / 10 heuid / 11 frende / 12 they / — **1079.** 1 He / othre prophetes moo / 2 that samen were / 3 The king has sent men me to sloo / 4 they come this / within / 5 oure yates let thym nocht goo / 6 they shal / their / 7 The king shal / after soo / 8 'and' omitted / shal / 9 And as / said / doone / 10 the / were holden / 11 The king come after soone / 12 said the prophet / — **1080.** 1 Us think sir thou doos nocht thy det / 2 that wolle / 3 that / vmset / 4 felous / fle / 5 Ca. vij in left margin / thes / greve / gret / 6 the / hade pite / 7 He said / king thy mornyng let / 8 have / the / 9 Before this tyme at morne / 10 this / Cite / 11 wyne / corne / 12 shal / have.

The Hebrews were glad, because his words had be come true before. But there was one who inveighed against the prophet, saying that such wealth could not come to them unless God let it rain from heaven. Elisha assured him that his prophecy would be fulfilled. But, because the man did not believe him, he should have no share.

1081 þe kyng was of þat word full fayn  
*and his gud Ebrews zying and old,*  
 by cause þei had oft sene certayn  
 all trew þat he [be] for had told.  
 Bot on þer was spake þer agayn 1296  
*and brast owt with þir wordes bold.*  
 he sayd, "bot god fro heuyn yt rayn,  
 s[1]yke welth may not com in our wold."  
 þe prophe[t] says, "þou sall se  
 þis same þat I of mell. 1297  
 Bot for þou trows noyzt me,  
 þer with þou sall not dele."

Near the city there lived four lepers. They were in great misery, so they decided to go to the heathens for food. If they were slain, that would be better than living in woe for ever.

1082 Als þe prophett sayd, sone aftur fell,  
 for he askyd no thyng god to greue.  
 be syde þat same Cyte con dwell fol. 120 a 1297  
 IIII messell men in gret myscheue.  
 ylkon con to oþer tell,  
 "we wun here owt of all releue.  
 þe hethyn men is myrth omell,  
 to þem for mete is best we meue. 1298  
 ffor yf þei wyll vs slo,  
 þat suld to vs be leuere  
 þen þus to wun in wo  
 and fele defawt for euer.

They started towards evening the same day. Before they came near, the heathens thought they saw all the Hebrews coming against them in full array.

1083 And yf þei with mete mend our chere, 1299  
 þen haue we not wast all our way."  
 So went þei furth all IIII in fere  
 agayns þe euyn on þe sam day.  
 The hethyn oft, or þei com nere,  
 ylkon con vntyll oþer say,  
 "þe Ebrews comy[s] in armys clere.  
 þe feldes ar full of rych aray."  
 And sone sum oþer sayd,  
 als yt semed vnto þer syzt,  
 "All Ebrews ar arayd 1299  
 vs forto fell with fyzt."

S 1081. 8 skyke / 10 mell 'speak' / 11 for þat / — 1083. 3 infere / 7 comyn.

L 1081. 1 The king / that / fayne / 2 goode / ying / 3 Because they / certayne / 4 that / before / 5 oon ther / theragayne / 6 oute / thes / 7 He said / of heven it rayne / 8 such / nocht come / oure / 9 The prophet sais thou shal see / 10 this / that / mele / 11 for thou trowes nocht / 12 therwith thou shal / — 1082. 1 As the prophet said / after / 2 asked noo thing / greve / 3 Beside that / Cite gun / 4 four mesell / grete myscheve / 5 Ychoon gun vnto othre / 6 wonne / oute / releve / 7 The hathen / mirth / 8 theym / me meve / 9 if they wolle / sloo / 10 that shuld / leuer / 11 Than thus / wonne with woo / 12 defaute / — 1083. 1 if they / amend oure / 2 then have / nocht waste / oure / 3 they / foure in fere / 4 the evyn / that same / 5 hathen ofte / they come / 6 ychoon gun vnto othre / 7 The / comes / armes / 8 the / rich aray / 9 othre / 10 as it / to their sight / 11 arayd / 12 fyght.



1084 Kyng benedab fast mad hym boun  
 to lett all be *with* outyn beld.  
 he sayd, "I hard neuer swylke a sownd  
 of folke sen fyrst I was a chyld.  
 I warrand Eglyp is comyn doun  
 with ar[ab]ys full wod *and* wyld.  
 ffast wyll I flee *and* take sum toun,  
 for, and we byde, we be begyld."  
 he hyed hym fast be fore  
*and* left all his aray.  
 þem toyzt þei wysest ware  
 þat fyrst myzt wyn a way.

King Benhadol was dismayed. He thought that Arabs from Egypt were coming against him, and so he fled, followed by his men. They thought the wisest were those who got away first.

1085 þei ware so mased in þer mode  
 þat of þer tressour toke þei none.  
 þei for gatte all þer erthly gud,  
 þat greued noyzt when þei ware gone.  
 þe IIII seke men full softly zode,  
 þei wend haue fon men mony one.  
 þer lyst was most to lyfes fode,  
*and* þerof fand þei full gud wone.  
 þei ete *and* dranke þer fyll,  
 to warn þem was no wyzt.  
*and* þore þei held þem styll  
*and* rested all [þat] nyzt.

Stricken with panic they left all their treasures behind. The four lepers found the place deserted, but there was plenty of food. They ate and drank their fill. Then they rested all night.

1086 þei ware vp erly on þe morn  
*and* tr[u]ssed to geydder gold *and* fee.  
 And to þer howse þei haue it born  
 with oþer gud full grett plente.  
 þen went þei furth þe zattes be forn  
*and* told zemers of þat Cyte,  
 "þe hethyn has þer loges lorn,  
*and* þei ar went, þis warrand we."  
 þo kepers told þe kyng  
 how þe IIII seke men sayd.  
 he was glad of þat tythyng,  
 [and] hastely he purvayd.

Early in the morning they packed up gold and property and carried it to their house. Then they went to the city gates and told the guards that the heathens were gone. The king was glad of this news and took quick action.

**S 1084.** 2 byld converted into beld; cf. *Kalón*, p. LXXXVII / 6 armys / - - 1086. 2 trassed / 12 bot.

**L 1084.** 1 Benedab / made / bowne / 2 let / withouten belde / 3 He said / herd / such / 4 folk sith first / childe / 5 Eglyp / comen downe / 6 Arabysc / woode / wilde / 7 wolle / towne / 8 abyde / begylde / 9 He hied / before / 10 aray / 11 Theym thoght they / wer / 12 that first myght / — 1085. fol. 182 a / Regum quarto in upper margin / 1 They were / their moode / 2 that / their tresour hede toke they noone / 3 They forgate / their / goode / 4 that greved nocht / they wer goone / 5 The foure / yoode / 6 they wened have fonne / many oone / 7 Their list / lifes foode / 8 therof / they / goode woone / 9 They / drank their fill / 10 warne was noo wight / 11 there they / theym / 12 all that night / — 1086. 1 They were erly vp the morne / 2 trussed / gedre / fe / 3 their hous they have / borne / 4 othre goode grete / 5 Then / they / the yates beforne / 6 yemers / that Cite / 7 The hethen their logges lorne / 8 they are / this warrant / 9 Tho / the king / 10 the foure / said / 11 He / that thing / 12 and / purvaid.

He commanded the chief of his knights to go and ascertain whether the lepers had spoken the truth. The enemy might be lying in ambush, prepared to fall on them when they came out of the city. — But the story of the lepers proved true.

1087 The chef [of] all his cheualry fol. 120 b  
 he had þen wend in wyll *and* toyzt  
 Aftur [þis spech] forto spyre *and* spye 1303  
 whedder þies sawes bene soth or noyzt.  
 "þay ma[y] lyg in a buschement [by]  
 tyll we out of *our* held be broyzt,  
 And fall on vs so sodanly.  
 þer for is gud þe soth be soyzt." 1304  
 his knygh went *and* fand,  
 als þe seke men con say,  
 All welthes wele ordand  
*and* þe men went away.

They found silver and gold, fine garments and full granaries. In the caves were large vessels, filled with wine and oil. In the stable were strong horses with loaded chariots. The whole country could be relieved.

1088 þei fand in chambers *and* in hall 1304  
 syluer *and* gold *and* garmentes gud  
 And garners full, both grett *and* small,  
 with whette *and* flour for mannys fode.  
 Grett vessels in þer cayues we call,  
 with wyn *and* oyle full styll þei stod, 1305  
 And stalworthy stedes in þer stall  
 with charyottes charged as þei zode.  
 þei fand þer [vit]ay[ly]ng  
 to releue [all] þat land.  
 vnto Ioram þe kyng 1305  
 þis was ioyfull tythand.

No wonder that Jehoram was glad. He proclaimed to the Hebrews that they should go and take any goods they liked. They brought home great riches.

1089 kyng Ioram wyst by sa[w]es sere  
 þat his ennys war went away.  
 No meruell yf he had gud chere  
 þat lang had fun so fell affray. 1306  
 Sone gart he crye be clarions clere  
*and* to his Ebrews con he say  
 þat þei suld pase furth fast [in fere]  
*and* ylkon geyte gud þat he may.  
 þen both by hors *and* man 1306  
 grett ryches haue þei broyzt.  
 Euery on had plente þen  
 þat be for had ryzt noyzt.

S 1087. 1 chef Cf. 605: 2 / 3 spyre and spye Cf. Gawain 2093: 'spied and spured' / 5 make / 10 als above all cancelled / when cancelled before þe / — 1088. 5 call 'mention'; for call with weakened meaning see Purity 1015 and 1119 / 8 Cf. *ibid.* 1295 / 9 waytyng / 10 of / — 1089. 1 sanges.

L 1087. 1 of all / chivalry / 2 theym wende with will / thought / 3 Aftir this spech to spir / spy / 4 whethre there / be / nocht / 5 They may be logged in bushmentis by / 6 to we oute / our belde / broght / 7 vs / 8 therefore it is goode the / soght / 9 His knightes / 10 as the / gun / 12 the ennys / — 1088. 1 They / chaumbres / 2 silver / goode / 3 grete / 4 whete / floure / manys foode / 5 Grete vesells / their caves / 6 wyne / still they stooode / 7 stalworth / their / 8 chariotis / the rest of the line missing / 9 They / ther vitayling / 10 releve all that / 11 Vnto / the king / 12 this / Ioyefull tithand / — 1089. 1 Kyng / wist / sawes / 2 that / were / 3 marvell thogh he made goode / 4 that long / fonne / 5 mayd he cry by / 6 gun / 7 That they shuld pas / in fere / 8 ychoon gete goode that / 9 Then / 10 grete ritches home they broght / 11 Ichoon hade / then / 12 that before / right nocht.

1090 No ferly yf þo folke ware fayn,  
 13070 *and* þei thanked god, os was worthy.  
 And als þei enturd in a gayn  
 in to þe Cyte of samary,  
 þe man þat sayd, bot god yt rayn,  
 þer mete suld neuer so multyply,  
 13075 Euyn in þe entryng was he slayn.  
 so was fulfilled þe prophecy  
 Qwyk Elysew by word wroyzt,  
 þat sayd he suld yt se,  
 bot for he trowd yt noyzt,  
 13080 no help þer of had he.

When they came back to the city of Samaria, the man who had doubted Elisha's words was killed at the gate. Thus the prophecy was fulfilled.

1091 heyre may we fynd by *fygur* fayre  
 exsempyll schewd to *our* syzt  
 þat no man suld be in dyspare  
 of goddes mercy, ne of his myzt.  
 13085 fol. 121a for als he made both erth *and* Ayre  
 and *with* his word all wardly wyzt,  
 So is his myzt to [amend] or payre  
 aftur þer wyll is wrang or ryzt.  
 who in dyspare makes end  
 13090 so fro all fayth to fayle,  
 þei fayr furth *with* þe fend  
 to byde euer in his bayle.

By this example we should learn not to despair of God's mercy and might. As He created earth, air and everything (every creature on earth), so He may help or destroy according to every man's deserts. Whoever dies in despair and fails in his faith is doomed to eternal pain.

1092 þis case was kend by *cursed* Iudas,  
 qwykke sold his lord þat all may saue.  
 13095 he trowd not trew for þat trespase,  
 þerfor he wold no mercy craue.  
 he was so sett with Satanas  
 þat *with* a cord þat *cursed* knaue  
 hanged hym self, *and* so he has  
 13100 his home in hell *and* euer sall haue.  
 what syn so we haue done,  
 yf we to trowth wyll tent,  
 god wyll forgyf als sone  
 as we wyll ryzt repent.

This was the case with cursed Judas, who sold his Lord and would not ask for mercy. He was so possessed by Satan that he hanged himself with a rope and went to Hell. Whatever sin we have done, God will always forgive the repentant sinner.

**S 1090.** 5 See 1081 / 10 þ cancelled after sayd / — 1091. 3 Nat cancelled before þat / -d of suld corrected from -b / 9 who so / — 1092. 6 acord.

**L 1090.** 1 farly if the folk wer fayne / 2 and omitted / they / as / 3 as they entred in agayne / 4 into the Cite / Samary / 5 The / that said / it rayne / 6 there / shuld / multiply / 7 Even / the entre / slayne / 8 fullfyled the prophecy / 9 Which helisew / worde wroght / 10 that said / shuld it / 11 Bot fore / trowed it nocht / 12 noo therof / — 1091. 1 Here / be figure fare / 2 ensaumple shewed vnto oure sight / 3 That noo / shuld / dispare / 4 might / 5 as / aere / 6 worde ych warldly wight / 7 might / amend and pare / 8 aftir their werkes / wrong / right / 9 Whoo in dispare ende / 10 there faith / 11 They fair / the fende / 12 abyde / — 1092. 1 This / knawn / curst / 2 which / lorde that al / save / 3 He trowd noo trews / that trispas / 4 therefore / noo / craue / 5 He / set / sathanas / 6 that / a cord that / knaue / 7 Hanged / 8 shal have / 9 fol. 182 b / What / have doone / 10 with trewth if we wolle tent / 11 God wolle forgyve as soone / 12 wolle right.

Even if we are too sinful ourselves for God to listen to our prayers. He will listen to holy men praying that we may by God's grace rise from our sins.

- 1093 Also we may exempyll se 13105  
*and* by swylke case haue knawying clere:  
 All yf *our* self so synfull be  
 þat god wyll not *our* prayers here,  
 Of holy men þen here wyll he  
 þat for vs profers þer prayer. 13110  
 þen is yt gud wysdome þat we  
 send *our* saynges by sanctes sere  
 And speke, whyls we haue space,  
 to þem we wott are wyse,  
 Of god to gett vs *grace* 13115  
 sone of *our* syns to ryse.

The Devil in his cunning may destroy us. Let us therefore abandon his doctrine! If we remain in his power, the same fate will befall us as befell Judas. But by God's grace we may get to Heaven.

- 1094 þe fend is qwaynt vs fort[o] qwell 13120  
 bot yf we lefe his lare lyghtly.  
 ffor and we in his Donger dwell,  
 he makes *our* myse to multiply,  
 As yt with Iudas fyrst be fell. 13125  
 for he mystrest in goddes mercy,  
 he hanged hym self *and* is in hell  
 with wo, as his werke was worthy. 13130  
 God graunt vs spech *and* space 13135  
 sone [to for] sake *our* syne,  
 And so to gete his *grace*  
 þat we to welth may wyne!

To continue our narrative. When King Benhadad came back to his country, he heard that it was four lepers who had put him and his men to flight. He was so overwhelmed with shame that he fell ill and was afraid he would die.

- 1095 Now forþi[r] of þis same to see 1313  
*our* process playnly to declare:  
 kyng benedab com to his cuntre  
*and* herd tell of þis ferly fare,  
 how four messell mad hym to flee  
*and* all wyght men þat with hym ware. 13135  
 Swylk schame þer in his hert had he 13140  
 no comforth myzt [hym couer] of care.  
 ffor he so fayntly fled  
*and* lefed all in þat sted,  
 he lay seke in his bede  
 in dowt forto be ded. 13145

**S 1093.** 10 ware / — **1094.** 10 forto / — **1095.** 1 for þi / 8 couer hym.

**L 1093.** 1 ensample / 2 such / have knawing / 3 Allthogh oure / 4 that / wolle nocht oure / 5 then / wolle / 6 that / their / 7 Then / it wisdome that / 8 oure saings be saintes / 9 whilst / have / 10 theym / wot ar / 11 gete / 12 fro oure synnes / — **1094.** 1 The fende / quaynt / forto quell / 2 bot if / leyve / lore lightly / 3 davnger / 4 oure mys / multiply / 5 it / first befell / 6 mystrust / 7 He / 8 woo / werk / 10 forto forsake oure syn / 11 purchase / 12 that / wyn / — **1095.** Ca. viij in left margin / 1 forther of this / se / 2 oure processe / 3 King Benedab come / 4 this farly / 5 How foure messells made / fle / 6 wight / that / were / 7 Such shame then in hert / 8 noo / might hym couer / 10 leyfed / that steid / 11 He / bed / 12 dovte / deid.

fol. 121 b 1096 with no kyns medecyns wold he mell,  
 so was [h]e Angr[ed] in wardly.  
 he cald a prince heygh Azabell,  
*and bad hym take tressour and cum-*  
*pany,*  
 13145 And wend furth fast, for nothyng dwell,  
 vnto þat Cyte of Samary,  
 And pray þe prophett hym forto tell  
 whedder he sall lyfe or dy.  
 þe prince þe cuntre knew;  
 13150 he went, *and* sone he fand  
 þe prophett Elysew  
*and* proferd hym [his] presand.

The king ordered a prince called Hazael to go to Elisha without delay and inquire whether he would live or die. Hazael then stated his business to the prophet and offered him gifts.

1097 "Syr, þe kyng of syry certayn  
 is seke, *and* hydder he hath me send  
 13155 To wytt sum certayn of his payn,  
 wedder yt sall sesse or sone make end.  
 he prays þe take þis presand playn."  
 þe prophett says, "þat may not me  
 amend.  
 Bot haue yt home with þe agayn  
*and* say hym als þou sall be kend.  
 13160 lere hym þat he sall lyfe  
*and* in þat poynt hym plese;  
 Els may þ[ou] mater gyf  
 to do hym more dysese.

He stated his business. The prophet said he had no use for the gifts offered. Hazael should go home and tell the king that he would recover. Otherwise his condition might get worse.

13165 1098 Bot hardely I to þe hete:  
*with* in few days his ded is nere."  
 þe prophett þen be gan to grete  
*and* forto mon *and* make yll chere.  
 when Azaell saw hym so lete,  
 13170 þe cause full fast he con enquere.  
 he sayd, "for þou sall make þe mete  
 to wayte Ebrews *with* sorow[s] sere."  
 Azaell answerd ryzt,  
 "þat ded I wyll deny.  
 13175 I am no man of myzt  
 forto make swylke maystry."

"But," added the prophet, "his death is near." He began to weep. When Hazael saw this, he asked him why he wept. Elisha answered that Hazael would cause the Hebrews much sorrow. But Hazael denied it.

**S 1096.** 2 þe Angor / 4 take of his tressour / — **1097.** 11 þe / — **1098.** 2 Sign of separation between ded and is / 5 lete 'behave'; cf. Allit. Morte Arthure 38, 31 — con hym / 7 mete 'fit' adj.

**L 1096.** 1 With noo kyn medicyns wolle / 2 he anged inwardly / 3 He called / hight Azaell / 4 take tressour / company / 5 wende / noothing / 6 the Cite / 7 the prophet / to / 8 whedre / shuld lang lif or dye / 9 That Prince the / 11 The prophett helisew / 12 his / — **1097.** 1 Sir the king / Sirie for certayne / 2 hidder / has / 3 wit / payne / 4 whether it shal cesse / 5 He / you / this / playne / 6 the prophett says that / 7 have it / the agayne / 8 say as thou shal / 9 Lere / that / shal lyve / 10 that / pleas / 11 Elles / thou / gyve / 12 doo / diseas / — **1098.** 1 to the I hete / 2 within / deid / 3 The prophete then began / 4 mournyng / evill / 5 When Azaell / 6 the / gun enquere / 7 He said / thou shal / the / 8 to greve / sorows / 9 Azaell / right / 10 that / wolle / 11 might / 12 suche maistry.

The prophet's heart was heavy as lead. He said that the king of Syria would soon be dead and be succeeded by Hazael. He would destroy Israel, but Elisha was glad he would not live to witness it.

1099 The prophett hert was heuy os led.  
 he sayd, "in pi self [p]is I se.  
 þe kyng of syry sall sone be ded,  
 in lyfe no langer last sall he. 1318  
 And þou sall stand furth in his sted  
 as crownd kyng of þat cuntre.  
 þen sall þou werke by weked red  
 and stroy þis reme, þat rewys me.  
 bot I am fayn for why 1318  
 I sall noyzt se þat syzt.  
 ffor of grett eld am I,  
 me fayles both mynd and myzt."

Hazael gladly went home again. He told the king that he would recover, but gave him such an evil remedy that he died soon after. Then he contrived to be made king of the heathens. They said he was the best king they had ever had.

1100 þe prince agayn his gate has grayd  
 als glad a man as he may gang. 1319  
 vnto þe kyng of Syry he sayd,  
 "ser, þou sall fare well and wax strang."  
 Bot yll lechyng for hym he layd  
 so þat his lyf last not lang,  
 And with þe paynyms so he purvayd 1319  
 þat he was mad kyng þem amang.  
 he [rewled] þem so in rest fol. 122  
 and mad þer myrthes more.  
 þei sayd he was þe best  
 of all þat [had] bene before. 1320

But let us now tell about the other Jehoram (Joram), king of Jerusalem and Judah. He had married the daughter of Jezebel and Ahab. Through her influence he was to leave God and His law.

1101 Now lefe we þis azaell  
 þat kyng of syre hym self con ma,  
 And Ioram, kyng of israel;  
 a lytyll [tyme] we lefe þem twa.  
 of þat oper Ioram wyl we tell, 1320  
 kyng of ierusalem and of Iuda.  
 he wedded þe doyghtur of Iezabell  
 and kyng Acab doyghtur als wa.  
 hyr name was godole,  
 als clerkes may clerly know. 1321  
 Throught hyr ordanyng was he  
 to lef god and his law.

S 1100. 2 aman / 5 yll above ylke cancelled / 9 liber iiius Regum in upper margin / saued / 12 be ne for bene / — 1101. 2 ma written make with -ke cancelled / 5 And of / 9 godole See 973.

L 1099. 1 prophet / hevy as leid / 2 said / thy / this / 3 The king / Sirie shal / dcid / 4 life noo lenger / shal / 5 thou shal / steid / 6 crowned king / that / 7 Then shal thou wrik / wikked reid / 8 distroye this Reaume that rews / 9 Bot / fayne / 10 shal noght / that sight / 11 grete elde / 12 failes mynd / might / — 1100. 1 The / agayne / way / 2 as glad as / 3 Vnto the king / Sirie / said / 4 thou shal faire wele / Bot evill leching in bottom margin / 5 fol. 183 a / [R]egum quarto in top margin / evill leching / him / laid / 6 that / life lasted noght / 7 the / purvaid / 8 that / made king them / 9 He revled them / 10 made their mirthes / 11 They said / the / 12 that had bene before / — 1101. 1 leyve / thus this Azaell / 2 that king / Sirie him / gun make / 3 king / Israell / 4 litle tyme / leyve them twoo / 5 And omitted / Of that othere / wolle / 6 king / Ierusalem / 7 That wedded the doghter / 8 king / doghter alsoo / 9 Hir / Athalie / 10 as we ere red by raw / 11 Thurgh hire entising / 12 wolly to leyve.

1102 ffor scho was comyn of paynyns kyn,  
scho mad [hym] on hyr mawmentes  
mene.

Because she came of heathen stock, she made him believe in her idols. He slew all his kin, first his brothers and then his dukes. There seemed to him no greater honour than grieving good men. Just as a good woman may please God greatly, so an evil woman may cause great misery.

13215 when he to gouern con be gyn,  
he slogh vp all his kynred clene,  
ffyrst his broþer, he wold not blyn,  
And sythyn his dukes dughty be dene.  
13220 hym toygt no wrschep more to wyn  
þen greue þem þat gud men had bene.  
þus may gud womans wyll  
to god full gretly plese,  
And als whore þei ar yll  
gare do full grett dysese.

13225 1103 To tyrantre so con he tent,  
no gaine myzt hym bettur glad.  
Sant Elysew vnto hym sent  
a byll þat his maystur had made.  
Ely, whyls he in land was lent,  
13230 mad prophecy in bokes brad,  
And of þis mater þen he ment  
to bye, all yf yt long abad.  
ffor all behoued be done,  
poyntes of þer prophecys,  
13235 Auder sythyn or sone.  
þe wrytt was on þis wyse: —

Elisha sent him a document that Elijah had written. It contained prophecies that were to be fulfilled sooner or later. The writing was to the following effect: —

1104 Ioram, for þou has left þe law  
þat moyses in his lyf con lere,  
And vnto dewlys þi dedes [doos] draw  
13240 and of heuyn has no hast to here,  
And for þou has kylled, as we know,  
þi broþer and þi dukes dere,  
her is assygned in þis saw  
ho[w] þou sall suffer sorows sere.  
13245 Enmys sall on þe fall  
and defoule þe before  
þi wyfes and wemen all  
þat þou wold wrschep wore.

Because Jehoram had left the law of Moses and fallen on evil ways, he was to suffer great sorrows at the hands of his enemies. His wives and women should be violated before his eyes.

**S 1102.** 5 broþer for br[e]p[y]r? See 30: 11, 100: 2, 102: 3 etc. Cf. II Chron. 21 ('brethren') and L. But S 1104: broþer / — 1103. 2 þat myzt / 8 tobye / — 1104. 1 a of has inserted above the line / 8 hole.

**L 1102.** 1 For she / comen / 2 she made him / hire mawmentes / 3 When / govern gun begyn / 4 kinred / 5 ffirst / brethre / 6 and sith / full doughty bedene / 7 Him thought noo worship / 8 than greve theym that goode / 9 Thus / goodes / will / 10 pleas / 11 also where they evill / 12 make doo / grete diseas / — 1103. 1 Tyrantry / gun / 2 noo gain myght / better / 3 Saint helisew / him / 4 bill that / maister / 5 Hely whilst / 6 made prophecies / bookes broode / 7 this / then / 8 to be all thogh it lang haboode / 9 behoved / doone / 10 their prophecies / 11 Avthre sithin / soone / 12 the writ / this / — 1104. 1 thou / the / 2 that / lyfe gun / 3 devils thy / doos / 4 heven / noo / 5 And omitted / ffor thou / killed / 6 thy brethre / thy / 7 Here / assigned / this / 8 how thou shal suffre / 9 shal / the / 10 the / 11 Thy wyves / women / 12 that thou / worshipt were.

His sons and daughters should be slain, as he had himself killed his kindred. He should himself be smitten by an incurable disease, his body and his limbs rotting away.

1105 þi suns *and* þi doyghturs sall be slone,  
 als þou hath kyld oper of þi kyn, 13250  
 And sythyn þi self sall be tone  
 with wo þat þou sall neuer owt wyn.  
 þi lygham *and* þi lymys ylk one  
 sall rankell *and* þou royte with in,  
 And medcyn sall þou neuer haue none 13255  
 bot fall to fylth for þi syn.  
 And so sall þou make end fol. 122 f  
 with wo, as ys worthy. —  
 All þis care was contened  
 with poyntes of prophecy. 13260

The prophecy was fulfilled. Jehoram was succeeded by Ahaziah, his only surviving son. But he lived a short time only.

1106 And for all suld wurth on swylke wyse  
 as god by *prophettes* purvayd has,  
 with *Ethyopes and Arabyse*  
 sone all his wyfes vn wrschept was. 13265  
 And all his suns with doles dyes  
 bot one, þe eldest, occozias.  
 hym self royted *and* myzt not ryse,  
 with hydows payn so con he pase.  
 ffor vnlafull lyfyng  
 þus was his endyng vyle. 13270  
 þen Occozi was kyng,  
 bot he le[s]t lytyll whyle.

But let us now tell about the other Jehoram, king of Israel. He wanted to recover from Benhadad, king of Syria, the city of Ramah. But he failed in that venture and paid dearly for it.

1107 Now lefe we þe kyng occozi.  
 of oper Ioram wyll we tell 13275  
 þat soyornd kyng in samary  
*and* led þat land of israel.  
 he geydderd hym grett cumpany  
 with kyng benedab more forto mell,  
 By cause he had wun with maystry  
 Ramatha *and* þor con he dwell. 13280  
 Ioram wold wyn a gayn  
 þat Cyte yf he myzt;  
 Bot his werke was in vayne,  
 þat boldnese dere he boyzt.

S 1106. 6 Cf. II Chron. 21: 17 and 22: 1: 'Ahaziah, his youngest son'. Hist. Schol. IV Reg. XIII, and OFr. Par. fol. 105 d: no age mentioned | 12 left | — 1107. 7—8 Cf. 901 ff.

L 1105. 1 Thy sonnes and doghters shal / slayne / 2 as thou has kyld othre / thy / 3 sith thy / shal so betaken / 4 woo that thou shal / oute / 5 Thi ligham / thy / ychoone / 6 shal rankyl / thou rote within / 7 medicin shal thou / noone / 8 filth so for thy / 9 thou shal / 10 woo as thou art / 11 this / contened / 12 in / — 1106. 1 shuld befall / such wise / 2 prophetes purved / 3 With Ethiopes and the Arabies / 4 wyves vnworship / 5 sonnes / doyles dies / 6 oon the eldest Occozias / 7 Him / roted / might / rise / 8 hiddous payne / gun / pase missing / 9 vnleyfull lyving / 10 thus / ending vile / 11 Then / king / 12 lasted bot litle while / — 1107. 1 Nowe leyve thus king Occozi / 2 of the othre / wolle / Ca. ix in right margin / 3 That soiourned king in Samary / 4 the / Israell / 5 He gedred him grete company / 6 king Benedab / to / 7 Because / wonne / maistry / 8 there he gun / 9 agayne / 10 that Cite if / might / 11 this wark / invayne / 12 that boldnes / boght.



3285 1108 To ramatha he con persew  
*and* seged yt on ylka syd.  
 And sone *per* had he note all new,  
*with* a dart a wound full wyde.  
 he feled yt so [pat] few yt knew,  
 3290 bot *per* he myzt no langer byde.  
 he [h]ad A steward pat hey<sup>3</sup>gh Iew,  
 to hym he toke his ost pat tyd.  
 he went to [Iezerael]  
 softly, for he was sare.  
 3295 pore wowned qwene Iezabell,  
 his moyder we ment of Are.

When he besieged the city, a dart hit him. He kept his wound secret to all but a few, and delegating command to his steward, Jehu, went to his mother, Jezebel, in Jezreel.

1109 *with* hyr *with* lechyng por he lay,  
 for nerre home he myzt not pase.  
 kyng occogi, his cosyn, herd say  
 13300 how pat his Eme yll wounded was.  
 he ordand hym full rych aray  
 of hors *and* harnes pat he has.  
 To [Iezeraell] he toke pe way,  
*and* of his fare full fast he as.  
 13305 [S]o soioern pei in fere  
*with* Iezabell, pe qwene.  
 ffull sone *per* sall pei here  
 pat sall turn pem to tene.

When Ahaziah heard that his uncle was seriously wounded, he went to him in full array and asked after his health. They both stayed with the queen <sup>now</sup>. But disaster was awaiting them.

1110 The nobyll prophett Elysew,  
 13310 als god ordand pem two omell,  
 he sent an *oper* prophett trew  
*and* bad hym go *and* tythynges tell  
 Vnto pe dughty duke [ser] Iew  
 in pe ost whore he can dwell,  
 13315 And pat he suld anoynt hym new  
 forto be kyng of israel.  
 fol. 123 a "Say god hath ordand so  
 pat he pat forse sall fell  
 And venge hym on pem two  
 13320 Ioram and Iezabell."

As God had commanded, Elisha sent another prophet to the gallant Duke Jehu to anoint him king of Israel. Jehu was destined by God to wreak vengeance upon Jehoram and Jezebel.

**S 1108.** 3 note 'occupation, trouble', cf. Purity 381 / 4 adart / 5 yt / 7 bad / 9 ierusalem / — **1109.** 7 ierusalem / 8 has cancelled before as; cf. 883: 7 / 9 To / — **1110.** 5 of.

**L 1108.** fol. 183 b / 1 Ramatha / gun pursew / 2 it ych a syde / 3 there had he sorow / 4 a darte / wounde / 5 He / it / that / it / 6 there might noo longer abyde / 7 He had a Steward that hight hiew / 8 him / oste that tyde / 9 He / Iezerael / 10 sore / 11 There / quene Iezabel / 12 modre that / spake / before / — **1109.** 1 With hire in leching there / 2 narre home might he / pas / 3 King Occogi / 4 that / evill wounded / 5 He / him / ritch array / 6 horses / that / 7 Iezerael / the / asks / 9 So soioerne they infere / 10 the quene / 11 there shal they / 12 that shal turne theym / — **1110.** 1 noble prophett helisew / 2 as / theym twoo / 3 Has sent an othre / 4 him goo / tithinges / 5 the doughty Duke ser hiew / 6 the oste wher / gun / 7 that / shuld enoynt him / 8 king / Israel / 9 has / 10 that he the forse shal / 11 him / theym twoo.

Jehu was to destroy  
all King Ahab's kin  
because of the evil  
that he and Jezebel had  
done for sordid gain. —  
The prophet went to  
Jehu with Elisha's mes-  
sage.

- 1111 And bad hym stroy vp all þe kyn  
of kyng acab in elka eld,  
ffor he to Nabot dyd grett syne  
þat slogh hym falsly for his feld.  
And Iesabell gart all be gyn,  
And sythyn scho gart with spere and  
[s]cheld  
A C prophettes lyfes to twyn  
for all þe welth þat þei had in weld.  
þe prophett went to Iew  
and told hym all þis chaunce,  
how þe prophett Elysew  
bad hym go take vengeance.

Then he anointed him  
and called him king of  
Samaria and all Israel.  
Jehu told the people  
that Jehoram should die  
and be succeeded by  
himself.

- 1112 And when he had sayd his errand  
be twyx þem two full preuely,  
þore he anoynt hym with his hand  
and cald hym kyng of samary  
And of all els in israel land,  
and þen he wendes his way in hy.  
þe pepyll asked to vnderstand  
what þis sendyng suld sygnfyfe.  
þe duke told þem tythyng  
how Ioram suld be ded,  
And how he suld be kyng  
and stand furth in his sted.

The people promised  
allegiance to the new  
king. Then they took  
the shortest way to  
Jezreel. When Jehoram  
saw them coming, he  
thought they had de-  
feated his enemies.

- 1113 þen was grett myrth to see þem mete,  
so wyly to þat warke þei wore.  
þei spred þer cloghes be for his fete  
and raysed hym kyng, ose fell þerfor,  
And holy vnto hym þei hete  
to be his men for euer more.  
And þen þei gate þe gaynest strett  
to Iezarell, for Ioram was þore.  
when kyng Ioram hard say  
hys ost com on swylke a wyse,  
he wend full wele þat þei  
had ouer comyn his enmyse.

S 1111. 1 kyng instead of kyn / 2 n cancelled before eld / — 1112. 6 inhy / 7 ff cancelled before pepyll / — 1113. 8 was above I cancelled.

L 1111. 1 him distroy / the kyn / 2 king Acab / ych an elde / 3 did grete syn / 4 that / him / felde / 5 Iezabell made all begyn / 6 and sith sho made / shelde / 7 hundreth prophetes lyves / 8 fro / the welthes they / welde / 9 That prophet / hiev / 10 hym omitted / of all the / 11 How the prophet helisev / 12 him goo to / venge-  
aunce / — 1112. 1 said this erand / 2 betwix theym twoo / preuely / 3 There / 4 called / king / Samary / 5 all also / Israel / 6 then / inhy / 7 The people / vndir-  
stand / 8 this sending shuld signify / 9 The / theym tithing / 10 shuld / deid / 11  
shuld / king / 12 steid / — 1113. 1 Then / grete mirth / se theym / 2 willy / that  
werk they were / 3 They / their clothes before / 4 raised him king as / therefore /  
5 holly / him they / 6 ever / 7 then they toke the / strete / 8 Iezabell / there / 9 When  
king / herd / 10 his oste come / such wyse / 11 He trowed / that they / 12 ouercomen  
/ Enmys.

III4 And *perfor* was he ferly fayn.  
 all yf his [wound] werkyd hym yll,  
 he rayse *and* went duke Iew agayn  
 3360 to welcom hym with word *and* wyll.  
 Tyll Nabod feld he passed playn,  
*and* in þat sted þen stod he styll,  
 And with A dart þor was he slayn  
 þe profphecy to fulfyll.  
 3365 Lyke to his fader be fore,  
 forto venge Nabod blod  
 hys body left þei þore  
 to bestes *and* foules fod.

Badly wounded though he was, he rose and went to welcome Duke Jehu. When he came to Naboth's vineyard, he was killed by a dart as predicted by the prophecy. Like his father he was left to be eaten by beasts and birds.

III5 kyng occozi, his cosyn, saw  
 3370 how þat his eme to ded was dyzt.  
*perfor* on dregh he con hym draw  
*and* ordand hym full fast to flyzt.  
 1. 123 b bot als he rayd furth by a raw,  
 þe dukes me[n] of hym had syzt,  
 3375 And to hym t[h]rast þei in a thraw  
 so þat he lost his lyues lyzt.  
 hys men his body bare  
 to ierusalem Cyte.  
 þat comyng was grett care  
 3380 to his moyder godole.

When King Ahaziah saw his uncle was dead, he tried to escape. But when he was riding by a hedgerow, the duke's men suddenly flung themselves upon him and killed him. His body was taken to Jerusalem. Great was the grief of his mother Godoliah.

III6 Duke Iew with his clene cumpany  
 enturd þe cyte of Ie[3]eraell.  
 "welcom, our kyng!" the folke con crye  
*and* mad hym homeg þem omell.  
 13385 All þis was care *and* con[t]rarye  
 vnto þe fals quene Iezabell.  
 To a hych tour con scho hy,  
*and* þore scho cast out wordes fell.  
 Scho cryd to þe duke, "ser Iew,"  
 13390 *and* oft scho con record,  
 "þ[ou] fals traytur vn trew  
 sakles hath slayn þi lord."

The people in Jezreel paid homage to Jehu. But Queen Jezebel hastened up a high tower. From there she kept crying to Jehu that he had treacherously slain his lord.

S 1114. 2 wenyng / — 1115. 7 trayst / — 1116. 2 Iereraell / 11 þat / 12 slakles.

L 1114. 1 therefore / farly fayne / 2 all thogh / wovnd werked evill / 3 He royse / agayne / 4 welcome him / worde / will / 5 To Nabot felde / playne / 6 that steid / then stood / still / 7 a / ther / slayne / 8 the prophecy / fullfill / 9 Like / fadre before / 10 Nabot bloode / 11 His / levdy they thore / 12 fowles foode / — 1115. 1 Kyng Occozi / cosin / 2 that / deid / dight / 3 Therfor / farrom / gun / 4 him / flight / 5 Bot as / rode / 6 the / men / him / sight / 7 him thrast they in that thraw / 8 that / loste / lifes light / 9 fol. 184 a / Regum quarto in upper margin / His / 10 Ierusalem Citee / 11 That / made grete / 12 modre / godole omitted / — 1116. 1 hiev / company / 2 entred the Cite / Iezerael / 3 Welcome our king / gun cry / 4 made him homage theym / 5 this / contrary / 6 the / 7 an high toure gun she / 8 there she spake / out omitted / 9 She cried / the / hiev / 10 she gun recorde / 11 Thou / traitour vntrew / 12 slakles has slayne thy lorde.

At these words Jehu was angry and ordered two of his men to go and throw her down from the wall. She should thus smart for her abusive words. They threw her down so that her bowels burst.

1117 Scho wered hym *with* wordes kene.  
 he spyrd who spake þo wordes bold.  
 þei sayd, "*ser*, Iezabell, þe quene,  
 kyng acab wyf ze knaw of old."  
 þen at hyr wordes he was full tene.  
 he bad [tw]o men þat wyghtly wold,  
 "Go cast hyr down yow two be twene,  
 so sall hyr sayng sowr be sold."  
 To þat werke ware þei prest  
*and* hasted þem full fast.  
 Ouer the wall þei hyr kest  
 þat all hyr bowels brast.

The duke was set on Jehoram's throne. There was great rejoicing and praising of God. Jehu gave orders for Jezebel to be properly buried because she had been a king's wife. But she had been eaten by dogs so that nothing but nails and bones remained to be buried.

1118 þe duke was sett in Ioram se,  
 resauyd *with* alkyns reuerence ryfe.  
 þei mad grett fest *with* mekyll gle,  
*and* all þei loue god o[f] his lyfe.  
 On Iezabell zett mynd had he,  
 all yf scho had styrd mekyll stryf.  
 he bad hyr cors suld bered be  
 be cause scho was a kynges wyfe.  
 bot *with* hundes was scho etyn  
 or any man com þare.  
 [T]o bereyng was noyzt gettyn  
 bo[t] nayles *and* banes bare.

King Jehu declared to the princes that what he had done had not been inspired by any kind of greed. Almighty God had wanted vengeance taken for Naboth's death.

1119 kyng Iew þen cald his princese of price  
*and* sayd, "*ser*s, loke ze meruell noyzt  
 þat I haue wroyzt now in þis wyse,  
 both kyng *and* qwene tyll end broyzt.  
 þis is for nokyns couetyse,  
 þat sall ze wyt wele in *your* toyzt.  
 bot god in whom all lordschep lyse,  
 he wold þat vengeance suld be soyzt  
 ffor Nabod, þat nobyll man,  
 þat was slayn for his feld.  
 ffor sant Elysew sayd þen  
 bestes suld *per* bodes weld."

S 1117. 4 Letter cancelled before ze / 6 þo / t of wyghtly above the line / — 1118.  
 4 on / 11 So / — 1119. 6 wyt above the line / 11 sayd above the line.

L 1117. 1 She warred him / 2 spyrd / the / 3 They said / Iezabel the / 4 kyng  
 Acab wyfe ye / 5 Then / hire / had grete tene / 6 twoo / that wightly / 7 Goo kast  
 hire downe you twoo betwene / 8 shal hire saing soure / 9 that werk were they /  
 10 theym / 11 they hire / 12 that / hire bowells / — 1118. 1 The / set / 2 receyved /  
 alkyn / rife / 3 They made grete / mich / 4 they love / of / life / 5 Iezabel yit mynde /  
 6 all thogh she / stird mych strife / 7 He / hire / shuld beried / 8 because she / kinges  
 wife / 9 Bot / houndes / she / 10 come there / 11 To beryng / nocht getyn / 12 bot /  
 boones / — 1119. 1 King hiev then called / princes / 2 said *seris* / ye *meruell* nocht /  
 3 That / have wroght / this / 4 bot king / quene to ending broght / 5 It / nookyn  
 covatise / 6 that shal ye wit / youre thought / 7 ffor god / whome / lordship lise / 8  
 that vengeance so were sought / 9 Nabot the noble / 10 that / slayne / felde / 11  
 So saint helisew said than / 12 shuld there bodies weld.

1120 þen answere all þat folke in fere,  
 "ser, of þis fare ar we full fayn.  
 3430 ffor s[e]n god wold þat yt so were,  
 pl. 124 a no gud man suld say þor agayn."  
 þen sent he folke [both] fere *and* nere  
 to seke on ylka syd certayn  
 3435 kyng acab kynred to *conquere*.  
 þei sessyd not or all ware slayn.  
 both man *and* chyld *and* wyfe  
 full wyghtly had þer wage.  
 þei left not on on lyfe  
 3440 þat langed to þat lynage.

The people answered that nobody should oppose God's will. By Jehu's order all of King Ahab's kin were killed. Every one of them got his deserts.

1121 To hym was told þen preuely  
 þat þer was sixty chylder 3yng,  
 Kyng acab suns, in samary  
 to soyiorn þore in saue kepyng.  
 13445 And to þat Cyte he sent [for thy]  
*and* bad men suld byd for no thyng  
 bot stryk of all þer hedes in hy  
 and vnto hym belyue þem bryng.  
 To hym þo hedes ware fette,  
 13450 *and* s[on]e he wold not blyn  
 bot on þe walles þem sett  
 in sygne of Acab syn.

Sixty young sons of King Ahab lived in Samaria. Jehu commanded his men to go there and strike off their heads. They did so, and brought the heads to Jehu. He set them up on the walls as a sign of Ahab's sin.

1122 kyng Iew þen wold no langer lend  
 in Iezeraell so styll to stand.  
 13455 To samary þen wold he wend,  
 þe chefe Cyte of israel land.  
 All folke þat were to Acab frend,  
 he feld þem down wher he þem fand,  
 And all fals prophettes he schope to shend  
 13460 þat Iesabell þor had ordand.  
 And all by a sotell sleght  
 ordand he yt suld be.  
 he gart cry all on heght  
 throught owt all þat cuntre

King Jehu then went to Samaria, the capital of Israel. He killed Ahab's friends wherever he found them. In order to destroy Jezebel's false prophets he cunningly proclaimed throughout the country

**S 1120.** 3 son / god in top margin above þof cancelled / 5 be fore / 7 Letter cancelled before kynred / — **1121.** 2 sixty Cf. II Kings 10: 1: 'seventy sons'; Hist. Schol. IV Reg. XV: 'septuaginta filii Achab', OFr. Par. fol. 107 a: 'setante fiz' / 5 in hy / 10 saue / 11 he þem / — **1122.** 6 downn with second -n cancelled.

**L 1120.** 1 Then answerd / the / infere / 2 this faire / fayne / 3 sith / that it / 4 noo goode / shuld / theragayne / 5 Then / both far / 6 sech / ych a side certayne / 7 King Acab kinred / 8 they cesed nocht / were slayne / 9 Both child / 10 wightly there / 11 They leyved noon / 12 that / that linage / — **1121.** 1 then prively / 2 that there / childre ying / Ca. X in right margin / 3 King Acab sonnes / Samary / 4 soiourne there / save / 5 And omitted / To that Cite / forthly / 6 shuld let for noothing / 7 Bot stryke / there hevids / 8 belyve theym bring / 9 thoo hevides were fet / 10 sone he bad nocht / 11 Bot / the walles theym set / 12 signe / — **1122.** 1 Kyng hiew then / noo lenger lende / 2 Iezerael / still / 3 Samary then wende / 4 the Cite of all Israel / 5 And folke that / frende / 6 dang theym / where / theym / 7 prophetes / shope / shende / 8 that Iezabel had there / 9 all omitted / 10 it shuld / 11 He made / 12 thurgh oute / that.

that he would sacrifice to Baal, the god of Tyre. Everybody would be welcome to join him. The false prophets went to Samaria at once. When all were assembled, the king decreed that those who loved Baal best should go into the temple and make sacrifice.

1123 þat he wold make þor sacrafyce 1346  
 to beall, þat was god of tyre.  
 And all þat wold werke on þat wyse  
 he sayd suld haue his helpe to hyre.  
 þe fals prophettes full fast con ryse,  
 to do þat ded was þer desyre. 1347  
 And sone þei soyzt for þat assysse  
 to samary, both sun and syre.  
 þe kyng þis forward fest,  
 when þei ware samned so,  
 who so lufed beall best 1347  
 in to the tempyll at go.

The rest were to stay outside and pray. This was done. Those who loved Baal best soon lost their enthusiasm. The false prophets with wives and children entered the temple.

1124 he sayd, "þo þat haue bene a bowt  
 to wrschep [hym] with word and wyll,  
 with in þe tempyll sall þei [to] hym lowt  
 and all þer sacrafyce þor fulfyll. 1348  
 All oþer folk sall byd [þer owt]  
 and pray to hym be steuyn full styl."  
 All þis was done with outyn dowt.  
 who lufed hym best sone lyked yll.  
 þe fals prophettes ylkon 1348  
 with wyfes and chylder zying  
 Into þe tempyll ar gone  
 at bydyng of þe kyng.

After barring doors and windows Jchu had wood piled up at each corner. Then he burnt the temple. None of those inside escaped. If there were any worshippers of Baal outside, they were destroyed too.

1125 when all þe fals prophettes ware past  
 into þe tempyll of ylk eld, 1349  
 þe dures and wyndows spered he fast, fol. 124  
 and when he þem wele festyd feld,  
 Att ylka corner gart he cast  
 Als mekyll wod os men myzt weld,  
 And brynt all vp with wyndes blast 1349  
 þat non myzt be tyll oþer beld.  
 yf any with outt ware leued  
 þat to beall had tone,  
 he gart stryкке of þer hed.  
 so ware þei stroyd ylkon. 1350

S 1123. 9 forward fest Cf. 630: 5 and Gawain 2347 / — 1124. 4 þer cancelled before þor / 5 þe rowt / — 1125. 2 xij in bottom margin.

L 1123. 1 That / the sacrifice / 2 Beall that / Tire / 3 that / wirke / that / 4 said shuld have / help / hire / 5 fol. 184 b / The / prophetes / gun rise / 6 doo that dede / there desire / 7 they soght / that assise / 8 Samary / sonne / sire / 9 The king this forwarde / 10 they were samned / 11 Who / lufes Beal / 12 into / temple to goo / — 1124. 1 He said thoo that have / aboute / 2 worship him / worde / will / 3 Within the temple to him shal they loute / 4 there sacrifice fullfill / 5 othre folke shal abide theroute / 6 him by steven / still / 7 this / doone withouten doute / 8 him / liked ill / 9 The / prophetes ychoone / 10 wywes / childre ying / 11 In to the temple / goone / 12 ordinance / the king / — 1125. 1 When / thoo prophetes was / 2 the temple / ych an elde / 3 The dores / windows sperd / 4 theym / festyned felde / 5 At ych a cornare made / 6 as mich / as / might welde / 7 brent vp all / 8 that noon might / to othere belde / 9 If / oute were leuid / 10 that / Beal worship gave / 11 He made strike / there heuid / 12 were they / ychoone.

1126 þen gart he layte thurgh all þat land  
 who wold be boun [vn]to beall,  
 And Mawmentes, þat ware made with hand  
 of syluer and gold and gud metall,  
 3505 he stroke all down and lete non stand  
 with þe belders in bowre and hall,  
 So þat þe folke no fauour fand  
 bot in grett god þat gouerns all.  
 Both be est and west  
 3510 þei wrschept god all way.  
 þen regned he in gud rest  
 and rewled in ryzt aray.

A search was made throughout the land for Baal worshippers. Their idols were destroyed, none was left standing in bower or hall. The people now worshipped Almighty God everywhere, and Jehu reigned in peace.

1127 kyng Acab doightur godole  
 h[e]ld all Iuda in hyr awn power.  
 3515 yt was grett sorow hyr forto se  
 hyr sun body broyzt on bere.  
 hyr broþer Ioram, ded was he,  
 and Iegabell, h[yr] moyder dere,  
 And all hyr kyn in þat cuntre.  
 3520 þis was full herd to hyr at here.  
 þerfor grett athes scho sware  
 to venge hyr vilansly  
 And to stroy les and mare  
 þe kynred of kyng Dauy.

Godoliah, King Ahab's daughter, had the whole of Judah in her power. The death of her son and all her kin in Israel grieved her bitterly. She swore to take revenge by destroying King David's kin

3525 1128 Scho sayd, "sen þei þus be gyn  
 kyng Acab kynred forto sla,  
 þer sall neuer none of dauid kyn  
 lyf to be kyng of Iuda."  
 Scho gart dystroy both more and myn  
 3530 þat scho wyst ware comyn of þat kyn  
 swa.  
 bot a zying chyld a way con wyn  
 by helpe of byschop Ioiada.  
 he was hyd with his wyf  
 in a chamber full fast,  
 3535 And so þei sayued his lyf  
 vnto sex zer was past.

in such a manner as King Ahab's kin had been slain. But the wife of Bishop Jehoiada hid away in her chamber a young child, thus saving his life. He stayed there for six years.

**S 1126.** 6 belders 'dwellers' / in bowre 'and' hall Cf. 1139: 3. Also: 'In boure ant in halle,' Political Songs of England, ed. Wright, p. 193, and: 'in halle ant i bare,' St. Katherine, EETS 80, l. 1459 / — 1127. 2 hald / 6 his.

**L 1126.** 1 þen omitted / He made seke / the / 2 bowwand vnto Beall / 3 mawmentis that were / 4 siluer / good / 5 He / downe and wold let noon / 6 with thaire / boure / 7 that the / noo fauoure / 8 grete / that gouerns / 9 by / 10 they worship / 11 Then reigned hiew in rest / 12 right array / — 1127. Ca. xj in left margin / 1 Kyng / doghter Athalie / 2 had / hire / powere / 3 It / grete / hire / 4 hire some / broght on a / 5 Hire brothere / deid / 6 hire modre / 7 hire / that / 8 this / hard hire forto / 9 Therefore grete othes she swore / 10 hire villansly / 11 more / 12 of the kinred / kyng Dauid / — 1128. 1 She said sith they thus begyn / 2 kyng / kinred / sloo / 3 There shal / noone / Dauid / 4 lyfe / kyng / 5 She made dystroy / 6 that she wist come that kinred fro / 7 Bot / yong child / gun / 8 by the help / the bishop / 9 Hee / hid / wyfe / 10 chaumre / 11 they saved / lyfe / 12 yeres were.

The child's name was Joash, the son of Ahaziah. Nobody but Jehoiada and his household knew the secret. Jehoiada wanted to set Joash on King David's throne. He sent a message to the clergy to the effect

1129 þe chyldes name was cald Ioas,  
kyng acaze sun forsoth was he.  
Bot þore wyst no mo how yt was  
bot Ioiada *and* his mene. 1354  
he thynkes *with* all þe helpe he has  
to sett hym in kyng Dauid se  
Ouer Iuda *with* power to pase,  
qwylike þat tyme gouerns godole.  
he sent clerkes þat he knew 1354  
thurgh owt all þat cuntre  
To prestes *and* prophettes trew 1354  
*and* dekyngs in sere degre. fol. 125

that they should come to Jerusalem to make sacrifice. When all were assembled, he said that God had destined David and his sons to be kings of Judah.

1130 he bad þei suld com certan day  
to Ierusalem at make offerand. 1355  
vnto hys sand durst non say nay,  
for he was byschop of þat land.  
To ierusalem þe toke þe way,  
redy to do all his commawnd.  
when all ware geydder in gud aray, 1355  
he sayd, "sers, ze sall vnderstand:  
God heyght to kyng Dauid  
*and* furth to hys barn teme  
To be kynges of þis kyth  
of Iuda *and* ierusalem. 1356

But of David's kin all had been destroyed by Godoliah except a child that had been hidden for seven years. — He was now proclaimed king.

1131 And [in] þis tym is so be tyd  
als godle hath ordand eyn:  
Of Dauid kyn may non be kynd,  
bot þei be stroyd aftur [hyr] steuyn. 1356  
here is a chyld þat I haue hyd  
*and* noryscht now zeres seuyn.  
þat he be kyng, þis wold I byd,  
for nere þat kyn is non to neuyn.  
And so sall god be payd,  
for els is all owt gone." 1356  
be all assent þei sayd,  
"ser, we ar payd ylkon."

S 1131. 4 þer.

L 1129. 1 That childe / 2 king Occogi sonne for soth / 3 there wist noo moo / it / 4 menye / 5 He thinkes / the help / 6 set / king / 7 powere / pas / 8 which that / governed / the name omitted / 9 He / that / 10 thurghoute / that / 11 prophetes / — 1130. 1 He / they shuld come certayn / 2 offrand / 3 Vnto his sownd / noon / 4 Bishop / that / 5 Ierusalem all they / their / 6 doo all as he comaund / 7 When / were gedered / good / 8 said sirres ye shal vndrestand / 9 hight / king / 10 his barn-teme / 11 kinges in this kith / 12 Ierusalem / — 1131. fol. 185 a / Regum quarto in upper margin / 1 in this tyme / betyd / 2 as Athalia has / even / 3 kynd / noon / 4 they ar stroyed after hire steven / 5 Here / childe that / hid / 6 norysht vp now yeres seven / 7 That / king this wolle I bid / 8 nar that / noon / neven / 9 shal payde / 10 elles all is oute goone / 11 By hoale assent they said / 12 Ser / payde chychoone.



1132 Into þe tempyll þei toke þe gate,  
*and* Ioas for þer kyng þei ken.  
 3575 þei rased hym vp in kynges astate,  
 in Dauid se þei sett hym þen.  
 þe byschope bad men zeme þe zate  
 for godole *and* for hyr men,  
 3580 And, yf þei com to make debate,  
 to slo þem *and* þei ware slyke ten.  
 Scho gate hyr men of myzt  
 vnto þe tempyll to gang.  
 To ded þore was scho dyzt,  
 sum toyzt scho lyfed ouer lang.

They went to the temple and set him on David's throne. The bishop ordered his men to guard the gate and slay Godoliah and her men if they came with evil intent. She was put to death. There were those who thought she had lived too long.

3585 1133 þe gud byschoþ þan Ioiada  
 cast down þe tempyll of Beall  
 And oþer mawmentes mony ma  
 þat men had mad of sere metall.  
 3590 þen all þe kynred of Iuda  
 gart he sone to geydder call,  
 And Ioas for þer kyng þei ta  
*and* sett hym in kyng Dauid stall.  
 He lyfed in pese *and* rest  
*and* wed a worthy wyfe.  
 3595 To pay god was he prest  
 whyls Ioiada l[a]st [in] lyfe.

Jehoiada destroyed Baal's temple and many other idols. Then he called together the tribe of Judah. They took Joash as their king. He was a godfearing man while Jehoiada was alive.

1134 bot aftur sone so yt be fell  
 þat in his trewth he wex vn trew,  
 3600 Als we sall sone here aftur tell,  
 bot fyrst we wyll neuyn noyes new.  
 þe kyng of Syre, ser azell,  
 with mony sarsyns con persew  
 To stroy kyng Iew of israel  
 by þe prophecies of Elysew.  
 3605 þei brynt town *and* Cyte  
 to samary on ylka syde.  
 kyng Iew was fayn to flee  
*and* fro þer harm hym to hyd.

Later he became unfaithful. But let us first tell about new troubles with Hazael, king of Syria. He came with his heathen army to destroy Jehu, king of Israel, burning towns and cities. King Jehu fled.

**S 1132.** 10 *Sign of separation between vnto and þe* / — **1133.** 1 þan above the line / 3 -ny of mony above the line / 'and' cancelled before ma / 7 þei ta written twice, the first cancelled / 12 lysted Cf. 147: 5 and 871: 3 / — **1134.** 4 will cancelled after we.

**L 1132.** 1 Unto the temple they / the / 2 their king they / 3 They raised / kinges / 4 they set him then / 5 The bishop / yeme the yate / 6 Athalia and hire / 7 if they come / 8 sloo theym downe with swerde kene / 9 She ordand hire / might / 10 the temple with hire to / 11 To the deid there / she dight / 12 sum men thought she lived / — **1133.** 1 The goode bishop then / 2 kast downe the temple of Beal / 3 othre mawmentes many moo / 4 that / made / metal / 5 Then / the kinred / 6 made / gedre / 7 theyre king knew they / 8 set him / king / 9 lived / peace / 10 welded / 11 pleas / 12 whilst / lasted lyfe / — **1134.** 1 Bot after / it befell / 2 that / trewth / wax vntrew / Ca. xij in right margin / 3 As / shal here sone after / 4 first / wolle neven / 5 The king / Sirie / Azael / 6 many sarsyns gun pursew / 7 distroye king hiev / Israel / 8 the / helisew / 9 They brent towne / Cite / 10 Samary / ych a / 11 King hiev / fayne / fle / 12 that harme him / hyde.

John died after having reigned but twenty-seven years. His son Jehoiachaz was crowned king after him. Unlike his father he was not a righteous man. But let us now tell more about Joash.

1135 he reigned XXVII yer,  
 full ryall kyng in rych aray,  
 And þen he dyed with sorows sere,  
 when all his welth was went away.  
 And Ioatas, hys sun so dere,  
 was crowned kyng aftur his day.  
 Bot he was noyzt, als men may lere,  
 lyke to his fader in lefull lay.  
 kyng Iew sun Ioatas  
 now leue we renand pore,  
 And of 3yng kyng Ioas  
 now wyll we muster more.

fol. 125 r

1361

1361

1362

In his young days while he believed in God, he won great honour. When Jehoiada the bishop died, his son Zechariah was ordained after him. Soon afterwards Joash fell into evil ways, and so did all of his company.

1136 Grett wrschep in his yowth he wan  
 ay whyls he in god con trow.  
 Bot Ioiada, þat nobyll man,  
 dyed aftur þen in lytyll thraw,  
 And zacary, his sun, was þan  
 ordand byschop of þer law.  
 Kyng Ioas sone aftur be gane  
 to yll dedes hym forto draw.  
 he for soke goddes seruyce  
 and lyfed in mawmentry.  
 All wroyzt on þat same wyse  
 þat vsed hys cumpany.

1362

1363

136

Because of his earlier good deeds God sent His prophets to make him abandon his wicked life. For his plain speaking Zechariah was killed at the very altar of the temple.

1137 þe laws of god hym lyst not lere.  
 þat was foly, [and] so he fand.  
 bot for hys werkes to god ware dere  
 whyls Ioiada had lyf in land,  
 he warned hym by prophettes sere  
 his yll lyf to lef of hand.  
 And zacary was byschop nere,  
 he styrd hym most I vnderstand.  
 And for he proued hym playn  
 how he his myse suld mende,  
 In þe tempyll was he slayn  
 euynt at þe Auter ende.

L 1135. 1 He reigned seven and twenty yere / 2 riall king / riche array / 3 then / died / 5 his sonne / 6 coroned king after / 7 nocht as / here / 8 like / fadre / 9 King hiev sonne / 10 leyve / reignand there / 11 And of the yong king / 12 wolle / mustre / — 1136. 1 Grete worship / youth / 2 whilst / of god had aw / Ca. xiiij in right margin / 3 that noble / 4 died after there a litle / 5 sonne / then / 6 bishop / theire / 7 King / after began / 8 evill / him / 9 He forsoke / seruyce / 10 lived / mavmentry / 11 wroght / that / wise / 12 that / his company / — 1137. 1 The lawes / him list / 2 that / and so / 3 Bot / his dedes / was / 4 whilst / lyfe / 5 He / prophetes / 6 evill life / leyve / 7 zachary / bishop / 8 stird him / vndrestand / 9 proved him playne / 10 mis shuld amend / 11 the temple / slayne / 12 even / the altare.

3645 II38 To serue god as he con stand,  
 so was he kyld with kyng Ioas.  
 All þe grett fauour þat he fand  
 in Ioiada for gettyn [he has.]  
 [And for he was to god grocheand,  
 3650 his powere sone gun payre and pas,]  
 And full hard hape com hym on hand  
 with grett were, os he worthy was.  
 þe kyng of Syre, azaell,  
 þat we spake of be fore,  
 3655 with grett ost on hym fell  
 and stroyd vp all þat store.

King Joash had forgotten the kindness that Jehoiada had shown him. His power soon passed because of his misdeeds. Hazael, king of Syria, fell on him with a great host.

II39 he cast down castels, [townes] and towrs,  
 þer myzt no strenght agayn hym stand.  
 he brynt þer burghes, haies and bows  
 3660 and all þer frutt wher he it fand.  
 kyng Ioas þan full lowly lowrs,  
 and leuer he was to lefe of hand  
 All ryches and erthly honowrs  
 þen forto lose his lyf in land.  
 3665 he gaf þem all the thressour  
 and all þe vessel of price  
 þat his elders be fore  
 had sett to godes seruyce.

All resistance was vain and he ravaged the land, burning everything he found. King Joash thought it better to leave all his riches than lose his life. He even gave up the holy vessels.

II40 Phylysteys þen ware ferly fayn  
 3670 for goddes þat þei togeydder brast.  
 l. 126 a kyng Azaell went hom agayn  
 with tressour all with outyn taste.  
 kyng Ioas lyfed with mekyll payn,  
 for Ierusalem was roved and rast.  
 3675 Sythyn with hys awn men was he slayn,  
 for all þat cyte so had he wast.  
 Of zeres VIII and fawrty  
 regned he be for his dede.  
 þen his sun Amazi  
 3680 was crowned in his sted.

Loaded with goods and treasures the Philistines returned home. King Joash was slain by his own men, because he had laid Jerusalem open to the enemies. He reigned forty-eight years and was succeeded by his son, Amaziah.

**S 1138.** 4 yt was / 9 *Second a of azaell above the line* / — **1139.** 2 strenght see 854: 2 / — **1140.** 1 ff cancelled before Phylysteys / 2 brast braced, packed (*up*); see 303, 343, 359, 800 / 3 liber iijus Regum in top margin / whom.

**L 1138.** 1 serve / gun / 2 king / 3 the grete favoure that / 4 forgetyn he has / 5—6 = text above / 7 foul / hap come him / 8 grete werre as / 9 fol. 185 b / The king / Sirie Azael / 10 that / before / 11 Ouer all that cuntre fell / 12 theire / — **1139.** 1 He / castells townes and toures / 2 there might noo strenght agayns him / 3 He brent theire burghs halles / boures / 4 and omitted / Ierusalem his fellnes fand / 5 King then / loures / 6 levere him / leyve / 7 All erthly ritches and honoures / 8 then lyfe / 9 He gave them / his tresoure / 10 þe omitted / vessel / 11 That / chides before / 12 set in goddes seruyce / — **1140.** 1 Philistiens then were farly fayne / 2 goodies that they to gedre braste / 3 King Azael / home agayne / 4 tresoure / withouten / 5 King / lived in mych payne / 6 roved / raste / 7 Sith / his / slayne / 8 for he had there Cite waste / 9 yeres aght / fourty / 10 reigned / before / deid / 11 Then / sonne Amasy / 12 coroned / steid.

Joash, the son of Jehoiadab, had become king of Israel. He went to visit Elisha, who was seriously ill. Joash was grieved because the prophet's death would be a great loss to him.

- 1141 long aftur [his] so yt be fell;  
 an oþer kyng þat heygh Ioas  
 gouernð þat land of israel  
 aftur his fader, kyng Iocas.  
 Sant Elysew þen þor con dwell, 1368  
 and in þat same tyme seke he was.  
 kyng Ioas when he herd [so] tell,  
 to vysett hym grett hast he has.  
 his seknes so sore he plenyd  
 and sayd, "ser, and þou dy, 1369  
 my strenght mon be restrened;  
 þerfor I am sorry."

They would soon find out, said the prophet, whether Joash would live a long, happy life, free from terror of his enemy. He gave the king a bow and arrows and told him to shoot these just as he liked. He shot three arrows. Elisha was not pleased.

- 1142 þe prophett comforth þan þe kyng  
 and sayd, "þ[e] s[o]th [we sone sall]  
 know  
 wher þou sall lyf lang in lykyng 1369  
 and be owt of þi enmys aw."  
 A bow he gart vnto hym bryng  
 and bad þe kyng bend yt and draw  
 And schote arows at his [desiring]  
 euyñ as hym lyst b[o]th hegh and law. 1370  
 þ[r]e Arows schott he sone,  
 þe bow þan down he lay[d],  
 And when he so had done,  
 þe prophet was noyzt payd.

He said that if Joash had shot all the arrows, he would have defeated his enemies decisively. But now he would get the upper hand thrice only. — The king went home weeping. Then Elisha died. God gave him great powers after his death because he had loved His law.

- 1143 he say[d], "ser, had þou schott all pies, 1371  
 þou suld haue had lordschep in land  
 And ouer comyn all þin enmyse,  
 þe phylsteyns, whore þou þem fand;  
 And now by cause þou schott bot thryse,  
 bot thre tymys þou getes þe ouerhand." 1372  
 whe[n] [he] had sayd on this wyse,  
 þe kyng went home full sore wepand.  
 þen dyed sant Elysew,  
 and for he lufed his lay,  
 god sent full grett vertu 1373  
 for hym aftur his day.

**S 1142.** 1 Letters cancelled above 'com' / 2 þat sath sall sone be / knawn with second n cancelled / 3 lyf lang lyf / 7 lykyng / 8 beth / 10 can he lay / this line written above line 8 cancelled (euyñ als etc.).

**L 1141.** 1 Sone after this so it befel / 2 oþre king that hight / 3 Governed the / Israel / 4 after / fadre king Ioacas / 5 Saint helisew there gun / 6 that / 7 King / hard so tell / 8 viset him grete haste / 9 His seknes / so omitted / 10 said / thou / 11 My strength mun / restrenyd / 12 therefore / — **1142.** 1 The prophet comforthed then the king / 2 said the soth sone shal we know / 3 Whethre thou shal lang lif in liking / 4 oute / thy / 5 made / him bring / 6 the king / yt omitted / 7 shoote harows / desiring / 8 euyñ omitted / him list both high / 9 Thre arows shoot / soone / 10 the bowe then downe he laid / 11 doone / 12 the / nocht paid / — **1143.** 1 He said / thou shoot oþer sithes / 2 thou shuld have / lorship / 3 ouercomyng of thyne ennys / 4 þe omitted / Philistiens where thou theym / 5 because thou shoot / thrys / 6 three tymes thou shal have the / 7 And when he / said / 8 the king / 9 Then died saint helisew / 10 all way / 11 God he send / grete vertw / 12 after.

1144 when he was dede, his cors þei dyzt  
 in A graue stalworthy of stone.  
 A man was [murdred] on a nyzt  
 3720 with thefes þat had his tressour tone.  
 And for he suld be owt of syzt  
 þat [of] þer werkyng wytt suld none,  
 þat ded cors þei had [hid] full ryzt  
 þor Elysew was layd alone.  
 3725 And when yt neght[ed] nere  
 to þe cors of Elysew,  
 yt rayse vp hole *and* fere  
*and* told þis tale for trew,

A man was murdered by thieves and the corpse hidden in the prophet's grave. No sooner had the murdered man come near Elisha's body than he rose safe and sound. He told the true tale.

1. 126 b  
 1145 How þat he was with enmys slayn  
 3730 *and* styllly stokyn vnder þe stones,  
 And how god gaf hym lyf agayn  
 by vertu of þo blessed bones.  
 So may men see yt was certayn  
 þat he lyfed nobly for þe nones,  
 3735 when god wold shew swylke power playn  
 aftur his ded ofter þen ones.  
 ffor oft tymes seke *and* sore  
 þat to þat place persew,  
 ffull wele waryscht þei wore  
 3740 *and* hole of hyd *and* hew.

of his re-awakening to life, brought about by the miraculous powers of those blessed bones. Afterwards God showed His power more than once by healing sick people who came to that place.

1146 þe kyng of syre, ser Azaell,  
 þat named was an nobyll man,  
 Dyed aftur sone, *and* so be fell  
 þat aftur hym regned his sun Adan.  
 3745 Ioas, þe kyng of israel,  
 wered on hym *and* thryse wrschep wan,  
 Als Elysew be fore con tell  
 by thre Arows þat ware schott þan.  
 All þat was lost be fore,  
 3750 both Cytes, town *and* toure,  
 by strenghe he con restore  
*and* gate full grett honoure.

Hazael, king of Syria, died and was succeeded by his son, Ben-hadad. King Joash of Israel defeated the latter three as foretold by Elisha. He recovered everything that had been lost before.

**S 1144.** 1 his inserted after þer cancelled / 3 menturd / 6 his cancelled before werkyng / 9 neght[ed] Cf. 207:6 heghtest 'highest' with inverted spelling, and Kalén, p. CLXIII / — 1145. liber iiijus Regum.

**L 1144.** 1 When / deid / they dight / 2 a grave stalworth / stoone / 3 murdred / nyght / 4 thevys that / tresour taken / 5 shuld / oute / syght / 6 that of there wirking wit shuld noone / 7 That deid / they hid / right / 8 where helisew / laid alloone / 9 it neghed / 10 to omitted / the / of saint helisew / 11 It royse / hoale / 12 this taile / — 1145. 1 that / slayne / 2 still stoken / the stoones / 3 gave him lyfe agayne / 4 thwrgh vertue / the holy boones / 5 se it / certayne / 6 that / lyved nobley / the noones / 7 When / shew such powere playne / 8 after / deid oifir then oones / 9 tymes / sory / 10 that / that / wold pursew / 11 warist they were / 12 hoal hyde / — 1146. 1 The / Sirie / 2 that / a noble / 3 Died after / befell / 4 that after him reigned / sonne Adan / 5 fol. 186 a / Regum quarto in upper margin / the king / Israel / 6 werreed / him / worship / 7 As helisew before gun / 8 he / arowes that were shoot then / 9 that / before / 10 Cites toure / towne / 11 Be / gun / 12 wan / grete honour.

Amaziah, king of Jerusalem, assembled an army of 30,000 men with a view to subjugating the heathens. He sent costly gifts to Joash, king of Samaria, asking for his help.

- 1147 The kyng of ierusalem amasy,  
 A herdy man of hert *and* hand,  
 Toyght he wold haue þe maystry 1375  
 of hethyn folke whore he þe[m] fand.  
 he sembled sone grett cumpany  
 of harnest men XXX thowssand,  
 And to kyng Ioas of samary  
 sent he a full fayr presand 1376  
 Of syluer *and* of gold,  
 A thowsand besandes bryzt,  
 And prayd hym þat he wold  
 help hym *with* folke to fyzt.

King Joash lent him a thousand men. But God commanded Amaziah to send them back because of their evil life.

- 1148 Kyng Ioas was of þis presand payd. 1370  
 þerfor be lyue to hym he lent  
 A M men ryzt wele arayd  
 to wend *with* hym whor so he went.  
 And when þei ware full redy grad,  
 god told kyng Amazi his entent: 1377  
 þe folke þat kyng Ioas had purvayd,  
 he bad þei suld agayn be sent.  
 ffor and þei *with* hym zode,  
 he sayd yt suld be warre.  
 "þer lyfyng is not gud, 1378  
 þerfore led þem no ferre."

Amaziah did so. Then he went with his own men against the Moabites, destroying everything and taking great quantities of gold. The Israelites were by no means pleased.

- 1149 This commawndment fro he had knawn,  
 for he wold gare no greuance groue,  
 þo men he dyd sone be *withdrawn*;  
 þat toyzt þem was grett reprove. 1379  
 And furth he went þan *with* his awn,  
 to Moabyse fast con he moue.  
 he stroyd all þat was sett or sawn  
*and* gatt gold to his awn behoue  
 More þen men myzt tell, fol. 127a 1379  
*and* went home agayn.  
 þe folk of israel  
 þerfor ware no thyng fayn.

S 1147. 4 þei / — 1148. 5 full wele redy / — 1149. 2 Cf. 408: 1 / 6 Mol cancelled before Moabyse / Moabyse Cf. 'Edom', 'Edomites' in II Kings 14: 7 ff. and II Chron. 25: 14 ff. Hist. Schol. IV Reg., XIX: 'percussit Edom'; OFr. Par. fol. 109 d: 'Ydomeus'.

L 1147. 1 king / Ierusalem Amazi / 2 a / Ca. xiiij in right margin / 3 Thought that / have maistry / 4 hathen / where / them / 5 He / some full grete company / 6 thirty thowsand / 7 king / Samary / 8 send / faire / 9 silvere / 10 a thowsand / bright / 11 him that / 12 hym omitted / fight / — 1148. 1 King / this / payde / 2 therefore belyve he lent / 3 thowsand / ryzt omitted / arrayde / 4 wende / him where / 5 they were all redy grayde / 6 king Amasy / 7 The / that king / has purvayde / 8 bad agayn the shuld be / 9 they / the yoodde / 10 said it shuld / war / 11 Their lyving / noght goode / 12 therefore lede them noo far / — 1149. 1 comaundment when / 2 wald cause noo grevance grove / 3 The / made / 4 that thought them / a grete reprove / 5 then went he / 6 Moabise / gun / move / 7 He stroid / that / set / 8 wan / behove / 9 than / might / 10 and so / agayne / 11 The folke / Israell / 12 therefore were noo thing fayne.

- 13790 1150 Bot grett dyspyte þem toyzt þerby  
 þat he had swylke hape in his hende,  
 ffor he refused þer cumpany  
*and* wold not lett þem with hym wend.  
 þen þis prouwd kyng amazi,  
 when god had hym swylke socur send,  
 13795 he lad his lyf in lechery  
*and* in goddes law hym lyst not lend.  
 And when prophettes hym blamed,  
 in tene he told þem tyll  
 þei suld be shent and shamed  
 13800 bot yf þei held þem styll.
- 1151 So hegh pride in his hert he has  
 hym thynke no prince suld be his  
 peyre.  
 he sent vnto þe kyng Ioas  
 letturs mad in þis manere  
 13805 þat he and all þat with hym was  
 suld serue hym on sydes sere;  
 Or els with playn ware wold he pas  
 hym *and* his kyndome to conquere.  
 kyng Ioas sent agayn  
 13810 he was noyzt ferd þerfore;  
 yf he ware mekyll of mayn,  
 he sayd goddes myzt was more.
- 1152 To tell of all þer toyle þat tyd  
 wold take long tym or all ware told.  
 13815 kyng Amazi for his grett pride  
 was putt to myschef mony fold.  
 how he had herme, is not to hyde,  
 when kyng Ioas had hym in hold.  
 his awn men gatt hym so on syd  
 13820 þat he was kylled with cares cold.  
 þei broyzt hym to bereyng  
 in ierusalem wrscheply,  
 And after hym was kyng  
 his sun þat heyzt Ozi.

They felt insulted because they had been dismissed. Amaziah led a wicked life and abandoned God's law. When the prophets blamed him, he told them angrily to keep their silence.

Amaziah sent a letter to Joash in which he threatened him with war if the kingdom of Israel did not submit to Amaziah's rule. But Joash was not to be intimidated. If Amaziah's power was great, he said, God's power was greater.

It would take long to tell the full story of their strife. Amaziah was held in the power of Joash and ultimately killed by his own men. After him his son Uzziah was made king.

**S 1152.** 2 to long / 10 wrschepfully / 12 Ieroboam in right margin.

**L 1150.** 1 grete dispite them thought therby / 2 that / such hap / hend / 3 their company / 4 noight let them / him wende / 5 Then this prouwd king Amasy / 6 him such socoure / 7 He led / life / lichery / 8 him list / lende / 9 prophet / him / 10 them vntill / 11 They shuld / 12 if they / them still / — **1151.** 1 high pride in hart / 2 him think noo / shuld / pere / 3 He / the king / 4 lettres made in this in this manere / 5 That / that / him / 6 shuld serve him / sides / 7 elles / playne werre / 8 him / kingdome / 9 King / agayne / 10 not / therfore / 11 Though he were mych of mayne / 12 said / might / — **1152.** 1 their dooing in that tide / 2 take long tyme / were / 3 King Amasy / grete / 4 put / mischeve many / 5 How / harme / north / hide / 6 whilst king / him / 7 His / gate him / onside / 8 that / killed / 9 They broyzt him / beriyng / 10 Ierusalem worshiply / 11 him / king / 12 sonne hight.

Jeroboam became king of Samaria after his father Joash. The prophet Jonah told him to go and conquer the king of Syria. He would gain an easy victory. Everything turned out as the prophet had said.

- 1153 Sone aftur þis þe kyng Ioas 13825  
 dyed in þe Cyte of samary.  
 Ieroboam, his sun, þan was  
 kyng crowned of þat cumpany.  
 vnto hym come a prophett Ionas  
 and told to hym by prophecy 13830  
 Agayns þe kyng of Syre to pase,  
 for sone he suld haue vycictory.  
 he ordand hym and zode  
 with baytell ryzt arayd,  
 And all was done in dede 13835  
 euyñ als þe prophet sayd.

Now it is time to tell of God's powerful deeds, of the miraculous experiences of Jonah the prophet, and how God told him about Niniveh always being in rebellion against His law. God commanded Jonah to go there and preach His law to the people.

- 1154 Now in þis tym is forto tell  
 how god to men musters his myzt,  
 And of grett ferlys þat befell  
 to þis prophet þat Ionas hyzt, 13840  
 And how god vnto hym con tell  
 of Niniue þat day and nyzt  
 vnto his resons ware rebell. fol. 127 b  
 and for he wold rewle þem ryzt,  
 he bad Ionas go preche 13845  
 to þo men euyñ and morn  
 And his law to þem teche  
 so þat þei ware noyzt lorn.

But Jonah dreaded to go to the wicked people in Niniveh. Instead he arranged to sail to some far country where God and he could not meet. This was a great folly, because nothing can be hidden from Almighty God.

- 1155 Ionas herd tell of Nynyue  
 and of þe folke so fell þei wore 13850  
 And yll doers in all degre,  
 þerfor he dred [hym] to come þore.  
 he gate hym schypmen ouer þe se  
 and ordand hym full fast þ[er]fore  
 In sum fere cuntre forto be, 13855  
 þat god and he suld mete no more.  
 þis was a foull foly  
 when he so fondly dyd.  
 god ys euer all myzty,  
 from h[ym] may noyzt be hyd. 13860

**S 1153.** For the Jonah episode (1153—1167) cf. II Kings 14: 25, and Jonah. The same digression from Regum is met with in the OFr. paraphrase. See Bonnard, p. 102, and Baker, p. 38. Hist. Schol. IV Reg. XX = the Vulgate. Cf. Patience, ed. Gollancz / — 1154. 7 liber iiijus Regum in upper margin / — 1155. 4 þem / 12 he.

**L 1153.** 1 after this king / 2 died / the citee / Samary / 3 sonne then / 4 king coroned / that company / 5 Vnto him / prophet hight / 6 him / 7 Agaynes the king / Sirie / pas / 8 shuld have victory / 9 He / him / yede / 10 batel right arrayde / 11 doone / 12 euyñ omitted / as the / had sayde / — 1154. fol. 186 b / 1 this tyme / 2 might / 3 grete / that / 4 this / that / hight / 5 him gun / 6 Nynyve both day / night / 7 Vnto / were / 8 wold they reved theym by right / 9 He / goo / 10 thoo / even / morne / 11 to omitted / them to / 12 that they were not lorne / — 1155. 1 Ninyve / 2 the / they were / 3 evill dooars / 4 therfore / him / there / 5 He / shipping / the see / 6 therfore / 7 far / 8 that / shuld / nomore / 9 This / fowle / 10 did / 11 God is all mighty / 12 fro him / no thing / hid.



1156 with maryners full sone he mett  
 þat sayd þei suld sayle to Cecile.  
 Gud hyre to haue þore he þem hett  
 to helpe hym to þat vncouth yle.  
 13865 bot in þe se when þei ware sett  
 and fro þe land full mony a myle,  
 Swylke stormes blew and on þem bett  
 þei wened to be lorn in lytyll whyle.  
 þe merchandes þem amang  
 13870 cast owt þe ryches fele,  
 Bot þe storme was so strang  
 þei had no hope of hele.

A ship happened to be sailing for Sicily. Jonah paid the mariners a good fare. When they were far from land, however, there blew such great storms that they feared they would be lost. The merchants cast goods overboard, but it was of no avail.

1157 So when þei ware þus stratly sted  
 in poynt þat perell neuer to pase,  
 13875 þei kest lotes als þer counsel red,  
 and sone þe lote fell on Ionas.  
 þei layted whore he lay on a bed,  
 and asked hym what he done has.  
 he sayd, "fro god þus am I fled,  
 13880 and all þis wo for me yt was.  
 I know to god my gylt  
 and all my weked toytz.  
 bettur ys þat I be spylt  
 þen þo þat trespass noytz."

In their distress they cast lots, and the lot fell upon Jonah. They sought him out accordingly and asked him what he had done. He confessed his guilt. It was better, he said, that he should perish than those who had done no wrong.

13885 1158 when þei þis herd, þei had pyte  
 þat his lyf suld no langer last.  
 bot for yt myzt no bettur be,  
 in to þe se þei haue hym cast.  
 þen sayled þei fast to þer cuntre,  
 13890 and fro all perels are þei past.  
 And with A whalle sone hent was he  
 þat nawder flesch ne bon brast.  
 Thre days and III nyghtes  
 was he with in þat whalle.  
 13895 So con god schew his myghtes  
 a pon his frendes to fall.

There was no alternative. The sailors threw Jonah into the sea and then safely reached their destination. A whale swallowed up Jonah. But thanks to God's grace he was quite unhurt. He stayed in the whale for three days and nights.

**S 1156.** *z* to Cecile Cf. Jonah 1: 3: '(un)to Tarshish', Vulg. 'in Tharsis.' OFr. Par. fol. 110 c: 'En mer se met od gent qui vunt erant vers tars, qui est vers en cesile la grant'. Tarshish, traditionally located in Spain, here probably identified with Tarsus, Lat. T(h)arsus or T(h)arsi (plur.), capital of Cilicia. This name was easily confused with Sicily. Cf. De Jona in Patience, ed. cit. p. 77, and Baker p. 38. — 1158. [J]onas [sca]pham in left margin, the missing letters cut away at edge of paper.

**L 1156.** 1 With mariners / met / 2 they said they shuld sale / Cicele / 3 Goode hire / have there / themy het / 4 help him vnto that / ile / 5 Bot / the see / they were set / 6 the / many / 7 Such / themy bet / 8 they / lorne / litle while / 9 The marchauntes themy / 10 oute there ritches / 11 the / 12 they / noo / — 1157. 1 they were thus / 2 that peryll / pas / 3 They kast / as there consale / 4 the / 5 They soght him where / vpon / 6 him / doon / 7 He said / thus / 8 this woo / it / 9 gylte / 10 wikked thoght / 11 Better is that / spilte / 12 than they that trispast noight / — 1158. 1 When they this / they / pite / 2 that / life shuld / lenger / 3 Bot / it might / better / 4 the see they have him kast / 5 Then saled they save / there / 6 perells ar they / 7 a whall / 8 that navthre flesh / boones / 9 thre nyghtes / 10 within that whall / 11 god can shew / mightes / 12 vpon.

The fish lauded the prophet in the country which God had first told him to visit. Now God's command came again to Jonah to tell the people of Niniveh that the city should be destroyed

1159 when III days *and* III nyghtes ware gone,  
 þat fysch vnto þe banke hym broyzt  
 And in þat land leued hym alon  
 whylke god bad fyrst he suld haue 13900  
 soyzt.  
 with mornynge þen he mad his mone fol. 128 a  
 and wyst he had vn wysly wroyzt.  
 An oper tyme god hath hym tone  
 and told vnto hym eft his toyzt:  
 "wende vnto Nynyue 13905  
 and tell to more *and* myn:  
 both þei *and* þer Cyte  
 sall synke down for þer syne

in forty days unless they prayed and did penance. Jonah dared delay no longer. He entered the great city and began to preach.

1160 In XL, days bot yf þei pray  
 and do swylke penance as to me pays." 13910  
 þe[n] Ionas went wyghtly his way,  
 he durst no langer make d[e]lese.  
 þat Cyte was, als we here say,  
 so mekyll *and* so wyde of ways  
 þat vnethes any man þat may 13915  
 a fote pase thurgh yt [in] thre days.  
 Ionas enturd *with* in,  
 als god had hym purvayd.  
 To preche con he be gyn  
 and þus to þem he sayd, 13920

He told them the Lord's will. Unless they mended their ways, grave sorrow would strike them within forty days: their city would sink to Hell like the other five cities where the people had practised unnatural sin.

1161 "*your* sauour þus has me send  
 to warn yow how his wylls wore:  
 'bot yf ye wyll *your* myse amend  
 and graunt to greue *your* god no more,  
 Or XL, days ben comyn tyll end, 13925  
 sall 3e haue sorows sere *and* sore.  
 To hell *your* Cyte sall dyscend,  
 als oper fyfe hath done be fore.  
 þei vsed vn kyndly syn,  
 als 3e werke now all ways. 13930  
 be lyue bot yf 3e blyn,  
*your* Cyte synkes,' he says."

S 1159. 5 liber iiiijs Regum Jonas in top margin / 6 v- of vn corrected from w / — 1160. 2 do cancelled before to / 3 þei / ways / 4 dolese / 6 þ and another letter cancelled before 'and' / 7 þat any / 7—8 yt resuming the preceding demonstrative þat; cf. 778: 6 / of instead of in / — 1161. 4 graunt yow.

L 1159. 1 When thre / thre nyghtes were goone / 2 that fysh / the bank him broght / 3 And vpon the land / leued / alloone / 4 which / first / shuld have soght / 5 With mourning then / made / moone / 6 wist / vnwysely wroght / 7 othre / has him taken / 8 thoght / 9 Wende / Ninive / 11 Both they / their Cite / 12 shal synk / their syn / — 1160. 1 fourty / both if they / 2 doo such penance / 3 Then / whightly went / way / 4 noo lenger / delays / 5 That Cite / as / 6 mych / 7 That vnethes that any man may / 8 on foote pas furth it in / 9 entred within / 10 as / purvayde / 11 he gun begyn / 12 thus / them / sayde / — 1161. 1 Yourre saveoure thus / 2 you as his willes ar / 3 Bot if / wolle youre mis / 4 yow omitted / greve / nomore / 5 fourty / be comen to / 6 shal ye have / 7 yourre Cite shal de descend / 8 as othre fyfe had doone before / 9 fol. 187 a / Regum quarto / They / vnkyndly / 10 as ye wirk / 11 Belyve therof bot if ye / 12 yourre Cite synk shal.

- 1162 Sone all þo folke of nynyue,  
 qwen þei herd of þis carfull cry,  
 13935 graunt þer gylt with grett pety  
 and mekly asked of god mercy.  
 And þe kyng of þat same Cyte,  
 þe qwene and all þer company  
 laft all þer ray of ryalte,  
 13940 and sektes and hayres þei hent in hy.  
 And so cled sat þei down  
 full low both more and lese,  
 And cast powder ouer þer croun  
 in maner of meknesse.

The people of Niniveh  
 confessed their sin and  
 humbly prayed for  
 mercy. Even the king  
 and queen put on sack-  
 cloth and cast ashes on  
 their heads.

- 13945 1163 when þei ware þen þus stratly sted,  
 þe kyng gart be his commawndment  
 þat all folk [suld in sekkes] be cled  
 and to mete suld þei take no tent.  
 13950 3yng barns also suld not be fed  
 bot þat þe lyf [ware] in þem lent,  
 Nore bestes also suld not be led  
 to fude or faurty days ware went,  
 So þat both man and best  
 suld pray and fast fro mete  
 13955 Of syns to be releschest  
 and forgyfnes to gete.

The king decreed that  
 all people should put  
 on sackcloth and abstain  
 from food. Even young  
 children should not be  
 fed more than was  
 necessary to keep them  
 alive, nor should the  
 cattle be fed until forty  
 days had passed. By  
 praying and fasting both  
 man and beast would be  
 forgiven.

- fol. 128 b 1164 when god saw þem so benly bow  
 and do his bedyng bowsomly  
 13960 And holly heyzt in hym to trow  
 and for sake all þer mawmentry,  
 þer lyfyng þen he con a low  
 and graunt þem grace and gud mercy.  
 þis schewys to vs all holly how  
 all sall haue welth þat are worthy.  
 13965 As þe prophet Ionas  
 was III days in þe se,  
 So cryst in erthe here was  
 bered be days thre.

When God saw their  
 repentance, He granted  
 them His grace. This  
 shows that those that  
 are worthy will prosper.  
 As Jonah was three  
 days in the sea, so  
 Christ was buried in the  
 earth for three days.

**S 1162.** 9 þou þei / 11 of cancelled before ouer / — **1163.** 3 in sekkes suld / 5 barons instead of barns / 6 þat, above the line, instead of ware ; — **1164.** liber iijus Regum in top margin / 3 heyzt Cf. 833: 12 / 9—12 See Matt. 12: 40. No parallel in OFr. Par. Cf. L. No parallel in Jonah or OFr. Par.

**L 1162.** 1 the / Ninive / 2 when they / this carefull / 3 Graunted their gilt / grete pite / 4 mekely / 5 the king / that / Cite / 6 the quene / their company / 7 Leyved all array / rialte / 8 sekkes / they / 9 soo / sat they downe / 10 les / 11 kast askes vpon their crowne / 12 manere / mekenes / — **1163.** 1 When that they were thus straitly / 2 the king made cry / commandment / 3 That folke shuld in sekkes / 4 shuld they / 5 Yong barnes he bad shuld noght / 6 that the life were in theym / 7 And / shuld noght / 8 foode / fourty / were / 9 that / beste / 10 shuld / 11 synnes releste / 12 forgyvenes / — **1164.** 1 When / theym / baynly / 2 doo / biddinges buxumly / 3 heght / 4 forsok / their mawmentry / 5 Their lyfing then gun allow / 6 graunted theym / goode / 7 This shews vnto vs / 8 shal have / that / 9 Thus this / 10 come vnto Ninive / 11 And thurgh it gun he pas / 12 preliand be

Jonah went away and sat down under a hill, waiting for the city to sink. But it did not, because God had been moved by the people's prayers. The prophet was angry. The heat of the sun irritated him moreover.

1165 þen stalked he fro þat Cyte styll,  
*and þe pepyll fast with penance prayd.* 13970  
 he lused hym heyzt vnder a hyll  
 to se what suld be aftur grayd.  
 And ay he loked þat Cyte vntyll  
 when yt suld synke, os he had sayd.  
 And for yt stud, hym angerd yll, 13975  
 bot god was of þer penance payd.  
 And þayr prayer hym plessed,  
 þerfor had þei þer boune.  
 Ionas was yll dysplessed  
 with hete of þe sun full sone, 13980

God made an ivy plant spring up to give him shelter. Sitting between two hills, Jonah waited for everything to be destroyed. Early the following morning, when the sun was shining brightly, he was surprised to find that the ivy had disappeared.

1166 Als yt in somer seson is sene.  
 bot god, þat [sone may] send all seele,  
 he mad an y[v]yn grofe grene,  
 þat vmbraid hym euer ylk dele.  
 So sat he styll two hyllys be twen; 13985  
 þat all suld wast, he wend full wele.  
 And to hym self he sayd in tene,  
 "þis fayr is fals, fully I fele."  
 Bot on þe morn be prime  
 þen wex his meruell more. 13990  
 þe son was clere þat tyme,  
 and þe [y]uyn was noyzt þore.

Jonah grieved over its loss. God asked him how he could grieve over something that was not in his power. Niniveh was saved because the people had repented. Jonah then wanted to die. — We will now leave these things and end the Book of Kings.

1167 þen had he tene for þat þe tre  
 was so a way went on þat nyzt.  
 God sayd to hym, "why greues þou þe 13995  
 for thyng þat is not in þi myzt?  
 Me lykkes to sayue now Nyniue  
 be cause þei ar repentand ryzt."  
 þen sayd he, "lord, haue mynd of me  
 þat I myzt sone to ded be dyzt 14000  
 And fro þis lyfe be reft!"  
 þus leue [we] of þer [th]ynges  
 And tell furth whore we left  
 to end þe boke of kynges.

**S 1165.** 6 he above yt cancelled / — **1166.** 2 may sone / 3 hyll euer cancelled after an / yoyn above the line / grofe 'grow', not 'grove'; cf. L and 1167: 1: þe tre. For the form grofe see 4: 10 (grouyd), 408: 1 (groyue), 918: 2, 1149: 2, and Towneley Plays, EETSES 71, p. 15: 199 (groved) and p. 37: 463 (to grufe) / 12 euyñ / — **1167.** 10 kynges / 12 þe end.

**L 1165.** 1 Then went / that Cite still / 2 'and' omitted / the people / 3 He logged him hig vndre an hill / 4 shuld / after / 5 the Cite vntill / 6 it shuld sink as / 7 it stooode him angred evill / 8 theire / 9 And for theire prayers him pleased / 10 therefore they hade theire boone / 11 evill diseased / 12 with the / the sonne / soone / — **1166.** 1 As is / season sene / 2 that sone may / cele / 3 He made an yven grovand / 4 that vmbred him ouer ychadele / 5 still / hilles be twene / 6 that / shuld waist / wened / 7 him / said / 8 this faire / 9 the morne by / 10 then waxt / meruell / 11 The sonne / that / 12 the yven / noght there / — **1167.** 1 Then / that the / 2 away / the night / Ca. XV in right margin / 3 said / him / greves thou the / 4 thing that / noght / thy might / 5 likes / save / Ninive / 6 because they / right / 7 Then said / lorde have mynde / 8 that / might / deid / dight / 9 this life he / 10 thus leyve we of thes thynges / 11 where / 12 forto ende the booke / kynges.

14005 1168 kyng I[e]roboam [we told of] be fore  
 of israel *and* of samary,  
 he dyed when he myzt lyf no more,  
 when faurty zeres ware gone fully.  
 And in his sted was crowned þor  
 his eldest sun heyzt zacary.  
 14010 hym wyll we lefe now styll in store  
 fol. 129 a *and* ca[r]pe furth of kyng Ozi.  
 Ierusalem *and* Iuda  
 be gane he to gouerne wele.  
 14015 Bot sythyn he fayled þer fra  
 with foly, þat con he fele.

Jeroboam, king of Israel and Samaria, died after forty years. After him reigned his eldest son, Zachariah. But let us now instead speak of Uzziah, king of Judah. To begin with he was a good king, but later he turned to evil.

1169 Ay whyls he was a nobyll man,  
 all had daynteth *with* hym to dele.  
 he wered on sarsyns *and* so wan  
 14020 grett worschepe *and* grett werdly wele.  
 To by *and* byg fast he be gan  
 borows fayre *and* cetys fele,  
 And wele lufed was he þan  
 ay whyls he was of lyuyng lele.  
 14025 godes tempyll ryzt he arayd  
*and* mad gret cost þer on,  
 Euyng as yt was purvayd  
 in tyme of salamon.

As long as he led a righteous life, everybody liked him. He gained great glory and wealth in his wars against the Saracens, built many fine towns, and adorned God's temple at great cost.

1170 he was chefe of all cheualry  
 14030 whore so he come in all cuntre.  
 On mold was no man so myzty,  
 ne none so grett of gold ne fee.  
 So was he sett in [surquidry]  
 he held non half so gud os he.  
 14035 þerfor he fell in fond foly  
*and* past all ouer his awn degre.  
 þe jews vsed ylk zere  
 to make a fest of price  
 And hald þat day full dere  
 14040 with solempne sacrafyce.

He was the first among knights and had no equal in might and riches. His pride led to the folly of claiming more than was his due, however. Every year the Jews celebrated a festival with solemn sacrifice.

**S 1168.** *The story is resumed from 1152; see note to 1153* / 1 Ioroboam / 7 liber iijus Regum in top margin / 8 cappe / Ozi called Azariah in II Kings ch. 15, Uzziah in II Chron. ch. 26 / — **1170.** 5 syche degre.

**L 1168.** 1 Kyng omitted / Ieroboam that we told of before / 2 king of Israell and Samary / 3 He died / might lif noo / 4 fourty yeres were goone / 5 steid / there / 6 sonne hight / 7 Him wolle / leyve / still / 8 say / of the king Ozy / 10 began / governe / 11 sith / failed therfro / 12 that he gun / — **1169.** 1 Ay whyls he omitted / King Ozi was a noble man / 2 all folke / ioye / him / 3 werred of Sarysins / 4 grete worship / grete werldly / 5 fol. 187 b / began / 6 burghes faire / Cites / 7 lufed with god / then / 8 whilst / lifing / 9 Goddes temple he right / 10 did grete / theron / 11 Even / it / 12 Salamon / — **1170.** 1 He / cheve / chivalry / 2 where / sere cuntree / 3 noo / mighty / 4 noon / grete / 5 set in surecyudry / 6 noon / goode as / 7 Therfor / fowle foly / 8 ouer all / 9 The / vsed ych a yere / 10 feste / 11 hold that / 12 soleenne sacrifice.

On that day Uzziah went up to the altar in the temple. Dressed in bishop's garb he ran to the censers and burnt incense. The priests blamed him,

- 1171 And so be fell on þat same day  
kyng Ozi wyll no langer byd.  
Into þe tempyll he toke þe way,  
*and* to þe Auter he hym hyed.  
he reuescht hym in ryche aray, 14045  
as byschofes vsed in þat tyd.  
"I sall gyf sens," þus con he say,  
so was he sett in pomp *and* prid.  
To þe sensurs he brayd  
*and* gaf sens full gud sped. 14050  
þe prestes ware not apayd  
*and* blamed hym for þat ded.

pointing out that he exceeded his rights by entering that place. Only the highest among the clergy had the power to go there. — But the king paid no heed to what they said. For that, therefore, he had to smart. God smote him with leprosy in that very place.

- 1172 "Syr kyng," þei say, "to sayue þi grace,  
swylyk offyce is not vnto þe.  
Non aw at entur in to þis place 14055  
bot connand clerkes of dygnyte,  
As prelates þat þe power has  
*and* prestes *and* dekyngs of degre."  
vnto þer tales no tent he tas;  
þat boyzt he sone, all men myzt se. 14060  
god toke vengance in hye  
*and* sent on hym ryzt þore  
þe euyll of meselry.  
so foule was none be fore.

He was so loathsome to look at that nobody could stay with him. The lords and knights sent him away from the city. He died in misery, because he had presumed to do things that fell outside his authority.

- 1173 he was so lothly on to loke fol. 129 b 14065  
þat none had lyst *with* hym to lend.  
Bot frendes *and* fel[o]ws hym forsok  
þem self fro seknes to dyffend.  
þe lordes *and* knyghtes þat counsell toke  
owt of þe Cyte hym to send. 14070  
And þor he wonned *with* wo *and* woke  
*and* so in myschef mad his end,  
ffor he tent not to  
presthed ne to prelate,  
And putt hym self to do 14075  
þat fell not for his astate.

S 1171. 11 waver for ware / — 1172. 11 melle cancelled before meselry / — 1173. 3 felews / 6 Cyte above reme cancelled.

L 1171. 1 befell / that / 2 king / wold noo lenger abyde / 3 In to the temple / his / 4 the altare / him hyde / 5 He revist him / riche aray / 6 bishopes / that tyde / 7 shal gyve encens thus gun / 8 set / pompe / pryde / 9 Vnto the encensurs / 10 gave encens / goode speide / 11 The / were nocht payd / 12 him / that deide / — 1172. 1 Sir king they / save thi / 2 such office / nocht / the / 3 Noone / to entre into this / 4 cunnand / dignite / 5 that the powere / 6 dekins / 7 Vnto the / noo / takes / 8 that boght / might / 9 God / vengeance / hy / 10 him right there / 11 The evyll / 12 fowle / noon before / — 1173. 1 He / loythly / 2 that noon / list / him / 3 Both / ffellays him / 4 theym fro seknes to defend / 5 The / and the knyghtes their consell / 6 oute / the Cite him / 7 there / woo / 8 myscheve made / 9 tented nocht / 10 presthode / 11 him / doo / 12 that / nocht.

1174 be þis ensampyll may we se,  
     sen vengance þore so sone was sene,  
 14080 vs ow to honour ylke degre  
     of holy kyrke þat kept is clene,  
 And noyzt to wene our self þat we  
     be worthy swylk maters to mene,  
 Bot als þei deme in dew degre  
     to dre[s]e our dedes on days be dene.  
 14085 God graunt vs well to werke  
     and so to lyfe and end  
 In trowt[h] of holy chyrche  
     þat we to welth may wend!

We learn from this example that we should honour every degree of Holy Church and not believe ourselves worthy to attend to such matters. May we by the grace of God work well and so live and die that in the true faith of Holy Church we may reach heavenly bliss!

Explicit libri Regum.

S 1174. 3 yll cancelled before ylke / 8 drefe.

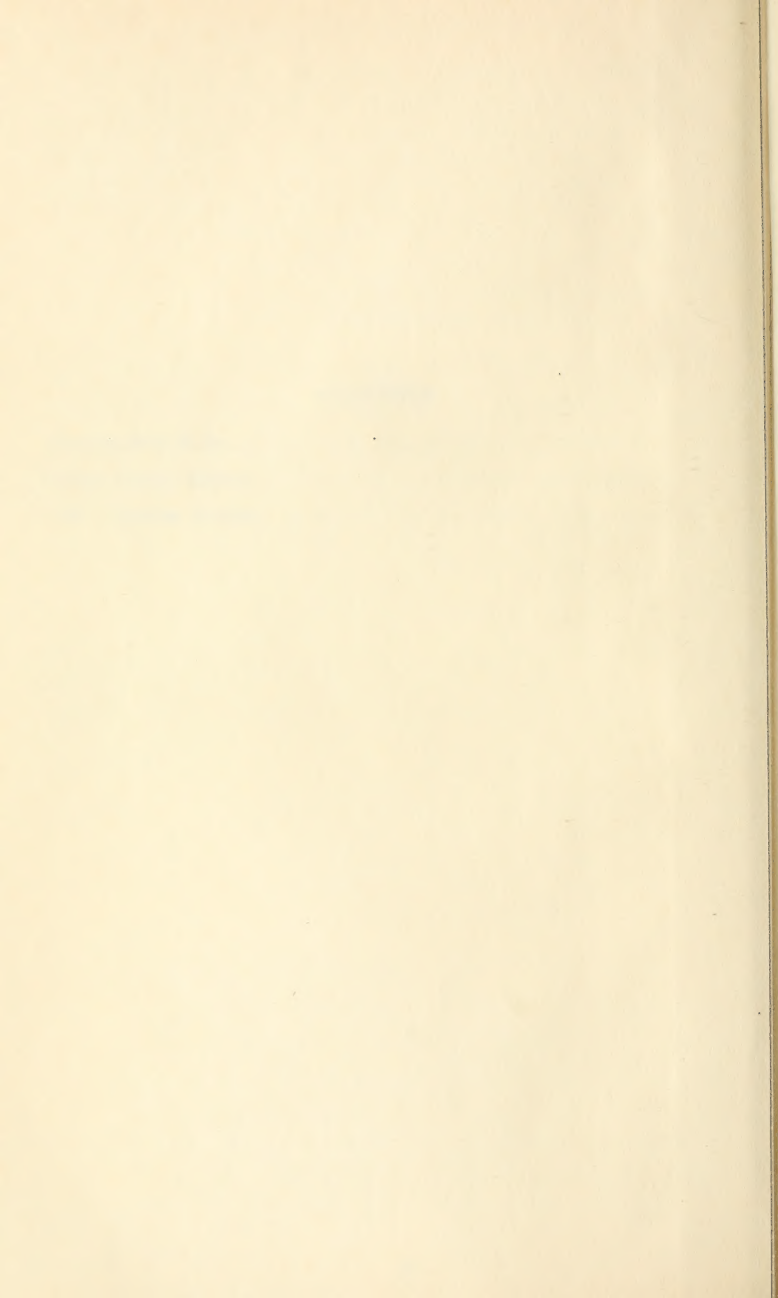
L 1174. 1 By this ensauple / 2 sith vengence there / 3 Vs / honours in ych  
 4 of omitted / chirch that / 5 noight / oure / that / 6 such / 7 as they / 8 dres our  
 bedene / 9 wele / wyrk / 10 ende / 11 trewth / kyrk / 12 that / wende / Explicit  
 etc. omitted.

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