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*** START OF THE PROJECT GUTENBERG EBOOK THE FIRST BOKE OF MOSES CALLED GENESIS ***

Transcriber's Notes:

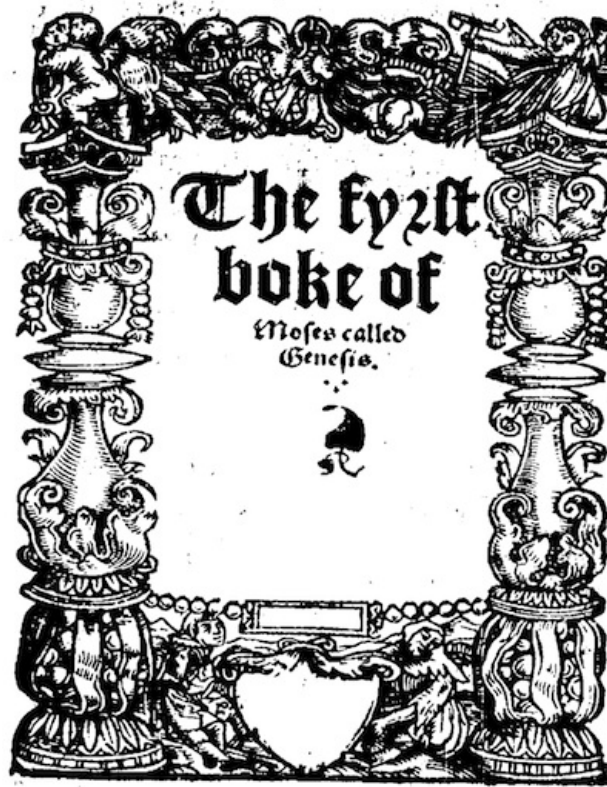
There are wide variations in spelling, spacing and punctuation. In addition some of the blackletter type is worn and difficult to interpret.

Unambiguous spelling has mostly been retained. Apparent errors that have been changed are noted at the end of the text. Uncertain spelling has been transcribed according to the sense of the text. The King James Version (which incorporated most of Tyndale's translation) has also been consulted.

Spacing and punctuation have mostly been retained. Apparent errors that are inconsistent with the text have been corrected. Ambiguities have been transcribed according to the sense of the text.

Inverted or displaced type has been corrected.

Abbreviating lines over letters have been transcribed as tildes (e.g. "ã"). Superscript letters also indicate abbreviations. Some paragraphs and chapter titles begin with a "¶": these have been retained. Sidenotes begin with a "*" and refer to the "*" in the adjoining paragraph. The text of some of them (identified below) is uncertain. Ligatures (e.g. for "ll") have been ignored. Slanted bars (virgulae suspensivae) are equivalent to modern commas.



W. T. To the Reader.



When I had translated the newe testament/ I added a pistle vnto the laiter ende/ In which I desyred them y^t were learned to amend if ought were founde amysse. But oure malicious and wylie hypocrytes which are so stubburne and hard herted in their weked abhominaciōs that it is not possible for them to amend any thinge atall (as we see by dayly experience when their both lyvinges and doinges are rebuked with the trouthe) saye/ some of them that it is impossible to translate the scripture in to English/ some that it is not lawfull for the laye people to have it in their mother tonge/ some that it wold make them all heretykes/ as it wold no doute from many thinges which they of longe tyme haue falsly taught/ ād that is the whole cause wherfore they forbyd it/ though they other cokes pretende. And some or rather every one/ saye that it wold make them ryse ageynst the kinge/ whom they them selues (vnto their damnatyō) never yet obeyed. And leste the temporall rulars shuld see their falsehod/ if the scripture cam to light/ causeth them so to lye.

And as for my translatiō in which they afferme vnto the laye people (as I haue hearde saye) to be I wotte not how many thousande heresydes/ so that it cā not be mēded or correcte/ they haue yet taken so greate payne to examyne it/ & to compare it vnto that they wold fayne haue it and to their awne imaginations and iugglinge termes/ and to haue some what to rayle at/ and vnder that cloke to blaspheme the treuth/ that they myght with as litle laboure (as I suppose) haue translated the moste parte of the bible. For they which in tymes paste were wont to loke on no more scripture then they founde in their duns or soch like develysh doctryne/ haue yet now so narrowly loked on my translatyon/ that there is not so moch as one I therin if it lacke a tytyle over his hed/ but they haue noted it/ and nombre it vnto the ignorant people for an heresy. Fynallye in this they be all agreed/ to dryve you from the knowlege of the scripture/ & that ye shall not haue the texte therof in the mother tonge/ and to kepe the world styll in darkenesse/ to the ntent they might sitt in the consciences of the people/ thorow vayne superstition and false doctrine/ to satisfye their fylthy lustes their proude ambition/ and vnsatiable covetuousnes/ and to exalte their awne honoure aboue kinge & emperoure/ yee & above god him silfe

¶ A thousand bokes had they lever to be put forth agenste their abhominable doynge and doctrine/ then that the scripture shulde come to light. For as long as they may kepe that doune/ they will so darken the

ryght way with the miste of their sophistrye/ and so tangle thẽ that ether rebuke or despyse their abhominations with argumentes of philosophie & with wordly symylitudes and apparent reasons of naturall wisdom. And with wrestinge the scripture vnto their awne purpose clene contrarye vnto ye processe/ order and meaninge of the texte/ and so delude them in descantyng vpon it with alligories/ and amase thẽ expoundinge it in manye senses before the vnlerned laye people (when it hath but one symple litterall sense whose light the owles cã not abyde) that though thou feale in thyne harte and arte sure how that all is false y^t they saye/ yet coudeste thou not solve their sotle rydles.

¶ Which thinge onlye moved me to translate the new testament. Because I had perceaved by experyence/ how that it was impossible to stablysh the laye people in any truth/ excepte ye scripture were playnly layde before their eyes in their mother tonge/ that they might se the processe/ ordre and meaninge of the texte: for els what so ever truth is taught them/ these ennymyes of all truth qwench it ageyne/ partly with the smoke of their bottomlesse pyte wherof thou readest apocalipsis .ix. that is/ with apparent reasons of sophistrye & traditions of their awne makynge/ founded with out grounde of scripture/ and partely in iugglinge with the texte/ expoundinge it in soch a sense as is impossible to gether of the texte/ if thou see the processe ordre and meaninge therof.

¶ And even in the bisshope of londons house I entended to have done it. For when I was so turmoyled in the contre where I was that I coude no lenger there dwell (the processe wherof were to longe here to reherce) I this wyse thought in my silfe/ this I suffre because the prestes of the contre be vnlerned/ as god it knoweth there are a full ignorant sorte which haue sene no more latyn then that they read in their portesses and missales which yet many of them can scacely read (excepte it be Albertus de secretis mulierũ in which yet/ though they be never so sorryly lerned/ they pore day and night and make notes therin and all to teach the mydwyves as they say/ and linwod a boke of constitutions to gether tithes/ mortuaryes/ offeringes/ customs/ and other pillage/ which they calle/ not theirs/ but godes parte and the deuty of holye chirch/ to discharge their consciences with all: for they are bound that they shall not dimynsh/ but encrease all thinge vnto the vttmost of their powers) and therefore (because they are thus vnlerned thought I) when they come to gedder to the alehouse/ which is their preachinge place/ they afferme that my sainges are heresy. And besydes y^t they adde to of thir awne heddes which I never spake/ as the maner is to prolonge the tale to shorte the tyme with all/ and accuse me secretly to the chauncelare and other the bishopes officers/ And in deade when I cam before the chauncelare/ he thretened me grevously/ and revyled me and rated me as though I had bene a dogge/ and layd to my charge wherof there coude be none accuser brought forth (as their maner is not to bringe forth the accuser) and yet all the prestes of ye contre were y^t same daye there. As I this thought the bishope of london came to my remembrance whom Erasmus (whose tonge maketh of litle gnattes greate elephãtes and lifteth vpp aboue the starres whosoever geveth him a litle exhibition) prayseth excedingly amonge other in his annotatyons on the new testament for his great learninge. Then thought I/ if I might come to this mannes service/ I were happye. And so I gate me to london/ & thorow the accoyntaunce of my master came to sir harry gilford the kinges graces controller/ ãd brought him an oration of Isocrates which I had translated out of greke in to English/ and desyred him to speake vnto my lorde of london for me/ which he also did as he shewed me/ ãd willed me to write a pistle to my lorde/ and to goo to him my silf which I also did/ and delivered my pistle to a servant of his awne/ one wyllyam hebilthwayte/ a mã of myne old accoyntaũce. But god which kneweth what is within hypocrites/ sawe that I was begyled/ ãd that that counsell was not the nexte way vnto my purpose. And therefore he gate me no favoure in my lordes sight

¶ Wherevppõ my lorde answered me/ his house was full/ he had mo thẽ he coude well finde/ and advised me to seke in london/ wher he sayd I coude not lacke a service/ And so in london I abode almoste an yere/ and marked the course of the worlde/ and herde oure pratars/ I wold say oure preachers how they bosted them selves and their hye autorite/ and beheld the pompe of oure prelates and how besyed they were as they yet are/ to set peace and vnite in the worlde (though it be not possible for them that walke in darkenesse to cõtinue longe in peace/ for they can not but ether stõble or dash them selves at one thinge or a nother that shall clene vnquyer all togedder) & sawe thinges wherof I deferre to speake at this tyme and vnderstode at the laste not only that there was no rowme in

my lorde of londons palace to translate the new testament/ but also that there was no place to do it in all englonde/ as experience doth now openly declare.

¶ Vnder what maner therefore shuld I now submitte this boke to be corrected and amended of them/ which can suffer nothinge to be well? Or what protestacyon shuld I make in soch a matter vnto oure prelates those stubburne Nimrothes which so mightely fight agenste god and resiste his holy spirite/ enforceynge with all crafte and sotelte to qwench the light of the everlastinge testament/ promyses/ and apoyntemente made betwene god & vs: and heaping the firse wrath of god vppon all princes and rulars/ mockinge thẽ with false fayned names of hypocrysye/ and servinge their lustes at all poyntes/ & dispensinge with thẽ even of the very lawes of god/ of which Christe him silf testifieth Mathew .v. yt not so moch as one tittle therof maye perish or be brokẽ. And of which the prophete sayth Psalme .cxix. Thou haste cõmaunded thy lawes to be kepte meod/ yt is in hebrew excedingly/ with all diligẽce/ might & power/ and haue made thẽ so mad with their iugglinge charmes and crafty persuasiõs that they thinke it full satisfaction for all their weked lyvinge/ to tormeõt soch as tell thẽ trouthe/ & to borne the worde of their soules helth & sle whosoever beleve theron.

¶ Not withstõdinge yet I submytte this boke and all other that I haue other made or trãslated/ or shall in tyme to come (if it be goddes will that I shall further laboure in his heruest) vnto all them that submytte thẽ selves vnto the worde of god/ to be corrected of thẽ/ yee and moreover to be disalewed & also burnt/ if it seme worthy when they have examyned it wyth the hebrue/ so that they first put forth of their awne translatinge a nother that is more correcte.

¶ A prologe shewinge the vse of the scripture



Though a man had a precious iuell and a rich/ yet if he wiste not the value therof nor wherfore it served/ he were nother the better nor rycher of a straw. Eyen so though we read the scripture & bable of it never so moch/ yet if we know not the vse of it/ and wherfore it was geuen/ and what is them to be sought/ it profiteth vs nothinge at all. It is not ynough therefore to read and talke of it only/ but we must also desyre god daye and night instantly to open oure eyes/ ãd to make vs vnderstond and feale wherfore the scripture was geuen/ that we maye applye the medicyne of the scripture/ every mã to his awne sores/ inlesse then we entend to be ydle disputers/ and braulers aboute vayne wordes/ ever gnawenge vppon the bitter barcke with out and newer attayninge vnto the swete pith with in/ and persequinge one an other for defendinge of lewde imaginacions and phantasyes of oure awne invencyon

¶ Paule in ye thyrde of ye secõde epistle to Tymothe sayth/ yt the scripture is good to teache (for yt ought mẽ to teach & not dreames of their awne makĩge/ as ye pope doth) & also to improve/ for ye scripture is ye twichstone yt tryeth all doctrynes/ & by yt we know the false from ye true. And in the .vi. to the ephesians he calleth it the swerd of the spirite/ by cause it killeth hyppocrites and vttereth ãd improveth their false inventorys. And in the .xv. to the Romayns he sayth all that are wryten/ are wryten for oure learninge/ that we thorow pacyence and cõsorte of the scripture myght have hope. That is/ the ensamples that are in the scripture comforte vs in all oure tribulacyons/ and make vs to put oure truste in god/ and pacyently to abyde his leysure. And in the .x. of the firste to the Corinthyans he bringeth in examples of the scripture to feare vs and to bridle the fleshe/ that we caste not the yoke of the lawe of god from of oure neckes/ and fall to lustynge and doinge of evill.

¶ So now the scripture is a light and sheweth vs the true waye/ both what to do/ and what to hope. And a defence from all erreure/ and a comforte in adversyte that we despayre not. and feareth vs in prosperyte that we synne not Seke therefore in the scripture as thou readest it first the law/ what god cõmaundeth vs to doo. And secondarylye the promyses/ which god promyseth vs ageyne/ namely in Christe Iesu oure lorde. Then seke ensamples/ firste of comforte/ how god purgeth all them that submitte them selves to walke in his wayes/ in the purgatorye of tribulatyon/ delyveringe them yet at the latter ende/ and never soferinge any of them to perysh/ that cleave faste to his promyses. And fynallye/ note the ensamples which are wryten to feare the flesh that we synne not.

That is/ how god suffereth the vngodlye and weked synners that resiste god and refuse to folow him/ to contynue in their wekednesse/ ever waxinge worse and worse vntyll their synne be so sore encreased and so abhomynable/ that if they shuld longer endure they wold corrupte the very electe. But for the electes sake god sendeth thē preachers. Neverthelesse they harden their hartes agenste the truth/ and god destroyeth thē vtterlye and begynneth the world a new.

¶ This comferte shalt thou evermore finde in the playne texte and literall sense. Nether is there any storye so homely/ so rude/ yee or so vyle (as it semeth outwarde) wherin is not exceadinge greate comferte. And when some which seme to them selves great clarkes saye: they wott not what moare profite is in many geftes of the scripture if they be read with out an allegorye/ then in a tale of robenhode/ saye thou: that they were wryten for oure consolacyon and comferte/ that we despayre not/ if soch like happen vnto vs. We be not holyer then Noe/ though he were once dronke. Nether bettter beloved then Iacob/ though his awne sonne defyled his bedde. We be not holyer then lot/ though his daughters thorow ignorance deceaved him/ nor paradventure holyer then those daughters. Nether are we holyer then David/ though he brake wedlocke and vppon the same commytted abhomynable murther. All those men have witnesse of the scripture that they pleased god and ware good men both before that those thinges chaused them and also after. Neverthelesse soch thinges happened them for oure ensampler not that we shuld contrafayte their evill/ but if whyle we fight with oure selves enforsynge to walke in the law of god (as they did) we yet fall likewise/ that we despayre not/ but come agayn, to the lawes of god and take better holde

¶ We read sens the tyme of Christes deeth/ of virgins that have bene brought vnto the comēstues/ and they defyled/ and of martyrs that haue bene bounde and hores haue abvsed their bodyes. Why? The iudgemētes of god are bottōlesse. Soch thinges chaunced partely for ensamples/ partely God thorow synne healeth synne Pryde can nether be healed nor yet appere but thorow soch horrible deades. Paradventure they were of ye popes secte ād reioysed fleshly/ thinkinge that heaven came by deades and not by Christ/ and that the outwarde dead iustifyed them & made them holy and not the inward spirite receeved by fayth and the consent of the harte vnto the law of god.

¶ As thou readeste therefore thinke that every sillable pertayneth to thyne awne silf/ and sucke out the pithe of the scripture/ and arme thy silf ageynst all assaultes. Firste note with stronge faith the power of god in creatinge all of nought Then marke the grevous fall of Adam and of vs all in him/ thorow the light regardige of the commaundement of god. In the .iii. Chapitre God turneth him vnto Abel and then to his offeringe/ but not to Cain and his offeringe. Where thou seest that though the deades of the evel apere outwardly as gloryous as the deades of the good: yet in the sight of god which loketh on the harte/ the deade is good because of the man/ and not the man good because of his deade. In the vj. God sendeth Noe to preach to the weked and geueth them space to repent: they wax hard herted/ God bringeth them to nought And yet saveth Noe: even by the same water by which he destroyed them. Marke also what folowed the pryde of the buyldinge of the toure of Babel

Consydre how God sendeth forth Abrahã out of his awne contre in to a strange lande full of weked people/ and gave him but a bare promesse with him that he wold blesse him and defende him. Abraham beleved: and that worde saued and deluyered him in all parelles: so that we se/ how that mannes life is not mayntayned by bred onlye (as Christe sayeth) but moch rather by belevinge the promyses of god. Behold how soberly and how circūspectly both Abraham and also Isaac behaue them selves amōge the infideles. Abraham byeth that which might have ben geven him for nought/ to cutte of occasions. Isaac when his welles which he had digged were taken from him/ geveth rowme and resisteth not. More over they creand sowe and fede their catell/ and make confederacyons/ ād take perpetuall truce/ and do all outward thinges: Even as they do which have no faith/ for god hath not made vs to be ydle in this world Every man must worke godly and truly to the vttmoste of the power that god hath geven him: and yet not truste therin: but in goddes worde or promesse: and god will worke with vs and bringe that we do to good effecte. And thē when oure power will extend no further/ goddes promesses wyll worke all alone

¶ How many thinges also resisted the promesses of god to Iacob? And yet Iacob coniureth god with his awne promesses sayenge: O god of my

father Abraham: and god of my father Isaac/ O lorde which saydeste vnto me returne vnto thyne awne contre/ and vnto the place were thou wast borne and I wil do the good I am not worthy of the leste of those mercyes/ nor of that trouth which thou haste done to thy seruant I went out but with a staffe/ and come home with ij droves/ delyver me out of the handes of my brother Esau/ for I feare hym greatly &c. And god delyvered him/ and will likewyse all that call vnto his promesses with a repentinge herte/ were they never so great synners. Marke also the weake infirmities of the mã He loveth one wife more then a nother/ one sonne more then a nother. And se how god purgeth him. Esau threteneth him: Laban begyleth him. The beloued wife is longe baren: his daughter is ravyshe: his wife is defyled/ and that of his awne sonne. Rahel dieth/ Ioseph is taken a way/ yee and as he supposed rent of wild beastes And yet how gloryous was hys ende? Note the wekenesse of his Children/ yee and the synne of them/ and how god thorow their awne wekednes saved them. These ensamples teach vs that a man is not attonce perfecte the firste daye he beginneth to lyve wel They that be stronge therfore muste suffre with the weake/ and helpe to kepe them in vnite & peace one with a nother vntill they be ströger

Note what the brothren sayde when they were tached in Egipte/ we haue verelye synned (sayde they) ageynste oure brother in yt we sawe the anguysh of his soule when he besought vs/ and wold not heare him: ãd therefore is this tribulation come vpon vs. By which ensample thou seiste/ how that conscience of evyll doenges findeth men out at the laste. But namely in tribulacyon and aduersyte: there temptacyon and also desperacyon: yee and the verye paynes of hell find vs out: there the soule feleth the ferse wrath of god and wyssheth mountaynes to falle on her and to hyde her (yf it were possible) frõ the angrye face of god.

Marke also how greate evelles folow of how litle an occasion Dina goeth but forth alone to se the daughters of the contre/ and how greate myscheve and troble folowed? Iacob loved but one sonne more than a nother/ ãd how grevous murther folowed in their hartes? These are ensamples for oure learninge to teach vs to walke warely and circüspectlye in the worlde of weake people/ that we geve no mã occasions of evyll

¶ Finally/ se what god promysed Ioseph in his dreames. Those promesses accõpanyed him all ways/ and went doune wyth him even in to the depe dongeon/ And brought him vppe agayne/ And never forsoke him till all that was promysed was fulfilled. These are ensamples wrytẽ for our learnõge (as paule seyth) to teach vs to truste in god in ye ströge fyre of tribulation and purgatorye of oure flesh. And that they which submytte them selves to folow god shuld note and marke soch thinges/ for theyr lerninge and comforte/ is the frute of the scripture and cause why it was wryten: And with soch a purpose to reade it/ is the waye to everlastyng life and to those ioyfull blyssinges that are promysed vnto all nacyns in the seade of Abraham/ which seade is Iesus Christe oure lorde/ to whom be honoure and prayse for ever and vnto god oure father thorow him.

A M E N.

The fyrst boke of Mose called Genesis

The fyrst Chapter.



N the begynnyng God created heaven and erth. The erth was voyde and emptie/ ãd darcknesse was vpon the depe/ and the spirite of god moved vpon the water

Than God sayd: let there be lyghte and there was lyghte. And God sawe the lyghte that it was good: & devyded the lyghte from the darcknesse/ and called the lyghte daye/ and the darcknesse nyghte: and so of the evenyng and mornynge was made the fyrst daye

And God sayd: let there be a fyrmament betwene the waters/ ãd let it devyde the waters a sonder. Than God made the fyrmament and parted the waters which were vnder the fyrmament/ from the waters that were above the fyrmament: And it was so. And God called the fyrmament heaven/ And so of the evenyng and morninge was made the seconde

daye.

And God sayd/ let the waters that are vnder heaven gather them selves vnto one place/ that the drye londe may appere: And it came so to passe. And god called the drye lande the erth and the gatheringe togyther of waters called he the see. And God sawe that it was good

And God sayd: let the erth bringe forth herbe and grasse that sowe seed/ and frutefull trees that bere frute every one in his kynde/ havynge their seed in them selves vpon the erth. And it came so to passe: ãd the erth brought forth herbe and grasse sowenge seed every one in his kynde & trees berynge frute & havynge their seed in thẽ selves/ every one in his kynde. And God sawe that it was good: and thẽ of the evenynge and mornynge was made the thyrde daye.

Than sayd God: let there be lyghtes in ye firmament of heaven to devyde the daye frõ the nyghte/ that they may be vnto sygnes/ seasons/ days & yeares. And let them be lyghtes in the fyrmament of heavẽ/ to shyne vpon the erth. & so it was. And God made two great lyghtes A greater lyghte to rule the daye/ & a lesse lyghte to rule the nyghte/ and he made sterres also. And God put them in the fyrmament of heaven to shyne vpon the erth/ and to rule the daye & the nyghte/ ãd to devyde the lyghte from darcknesse. And god sawe y^t it was good: and so of the evenynge ãd mornynge was made the fourth daye.

And God sayd/ let the water bryng forth creatures that move & have lyfe/ & foules for to flee over the erth vnder the fyrmament of heaven. And God created greate whalles and all maner of creatures that lyve and moue/ which the waters brought forth in their kindes/ ãd all maner of federed foules in their kyndes. And God sawe that it was good: and God blessed them saynge. Growe and multiplie ãd fyll the waters of the sees/ & let the foules multiplie vpõ the erth. And so of the evenynge & morninge was made the fyfth daye.

And God sayd: leth the erth bring forth lyvynge creatures in thir kyndes: catell & wormes & beastes of the erth in their kyndes/ & so it came to passe. And god made the beastes of the erth in their kyndes/ & catell in their kyndes/ ãd all maner wormes of the erth in their kyndes: and God sawe that it was good.

And God sayd: let vs make man in oure symilitude ãd after oure lycknesse: that he may have rule over the fysh of the see/ and over the foules of the ayre/ and over catell/ and over all the erth/ and over all wormes that crepe on the erth. And God created man after hys lycknesse/ after the lycknesse of god created he him: male & female created he them.

And God blessed them/ and God sayd vnto them. Growe and multiplie and fyll the erth and subdue it/ and have domynyon over the fysh of the see/ and over the foules of the ayre/ and over all the beastes that move on the erth.

And God sayd: se/ I have geven yow all herbes that sowe seed which are on all the erth/ and all maner trees that haue frute in them and sowe seed: to be meate for yow & for all beastes of the erth/ and vnto all foules of the ayre/ and vnto all that crepeth on the erth where in is lyfe/ that they may haue all maner herbes and grasse for to eate/ and even so it was. And God behelde al that he had made/ ãd loo they were exceedynge good: and so of the evenynge and mornynge was made the syxth daye

The seconde Chapter.

Ahus was heavẽ & erth fynished wyth all their apparell: ãd iⁿ ye seuẽth daye god ended his worke which he had made & rested in ye seventh daye frõ all his workes which he had made. And God blessed ye seventh daye/ and sanctyfyed it/ for in it he rested from all his workes which he had created and made.

¶ These are the generations of heaven & erth when they were created/ in the tyme when the LORde God created heaven and erth and all the shrubbes of the felde before they were in the erthe. And all the herbes of the felde before they sprange: for the LORde God had yet sent no rayne vpon the erth/ nether was there yet any man to tulle the erth. But there arose a myste out of the ground and watered all the face of the erth: Then the LORde God shope man/ even of the moulde of the erth and brethed into his face the breth of lyfe. So man was made a lyvynge soule.

¶ The LORde God also planted a garden in Eden from the begynnyng/ and there he sette man whom he had formed. And the LORde God made to sprynge out of the erth/ all maner trees bewtyfull to the syghte and pleasant to eate/ and the tree of lyfe in the middes of the garden: and also the tree of knowlege of good and euell.

¶ And there spronge a rever out of Eden to water the garden/ and thence devided it selfe/ and grewe in to foure principall waters. The name of the one is Phison/ he it is that compasseth all the lande of heuila/ where gold groweth. And the gold of that contre ys precious/ there is found bedellion and a stone called Onix. The name of the seconde ryver is Gihon/ which compassyth all the lande of Inde. And the name of the thyrd river is Hidekell/ which runneth on the easte syde of the assyrians And the fourth river is Euphrates.

¶ And the LORde God toke Adam and put him in the garden of Eden/ to dresse it and to kepe it: and the LORde God cōmaunded Adã saynge: of all the trees of the gardẽ se thoũ eate. But of the tre of knowlege of good and badd se that thou eate not: for even y^e same daye thou eatest of it/ thou shalt surely dye.

¶ And the LORde God sayd: it is not good that man shulde be alone/ I will make hym an helper to beare him company: And after yt the LORde God had make of the erth all maner beastes of the felde/ and all maner foules of the ayre/ he brought them vnto Adam to see what he wold call them. And as Adã called all maner livynge beastes: evẽ so are their names. And Adam gave names vnto all maner catell/ and vnto the foules of the ayre/ and vnto all maner beastes of the felde. But there was no helpe founde vnto Adam to beare him companye

Then the LORde God cast a slomber on Adam/ and he slepte. And then he toke out one of his rybbes/ and in stede ther of he fylled vp the place with flesh. And the LORde God made of the rybbe which he toke out of Adam/ a womã and brought her vnto Adam. Then sayd Adã this is once bone of my boones/ and flesh of my flesh. This shall be called woman: because she was take of the man. For this cause shall a man leve father and mother & cleve vnto his wyfe/ & they shall be one flesh. And they were ether of them naked/ both Adam and hys wyfe/ ãd were not ashamed:

The .iij. Chapter

But the serpent was sotyller than all the beastes of the felde which y^e LORde God had made/ and sayd vnto the woman. Ah syr/ that God hath sayd/ ye shall not eate of all maner trees in the garden. And the woman sayd vnto the serpent/ of the frute of the trees in the garden we may eate/ but of the frute of the tree y^t is in the myddes of the garden (sayd God) se that ye eate not/ and se that ye touch it not: lest ye dye.

Then sayd the serpent vnto the woman: tush ye shall not dye: But God doth knowe/ that whensoever ye shulde eate of it/ youre eyes shuld be opened and ye shulde be as God and knowe both good and evell. And the woman sawe that it was a good tree to eate of and lustie vnto the eyes and a pleasant tre for to make wyse. And toke of the frute of it and ate/ and gaue vnto hir husband also with her/ and he ate. And the eyes of both of them were opened/ that they vnderstode how that they were naked. Than they sowed fygge leves togedder and made them apurns.

And they herd the voyce of the LORde God as he walked in the gardẽ in the coole of the daye. And Adam hyd hymselfe and his wyfe also from the face of the LORde God/ amonge the trees of the garden. And the LORde God called Adam and sayd vnto him where art thou? And he answered. Thy voyce I harde in the garden/ but I was afrayd because I was naked/ and therefore hyd myselfe. And he sayd: who told the that thou wast naked? hast thou eaten of the tree/ of which I bade the that thou shuldest not eate? And Adam answered. The woman which thou gavest to bere me company she toke me of the tree/ ãd I ate. And the LORde God sayd vnto the woman: wherfore didest thou so? And the woman answered/ the serpent deceaved me and I ate.

¶ And the LORde God sayd vnto the serpēt because thou haste so done moste cursed be thou of all catell and of all beastes of the feld: vppō thy bely shalt thou goo: and erth shalt thou eate all dayes of thy lyfe. Morover I will put hatred betwene the and the woman/ and betwene thy seed and hyr seed. And that seed shall tread the on the heed/ ãd thou shalt tread hit on the hele.

And vnto the woman he sayd: I will suerly encrease thy sorow ād make the oft with child/ and with payne shalt thou be deleverd: And thy lustes shall pertayne vnto thy husbond and he shall rule the.

And vnto Adā he sayd: for as moch as thou hast obeyed the voyce of thy wyfe/ and hast eaten of the tree of which I commaunded the saynge: se thou eate not therof: cursed be the erth for thy sake. In sorow shalt thou eate therof all dayes of thy lyfe/ And it shall beare thornes ād thystels vnto the. And thou shalt eate the herbes of y^e feld: In the swete of thy face shalt thou eate brede/ vntill thou returne vnto the erth whēce thou wast takē: for erth thou art/ ād vnto erth shalt thou returne.

And Adā called his wyfe Heua/ because she was the mother of all that lyveth. And the LORde God made Adam and hys wyfe garmentes of skynnes/ and put them on them. And the LORde God sayd: loo/ Adam is become as it were one of vs/ in knowlege of good and evell. But now lest he stretch forth his hand and take also of the tree of lyfe and eate and lyve ever.

And the LORde God cast him out of the garden of Eden/ to tulle the erth whēce he was taken. And he cast Adā out/ and sette at y^e enteringe of the garden Eden/ Cherubin with a naked swerde movinge in and out/ to kepe the way to the tree of lyfe.

¶ The .iiij. Chapter.



And Adam lay wyth Heua ys wyfe/ which conceived and bare Cain/ and sayd: I haue gotten a mā of the LORde. And she proceded forth and bare hys brother Abell: And Abell became a sheperde/ And Cain became a plowman.

And it fortunēd in processe of tyme/ that Cain brought of the frute of the erth: an offerynge vnto the LORde. And Abell/ he brought also of the fyrstlynges of hys shepe and of the fatt of them. And the LORde looked vnto Abell and to his offeynge: but vnto Cain and vnto his offrynge/ looked he not. And Cain was wroth exceedingly/ and loured. And the LORde sayd vnto Cain: why art thou angry/ and why loureste thou? Wotest thou not yf thou dost well thou shalt receave it? But & if thou dost evell/ by & by thy synne lyeth open in the dore. Not withstondyng let it be subdued vnto the/ ād see thou rule it. And Cain talked wyth Abell his brother.

And as soone as they were in the feldes/ Cain fell vppon Abell his brother and slewe hym And y^e LORde sayd vnto Cain: where is Abell thy brother? And he sayd: I can not tell/ am I my brothers keper? And he sayd: What hast thou done? the voyce of thy brothers bloud cryeth vnto me out of the erth. And now cursed be thou as pertaynyng to the erth/ which opened hyr mouth to receaue thy brothers bloud of thyne hande. For when thou tyllest the grounde she shall hēceforth not geve hyr power vnto the. A vagabunde and a rennagate shalt thou be vpon the erth.

And Cain sayd vnto the LORde: my synne is greater/ then that it may be forgoen. Beholde thou castest me out thys day from of the face of the erth/ and frō thy syghte must I hyde my selfe ād I must be wandrynge and a vagabunde vpon the erth: Morover whosoever fyndeth me/ wyll kyll me. And the LORde sayd vnto hī Not so/ but whosoever sleyth Cain shalbe punyshed .vij. folde. And y^e LORde put * a marke vpō Cain that no mā y^t founde hym shulde kyll hym. And Cain went out frō the face of the LORde and dwelt in the lande Nod/ on the east syde of Eden.

And Cain laye wyth hys wyfe/ which conceived and bare Henoah. And he was buyldinge a cyte and called the name of it after the name of hys sonne/ Henoah. And Henoah begat Irad. And Irad begat Mahuiael. And Mahuiael begat Mathusael. And Mathusael begat Lamech.

And Lamech toke hym two wyves: the one was called Ada/ and the other Zilla. And Ada bare Iabal/ of whome came they that dwell in tentes ād possesse catell. And hys brothers name was Iubal: of hym came all that excercyse them selves on the harpe and on the organs And Zilla she also bare Tubalcain a worker in metall and a father of all that grave in brasse and yeron. And Tubalcains syster was called Naema.

Then sayd Lamech vnto hys wyves Ada ād Zilla: heare my voyce ye wyves of Lamech and herken vnto my wordes/ for I haue slayne a man and wounded myselfe/ and haue slayn a yongman/ and gotte my selfe

* Of this place no doute y^e pope which in all thinges maketh hī self equal with God toke an occasion to marke all his creatures: and to forbid vnder payne of excōmunicatiō y^t no mā (whether he were kīge or emperowre) be so hardy to punishe them for what so euer myschef they doo. The crowne is to thē a licence to do what they wyste a protectiō & a

¶ Adam also laye with hys wyfe yet agayne/ and she bare a sonne ād called hys name Seth For god (sayd she) hath geven me a nother sonne For Abell whom Cain slewe. And Seth begat a sonne and called hys name Enos. And in that tyme began men to call on the name of the LORde.

The .v. Chapter



Hys is the boke of the generacion of man/ In the daye when God created man and made hym after the symilytude of god Male and female made he thē and called their names man/ in the daye when they were created. And when Adam was an hundred and thyrty yere old/ he begat a sonne after hys lycknesse and symilytude: and called hys name Seth. And the dayes of Adam after he begat Seth/ were eyght hundred yere/ and begat sonnes and doughters. and all the dayes of Adam which he lyved/ were .ix. hundred and .xxx. yere/ and then he dyed.

And Seth lyved an hundred and .v. yeres/ and begat Enos. And after he had begot Enos he lyved .viiij. hundred and .viij. yere/ and begat sonnes and doughters. And all the dayes of Seth were .ix. hundred and .xij. yere/ and dyed.

And Enos lyved .lxxxx. yere and begat kenan. And Enos after he begat kenan/ lyved viij. hundred and .xv. yere/ and begat sonnes and doughters: and all the dayes of Enos were .ix. hundred and .v. yere/ and than he dyed.

And kenan lyued .lxx. yere and begat Mahalaliel. And kenan after he had begot Mahalaliel/ lyved .viiij. hundred and .xl. yere and begat sonnes and doughters: and al the dayes of kenan were .ix. hundred and .x. yere/ and than he dyed.

And Mahalaliel lyued .lxv. yere/ and begat Iared. And Mahalaliel after he had begot Iared lyved .viiij. hundred and .xxx. yere and begat sonnes and doughters: and all the dayes of Mahalalyell were .viiij. hundred nynetye and .v. yeare/ and than he dyed

And Iared lyved an hundred and .lxij. yere and begat Henoch: and Iared lyved after he begat Henoch .viiij. hundred yere and begat sonnes and doughters. And all the dayes of Iared were .ix. hundred and .lxij. yere/ and than he dyed.

And Henoch lyved .lxv. yere ād begat Mathusala. And Henoch walked wyth god after he had begot Mathusala .iiij. hundred yere/ and begat sonnes and doughters. And all the dayes of Henoch were .iiij. hundred and .lxv. yere. and than Henoch lyved a godly lyfe/ and was nomore sene/ for God toke hym away.

And Mathusala lyved an hundred and lxxxvij. yere and begat Lamech: and Mathusala after he had begot Lamech/ lyved .viij. hundred and .lxxxij. yere/ ād begat sonnes and doughters. And all the dayes of Methusala were .ix. hundred .lxix yere/ and than he dyed.

And Lamech lyved an hundred .lxxxij. yere & begat a sonne and called hym Noe sayng. This same shall comferte vs: as concernynge oure worke and sorowe of oure handes which we haue aboute the erthe that the LORde hath cursed. And Lamech lyved after he had begot Noe v. hundred/ nynetye and .v. yere/ and begat sonnes and doughters. And all the dayes of Lamech were .viij. hundred .lxxvij. yere/ and than he dyed. And when Noe was .v. hundred yere olde/ he begat Sem/ Ham and Iaphet.

¶ The .vj. Chapter.

And it came to passe/ whā men begā to multiplie apō the erth ād had begot them doughters/ the sonnes of God sawe the doughters of men that they were fayre/ and toke vnto them wyves/ which they best liked amōge thē all. And the LORd sayd: My spirite shall not all waye stryve withe man/ for they are flesh. Nevertheles I wyll geue them yet space/ and hundred and .xx. yeres

There were tirantes in the world in thos dayes. For after that the

children of God had gone in vnto the daughters of men and had begotten them childern/ the same childern were the mightiest of the world and men of renowne And whan the LORde sawe y^t the wekednesse of man was encreased apou the erth/ and that all the ymaginacion and toughtes of his hert was only evell continually/ he repented that he had made man apou the erth and sorowed in his hert. And sayd: I wyll destroy mankynde which I haue made/ frō of the face of the erth: both man/ beast/ worme and foule of the ayre/ for it repēteth me that I haue made them. But yet Noe found grace in the syghte of the LORde.

These are the generatiōs of Noe. Noe was a righteous man and vncorrupte in his tyme/ & walked wyth god. And Noe begat .iiij. sonnes: Sem/ Ham and Iapheth And the erth was corrupte in the syghte of god and was full of mischefe. And God loked vpon the erth/ ād loo it was corrupte: for all flesh had corrupte his way vpon the erth.

Than sayd God to Noe: the end of all flesh is come before me/ for the erth is full of there myschefe. And loo/ I wyll destroy them with the erth. Make the an arcke of pyne tree/ and make chaumbers in the arcke/ and pytch it wythin and wythout wyth pytch. And of this facion shalt thou make it.

The lenth of the arcke shall be .iiij. hundred cubytes/ ād the bredth of it .l. cubytes/ and the heyth of it .xxx. cubytes. A wyndow shalt thou make aboue in the arcke. And wythin a cubyte compasse shalt thou finysh it. And the dore of the arcke shalt thou sette in y^e syde of it: and thou shalt make it with iij loftes one aboue an other. For behold I wil bringe in a floud of water apou the erth to destroy all flesh from vnder heaven/ wherin breth of life is so that all that is in the erth shall perish. But I will make myne apoyntement with the/ that both thou shalt come in to ye arcke and thy sonnes/ thy wyfe and thy sonnes wyves with the.

And of all that lyveth what soever flesh it be/ shalt thou brynge in to the arcke/ of every thyng a payre/ to kepe them a lyve wyth the. And male and female se that they be/ of byrdes in their kynde/ and of beastes in their kynde/ and of all maner of wormes of the erth in their kinde: a payre of every thinge shall come vnto the to kepe them a lyve. And take vnto the of all maner of meate y^t may be eaten & laye it vp in stoore by the/ that it may be meate both for ye and for thē: and Noe did acordynge to all that God commaunded hym.

The .vij. Chapter.

And the LORde sayd vnto Noe: goo in to the arcke both thou and all thy houssold. For the haue I sene rightuous before me in thys generacion. Of all clene beastes take vnto the .vij. of every kynde the male and hys female And of vnclene beastes a payre/ the male and hys female: lykewyse of the byrdes of the ayre vij. of every kynde/ male and female to save seed vppou all the erth. For .vij. dayes hence wyll I send rayne vppō the erth .xl. days & .xl. nyghtes and wyll dystroy all maner of thynges that I haue made/ from of the face of the erth..

And Noe dyd acordynge to all y^t the lorde cōmaunded hym: and Noe was .vi. hundred yere olde/ when the floud of water came vppou the erth: and Noe went and his sonnes and his wyfe and his sonnes wyves wyth hym/ in to the arke from the waters of the floud. And of clene beastes and of beastes that are vnclene and of byrdes and of all that crepeth vppō the erth/ came in by cooules of every kynde vnto Noe in to the arke: a male and a female: even as God commaunded Noe. And the seventh daye the waters of the floud came vppou the erth.

In the .vi. hundred yere of Noes lyfe/ in the secōde moneth/ in the .xvij. daye of the moneth/ y^t same daye were all the founteynes of the grete depe broken vp/ & the wyndowes of heavē were opened/ ād there fell a rayne vpon the erth .xl. dayes and .xl. nyghtes.

And the selfe same daye went Noe/ Sem/ Ham and Iapheth/ Noes sonnes/ and Noes wyfe and the .iiij. wyues of his sonnes wyth them in to the arke: both they and all maner of beastes in their kīde/ & all maner of catell in their kynde & all maner of wormes that crepe vppou the erth in their kynde/ and all maner of byrdes in there kynde./ and all maner off foules whatsoever had feders. And they came vnto Noe in to the arke by cooules/ of all flesh y^t had breth of lyfe in it. And they that came/ came male ād female of every flesh acordige as God cōmaunded hym: & ye LORde shytt the dore vppō him

And the floud came .xl. dayes & .xl. nyghtes vppon the erth/ & the water increased and bare vp the arcke ād it was lifte vp from of the erth And the water prevayled and increased exceedingly vppon the erth: and the arke went vppō the toppe of the waters.

And the waters prevayled excedingly above mesure vppō the erth/ so that all the hye hylles which are vnder all the partes of heaven/ were covered: evē .xv. cubytes hye prevayled the waters/ so that the hylles were covered.

And all fleshe that moved on the erth/ bothe birdes catell and beastes perished/ with al that crepte on the erth and all men: so that all that had the breth of liffe in the nostrrels of it thorow out all that was on drye lond dyed.

Thus was destroyed all that was vppō the erth/ both man/ beastes/ wormes and foules of the ayre/ so that they were destroyed from the erth: save Noe was reserved only and they that were wyth hym in the arke. And the waters prevayled vppon the erth/ an hundred and fyfthe dayes.

The .viij. Chapter.

ANd god remēbred Noe & all ye beastes & all ye catell yt were with hī in ye arke And god made a wynde to blow vppō ye erth/ & ye waters ceased: ād ye fountaynes of the depe ād the wyndowes of heavē were stopte and the rayne of heaven was forbiddē/ and the waters returned from of ye erth ād abated after the ende of an hundred and .l. dayes.

And the arke rested vppō the mountayns of Ararat/ the .xvij. daye of the .vij. moneth. And the waters went away ād decreased vntyll the x. moneth. And the fyrst daye of the tenth moneth/ the toppes of the mounteyns appered.

And after the ende of .xl. dayes. Noe opened the wyndow of the arke which he had made/ ād sent forth a raven/ which went out/ ever goinge and cominge agayne/ vntyll the waters were dreyed vpp vppon the erth

Then sent he forth a doue from hym/ to wete whether the waters were fallen from of the erth. And when the doue coude fynde no restinge place for hyr fote/ she returned to him agayne vnto the arke/ for the waters were vppon the face of all the erth. And he put out hys honde and toke her and pulled hyr to hym in to the arke

And he abode yet .vij. dayes mo/ and sent out the doue agayne out of the arke/ And the doue came to hym agayne aboute eventyde/ and beholde: There was in hyr mouth a lefe of an olyve tre which she had plucked wherby Noe perceaved that the waters wer abated vppon the erth. And he taried yet .vij. other dayes/ and sent forth the doue/ which from thence forth came no more agayne to him.

And it came to passe/ the syxte hundred and one yere and the fyrst daye of the fyrst moneth/ that the waters were dryed vpp upon the erth. And Noe toke off the hatches of the arke and loked: And beholde/ the face of the erth was drye. So by the .xxvij. daye of the seconde moneth the erth was drye.

And God spake vnto Noe saynge: come out of the arcke/ both thou and thy wyfe ād thy sonnes and thy sonnes wyues with the. And all the beastes that are with the whatsoever flesh it be/ both foule and catell and all maner wormes that crepe on the erth/ brynge out with the/ and let them moue/ growe ād multiplie vppon the erth. And Noe came out/ ād his sonnes and his wyfe and his sonnes wyues with hym. And all the beastes/ and all the wormes/ and all the foules/ and all that moved vppon the erth/ came also out of the arke/ all of one kynde together.

And Noe made an aulter vnto the LORDE/ and toke of all maner of clene beastes and all maner of clene foules/ and offred sacrifice vppon the aulter. And the LORDE smellyd a swete savoure and sayd in his hert: I wyll henceforth no more curse the erth for mannes sake/ for the imagynacion of mannes hert is evell/ even from the very youth of hym. Morouer I wyll not destroy from henceforth all that lyveth as I haue done. Nether shall sowynge tyme and harvest/ colde/ and hete/ somere & wynter/ daye and nyghte cease/ as longe as the erth endureth.

¶ The .ix. Chapter.

ANd God blessed Noe and his sonnes/ and sayd vnto them: Increase and

A multiplye and fyll the erth.

The feare also and drede of yow be vppon all beastes of the erth/ and vppon all foules of the ayre/ ād vppon all that crepeth on the erth/ and vppon all fyshes of the see/ which are geuen vnto youre handes And all that moveth vppon the erth havynge lyfe/ shall be youre meate: Euen as y^e grene herbes/ so geue I yow all thynges. Only the flesh with his life which is his bloud/ se that ye eate not.

* For verely the bloude of yow wherein youre lyves are wyll I requyre: Euē of the hande of all beastes wyll I requyre it/ And of the hande of man and of the hand off euery mannes brother/ wyll I requyre the lyfe of man: so y^t he which shedeth mannes bloude/ shall haue hys bloud shed by man agayne: for God made man after his awne lyckness. See that ye encrease/ and waxe/ and be occupyde vppon the erth/ & multiplye therein.

Farthermore God spake vnto Noe & to hys sonnes wyth hym saynge: see/ I make my bōd wyth you and youre seed after you/ and wyth all lyvynges thinge that is wyth you: both foule and catell/ and all maner beste of the erth that is wyth yow/ of all that commeth out of the arke/ what soeuer beste of the erth it be.

I make my bonde wyth yow/ that hence forth all flesh shall not be destroyed wyth y^e waters of any floud/ ād y^t hence forth there shall not be a floud to destroy the erth.

And God sayd. This is the token of my bōde which I make betwene me and yow/ ād betwene all lyvynges thyng that is with yow for ever: I wyll sette my bowe in the cloudes/ and it shall be a sygne of the appoyntment made betwene me and the erth: So that when I bryng in cloudes vpō y^e erth/ the bowe shall appere in y^e cloudes. And than wyll I thynke vppon my testament which I haue made betwene me and yow/ and all that lyveth what soeuer flesh it be. So that henceforth there shall be no more waters to make a floud to destroy all flesh.

The bowe shalbe in the cloudes/ and I wyll loke vpon it/ to remembre the euerlastynges testament betwene God and all the lyveth vppon the erth/ what soeuer flesh it be. And God sayd vnto Noe: This is the sygne of the testament which I have made betwene me and all flesh y^t is on the erth.

The sonnes of Noe that came out of the arke were: Sem/ Ham and Iapheth. And Ham he is the father of Canaã. These are the .ijj. sonnes of Noe/ and of these was all the world overspred.

And Noe beyng an husbād man/ went furth and planted a vyneyarde and drancke of the wyne and was droncke/ and laye vncouered in the myddest of his tēt. And Ham the father of Canaan sawe his fathers prevytees/ & tolde his ij. brethren that were wythout. And Sem and Iapheth toke a mantell and put it on both there shulders ād went backward/ ād covered there fathers secrets/ but there faces were backward So that they sawe not there fathers nakydnes. As soone as Noe was awaked frō his wyne and wyst what his yongest sonne had done vnto hym/ he sayd: cursed be Canaan/ ād a seruante of all seruantes be he to his brethren. And he sayd: Blessed be the LORde God of Sē/ and Canaan be his seruante. God increase Iapheth that he may dwelle in the tentes of Sem. And Canaan be their seruante.

And Noe lyved after the floude .ijj. hundred and .l. yere: So that all the dayes of Noe were ix. hundred and .l. yere/ ād than he dyed.

The .x. Chapter.

A Hese are the generations of the sonnes of Noe: of Sem/ Ham and Iapheth/ which begat them children after the floude.

The sonnes of Iapheth were: Gomyr/ Magog/ Madai/ Iauan/ Tuball/ Mesech and Thyras. And the sonnes of Gomyr were: Ascenas Riphath and Togarma. And the sonnes of Iauan were: Elisa/ Tharsis/ Cithim and Dodanim. Of these came the Iles of the gentylls in there contres/ every man in his speach/ kynred and nation.

The sonnes of Ham were: Chus Misraim Phut and Canaan. The sonnes of Chus: were Seba/ Heuila/ Sabta/ Rayma and Sabtema. And the sonnes of Rayma were: Sheba/ & Dedan. Chus also begot Nemrod/ which begā to be myghtye in the erth. He was a myghtie hunter in the syghte of the

* This lawe and soch like to exequite/ were kinges and rulars ordeyned of God wherfore they ought not to suffre the popes Caimes thus to shede bloud theirs not shed ageyne/ nether yet to sett vpp their abhominable sētuaryes & necke verses cleane agenste the ordinaunce of god/ but vnto their dānacyon

LORde: Where of came the proverbe: he is as Nemrod that myghtie hunter in the syghte of the LORde. And the begynnyng of hys kyngdome was Babell/ Erech/ Achad and Chalne in the lande of Synear: Out of that lande came Assur and buylded Ninyue/ and the cyte rehoboth/ and Calah And Ressen betwene Ninyue ãd Chalah. That is a grete cyte. And Mizraim begat ludim/ Enamim/ Leabim/ Naphtuhim/ Pathrusim & Casluhim: from whence came the Philystyns/ and the Capthiherynes.

Canaan also begat zidon his eldest sonne & Heth/ Iebusi/ Emori/ Girgosi/ Hiui/ Arki/ Sini/ Aruadi/ Zemari and hamati. And afterward sprange the kynreds of the Canaanites And the costes of the Canaanites were frõ Sydon tyll thou come to Gerara & to Asa/ & tyll thou come to Sodoma/ Gomorra/ Adama Zeboim: evẽ vnto Lasa. These were the chylde of Ham in there kynreddes/ tonges/ landes and nations.

And Sem the father of all ye childrẽ of Eber and the eldest brother of Iapheth/ begat children also. And his sonnes were: Elam Assur/ Arphachsad/ Lud ãd Aram. And ye childree of Aram were: Vz/ Hul/ Gether & Mas And Arphachsad begat Sala/ and Sala begat Eber. And Eber begat .ij. sonnes. The name of the one was Peleg/ for in his tyme the erth was devyded. And the name of his brother was Iaketan:

Iaketan begat Almodad/ Saleph/ Hyzarmoueth/ Iarah/ Hadoram/ Vsal/ Dikela/ Obal/ Abimael/ Seba/ Ophir/ Heula & Iobab. All these are the sonnes of Iaketan. And the dwellyng of them was from Mesa vntill thou come vnto Sephara a mountayne of the easte lande. These are the sonnes o Sem in their kynreddes/ languages/ contrees and nations. These are the kynreddes of the sonnes of Noe/ in their generations and nations. And of these came the people that were in the world after the floude.

¶ The .xi. chapter.

And all the world was of one tonge and one language. And as they came from the east/ they founde a playne in the lande of Synear/ and there they dwelled. And they sayd one to a nother: come on/ let us make brycke ãd burne it wyth fyre. So brycke was there stone and slyme was there mortar And they sayd: Come on/ let vs buylde vs a cyte and a toure/ that the toppe may reach vnto heauen. And let vs make us a name/ for perauenture we shall be scatered abrode over all the erth.

And the LORde came downe to see the cyte and the toure which the childern of Adã had buylded. And the LORde sayd: See/ the people is one and haue one tonge amonge them all. And thys haue they begon to do/ and wyll not leaue of from all that they haue purposed to do. Come on/ let vs descende and myngell there tonge even there/ that one vnderstonde not what a nother sayeth. Thus ye LORde skatered them from thence vppon all the erth. And they left of to buylde the cyte. Wherefore the name of it is called Babell/ because that the LORDE there confounded the tonge of all the world. And because that the LORde from thence/ skatered them abrode vppon all the erth.

These are the generations of Sem: Sẽ was an hundred yere olde and begat Arephachsad ij. yere after the floude. And Sẽ lyved after he had begot Arphachsad .v. hundred yere an begat sonnes and doughters.

And Arphachsad lyued .xxxv. yere and begat Sala/ and lyved after he had begot Sala iiij. hũdred yere & .ij. & begat sonnes and doughters. And Sala was .xxx. yere old and begat Eber/ ãd lyued after he had begot Eber .iiij. hũdred and thre yere/ ãd begat sonnes and doughters

When Eber was .xxxiiij. yere olde/ he begat Peleg/ and lyued after he had begot Peleg/ foure hundred and .xxx. yere/ and begat sonnes and doughters.

And Peleg when he was .xxx. yere olde begat Regu/ and lyued after he had begot Regu .ij. hundred and .ix. yere/ and begat sonnes and doughters.

And Regu when he had lyued .xxxij. yere begat Serug/ and lyued after he had begot Serug .ij. hundred and .vij. yere/ and begat sonnes and doughters.

And when Serug was .xxx. yere olde/ he begat Nahor/ and lyued after he had begot Nahor .ij. hundred yere/ and begat sonnes & doughters.

And Nahor when he was .xxix. yere olde/ begat Terah/ and lyved after he had begot Terah/ an hundred and .xix. yere/ and begat sonnes and

doughters.

And when Terah was .lxx. yere olde/ he begat Abram/ Nahor and Haran.

And these are the generations of Terah. Terah begat Abram/ Nahor and Haran. And Haran begat Lot. And Haran dyed before Terah his father in the londe where he was borne/ at Vr in Chaldea. And Abram and Nahor toke them wyves. Abrās wyfe was called Sarai. And Nahors wyfe Mylca the doughter of Haran which was father of Milca ād of Iisca. But Sarai was baren and had no childe.

Than toke Terah Abram his sonne and Lot his sonne Harans sonne/ & Sarai his doughter in lawe his sone Abrams wyfe. And they went wyth hym from Vr in Chaldea/ to go in to the lāde of Chanaan. And they came to Haran and dwelled there. And when Terah was ij. hundred yere old and .v. he dyed in Haran.

¶ The .xij. Chapter.

When the LORde sayd vnto Abrā Gett the out of thy contre and from thy kynred/ and out of thy fathers house/ into a londe which I wyll shewe the. And I wyll make of the a myghtie people/ and wyll blesse the/ and make thy name grete/ that thou mayst be a blessinge. And I wyll blesse thē that blesse the/ ād curse thē that curse the. And in the shall be blessed all the generations of the erth.

And Abram wēt as the LORde badd hym/ and Lot went wyth hym. Abram was .lxxv. yere olde/ when he went out of Haran. And Abram toke Sarai his wyfe ād Lot his brothers sonne/ wyth all their goodes which they had gotten and souldes which they had begoten in Haran. And they departed to goo in to the lāde of Chanaan. And when they were come in to the lande of Chanaan/ Abram went furth in to the lāde tyll he came vnto a place called Sychem/ and vnto the oke of More. And the Canaanites dwelled then in the lande.

Then the LORde appeared vnto Abram ād sayd: vnto thy seed wyll I geue thys lāde. And he buylded an aultere there vnto the LORDE which appeared to hym. Then departed he thence vnto a mountayne that lyeth on the east syde of BETHEL and pyched his tente: BETHEL beyng on the west syde/ and Ay on the east: And he buylded there an aulter vnto the LORde/ and called on the name of y^e LORde. And than Abram departed and toke his iourney southwarde

After thys there came a derth in the lande. And Abram went doune in to Egipte to sojourne there/ for the derth was sore in the lande. And when he was come nye for to entre in to Egipte/ he sayd vnto Sarai his wife. Beholde/ I knowe that thou art a fayre woman to loke apō. It wyll come to passe therfore whē the Egiptians see the/ that they wyll say: she is his wyfe. And so shall they sleie me and save the. Saye I praye the therfore that thou art my sister/ that I maye fare the better by reason of the and that my soule may lyue for thy sake.

As soone as he came in to Egipte/ the Egiptiās sawe the woman that she was very fayre. And Pharaos lordes sawe hir also/ and prayded hir vnto Pharao: So that she was taken in to Pharaos house/ which entreated Abram well for hir sake/ so that he had shepe/ oxsen ād he asses/ men seruantes/ mayde seruātes/ she asses and camels.

But God plaged Pharao/ and his house wyth grete plages/ because of Sarai Abrams wyfe. Then Pharao called Abram and sayd: why hast thou thus dealt with me? Wherefore toldest thou me not that she was thy wyfe? Why saydest thou that she was thy sister/ and causedest me to take hyr to my wyfe? But now loo/ there is the wife/ take hir ād be walkynge. Pharao also gaue a charge vnto his men over Abram/ to leade hym out/ wyth his wyfe and all that he had.

¶ The .xiiij. Chapter.

When Abram departed out of Egipte/ both he and his wyfe and all that he had/ and Lot wyth hym vnto the south. Abram was very rych in catell/ syluer & gold. And he went on his iourney frō the south even vnto BETHEL/ ād vnto the place where his tente was at the fyrst tyme betwene BETHEL and Ay/ and vnto the place of the aulter which he made before. And there called Abram vpon the name of the LORde.

Lot also which went wyth hym had shepe/ catell and tentes: so that the londre was not abill to receaue/ them that they myght dwell to gether/ for the substance of their riches was so greate/ that they coude not dwell to gether And there fell a stryfe betwene the herdmen of Abrams catell/ and the herdmen of Lots catell. Moreouer the Cananytes and the Pherysites dwelled at that tyme in the lande.

Than sayd Abram vnto Lot: let there be no stryfe I praye the betwene the and me and betwene my herdmen and thyne/ for we be brethren. Ys not all the hole lande before the? Departe I praye the frõ me. Yf thou wyll take the lefte hande/ I wyll take the right: Or yf thou take the right hande I wyll take the left. And Lot lyft vp hys eyes and beheld all the contre aboute Iordane/ which was a plenteous contre of water every where/ before the LORde destroyed Sodoma and Gomorra. Even as the garden of the LORde/ & as the lande of Egipte tyll thou come to Zoar.

Than Lot chose all the costes of Iordane ãd toke hys iourney from the east. And so departed the one brother from the other. Abram dwelled in the lande of Canaan. And lot in the cytes of the playne/ & tented tyll he came to Sodome. But the men of sodome were wyked and synned exceedyngly agens the LORde.

And the LORde sayed vnto Abram/ after that Lot was departed from hym: lyfte vp thyne eyes & loke from ye place where thou art/ northward/ southward/ eastward and westward/ for all the lande which thou seiste wyll I gyue vnto the & to thy seed forever. And I wyll make thy seed/ as the dust of the erth: so that yf a mã can nombre the dust of the erth/ than shall thy seed also be nombred. Aryse and walke aboute in the lande/ in the length of it ãd in the bredth for I wyll geue it vnto the.

Than Abrã toke downe hys tente/ & went and dwelled in the okegrove of Mamre which is in Ebron and buylded there an altar to the LORde.

The .xiiiij. Chapter.

AND it chaused within a while/ that Amraphel kynge of Synear/ Arioch kynge of Ellasar/ Kedorlaomer kynge of Elam and Thydeall kynge of the nations: made warre wyth Bera kynge of Sodoh and with Birsa kynge of Gomorra. And wythe Sineab kynge of Adama/ & with Semeaber kynge of Zeboim/ and wyth the kynge of Bela Which Bela is called Zoar. All these came together vnto the vale of siddim which is now the salt see Twelve yere were they subiecte to kinge kedorlaomer/ and in the .xiiij. yere rebelled.

Therefore in the .xiiiij. yere came kedorlaomer and the kynges that were wyth hym/ and smote the Raphayms in Astarath Karnaim/ and the Susims in Ham/ ãd the Emyms in Sabe Kariathaim/ and the Horyms in their awne mounte Seir vnto the playne of Pharan/ which bordreth vpon the wyldernesse. And then turned they and came to the well of iugmente which is Cades/ and smote all the contre of the Amalechites/ and also the amorytes that dwell in Hazezon Thamar.

Than went out the kynge of Sodome/ and the kynge of Gomorra/ and the kinge of Adama and the kynge of Zeboim/ and the kynge of Bela now called Zoar. And sette their men in aray to fyghte wyth them in the vale of siddim/ that is to say/ wyth kedorlaomer the kynge of Elam and with Thydeall kynge of the Nations/ and wyth Amraphel kynge of Synear. And with Arioch kynge of Ellasar: foure kynges agenste v. And that vale of siddim was full of slyme pyttes.

And the kynges of Sodome and Gomorra fled/ and fell there. And the resydue fled to the mountaynes. And they toke all the goodes of Sodome and Gomorra and all their vitalles/ ãd went their waye. And they toke Lot also Abrams brothers sonne and his good (for he dwelled at Sodome) and departed:

Than came one that had escaped/ and tolde Abram the hebrue which dwelled in the okegrove of Mamre the Amoryte brother of Eschol and Aner: which were confederate wyth Abram. When Abram herde that his brother was taken/ he harnessed his seruantes borne in his owne house .iiij. hundred & .xviiij. ãd folowed tyll they came at Dan. And sette hymselfe ãd his seruantes in aray/ & fell vpon them by nyght/ & smote them/ & chased them awaye vnto Hoba: which lyeth on the lefte hande of Damascos/ and broughte agayne all the goodes/ & also his brother Lot/ ãd his goodes/ the wemẽ also and the people.

And as he retourned agayne from the slaughter of kedorlaomer and of

the kynges that were with hym/ than came the kynge of Sodome agaynst hym vnto the vale of Saue which now is called kynges dale.

Than Melchisedech kinge of Salem brought forth breed and wyne. And he beyng the prest of the most hyghest God/ blessed hym saynge. Blessed be Abram vnto the most hyghest God/ possessor of heaven and erth. And blessed be God the most hyghest/ which hath delyvered thyne enimies in to thy handes. And Abrã gaue hym tythes of all.

Than sayd the kynge of Sodome vnto Abram: gyue me the soulles/ and take the goodes to thy selfe. And Abram answered the kynge of Sodome: I lyfte vpp my hande vnto the LORde God most hygh possessor of heaven ãd erth/ that I will not take of all y^t is thyne/ so moch as a thred or a shoulachet/ lest thou shuldest saye I haue made Abrã ryche. Saue only that which the yonge men haue eaten ãd the partes of the men which went wyth me. Aner/ Escholl & Mamre. Let them take their partes.

xv. Chapter.

After these deades/ y^e worde of God came vnto Abram in a vision saynge feare not Abram/ I am thy shilde/ and thy rewarde shalbe exceedynge greate. And Abram answered: LORde Iehouah what wilt thou geue me: I goo childlesse/ and the cater of myne housse/ this Eleasar of Damasco hath a sonne. And Abram sayd: se/ to me hast thou geuen no seed: lo/ a lad borne in my housse shal be myne heyre.

And beholde/ the worde of the LORde spake vnto Abram sayenge: He shall not be thyne heyre/ but one that shall come out of thyne awne bodye shalbe thyne heyre. And he brought him out at the doores ãd sayde. Loke vpp vnto heaven and tell the starres/ yf thou be able to nõbre them. And sayde vnto him Even so shall thy seed be.

And Abram beleved the LORde/ and it was counted to him for rightwesnes. And he sayde vnto hym: I am the LORde that brought the out of Vr in Chaldea to geue this lande to possesse it.

And he sayde: LORde God/ whereby shall I knowe that I shall possesse it? And he sayde vnto him: take an heyfer of .iiij. yere olde/ and a she gotte of thre yeres olde/ and a thre yere olde ram/ a turtill doue and a yonge pigeon. And he toke all these and devyded them in the myddes/ and layde euery pece/ one over agenst a nother. But the foules devyded he not. And the byrdes fell on the carcasses/ but Abrã droue thẽ awaye. And when the sonne was doune/ there fell a slomber apon Abram. And loo/ feare and greate darknesse came apon hym.

And he sayde vnto Abram: knowe this of a suertie/ that thi seed shalbe a straunger in a lande that perteyneth not vnto thẽ. And they shall make bondmen of them and entreate them evell .iiij. hundred yeares. But the nation whom they shall serue/ wyll I iudge. And after warde shall they come out wyth greate substãce. Neuerthelesse thou shalt goo vnto thi fathers in peace/ ãd shalt be buried when thou art of a good age: ãd in the fourth generation they shall come hyther agayne/ for the wekednesse of the Amorites ys not yet full.

When the sonne was doune and it was waxed darcke: beholde/ there was a smokyng furnisse and a fyre brand that went betwene the sayde peces.

And that same daye the LORde made a covenante with Abram saynge: vnto thy seed wyll I geue thys londe/ frõ the ryver of Egypte/ even vnto the greate ryver euphrates: the kenytes/ the kenizites/ the Cadmonites/ the Hethites/ the Pherezites/ the Raphaims/ the Amorytes/ the Canaanites/ the Gergesites and the Iebusites.

The .xvi. Chapter.

Sarai Abrams wyfe bare him no childerne. But she had an hand mayde an Egiptian/ whose name was Hagar. Wherefore she sayde vnto Abram. Beholde the LORde hath closed me/ that I can not bere. I praye the goo in vnto my mayde/ peraduẽture I shall be multiplyed by meanes of her And Abram herde the voyce of Sarai. Than Sarai Abrams wife toke Hagar hyr mayde the Egitian (after Abram had dwelled .x. yere in the lande of Canaan) and gaue her to hyr husbonde Abram/ to be his wyfe.

And he wente in vnto Hagar/ & she conceaved. And when she sawe that

she had conceived hyr mastresse was despised in hyr syghte. Than sayd Sarai vnto Abram: Thou dost me vnrighte/ for I haue geuen my mayde into thy bosome: & now because she seyth that she hath cōceaved/ I am despysed in hyr syghte: the LORde iudge betwene the and me. Than sayde Abrā to Sarai: beholde/ thy mayde is in thy hande/ do with hyr as it pleaseth the.

And because Sarai fared foule with her/ she fled from her. And the angell of the LORde founde her besyde a fountayne of water in the wyldernes: euen by a well in the way to Sur. And he sayde: Hagar Sarais mayde/ whence comest thou and whether wylt thou goo? And she answered: I flee from my mastresse Sarai. And the angell of the LORde sayde vnto her: returne to thy mastresse agayne/ & submytte thy selfe vnder her handes.

And the angell of ye LORde sayde vnto her: I will so encrease thy seed/ that it shall not be numbred for multitude. And the LORdes angell sayd further vnto her: se/ thou art wyth childe and shalt bere a sonne/ and shalt call his name Ismael: because the LORDE hath herde thy tribulation. He will be a wylde man/ and his hande will be agenst every man/ & euery mans hande agenst him. And yet shall he dwell faste by all his brothren.

And she called the name of the LORde that spake vnto her: thou art the God that lokest on me/ for she sayde: I haue of a suertie sene here the backe parties of him that seith me. Wherefore she called the well/ the well of the lyuyng that seith me which well is betwene Cades & Bared.

And Hagar bare Abram a sonne/ and Abram called his sons name which Hagar bare Ismaell. And Abram was .lxxxvi. yere olde/ when Hagar bare him Ismael.

¶ The .xviij. Chapter.



When Abram was nynetye yere olde & ix. the LORde appeared to hym sayenge: I am the almyghtie God: walke before me ād be vncorrupte. And I wyll make my bonde betwene the and me/ and wyll multiplie the excedyngly. And Abrā fell on his face. And God talked moreover with hym saynge: I am/ beholde my testamēt is with the/ that thou shalt be a father of many natiōs. Therefore/ shalt thou no more be called Abram/ but thy name shalbe Abraham: for a father of many nations haue I made the/ and I will multiplie the excedyngly/ and wyll make nations of the: yes and kynges shall spryng out of the.

Moreover I will make my bonde betwene me and the/ and thy seed after the/ in their tymes to be an everlastyng testament/ So that I wyll be God vnto the and to thy seed after the. And I will geue vnto the ād to thy seed after the/ the lande where in thou arte a straunger: Euen all the lande of Canaan/ for an everlastyng possession/ and wil be their God.

And God sayde vnto Abrahā: Se thou kepe my testamente/ both thou & thy seed after the in their tymes: This is my testamente which ye shall kepe betwene me and you and thy seed after the/ that ye circūcyse all youre men childern Ye shall circumcyse the foreskynne of youre flesh/ ād it shal be a token of the bond betwixte me and you. And euery manchilde when it is viij. dayes olde/ shal be circūcysed amonge you in youre generations/ and all seruauntes also borne at home or boughte with money though they be straungers and not of thy seed. The seruaunte borne in thy housse/ ād he also that is bought with money/ must needes be circumcysed/ that my testament may be in youre flesh/ for an everlastyng bonde. Yf there be any vncircuncysed manchilde/ that hath not the fors kynne of his flesh cutt of/ his soule shall perish from his people: because he hath brokē my testamēt

And God sayde vnto Abraham. Sarai thy wyfe shall nomore be called Sarai: but Sara shall hir name be. For I will blesse her & geue the a sonne of her and will blesse her: so that people/ ye and kynges of people shall springe of her. And Abraham fell vpon his face ād laughte/ and sayd in his harte: shall a childe be borne vnto hym that is an hundred yere olde/ ād shall Sara that is nynetie yere olde/ bere? And Abrahā sayde vnto God. O that Ismaell myghte lyve in thy syghte.

Thē sayde God: na/ Sara thy wife shall bere the a sonne/ ād thou shalt call his name Isaac. And I will make my bonde with him/ that it shall be an everlastyng bonde vnto his seed after him. And as concernyng Ismaell also/ I haue herde thy request: loo/ I will blesse him and encrease

him/ and multiplye him excedyngly. Twelve prynces shall he begete/ and I will make a great nation of him. But my bonde will I make with Isaac/ which Sara shall bere vnto the: even this tyme twelue moneth.

And God left of talkynge with him/ and departed vp from Abraham. And Abraham toke Ismaell his sonne & all the seruautes borne in his housse and all that was bought with money as many as were menchildren amonge the mē of Abrahās housse/ and circumcysed the foreskynne of their flesh/ even the selfe same daye/ as God had sayde vnto him. Abraham was nyntie yere olde and .ix. when he cutt of the foreskynne of his flesh. And Ismaell his sonne was .xiiij. yere olde/ when the foreskynne of hys flesh was circumcysed. The selfe same daye was Abrahā circūcised & Ismael his sonne. And all the men in his housse/ whether they were borne in his housse or bought wyth money (though they were straungers) were circumcysed with him.

¶ The .xviiij. Chapter.

AND the LORde apeared vnto him in the okegrove of Mamre as he sat in his tent dore in the heate of the daye. And he lyfte vp his eyes and looked: ād lo/ thre men stode not farr from hym. And whē he sawe them/ he ran agenst them from the tent dore/ and fell to the grounde and sayde: LORde yf I haue founde fauoure in thy syght/ goo not by thi seruaunte. Let a litle water be fett/ & wash youre fete/ and rest youre selves vnder the tree: And I will fett a morsell of breed/ to comferte youre hartes wythall. And thā goo youre wayes/ for even therfore ar ye come to youre seruaunte. And they answered: Do even so as thou hast sayde.

And Abrahā went a pace in to his tent vnto Sara ād sayde: make redy attonce thre peckes of fyne meale/ kneade it and make cakes. And Abraham ran vnto his beastes and fett a calfe that was tendre and good/ and gaue it vnto a yonge man which made it redy attonce. And he toke butter & mylcke and the calfe which he had prepared/ and sett it before them/ and stode hymselfe by them vnder the tree: and they ate.

And they sayde vnto him: Where is Sara thy wife? And he sayde: in the tent. And he sayde: I will come agayne vnto the as soone as the frute can lyue. And loo: Sara thy wife shall haue a sonne. That herde Sara/ out of the tent doore which was behind his backe. Abraham and Sara were both olde and well stryken in age/ and it ceased to be with Sara after the maner as it is wyth wyves. And Sara laughed in hir selfe saynge: Now I am waxed olde/ shall I geue my selfe to lust/ and my lorde olde also?

Than sayd the LORde vnto Abrahā: wherfore doth Sara laughe saynge: shal I of a suertie bere a childe/ now when I am olde? is the thinge to harde for the LORde to do? In the tyme appoynted will I returne vnto the/ as soone as the frute can haue lyfe/ And Sara shall haue a sonne. Than Sara denied it saynge: I laughed not/ for she was afrayde. But he sayde: yes thou laughtest.

Than the men stode vp from thence and loked towarde Sodome. And Abraham went with them to brynge them on the waye. And the LORde sayde: Can I hyde from Abraham that thinge which I am aboute to do/ seyng that Abraham shalt be a great ād a myghtie people/ and all the nations of the erth shalbe blessed in him? For I knowe him that he will commaunde his childern and his housholde after him/ y^t they kepe the waye of the LORde/ to do after righte and conscyence/ that the LORde may brynge vppon Abraham that he hath promysed him.

And the LORde sayde: The crie of Sodome and Gomorra is great/ and there synne is excedyng grevous. I will go downe and see whether they haue done all to gedder acordyng to that crye which is come vnto me or not/ that I may knowe. And the mē departed thēce and went to Sodomeward. But Abraham stode yet before y^e LORde/ & drewe nere & sayde

Wylt thou destroy the rightwes with the wyked? Yf there be .i. rightwes within the cyte/ wilt thou destroy it and not spare the place for the sake of .i. rightwes that are therin? That be farre from the/ that thou shuldest be after thys maner/ to sley the rightwes with the weked/ ād that the rightwes shulde be as the weked: that be farre from the. Shulde not the iudge of all y^e worlde do acordyng to righte? And the LORde sayde: Yf I fynde in Sodome .i. rightwes within the cyte/ I will spare all the place for their sakes.

And Abraham answered and sayde: beholde I haue taken vppon me to

speake vnto ye LORde/ ãd yet am but dust ãd asshes. What though there lacke .v. of .l. rightwes/ wylt thou destroy all the cyte for lacke of .v? And he sayde: Yf I fynde there .xl. and .v. I will not destroy them.

And he spake vnto him yet agayne and sayde: what yf there be xl. foũde there: And he sayde: I wyll not do it for forties sake. And he sayde: O let not my LORde be angrye/ that I speake. What yf there be foũde .xxx. there? And he sayde: I will not do it/ yf I finde .xxx. there. And he sayde: Oh/ se/ I haue begonne to speake vnto my LORde/ what yf there be .xx. founde there? And he sayde: I will not distroy thẽ for twẽties sake. And he sayde: O let not my LORde be angrye/ that I speake yet/ but euẽ once more only. What yf ten be founde there? And he sayde: I will not destroy thẽ for .x. sake.

And the LORde wõt his waye as soone as he had lefte comenyng with Abrahã. And Abraham returned vnto his place

¶ The .xix. Chapter.

And there came .ij. angells to Sodome at euen. And Lot satt at the gate of the cyte. And Lot sawe thẽ/ and rose vp agaynst them/ and he bowed hym selfe to the grounde with his face. And he sayde: Se lordes/ turne in I praye you in to youre seruautes house and tary all nyghte & wash youre fete/ & ryse vp early and go on youre wayes. And they sayde: nay/ but we will byde in the streates all nyghte. And he cõpelled them excedyngly. And they turned in vnto hym and entred in to his house/ and he made them a feaste and dyd bake swete cakes/ and they ate.

But before they went to rest/ the men of the cyte of Sodome compassed the house rownde aboute both olde and yonge/ all the people from all quarters. And they called vnto Lot and sayde vnto him: where are the men which came in to thy house to nyghte? bryngge thẽ out vnto vs that we may do oure lust with them.

And Lot went out at doores vnto them and shote the dore after him and sayde: nay for goddes sake brethren/ do no so wekedly. Beholde I haue two daughters which haue knowne no man/ thẽ will I bryngge out vnto you: do with them as it semeth you good: Only vnto these men do nothyngge/ for therfore came they vnder the shadowe of my rofe. And they sayde: come hither. And they sayde: camest thou not in to sogeorne/ and wilt thou be now a iudge? we will suerly deale worse with the than with them

And as they preased sore vppon Lot and beganne to breake vp the doore/ the men put forth their handes and pulled Lot in to the house to them and shott to the doore. And the men that were at the doore of the house/ they smote with blyndnesse both small and greate: so that they coude not fynde the doore.

And the men sayde moreover vnto Lot: Yf thou have yet here any sonne in lawe or sonnes or daughters or what so euer thou hast in the cyte/ bryngge it out of this place: for we must destroy this place/ because the crye of thẽ is great before the LORde. Wherefore he hath sent vs to destroy it.

And Lot went out and spake vnto his sonnes in lawe which shulde haue married his daughters/ and sayde: stonde vpp and get yow out of this place/ for the LORde will destroy the cite. But he semed as though he had mocked/ vnto his sonnes in law.

And as the mornynge arose the angells caused Lot to spede him saynge. Stonde vp/ take thy wyfe and thy two daughters and that that is at hande/ lest thou perish in the synne of the cyte. And as he prolonged the tyme/ the men caught both him/ his wife ãd his two daughters by the handes/ because the LORde was mercyfull vnto him/ ãd they brought him forth and sette him without the cyte.

When they had brought them out/ they sayde: Saue thy lyfe and loke not behynde the nether tary thou in any place of the contre/ but saue thy selfe in the mountayne/ lest thou perisshe. Than sayde Lot vnto them: Oh nay my lorde: beholde/ in as moch as thy seruaunte hath fownde grace in thy syghte/ now make thi mercy great which thou shewest vnto me in savinge my lyfe. For I can not saue my selfe in the mountayns/ lest some misfortune fall vpon me and I dye. Beholde/ here is a cyte by/ to flee vnto/ and it is a lyle one: let me saue my selfe therein: is it not a litle one/ that my soule may lyue?

And he sayde to him: se I haue receaved thy request as concernyng this thyng/ that I will nott overthrowe this cytie for the which thou hast spoken. Haste the/ ãd saue thy selfe there/ for I can do nothyng tyll thou be come in thyder. And therfore the name of the cyte is called Zoar. And the sone was vpon the erth when Lot was entred into Zoar.

Than the LORde rayned vpon Sodome and Gomorra/ brymstone and fyre from the LORde out of heaven/ and overthrowe those cyteis and all the region/ and all that dwelled in the cytes/ and that that grewe vpon the erth. And lots wyfe loked behynde her/ ãd was turned in to a pillare of salte.

Abraham rose vp early and got him to the place where he stode before the LORde/ and loked toward Sodome and Gomorra and toward all the londe of that contre. And as he loked: beholde/ the smoke of the contre arose as it had bene the smoke of a fornace. But yet whẽ God destroyed the cities of y^e regiõ/ he thought a pon Abrahã: and sent Lot out from the dãger of the overthrowenge/ when he overthrowe the cyties where Lot dwelled.

And Lot departed out of Zoar and dwelled in the mountayns ãd his .ij. daughters with him for he feared to tary in Zoar: he dweld therfore in a caue/ both he and his .ij. daughters also.

Than sayde the elder vnto the yonger oure father is olde/ and there are no moo men in the erth to come in vnto vs after the maner of all the world. Come therfore/ let vs geue oure father wyne to dryncke/ and let vs lye with him that we may saue seed of oure father. And they gaue their father wyne to dryncke that same nyghte. And the elder daughter went and laye with her father. And he perceaued it not/ nether when she laye doune/ nether when she rose vp.

And on the morewe the elder sayde vnto the yonger: beholde/ yesternyghte laye I with my father. Let us geue hym wyne to drinke this nyghte also/ and goo thou and lye with him/ and let us saue seed of oure father. And they gaue their father wyne to drinke that nyghte also. And the yonger arose and laye with him. And he perceaved it not: nether when she laye doune/ nether when she rose vp.

Thus were both the daughters of lot with childe by their father And the elder bare a sone and called hym Moab/ which is the father of the Moabytes vnto this daye. And the yonger bare a sonne and called hym Ben Ammi/ which is the father of the childern of Ammon vnto this daye.

The .xx. Chapter.

And Abraham departed thence towarde the southcontre and dwelled betwene Cades and Sur ãd sogeorned in Gerar. And Abraham sayde of Sara his wyfe/ that she was his sister. Than Abimelech kyng of Gerar sent and fett Sara awaye.

And God came to Abimelech by nyghte in a dreame and sayde to him: Se/ thou art but a deed man for the womãs sake which thou hast taken awaye/ for she is a mans wyfe. But Abimelech had not yet come nye her/ and therfore sayde: lorde wilt thou sley rightewes people? sayde not he vnto me/ that she was hys sister? yee and sayde not she herself that he was hir brother? wyth a pure herte and innocent handes haue I done this.

And God sayde vnto him in a dreame. I wot it well that thou dydest it in the purenesse of thi herte. And therfore I kepte y^e that thou shuldest not synne agenst me/ nether suffred I the to come nygh her. Now therfore delyuer the mã his wyfe ageyne/ for he is a prophete. And let him praye for the that thou mayst lyue. But and yf thou delyuer her not agayne/ be sure that thou shalt dye the deth/ with all that thou hast.

Than Abimelech rose vp be tymes in the mornyng and called all his servauntes/ and tolde all these thinges in their eares/ and the men were sore a frayde. And Abimelech called Abraham and sayde vnto him: What hast thou done vnto vs/ & what haue I offended the/ that thou shuldest bryng on me and on my kyngdome so greate a synne? thou hast done dedes vnto me that ought not to be done. And Abimelech sayde morouer vnto Abraham: What sawest thou that moved the to do this thinge?

And Abraham Answered. I thought that peradvēture the feare of God was not in this place/ and that they shulde sley me for my wyfes sake: yet in very dede she is my sister/ the daughter of my father/ but not of my mother: and became my wyfe. And after God caused me to wandre out of

my fathers house/ I sayde vnto her: This kyndnesse shalt thou shewe vnto me in all places where we come/ that thou saye of me/ how that I am thy brother.

Than toke Abimelech shepe and oxen/ menservauntes and wemenseruauntes and gaue them vnto Abraham/ and delyvered him Sara his wyfe agayne. And Abimelech sayde: beholde the lande lyeth be fore the/ dwell where it pleaseth y^e best. And vnto Sara he sayde: Se I haue geuen thy brother a thousande peeces of syluer/ beholde he shall be a couerynge to thyne eyes vnto all that ar with the and vnto all men and an excuse.

And so Abraham prayde vnto God/ and God healed Abimelech and his wyfe and hys maydens/ so that they bare. For the LORde had closed to/ all the matryces of the house of Abimelech/ because of Sara Abrahams wyfe.

The .xxj. Chapter

AHe lorde visyted Sara as he had sayde and dyd vnto her acordynge as he had spoken. And Sara was with childe and bare Abrahã a sonne in his olde age euen the same season which the LORde had appoynted. And Abraham called his sonnes name that was borne vnto him which Sara bare him Isaac: & Abrã circũcysed Isaac his sōne whẽ he was .viij. dayes olde/ as God commaunded him And Abrahã was an hundred yere olde/ when his sonne Isaac was borne vnto him.

And Sara sayde: God hath made me a laughinge stocke: for all y^t heare/ will laugh at me She sayde also: who wolde haue sayde vnto Abraham/ that Sara shulde haue geuen childern sucke/ or y^t I shulde haue borne him a sonne in his olde age: The childe grewe and was wened/ and Abraham made a great feast/ the same daye that Isaac was wened.

Sara sawe the sonne of Hagar the Egiptian which she had borne vnto Abraham/ a mockynge. Then she sayde vnto Abraham: put away this bondemayde and hyr sonne: for the sonne of this bondwoman shall not be heyre with my sonne Isaac: But the wordes semed verey greavous in Abrahams syghte/ because of his sonne. Than the LORde sayde vnto Abraham: let it not be greavous vnto the/ because of the ladd and of thy bondmayde: But in all that Sara hath saide vnto the/ heare hir voyce/ for in Isaac shall thy seed be called. Moreouer of the sonne of the Bondwoman will I make a nation/ because he is thy seed.

And Abraham rose vp early in the mornyng and toke brede and a bottell with water/ and gaue it vnto Hagar/ puttynge it on hir shulders wyth the lad also/ and sent her awaye. And she departed and wãdred vpp and doune in the wyldernes of Berseba. When the water was spent that was in the botell/ she cast the lad vnder a bush and went & sate her out of syghte a great waye/ as it were a bowshote off: For she sayde: I will not se the lad dye. And she satt doune out of syghte/ and lyfte vp hyr voyce and wepte.

And God herde the voyce of the childe. And the angell of God called Hagar out of heaven and sayde vnto her: What ayleth the Hagar? Feare not/ for God hath herde the voyce of the childe where he lyeth. Aryse and lyfte vp the lad/ and take hym in thy hande/ for I will make off him a greate people. And God opened hir eyes and she sawe a well of water. And she went and fylled the bottell with water/ and gaue the boye drynke. And God was wyth the lad/ and he grewe and dweld in the wildernes/ and became an archer. And he dweld in the wyldernes of Pharan. And hys mother gott him a wyfe out of the land of Egypte.

And it chaunced the same season/ that Abimelech and Phicoll his chefe captayne spake vnto Abraham saynge: God is wyth the in all that thou doist. Now therefore swere vnto me even here by God/ that thou wylt not hurt me nor my childern/ nor my childerns childern. But that thou shalt deale with me and the contre where thou art a straunger/ acordynge vnto the kyndnesse that I haue shewed the. Then sayde Abraham: I wyll swere.

And Abraham rebuked Abimelech for a well of water/ which Abimelech servauntes had taken awaye. And Abimelech answered I wylt not who dyd it: Also thou toldest me not/ nether herde I of it/ but this daye.

And Abraham toke shepe and oxen and gaue them vnto Abimelech. And they made both of them a bonde together. And Abraham sett vij. lambes

by them selues. And Abimelech sayde vnto Abraham: what meane these .vij. lambes which thou hast sett by them selues. And he answered: vij. lambes shalt thou take of my hande/ that it maye be a wytnesse vnto me/ that I haue dygged this well: Wherefore the place is called Berseba/ because they sware both of them. Thus made they a bonde to gether at Berseba.

han Abimelech and Phicoll his chefe
captayne rose vp and turned agayne vnto the
lande of the Philistines. And Abraham planted
a wodd in Berseba/ and called there/
on the name of the LORde
the everlastynge God: and
dwelt in the Phelistin
lāde a longe
season

¶ The .xxij. Chapter.

After these dedes/ God dyd proue Abraham & sayde vnto him: Abraham. And he answered: here am I. And he sayde: take thy only sonne Isaac whome thou louest/ & get the vnto the lande of Moria/ and sacrifyce him there for a sacrifyce vpon one of the mountayns which I will shewe the Than Abraham rose vp early in the mornynge and sadled his asse/ and toke two of his meyny wyth him/ and Isaac his sonne: ād clove wod for the sacrifyce/ and rose vp and gott him to the place which God had appoynted him.

The thirde daye Abraham lyfte vp his eyes and sawe the place a farr of/ and sayde vnto his yong men: hyde here with the asse. I and the lad will goo yonder and worshippe and come agayne vnto you. And Abraham toke the wodd of the sacrifyce and layde it vpon Isaac his sonne/ and toke fyre in his hande and a knyfe. And they went both of them together.

Than spake Isaac vnto Abraham his father & sayde: My father? And he answered here am I my sonne. And he sayde: Se here is fyre and wodd/ but where is the shepe for sacrifyce? And Abraham sayde: my sonne/ God wyll prouyde him a shepe for sacrifyce. So went they both together.

And when they came vnto the place which God shewed him/ Abrahā made an aulter there and dressed the wodd/ ād bownde Isaac his sonne and layde him on the aulter/ aboue upon the wodd. And Abraham stretched forth his hande/ and toke the knyfe to haue kylled his sonne.

Than the angell of the LORde called vnto him from heauen saynge: Abraham/ Abraham. And he answered: here am I. And he sayde: laye not thy handes upon the childe nether do any thinge at all vnto him/ for now I knowe that thou fearest God/ in y^t thou hast not kepte thine only sonne frō me. And Abraham lyfted vp his eyes and loked aboute: and beholde/ there was a ram caught by the hornes in a thykette. And he went and toke the ram and offred him vp for a sacrifyce in the steade of his sonne And Abraham called the name of the place/ the LORde will see: wherefore it is a comē saynge this daye: in the mounte will the LORde be sene.

And the Angell of the LORde cryed vnto Abraham from heaven the seconde tyme saynge: by my selfe haue I sworne (sayth the LORde) because thou hast done this thinge and hast not spared thy only sonne/ that I will blesse the and multiplie thy seed as the starres of heaven and as the sonde vpō the seesyde. And thy seed shall possesse the gates of hys enymies. And in thy seed shall all the nations of the erth be blessed/ because thou hast obeyed my voyce

So turned Abraham agayne vnto his yonge men/ and they rose vp and wēt to gether to Berseba. And Abraham dwelt at Berseba

And it chaūsed after these thīges/ that one tolde Abraham saynge: Beholde/ Milcha she hath also borne childern vnto thy brother Nachor: Hus his eldest sonne and Bus his brother/ and Kemuell the father of the Sirians/ and Cesed/ and Haso/ and Pildas/ and Iedlaph/ and Bethuel. And Bethuel begat Rebecca. These .viij. dyd Milcha bere to Nachor Abrahams brother. And his concubyne called Rheuma she bare also Tebah/ Gaham/ Tahas and Maacha.

¶The .xxij. Chapter.

SARA was an hundred and .xxvij. yere olde (for so longe lyued she) and than

S dyed in a heade cyte called Hebron in the londe of Canaan. Than Abraham came to morne Sara and to wepe for her. And Abraham stode vp from the coorse and talked with the sonnes of heth saynge: I am a straunger ād a foryner amonge yow/ geue me a possession to bury in with you/ that I may bury my dead oute of my sighte.

And the children of heth answered Abraham saynge vnto him: heare vs lorde/ thou art a prynce of God amonge vs. In the chefest of oure sepulchres bury thy dead: None of vs shall forbydd ye his sepulcre/ yt thou shuldest not bury thy deade therein. Abrahā stode vp & bowed hī selfe before ye people of ye lāde ye childrē of heth.

And he comoned with them saynge: Yf it be youre myndes yt I shall bury my deade oute of my sighte/ heare me ād speke for me to Ephron the sonne of Zoar: and let him geue me the dubill caue which he hath in the end of his felde/ for as moch money as it is worth/ let him geue it me in the presence of you/ for a possession to bury in. For Hephron dwelled amōge ye childern of heth.

Than Ephron the Hethite answered Abraham in the audyēce of the childern of Heth and of all that went in at the gates of his cyte/ saynge: Not so/ my lorde/ but heare me: The felde geue I the/ and the caue that therein is/ geue I the also/ And even in the presence of the sonnes of my people geue I it the to bury thy deede in. Than Abraham bowed himselfe before the people of the lāde and spake vnto Ephrō in the audyence of the people of the contre saynge: I praye the heare me/ I will geue sylver for the felde/ take it of me/ ād so will I bury my deed there.

Ephron answered Abrahā saynge vnto him My lorde/ harken vnto me. The lande is worth .iiij. hundreth sycles of syluer: But what is that betwixte the and me? bury thy deede. And Abraham harkened vnto Ephron and weyde him the sylver which he had sayde in the audyence of the sonnes of Heth. Euen .iiij. hūdrēd syluer sycles of currant money amonge marchautes

Thus was the felde of Ephron where in the dubbill caue is before Mamre: euen the felde & the caue that is therein and all the trees of the felde which growe in all the borders rounde aboute/ made sure vnto Abraham for a possession/ in the syghte of the childern of Heth and of all that went in at the gates of the cyte. And then Abraham buried Sara his wyfe in the double caue of the felde that lyeth before Māre/ otherwise called Ebron in the lande of Canaan. And so both the felde ād the caue that is therein/ was made vnto Abraham/ a sure possession to bury in/ of the sonnes of Heth.

¶ The .xxiiij. Chapter

Abraham was olde and stryken in dayes/ and the LORde had blessed him in all thinges. And he sayde vn to his eldest seruaunte of his house which had the rule over all that he had: Put thy hande vnder my thye that I maye make the swere by the LORde that is God of heauen and God of the erth/ that thou shalt not take a wyfe vnto my sonne/ of the daughters of the canaanytes/ amonge which I dwell. But shalt goo vnto my contre and to my kynred/ and there take a wyfe vnto my sonne Isaac.

Thā sayde the seruaunte vnto him: what ād yf the womā wyll not agree to come with me vnto this lāde/ shall I brynge thy sonne agayne vnto the lande which thou camest out of? And Abrahā sayde vnto him: bewarre of that/ that thou brīge not my sonne thither. The LORde God of heauen which toke me from my fathers house and from the lande where I was borne/ and which spake vnto me and sware vnto me saynge: vnto thy seed wyll I geue this lande/ he shall sende his angell before the/ yt thou mayst take a wife vnto my sonne from thence. Neuerthelesse yf the womā will not agree to come with the than shalt thou be with out daunger of this ooth. But aboue all thinge brynge not my sonne thyther agayne. And the seruaunte put his hand vnder the thye of Abraham and sware to him as concernyng that matter.

And the seruaunte toke .x. camels of the camels of his master and departed/ and had of all maner goodes of his master with him/ and stode vp and went to Mesopotamia/ vnto the cytie of Nahor. And made his camels to lye doune without the cytie by a wels syde of water/ at euen: aboute the tyme that women come out to drawe water/ and he sayde.

LORde God of my master Abrahā/ sende me good spede this daye/ &

shewe mercy vnto my master Abraham. Lo I stonde here by the well of water and the daughters of the men of this citie will come out to drawe water: Now the damsell to whome I saye/ stoupe doune thy pytcher and let me drynke. Yf she saye/ drynke/ and I will geue thy camels drynke also/ y^e same is she that thou hast ordered for they seruaunte Isaac: yee & therby shall I knowe that thou hast shewed mercy on my master.

And it came to passe yer he had leeft spakyng/ that Rebecca came out/ the daughter of Bethuell/ sonne to Melcha the wife of Nahor Abrahams brother/ and hir pytcher apon hir shulder: The damsell was very fayre to loke apon/ and yet a mayde and vnknown of man. And she went doune to the well and fylled hyr pytcher and came vp agayne. Then the seruaunte ranne vnto her and sayde: let me syppe a litle water of thi pitcher. And she sayde: drynke my lorde.

And she hasted and laie doune her pytcher apon hyr arme and gaue him drinke. And whē she had geuen hym drynke/ she sayde: I will drawe water for thy camels also/ vntill they haue dronke ynough. And she poured out hyr pitcher in to the trough hastely and ranne agayne vnto the well/ to fett water: and drewe for all his camels.

And the felowe wondred at her. But helde his peace/ to wete whether the LORde had made his iourney prosperous or not. And as the camels had lefte drynkyng/ he toke an earynge of halfe a sicke weght and .ij golden bracelettes for hyr hādes/ of .x. sycles weyght of gold and sayde vnto her: whose daughter art thou? tell me: ys there rowme in thy fathers house/ for vs to lodge in? And she sayde vnto him: I am the daughter of Bethuell the sonne of Milcha which she bare vnto Nahor: and sayde moreouer vnto him: we haue litter and prauonder ynough and also rowme to lodge in.

And the man bowed himselfe and worshipped the LORde and sayde: blessed be the LORde God of my master Abraham which ceasseth not to deale mercyfully and truly with my master/ And hath brought me the waye to my masters brothers house. And the damsell ranne & tolde them of her mothers house these thinges. And Rebecca had a brother called Laban.

And Laban ranne out vnto the man/ to the well: for as soone as he had sene the earynges and the bracelettes apon his sisters handes/ ād herde the wordes of Rebecca his sister saynge thus sayde the man vnto me/ than he went out vnto the man. And loo/ he stode yet with the camels by the well syde. And Laban sayde: come in thou blessed of the LORde. Wherefore stondest thou without? I haue dressed the house and made rowme for the camels. And than the mā came in to the house. And he vnbrydeld the camels: and brought litter and prauonder for the camels/ and water to weshe his fete and their fete that were with him/ and there was meate sett before him to eate.

But he sayde: I will not eate/ vntill I haue sayde myne earēde: And he sayde/ saye on. And he sayde: I am Abrahās seruaunte/ & the LORDE hath * blessed my master out of measure that he is become greate and hath geuen him shepe oxen/ syluer and golde/ menservantes/ maydeservantes/ camels ād asses. And Sara my masters wyfe bare him a sonne/ whē she was old: and vnto him hath he geuen all that he hath.

* God blesseth
vs whē he
geueth vs his
benefites: and
curseth vs/
when he taketh
them awaye.

And my master made me swere saynge: Thou shalt not take a wyfe to my sonne/ amonge the daughters of the cananytes in whose lāde I dwell. But thou shalt goo vnto my fathers house and to my kynred/ and there take a wyfe vnto my sonne. And I sayde vnto my master. What yf the wyfe will not folowe me? And he sayde vnto me: The LORde before whome I walke/ will sende his angell with the and prosper thy iourney that thou shalt take a wyfe for my sonne/ of my kynred and of my fathers house. But and yf (when thou comest vnto my kynred) they will not geue the one/ thā shalt though bere no perell of myne oothe.

And I came this daye vnto the well and sayed: O LORde/ the God of my master Abrahā/ yf it be so that thou makest my iourney which I go/ prosperous: behold/ I stōde by this well of water/ And when a virgyn cometh forth to drawe water/ and I saye to her: geue me a litle water of thi pitcher to drynke/ and she saye agayne to me: dryncke thou/ and I will also drawe water for thy camels: that same is the wife/ whom the LORde hath prepared for my masters sonne.

And before I had made an ende of speakyng in myne harte: beholde Rebecca came forth/ and hir pitcher on hir shulder/ and she went doune vnto the well and drewe. And I sayde vnto her geue me dryncke. And she made hast and toke doune hir pitcher from of hir/ ād sayd: drinke/ and I

will geue thy camels drynke also. And I asked her saynge: whose daughter art thou? And she answered: the daughter of Bathuell Nahors sonne whome Milca bare vnto him.

And I put the earynge vpon hir face and the bracelettes apou hir hondes. And I bowed my selfe and worshepped the LORde and blessed the LORde God of my master Abrahã which had brought me the right waye/ to take my masters brothers daughter vnto his sonne. Now therefore yf ye will deall mercyfully and truly with my master/ tell me. And yf no/ tell me also: that I maye turne me to the right hande or to the left.

Than answered Laban and Bathuel saynge: The thinge is proceded even out of the lorde/ we can not therefore saye vnto the/ ether good or bad: Beholde Rebecca before thy face/ take her and goo/ and let her be thy masters sonnes wife/ euen as the LORde hath sayde. And whẽ Abrahams servaunte herde their wordes/ he bowed himselfe vnto the LORde/ flatt vpon the erth. And the servaunte toke forth iewells of syluer and iewelless of gold and rayment/ and gaue them to Rebecca: But vnto hir brother & to hir mother/ he gaue spyces. And then they ate and dranke/ both he and the men that were with him/ and taried all nyghte and rose vp in the mornynge.

And he sayde: let me de parte vnto my master. But hir brother and hir mother sayde: let the damsell abyde with vs a while/ ãd it be but even .x. dayes/ and than goo thy wayes. And he sayde vnto them/ hinder me not: for the lorde hath prospered my iourney. Sende me away y^t I maye goo vnto my master. And they sayde: let vs call the damsell/ and witt what she sayth to the matter. And they called forth Rebecca ãd sayde vnto her: wilt thou goo with this mã? And she sayde: Yee.

Than they broughte Rebecca their sister on the waye and her norse and Abrahãs servaunte/ and the men that were wyth him. And they * blessed Rebecca & sayde vnto her: Thou are oure sister/ growe in to thousande thousandes/ & thy seed possesse y^e gates of their enimes. And Rebecca arose & hir damsels/ & satt thẽ vp apõ the camels & went their waye after the man. And y^e servaunte toke Rebecca & went his waye

* To bless a mãs neyboure is to praye for him ãd to wisshe him goode and not to wagge .ij. fingers ouer him.

And Isaac was a comĩge from the well of y^e lyvyng & seyng/ for he dwelt in the south cõtre/ & was gone out to walke in his meditatiõs before y^e euẽ tyde. And he lyfte vp his eyes & loked/ & beholde y^e camels were cominge. And Rebecca lyfte vp hir eyes/ & whẽ she sawe Isaac/ she lyghted of the camel ãd sayde vnto y^e servaunte: what mã is this y^t cometh agenst vs in the feld? And the servaũte sayde: it is my master. And then she toke hir mantell ãd put it aboute her. And the servaũte tolde Isaac all that he had done. Thẽ Isaac broughte her in to his mother Saras tente/ ãd toke Rebecca & she became his wife/ & he loved her: & so was Isaac cõforted over his mother.

The .xxv. Chapter

ABrahã toke hĩ another wyfe cald Kethura/ which bare hĩ Simram/ Iacksan/ Medan/ Midiã Iesback & Suah. And Iacksan begat Seba & Dedã. And the sonnes of Dedan were Assurim/ Letusim & Leumim. And the sonnes of Midian were Epha/ Epher/ Hanocho/ Abida & Elda. All these were the childern of Kethura. But Abrahã gaue all that he had vnto Isaac. And vnto the sonnes of his concubines he gaue giftes/ and sent them awaye from Isaac his sonne (while he yet lyved) east ward/ vnto the east contre.

These are the dayes of the life of Abrahã which he lyved: an hũdred & .lxxv. yere and than fell seke ãd dyed/ in a lustie age (whẽ he had lyved ynough) ãd was put vnto his people. And his sonnes Isaac ãd Ismael buried him in the duple caue in the feld of Ephrõ sõne of Zoar the Hethite before Mamre. Which felde abrahã boughte of the sonnes of Heth: There was Abrahã buried and Sara hys wyfe. And after y^e death of Abrahã God blessed Isaac his sonne which dweld by the well of the lyvĩng & seĩge

These are the generatiõs of Ismael Abrahãs sonne/ which Hagar the Egypciã Saras hand mayde bare vnto Abraham. And these are the names of the sõnes of Ismaell/ with their names in their kĩreddes. The eldest sõne of Ismael Neuatoth/ thẽ Kedar/ Adbeel/ Mibsã/ Misma Duma/ Masa/ Hadar/ Thema/ Ietur/ Naphis & Kedma. These are the sõnes of Ismael/ and these are their names/ in their townes and castels .xij. princes of natiõs. And these are the yeres of the lyfe of Ismael: an hũdred and .xxxvij. yere/ & than he fell seke & dyed & was layde vnto his people. And

he dweld from Euila vnto Sur y^t is before Egypte/ as men go toward the Assiriās. And he dyed in the presence of all his brethren.

And these are the generatiōs of Isaac Abrahās sonne: Abrahā begat Isaac. And Isaac was .xl. yere olde whē he toke Rebecca to wyfe the daughter of Bethuel the Sirian of Mesopotamia & sister to Iaban the Sirian.

And Isaac made intercessiō vnto y^e LORde for his wife: because she was barē: and y^e LORde was itreated of hī/ and Rebecca his wife cōceaued: and y^e childern stroue together withī her. thē she sayde: yf it shulde goo so to passe/ what helpeth it y^t I am with childe? And she went & axed y^e LORde. And y^e LORde sayde vnto her there are .ij. maner of people in thi wombe and ij. nations shall springe out of thy bowels/ and the one nation shalbe myghtier than the other/ and the eldest shalbe servaunte vnto the yonger.

And whē hir tyme was come to be delyuered beholde: there were .ij. twyns in hir wōbe. And he that came out first/ was redde & rough ouer all as it were an hyde: and they called his name Esau. And after ward his brother came out & his hande holdynge Esau by the hele. Wherfore his name was called Iacob. And Isaac was .lx. yere olde whē she bare thē: and the boyes grewe/ and Esau bcame a conynge hunter & a tyllman. But Iacob was a simple man & dwelled in the tentes. Isaac loved Esau because he dyd eate of his venysō/ but Rebecca loued Iacob.

Iacob sod potage & Esau came from the feld & was faītte/ & sayd to Iacob: let me syppe of y^t redde potage/ for I am fayntte. And therfore was his name called Edom. And Iacob sayde: sell me this daye thy byrthrighte. And Esau answered: Loo I am at the poynte to dye/ and what profit shall this byrthrighte do me? And Iacob sayde/ swere to me then this daye. And he swore to him & sold his byrthrighte vnto Iacob.

Than Iacob gaue Esau brede & potage of redde ryse. And he ate & dronke & rose vp and went his waye. And so Esau regarded not his byrthrighte.

The .xxvi. Chapter.

And there fell a derth in y^e lande/ passinge the first derth y^t fell in the dayes of Abraham. Wherfore Isaac went vnto Abimelech kinge of y^e Philistiās vnto Gerar. Thē the LORde apeared vnto him & sayde goo not doune in to Egipte/ but byde in y^e land which I saye vnto y^e: Sogeorne in this lāde/ & I wyll be with y^e & wyll blesse y^e: for vnto the & vnto thy sede I will geue all these cōtreis And I will performe the oothe which I swore vnto Abrahā thy father/ & will multiplie thy seed as y^e starres of heavē/ & will geue vnto thy seed all these contreis. And thorow thy seed shall all the natiōs of the erth be blessed/ because y^t Abrahā harkened vnto mi voyce & kepte mine ordinaūces/ cōmaūdmētes/ statutes & lawes

And Isaac dwelled in Gerar. And y^e mē of the place asked hī of his wife/ & he sayde y^t she was his sister: for he feared to calle her his wife lest the mē of the place shulde haue kyllled hym for hir sake/ because she was bewtyfull to y^e eye. And it happened after he had bene there longe tyme/ y^t Abimelech kinge of y^e Philistiās loked out at a wyndow & sawe Isaac sportinge with Rebecca his wife. And Abimelech sende for Isaac & sayde: se/ she is of a suertie thi wife/ and why saydest thou y^t she was thi sister? And Isaac saide vnto hī: I thought y^t I mighte peradventure haue dyed for hir sake. Thē sayde Abimelech: whi hast thou done this vnto vs? one of y^e people myght lightly haue lyne by thy wife & so shuldest thou haue broughte synne vpon vs Thā Abimelech charged all his people saynge: he y^t toucheth this man or his wife/ shall surely dye for it.

And Isaac sowed in y^e lāde/ & founde in y^e same yere an hūdred bushels: for y^e LORde blessed hī/ & the man waxed mightye/ & wēt forth & grewe till he was exceadinge great/ y^t he had possessiō of shepe/ of oxē & a myghtie housholde: so y^t the Philestians had envy at him: In so moch y^t they stopped & fylled vp with erth/ all the welles which his fathers servauntes dygged in his father Abrahams tyme. Than sayde Abimelech vnto Isaac: gett the frō me/ for thou art myghtier then we a greate deale.

Than Isaac departed thense & pitched his tente in the valey Gerar & dwelt there. And Isaac digged agayne/ the welles of water which they

dygged in the dayes of Abrahã his father which the Philestiãs had stoppe after ye deth of Abrahã/ & gaue thẽ the same names which hys father gaue thẽ. As Isaacs seruaütes dygged in the valey/ they founde a well of springynge water. And the herdmẽ of Gerar dyd stryue with Isaacs herdmẽ saynge: the water is oures Than called he the well Eseck because they stroue with hym.

Than dygged they another well/ & they stroue for yt also. Therefore called he it Sitena. And than he departed thẽse & dygged a nother well for the which they stroue not: therefore called he it Rehoboth saïge: ye LORde hath now made vs rowme & we are encreased vpõ the erth. Afterward departed he thẽce & came to Berseba

And the LORde apered vnto hĩ the same nyghte & sayde. I am the God of Abrahã thy father/ feare not for I am with the & will blesse the & multiplie thy sede for my seruaüte Abrahams sake. And than he buylded an aulter there and called vpõ the name of the LORde/ & there pitched his tente. And there Isaacs servautes dygged a well.

Than came Abimelech to him frõ Gerar & Ahusath his frende and Phicol his chefe captayne. And Isaac sayde vnto thẽ: wherfore come ye to me/ seïge ye hate me & haue put me awaye frõ you? Than sayde they: we sawe that the LORde was with the/ and therefore we sayde that there shulde be an oothe betwixte vs ãd the/ & that we wolde make a bonde with the: yt thou shuldeste do vs no hurte/ as we haue not touched the and haue done vnto the nothinge but good/ and sêd the awaye in peace: for thou art now the blessed of the LORde. And he made thẽ a feast/ and they ate ãd drõke. And they rose vp by tymes in the mornynge and sware one to another. And Isaac sent thẽ awaye. And they departed from him in peace.

And yt same daye came Isaacs seruaütes & tolde hĩ of a well which they had dygged: & sayde vnto hĩ/ that thei had founde water. And he called it Seba/ wherfore the name of the cyte is called Berseba vnto this daye.

The .xxvij. Chapter.



When Esau was .xl. yere olde/ he toke to wyfe Iudith the doughter of Bery an Hethite/ and Basmath the doughter of Elon an Hethite also/ which were dishobedient vnto Isaac and Rebecca. And it came to passe that Isaac waxed olde & his eyes were dymme/ so that he coude nat see. Thã called he Esau his eldest sonne & sayde vnto him: mi sonne. And he sayde vnto hym: heare am I. And he sayde: beholde/ I am olde ãd knowe not the daye of mi deth: Now therefore take thi weapẽs/ thy quiver & thi bowe/ & gett the to the feldes & take me some venyson & make me meate such as I loue/ & brynge it me & let me eat that my soull may blesse the before that I dye:

But Rebecca hard whẽ Isaac spake to Esau his sonne. And as soone as Esau was gone to the felde to catche venyson & to brïge it/ she spake vnto Iacob hir sonne sainge: Behold I haue herde thi father talkinge with Esau thy brother & saynge: bringe me venyson & make me meate that I maye eate & blesse the before the LORde yer I dye. Now therefore my sonne heare my voyce in that which I cõmaunde the: gett the to the flocke/ & bringe me thẽce .ij. good kiddes/ & I will make meate of thẽ for thi father/ soch as he loueth. And thou shalt brïge it to thi father & he shal eate/ yt he maye blysse the before his deth

Than sayde Iacob to Rebecca his mother. Beholde Esau mi brother is rough & I am smooth. Mi father shal peraduẽture fele me/ ãd I shal seme vnto hĩ as though I wẽt aboute to begyle hĩ/ & so shall he brïge a curse vpõ me & not a blessinge: & his mother saide vnto him. Vppõ me be thi curse my sonne/ only heare my voyce & goo and fetch me them. And Iacob went ãd fett them and brought them to his mother.

And his mother made meate of them accorde as his father loued And she went and fett goodly rayment of her eldest sonne Esau which she had in the house with hir/ and put them vpon Iacob hir yongest sonne/ ãd she put the skynnes vpon his hãdes & apõ the smooth of his necke. And she put ye meate & brede which she had made in the hõde of hir sonne Iacob

And he went in to his father saynge: my father/ And he ãswered: here am I/ who are thou my sonne? And Iacob sayde vnto his father: I am Esau thy eldest sonne/ I haue done acorde as thou baddest me/ vp and sytt and eate of my venyson/ that thi soule maye blesse me. But Isaac sayde vnto his sonne. How cõmeth it that thou hast fownde it so quicly my

sonne? He answered: The LORde thy god brought it to my hande. Than sayde Isaac vnto Iacob: come nere and let me fele the my sonne/ whether thou be my sonne Esau or not. Than went Iacob to Isaac his father/ & he felt him & sayde the voyce is Iacobs voyce/ but the hãdes ar y^e hãdes of Esau. And he knewe him not/ because his handes were rough as his brother Esaus handes: And so he blessed him.

And he axed him/ art thou my sonne Esau? And he sayde: that I am. Than sayde he: brynge me and let me eate of my sonnes venyson/ that my soule maye blesse the. And he broughte him/ and he ate. And he broughte him wyne also/ and he dranke. And his father Isaac sayde vnto him: come nere and kysse me my sonne. And he wêt to him & kissed him. And he smelled y^e sauoure of his raymêt & blessed hĩ & sayde See/ ye smell of my sōne is as ye smell of a feld which the lorde hath blessed. God geue the of y^e dewe of heavē & of the fatnesse of the erth and plētie of corne & wyne. People be thy seruauntes & natiōs bowe vnto the. Be lorde ouer thy brethrē/ and thy mothers children stoupe vnto the. Cursed be he y^t curseth the/ & blessed be he that blesseth the.

As soone as Isaac had made an end of blessing/ Iacob and Iacob was scace gone out frō the preasence of Isaac his father: then came Esau his brother frō his huntynge: And had made also meate/ and brought it in vnto his father & sayde vnto him: Aryse my father & eate of thy sonnes venyson/ that thy soule may blesse me. Thã his father Isaac sayde vnto him. Who art thou? he answered I am thy eldest sonne Esau.

And Isaac was greatly astoynd out of mesure and sayde: Where is he then that hath hūted venyson and broughte it me/ and I haue eaten of all before thou camest/ and haue blessed him/ ād he shall be blessed styll. Whē Esau herde the wordes of his father/ he cryed out greatly & bitterly aboue mesure/ and sayde vnto his father: blesse me also my father. And he sayde thy brother came with subtilte/ ād hath takē awaye thy blessinge. Then sayde he: He maye well be called Iacob/ for he hath vndermynd me now .ij. tymes/ fyrst he toke awaye my byrthrighte: and se/ now hath he taken awaye my blessinge also. And he sayde/ hast thou kepte neuer a blessinge for me?

Isaac answered and sayde vnto Esau: beholde I haue made him thi LORde & all his mothers childern haue I made his seruauntes. Moreouer wyth corne ād wyne haue I stablesshed him/ what cã I do vnto the now my sonne? And Esau sayde vnto his father: hast thou but y^t one blessinge my father? blesse me also my father: so lyfted vp Esau his voyce & wepte Thã Isaac his father answered & sayde vnto him

Beholde thy dwellynge place shall haue of the fatnesse of the erth/ & of the dewe of heauen frō aboue. And wyth thy swerde shalt thou lyue and shalt be thy brothers seruaunte But the tyme will come/ when thou shalt gett the masterye/ and lowse his yocke from of thy necke.

And Esau hated Iacob because of the blessinge y^t his father blessed him with all/ & sayde in his harte: The dayes of my fathers sorowe are at hãde/ for I will sley my brother Iacob. And these wordes of Esau hir eldest sonne/ were told to Rebecca. And she sente ād called Iacob hir yongest sonne/ and sayde vnto hĩ: beholde thy brother Esau threatneth to kyll the: Now therfore my sōne heare my voyce/ make the redie & flee to Labã my brother at Haran And tarie with him a while/ vntill thy brothers fearsnes be swaged/ and vntill thy brothers wrath turne away from the/ and he forgett that which thou hast done to him. Thã will I sende and fett the awaye from thence. Why shulde I lose you both in one daye.

And Rebecca spake to Isaac: I am wery of my life/ for feare of the daughters of Heth. Yf Iacob take a wife of the daughters of Heth/ soch one as these are/ or of the daughters of the lande/ what lust shulde I haue to lyue.

¶ The .xxviiij. Chapter.

An Isaac called Iacob his sonne and blessed him/ ād charged him and sayde vnto him: se thou take not a wife of the daughters of Canaan/ but aryse ād gett the to Mesopotamia of the house of Bethuel thy mothers father: and there take the a wife of the daughters of Laban thi mothers brother. And God allmightie blesse the/ increase the and multiplie the that thou mayst be a nombre of people/ and geue the the blessinge of Abraham: both to the and to thy seed with the that thou mayst possesse the lãde (wherein thou art a strangere) which God gaue

vnto Abraham. Thus Isaac sent forth Iacob/ to goo to Mesopotamia vnto Laban/ sonne of Bethuel the Sirien/ and brother to Rebecca Jacobs & Esaus mother.

When Esau sawe that Isaac had blessed Iacob/ and sent him to Mesopotamia/ to fett him a wife thence/ and that/ as he blessed him he gaue him a charge saynge: se thou take not a wife of the daughters of Canaan: and that Iacob had obeyed his father and mother/ & was gone vnto Mesopotamia: and seyng also that the daughters of Canaan pleased not Isaac his father: Then went he vnto Ismael/ and toke vnto the wiues which he had/ Mahala the daughter of Ismael Abrahams sonne/ the sister of Nabaioth to be his wife.

Iacob departed from Berseba and went toward Haran/ and came vnto a place and taried there all nyghte/ because the sonne was downe. And toke a stone of the place/ and put it vnder his heade/ and layde him downe in the same place to slepe. And he dreamed: and beholde there stode a ladder apou the erth/ and the topp of it reached vpp to heauē. And se/ the angells of God went vp and downe apou it/ yee ād the LORde stode apou it and sayde.

I am the LORde God of Abraham thi father and the God of Isaac: The londe which thou slepest apou will I geue the and thy seed. And thy seed shalbe as the dust of the erth: And thou shalt sprede abrode: west/ east/ north and south. And thorow the and thy seed shall all the kynreddes of the erth be blessed. And se I am with the/ and wylbe thy keper in all places whother thou goost/ & wyl brynge ye agayne in to this lande: Nether will I leaue the vntill I haue made good/ all that I haue promysed the.

When Iacob was awaked out of his slepe/ he sayde: surely the LORde is in this place/ ād I was not aware. And he was afrayde & sayde how fearfull is this place? it is none other/ but euen the house of God and the gate of heauē. And Iacob stode vp early in the mornynge and toke the stone that he had layde vnder his heade/ and pitched it vp an ende and poured oyle on the topp of it. And he called the name of the place Bethell/ for in dede the name of the citie was called Lus before tyme.

And Iacob vowed a vowe saynge: Yf God will be with me and wyl kepe me in this iourney which I goo and will geue me bread to eate and clothes to put on/ so that I come agayne vnto my fathers house in saftie: then shall the LORde be my God/ and this stone which I haue sett vp an ende/ shalbe godes house/ And of all that thou shalt geue me/ will I geue the tenth vnto the.

¶ The .xxix. Chapter.

When Iacob lyfte vp his fete & wēt toward the east countre. And as he loked aboute/ behold there was a well in the feld/ and .ijj. flockes of shepe laye therby (for at that well were the flockes watered) & there laye a great stone at the well mouth And the maner was to brynge the flockes thyther/ & to roull the stone frō the well mouth and to water the shepe/ and to put the stone agayne vppon the wells mouth vnto his place.

And Iacob sayde vnto thē: brethern/ whēce be ye? and they sayde: of Haran ar we. And he sayde vnto thē: knowe ye Laban the sonne of Nahor. And they sayde: we knowe him. And he sayde vnto thē: is he in good health? And they sayde: he is in good health: and beholde/ his daughter Rahel cometh with ye shepe. And he sayde: lo/ it is yet a great whyle to nyghte/ nether is it tyme y^t the catell shulde be gathered together: water the shepe and goo and fede thē. And they sayde: we maye not/ vntill all ye flockes be brought together & the stone be roullled frō the wells mouth/ and so we water oure shepe.

Whyle he yet talked with thē/ Rahel came with hir fathers shepe/ for she kepte them. As soone As Iacob sawe Rahel/ the daughter of Laban his mothers brother/ and the shepe of Laban his mothers brother/ he went and rowled the stone frō the wells mouth/ and watered the shepe of Labā his mothers brother And Iacob kyssed Rahel/ and lyfte vp his voyce and wepte: and tolde her also y^t he was hir fathers brother and Rebeccas sonne. Thē Rahel ranne and tolde hir father.

When Laban herd tell of Iacob his sisters sonne/ he ranne agaynst him and embraced hī & kyssed him ād broughte him in to his house. And thē Iacob told Labā all ye matter And thē Labā sayde: well/ thou art my bone & my flesh. Abyde with me the space of a moneth. And afterward Laban

sayd vnto Iacob: though thou be my brother/ shuldest thou therefore serue me for nought? tell me what shall thi wages be? And Laban had .ij. daughters/ the eldest called Lea and the yongest Rahel. Lea was tender eyed: But Rahel was bewtiful ãd well faured. And Iacob loued her well/ and sayde: I will serue the .vij. yere for Rahel thy yongest daughter. And Laban answered: it is better yt I geue her the/ than to another man: byde therefore with me.

And Iacob serued .vij. yeres for Rahel/ and they semed vnto him but a fewe dayes/ for the loue he had to her. And Iacob sayde vnto Laban/ geue me my wife/ that I maye lye with hir For the tyme appoynted me is come.

Than Laban bade all the men of that place/ and made a feast. And when euẽ was come/ he toke Lea his daughter and broughte her to him and he went in vnto her. And Laban gaue vnto his daughter Lea/ Zilpha his mayde/ to be hir seruaunte.

And when the mornynge was come/ beholde it was Lea. Than sayde he to Laban: wherfore hast thou played thus with me? dyd not I serue the for Rahel/ wherfore than hast thou begyled me? Laban answered: it is not the maner of this place/ to marre the yongest before the eldest. Passe out this weke/ & thã shall this also be geuen the for ye seruyce which thou shalt serue me yet .vij. yeres more. And Iacob dyd euẽ so/ and passed out that weke/ & than he gaue hĩ Rahel his daughter to wyfe also. And Laban gaue to Rahel his daughter/ Bilha his handmayde to be hir servaũte. So laye he by Rahel also/ and loved Rahel more than Lea/ and serued him yet .vij. yeres more.

When the LORde sawe that Lea was despised/ he made her frutefull: but Rahel was baren. And Lea conceaued and bare a sonne/ ãd called his name Rubẽ/ for she sayde: the LORde hath loked apon my tribulation. And now my husbonde will loue me. And she conceaued agayne and bare a sonne/ and sayde: the LORde hath herde that I am despised/ ãd hath therefore geuen me this sonne also/ and she called him Simeon. And she conceaued yet and bare a sonne/ ãd sayde: now this once will my husbonde kepe me company/ because I haue borne him .ij. sonnes: and therefore she called his name Levi. And she conceaued yet agayne/ and bare a sonne saynge: Now will I prayse the LORde: therefore she called his name Iuda/ and left bearynge.

¶ The .xxx. Chapter

When Rahel sawe that she bare Iacob no childern/ she enuied hir sister & sayde vnto Iacob: geue me childern/ or ells I am but deed. Than was Iacob wrooth with Rahel saynge: Am I in godes steade which kepeth frõ the the frute of thi wõbe? Thẽ she sayde: here is my mayde Bilha: go in vnto her/ that she maye beare vpõ my lappe/ that I maye be encreased by her. And she gaue him Bilha hir hãdmayde to wife. And Iacob wêt in vnto her/ And Bilha conceaued and bare Iacob a sonne. Than sayde Rahel. God hath geuen sentẽce on my syde/ and hath also herde my voyce/ and hath geuen me a sonne. Therefore called she him Dan. And Bilha Rahels mayde cõceaued agayne and bare Iacob a nother sonne. And Rahel sayde. God is turned/ and I haue made a chaunge with my sister/ & haue gotẽ ye vpper hãde. And she called his name Nepthali

Whẽ Lea sawe that she had left bearinge/ she toke Silpha hir mayde and gaue her Iacob to wiffe. And Silpha Leas mayde bare Iacob a sonne. Than sayde Lea: good lucke: and called his name Gad. And Silpha Leas mayde bare Iacob an other sonne. Thã sayd Lea: happy am I/ for the daughters will call me blessed. And called his name Asser.

And Rubẽ wêt out in the wheat haruest & foũde mandragoras in the felde/ and brought thẽ vnto his mother Lea. Than sayde Rahel to Lea geue me of thy sonnes mãdragoras. And Lea answered: is it not ynough/ yt thou hast takẽ awaye my housbõde/ but woldest take awaye my sonnes mandragoras also? Than sayde Rahel well/ let him slepe with the this nyghte/ for thy sonnes mandragoras. And whẽ Iacob came from the felde at euen/ Lea went out to mete him/ & sayde: come in to me/ for I haue bought the with my sonnes mandragoras.

And he slepte with her that nyghte. And God herde Lea/ yt she cõceaved and bare vnto Iacob ye .v. sonne. Than sayde Lea. God hath geuẽ me my rewarde/ because I gaue my maydẽ to my housbõd/ and she called him Isachar. And Lea cõceaved yet agayne and bare Iacob the sexte sonne. Than sayde she: God hath endowed me with a good dowry.

Now will my housbond dwell with me/ because I haue borne him .vi. sonnes: and called his name Zabulõ. After that she bare a daughter and called her Dina.

And God remēbred Rahel/ herde her/ and made her frutefull: so that she cōceaued and bare a sonne and sayde God hath takē awaye my rebuke. And she called his name Ioseph saynge The lorde geue me yet another sonne.

As soone as Rahel had borne Ioseph/ Iacob sayde to Laban: Sēde me awaye y^t I maye goo vnto myne awne place and cūtre/ geue me my wives and my childern for whome I haue serued the/ and let me goo: for thou knowest what seruyce I haue done the. Than sayde Laban vnto hī: If I haue fownde faouure in thy syghte (for I suppose y^t the LORde hath blessed me for thy sake) appoynte what thy rewarde shalbe/ and I will geue it y^e. But he sayde vnto hym/ thou knowest what seruyce I haue done y^e/ & in what takyng thy catell haue bene vnder me: for it was but litle that thou haddest before I came/ and now it is encreased in to a multitude/ and the LORDE hath blessed the for my sake. But now when shall I make provysion for myne awne house also? And he sayde: what shall I geue the? And Iacob answerd: thou shalt geue me nothings at all/ yf thou wilt do this one thinge for me: And then will I turne agayne & fede thy shepe and kepe them.

I will go aboute all thy shepe this daye/ and separate frō thē all the shepe that are spotted and of dyverse coloures/ and all blacke shepe amonge the lambes and the partie and spotted amonge the kyddes: And then such shalbe my rewarde. So shall my rightwesnes answeere for me: when the tyme commeth that I shall receaue my rewarde of the: So that what soeuer is not speckeld and partie amonge the gootes and blacke amonge the lambes/ let that be theft with me.

Than sayde Laban: loo/ I am contēte/ that it be acordinge as thou hast sayde. And he toke out that same daye the he gootes that were partie & of dyuerse coloures/ & all the she gootes that were spotted and partie coloured/ & all that had whyte in thē/ & all the blacke amonge the lambes: ād put thē in the kepinge of his sonnes/ & sett thre dayes iourney betwixte hīselfe & Iacob. And so Iacob kepte y^e rest of Labās shepe.

Iacob toke roddes of grene popular/ hasell/ & of chestnottrees/ & pilled whyte strakes in thē & made the white apere in the stauēs: And he put the stauēs which he had pilled/ euē before y^e shepe/ in the gutters & watryng troughes/ whē the shepe came to drynke: y^t they shulde cōceauē whē they came to drynke. And the shepe cōceaued before the stauēs & brought forth straked/ spotted & partie. Thē Iacob parted the lābes/ & turned the faces of the shepe toward spotted thinges/ & toward allmaner of blacke thinges thorow out the flockes of Labā. And he made him flockes of his owne by thē selfe/ which he put not vnto the flockes of Labā. And allwaye in the first buckyng tyme of the shepe/ Iacob put the stauēs before the shepe in the gutters/ y^t they myghte conceaue before the stauēs/ But in the latter buckyng tyme/ he put them not there: so the last brode was Labās and the first Iacobs. And the man became excedyng ryche & had many shepe/ maydeseruauntes/ menseruauntes/ camels & asses.

¶ The .xxxī. Chapter.

And Iacob herde the wordes of Labās sonnes how they sayde: Iacob hath takē awaye all that was oure fathers/ and of oure fathers goodes/ hath he gotē all this honoure. And Iacob behelde the countenaūce of Laban/ that it was not toward him as it was in tymes past.

And the LORde sayde vnto Iacob: turne agayne in to the lāde of thy fathers & to thy kynred/ & I wilbe with y^e. Thā Iacob sent & called Rahel & Lea to the felde vnto his shepe/ & sayde vnto thē: I se youre fathers countenaūce y^t it is not toward me as in tymes past. Morouer y^e God of my father hath bene with me. And ye knowe how that I haue serued youre father with all my myghte. And youre father hath disceaued me & chaunged my wages .x. tymes: But God suffred him not to hurte me. When he sayde the spotted shalbe thy wages/ thā all the shepe bare spotted. Yf he sayde the straked shalbe thi rewarde/ thā bare all the shepe straked: thus hath God takē awaye youre fathers catell & geuē thē me. For in buckyng tyme/ I lifted vp myne eyes and sawe in a dreame: and beholde/ the rammes that bucked the shepe were straked/ spotted and partie. And the angell of God spake vnto me in a dreame saynge:

Iacob. And I answered: here am I. And he sayde: lyfte vp thyne eyes ād see/ how all the rāmes that leape vpon the shepe are straked/ spotted and partie: for I haue sene all that Laban doth vnto ye. I am ye god of Bethell where thou anynteddest the stone ād where thou vowdest a vowe vnto me. Now aryse and gett the out of this countre/ ād returne vnto the lāde/ where thou wast borne. Than answered Rahel & Lea & sayde vnto him: we haue no parte nor enheritaunce in oure fathers house he cownteth us euē as straungers/ for he hath solde vs/ and hath euen eaten vp the price of vs. Moreouer all the riches which God hath takē from oure father/ that is oures and oure childerns. Now therefore what soeuer God hath sayde vnto the/ that doo. Thā Iacob rose vp & sett his sōnes and wiues vp vpon camels/ and caried away all his catell & all his substāce which he had gottē in Mesopotamia/ for to goo to Isaac his father vnto the lāde of Canaan. Labā was gone to shere his shepe/ & Rahel had stollē hir fathers ymages. And Iacob went away vnknowynge to Laban the Siriē/ & tolde him not yt he fled. So fled he & all yt he had/ & made him self redy/ & passed ouer the ryuers/ and sett his face streyght towarde the mounte Gilead.

Apō the thirde day after/ was it tolde Labā yt Iacob was fled. Thā he toke his brethrē with him and folowed after him .vij. dayes iourney and ouer toke him at the mounte Gilead. And God came to Labā the Siriā in a dreame by nighte/ and sayde vnto him: take hede to thi selfe/ that thou speake not to Iacob oughte save good. And Labā ouer toke Iacob: and Iacob had pitched his tēte in yt mounte. And Laban with his brethern pitched their tēte also apon the mounte Gilead. Than sayde Labā to Iacob: why hast thou this done vnknowynge to me/ and hast caried away my daughters as though they had bene takē captiue with swerde? Wherefore wentest thou away secretly vnknowne to me & didest not tell me/ yt I myghte haue broughte ye on the waye with myrth/ syngynge/ tymrells and harppes/ and hast not suffred me to kysse my childern & my daughters. Thou wast a fole to do it/ for I am able to do you evell. But the God of youre father spake vnto me yesterdaye saynge take hede tha thou speake not to Iacob oughte saue goode. And now though thou wētest thi waye because thou lōgest after thi fathers house/ yet wherfore hast thou stollen my goddes?

Iacob answerd & sayde to Labā: because I was afrayed/ & thought that thou woldest haue takē away thy daughters fro me. But with whome soeuer thou fyndest thy goddes/ let him dye here before oure brethrē. Seke that thine is by me/ & take it to the: for Iacob wist not that Rahel had stollē thē. Thā wēt Labā in to Iacobs tēte/ & in to Leas tēte/ & in to .ij. maydens tentes: but fownde thē not. Thā wēt he out of Leas tēte/ & entred in to Rahels tēte. And Rahel toke the ymages/ & put them in the camels strawe & sate doune apō thē. And Labā serched all the tēte: but fownde thē not. Thā sayde she to hir father: my lorde/ be not angrye yt I cā not ryse vp before the/ for the disease of wemē is come apon me. So searched he/ but foūde thē not.

Iacob was wrooth & chode with Labā: Iacob also answered and sayde to him: what haue I trespaced or what haue I offended/ that thou foloweddest after me? Thou hast searched all my stuffe/ and what hast thou founde of all thy housholde stuffe? put it here before thi brethern & myne/ & let thē iudge betwyxte vs both. This xx. yere yt I haue bene wyth the/ thy shepe and thy gootes haue not bene baren/ and the rammes of thi flocke haue I not eatē. What soeuer was torne of beastes I broughte it not vnto ye/ but made it good my silf: of my hāde dydest thou requyre it/ whether it was stollen by daye or nyghte Moreouer by daye the hete consumed me/ and the colde by nyghte/ and my slepe departed fro myne eyes.

Thus haue I bene .xx. yere in thi house/ and serued the .xiiiij. yeres for thy .ij. daughters/ and vi. yere for thi shepe/ and thou hast changed my rewarde .x. tymes. And excepte the God of my father/ the God of Abrahā and the God whome Isaac feareth/ had bene with me: surely thou haddest sent me awaye now all emptie. But God behelde my tribulation/ and the laboure of my handes: and rebuked the yester daye.

Laban answered ād sayde vnto Iacob: the daughters are my daughters/ and the childern ar my childern/ and the shepe are my shepe/ ād all that thou seist is myne. And what can I do this daye vnto these my daughters/ or vnto their childern which they haue borne? Now therefore come on/ let us make a bonde/ I and thou together/ and let it be a wytnesse betwene the & me. Than toke Iacob a stone and sett it vp an ende/ ād sayde vnto his brethern/ gather stoones And they toke stoones ād made an heape/ and they ate there/ vpō the heape. And Labā called it Iegar Sahadutha/

but Iacob called it Gylead.

Than sayde Laban: this heape be witness betwene the and me this daye (therefore is it called Gilead) and this totehill which the lorde seeth (sayde he) be wytnesse betwene me and the when we are departed one from a nother: that thou shalt not vex my daughters nether shalt take other wyves vnto them. Here is no man with vs: beholde/ God is wytnesse betwixte the and me. And Laban sayde moreouer to Iacob: beholde/ this heape & this marke which I haue sett here/ betwyxte me and the: this heape be wytnesse and also this marcke/ that I will not come ouer this heape to the/ ãd thou shalt not come ouer this heape ãd this marke/ to do any harme. The God of Abraham/ the God of Nahor and the God of theyr fathers/ be iudge betwixte vs.

And Iacob sware by him that his father Isaac feared. Then Iacob dyd sacrifice vpon the mounte/ and called his brethern to eate breed. And they ate breed and taried all nyghte in the hyll. And early in the mornynge Laban rose vp and kyssed his childern and his daughters/ and blessed thẽ and departed and wēt unto his place agayne. But Iacob went forth on his iourney. And the angells of God came & mett him. And when Iacob sawe them/ he sayde: this is godes hoost: and called the name of that same place/ Mahanaim.

¶ The .xxxij. Chapter.

Iacob sente meessengers before him to Esau his brother/ vnto the londe of Seir and the felde of Edom. And he cōmaunded them saynge: se that ye speake after this maner to my lorde Esau: thy seruante Iacob sayth thus. I haue sogerned ãd bene a straunger with Laban vnto this tyme: & haue gotten oxen/ asses and shepe/ menservautes & wemanservautes/ & haue sent to shewe it mi lorde/ that I may fynde grace in thy syghte. And the messengers came agayne to Iacob sainge: we came vnto thi brother Esau/ and he cometh ageynst the and .iiij. hundred men with hī. Than was Iacob greatlye afrayde/ and wist not which waye to turne him selfe/ and devyded the people that was with him & the shepe/ oxen and camels/ in to .ij. companies/ and sayde: Yf Esau come to the one parte and smyte it/ the other may saue it selfe.

* And Iacob sayde: O god of my father Abraham/ and God of my father Isaac: LORde which saydest vnto me/ returne vnto thy cuntre and to thy kynrede/ and I will deall wel with the. I am not worthy of the leaste of all the mercyes and treuth which thou hast shewed vnto thy seruante. For with my staf came I over this Iordane/ and now haue I goten .ij. droves Delyver me from the handes of my brother Esau/ for I feare him: lest he will come and smyte the mother with the childern. Thou saydest that thou woldest surely do me good/ and woldest make mi seed as the sonde of the see which can not be nombred for multitude.

And he taried there that same nyghte/ & toke of that which came to hande/ a preasent/ vnto Esau his brother: ij hundred she gootes ãd xx he gootes: ij hundred shepe and xx rammes: thyrtye mylch camels with their coltes: xl kyne ãd x bulles: xx she asses ãd x foles and delyuered them vnto his seruantes/ euery drooue by them selues/ ãd sayde vnto them: goo forth before me and put a space betwyxte euery drooue. And he cōmaunded the forrest saynge

Whẽ Esau my brother meteth the ãd axeth the saynge: whose seruante art thou & whither goost thou/ & whose ar these that goo before ye: thou shalt say/ they be thy seruante Iacobs/ & are a present sent vnto my lorde Esau/ and beholde/ he him selfe cometh after vs. And so cōmaunded he the seconde/ ãd euen so the thirde/ and lykewyse all that folowed the drooues sainge/ of this maner se that ye speake vnto Esau whẽ ye mete him/ ãd saye more ouer. Beholde thy seruante Iacob cometh after vs/ for he sayde. I will pease his wrath with the present y^t goth before me and afterward I will see him myself/ so peradventure he will receaue me to grace.

So went the presēt before him ãd he taried all that nyghte in the tente/ ãd rose vp the same nyghte ãd toke his .ij. wyves and his .ij. maydens & his .xi. sonnes/ & went ouer the foorde Iabok. And he toke them ãd sent thẽ ouer the ryuer/ ãd sent ouer that he had ãd taried behinde him selfe alone.

And there wrastled a man with him vnto the breakynge of the daye. And when he sawe that he coude not prevaile agaynst him/ he smote hī vnder the thye/ and the senowe of Iacobs thy shranke as he wrastled with

* Prayer is to cleave vnto the promyses of god with a strōge fayth and to besech god with a fervent desyre that he will fulfyll them for his mercye & truth onlye. As Iacob here doth.

him. And he sayde: let me goo/ for the daye breaketh. And he sayde: I will not lett the goo/ excepte thou blesse me. And he sayde vnto him: what is thy name? He answered: Iacob. And he sayde: thou shalt be called Iacob nomore/ but Israell. For thou hast wrastled with God and with men ād hast preuayled.

And Iacob asked him sainge/ tell me thi name. And he sayde/ wherfore dost thou aske after my name? and he blessed him there. And Iacob called the name of the place Peniel/ for I haue sene God face to face/ and yet is my lyfe reserved. And as he went ouer Peniel/ the sonne rose vpon him/ and he halted vpon his thye: wherfore the childern of Israell eate not of the senow that shrancke vnder the thye/ vnto this daye: because that he smote Iacob vnder the thye in the senow that shroncke.

The .xxxiiij. Chapter.

Iacob lyfte vp his eyes and sawe hys brother Esau come/ & with him .iiij. hundred men. And he deuyded the childern vnto Lea and vnto Rahel and vnto ye ij. maydens. And he put the maydens ād their childern formest/ ād Lea and hir childern after/ and Rahel ād Ioseph hindermost. And he went before them and fell on the grownde .vij. tymes/ vntill he came vnto his brother.

Esau ranne agaynst him and enbraced hym and fell on his necke and kyssed him/ and they wepte. And he lyfte vp his eyes and sawe the wyues and their childern/ and sayde: what are these which thou there hast? And he sayde: they are the childern which God hath geuen thy seruaunte. Than came the maydens forth/ ād dyd their obaysaunce. Lea also and hir childern came and dyd their obaysaunce. And last of all came Ioseph and Rahel and dyd their obaysaunce.

And he sayde: what meanyst thou with all ye drooues which I mett. And he answered: to fynde grace in the syghte of my lorde. And Esau sayde: I haue ynough my brother/ kepe that thou hast vnto thy silf. Iacob answered: oh nay but yf I haue founde grace in thy syghte/ receaue my preasēt of my hāde: for I haue sene thy face as though I had sene ye face of God: wherfore receaue me to grace and take my blessinge that I haue brought the/ for God hath geuen it me frely. And I haue ynough of all thynges. And so he compelled him to take it.

And he sayde: let vs take oure iourney and goo/ and I will goo in thy cōpany. And he sayde vnto him: my lorde knoweth that I haue tendre childern/ ewes and kyne with yonge vnder myne hande/ which yf men schulde ouerdryue but euen one daye/ the hole flocke wolde dye. Let my lorde therfore goo before his servaunte and I will dryue fayre and softly/ accordyng as the catell that goth before me and the childern/ be able to endure: vntill I come to mi lorde vnto Seir.

And Esau sayde: let me yet leaue some of my folke with the. And he sayde: what neadeth it? let me fynde grace in the syghte of my lorde So Esau went his waye agayne ye the same daye vnto Seir. And Iacob toke his iourney toward Sucoth/ and bylt him an house/ and made bootes for his catell: wherof the name of the place is called Sucoth.

And Iacob went to Salem to ye cytie of Sichem in the lande of Canaã/ after that he was come from Mesopotamia/ and pitched before the cyte/ and bought a parcell of ground where he pitched his tent/ of the childern of Hemor Sichems father/ for an hundred lambes. And he made there an aulter/ and there called vpon the myghtie God of Israell.

The .xxxiiij. Chapter.

Dina the daughter of Lea which she bare vnto Iacob/ went out to see the daughters of the lande. And Sichē the sonne of Hemor the Heuite lorde of the countre/ sawe her/ & toke her/ & laye with her/ and forced her: & his harte laye vnto Dina ye daughter of Iacob. And he loued ye damsell & spake kīdly vnto her/ & spake vnto his father Hemor saynge/ gett me this maydē vnto my wyfe.

And Iacob herde that he had defyled Dina his daughter/ but his sonnes were with the catell in the felde/ and therfore he helde his peace/ vntill they were come. Then Hemor the father of Sichem went out vnto Iacob/ to comē with him. And the sonnes of Iacob came out of the felde as soone as they herde it/ for it greued them/ and they were not a litle wrooth/

because he had wrought folie in Israell/ in that he had lyen with Iacobs daughter/ which thinge oughte not to be done.

And Hemor comened with thẽ sainge: the soule of my sonne Sichẽ lõgeth for youre doughter geue her him to wyfe/ and make mariages with vs: geue youre doughters vnto vs/ ãd take oure doughters vnto you/ and dwell with vs/ & the lande shall be at youre pleasure/ dwell and do youre busynes/ and haue youre possessions there in. And Sichem sayde vnto hyr father and hir brethern: let me fynde grace in youre eyes/ and what soeuer ye apoynte me/ that will I geue. Axe frely of me both the dowry & gyftes/ and I will geue acordynge as ye saye vnto me/ and geue me the damsell to wyfe.

Then the sonnes of Iacob answered to Sichem ãd Hemor his father deceytefully/ because he had defyled Dina their syster. And they sayde vnto them/ we can not do this thinge/ y^t we shulde geue oure syster to one that is vncircumcysed/ for that were a shame vnto vs. Only in this will we consent vnto you: Yf ye will be as we be/ that all the men childern amonge you be circumcysed/ thã will we geue oure doughter to you and take youres to vs/ and will dwell with you and be one people. But and yf ye will not harken vnto vs to be circumcysed/ than will we take oure doughter and goo oure wayes.

And their wordes pleased Hemor and Sichem his sonne. And the yonge man deferde not for to do the thinge/ because he had a lust to Iacobs doughter: he was also most sett by of all that were in his fathers house. Thã Hemor and Sichem went vnto the gate of their cyte/ and comened with the men of their cyte saynge. These men ar peasable with vs/ & will dwell in the lãde and do their occupatiõ therin And in the land is rowme ynough for thẽ/ let vs take their doughters to wyues and geue them oures: only herin will they consent vnto vs for to dwell with vs and to be one people: yf all the men childern that are amonge vs be circumcysed as they are. Their goodes & their substance and all their catell are oures/ only let vs consente vnto them/ that they maye dwell with vs.

And vnto Hemor and Sichem his sonne harkened all that went out at the gate of his cyte. And all the menchildern were circumcysed whatsoever went out at the gates of his cyte. And the third daye when it was paynefull to them/ ij. of the sonnes of Iacob Simeon & Leui Dinas brethren/ toke ether of them his swerde & went in to the cyte boldly/ and slewe all y^t was male/ and slewe also Hemor and Sichem his sonne with the edge of the swerde/ ãd toke Dina their sister out of Sichems house/ and went their waye.

Than came the sonnes of Iacob vpon the deede/ and spoyled the cyte/ because they had defyled their sister: and toke their shepe/ oxen asses and what so euer was in the cyte and also in y^e felde. And all their goodes/ all their childern and their wyues toke they captyue/ and made havock of all that was in the houses.

And Iacob sayde to Simeon and Leui: ye haue troubled me ãd made me styncke vnto the inhabitatours of the lande/ both to the Canaanites and also vnto the Pherezites. And I am fewe in nombre. Wherefore they shall gather them selves together agaynst me & sley me/ and so shall I and my house be dystroyed. And they answered: shuld they deall with oure sister as wyth an whoore?

¶ The .xxxv. Chapter

And God sayd vnto Iacob/ aryse ãd get the vp to Bethell/ & dwell there. And make there an aulter vnto God that apared vnto the/ when thou fleddest from Esau thy brother. Than sayd Iacob vnto his housholde & to all y^t were with him/ put away the straüge goddes that are amonge you & make youre selues cleane/ & chaunge youre garmêtes/ & let vs aryse & goo vp to Bethell/ y^t I maye make an aulter there/ vnto God which herde me in the daye of my tribulatiõ & was wyth me in the waye which I went.

And they gaue vnto Iacob all the straunge goddes which were vnder their handes/ ãd all their earynges which were in their eares/ and Iacob hyd them vnder an ooke at Sichem. And they departed. And the feare of God fell vpon the cyties that were rounde aboute them/ that they durst not folowe after the sonnes of Iacob. So came Iacob to Lus in the lande of Canaan/ otherwise called Bethell/ with all the people that was with him. And he buylded there an aulter/ and called the place Elbethell: because

that God appered vnto him there/ when he fled from his brother.

Than dyed Debora Rebeccas norse/ and was buryed benethe Bethell vnder an ooke. And the name of it was called the ooke of lamentation.

And God appeared vnto Iacob agayne after he came out of Mesopotamia/ & blessed him and sayde vnto him: thy name is Iacob. Not withstondynge thou shalt be no more called Iacob/ but Israel shalbe thy name. And so was his name called Israell.

And God sayde vnto him: I am God allmightie/ growe and multiplie: for people and a multitude of people shall sprynge of the/ yee ād kynges shall come out of they loynes. And the lande which I gaue Abrahā & Isaac/ will I geue vnto the/ & vnto thi seed after the will I geue it also. And god departed frō him in the place where he talked with him. And Iacob set vp a marke in the place where he talked with him: euen a pilloure of stone/ & powred drynkeoffringe theron and powred also oyle thereon/ and called the name of the place where God spake with him/ Bethell.

And they departed from Bethel/ & when he was but a feld brede from Ephrath/ Rahel began to trauell. And in travelynge she was in perell. And as she was in paynes of hir laboure/ the mydwyfe sayde vnto her: feare not/ for thou shalt haue this sonne also. Then as hir soule was a departinge/ that she must dye: she called his name Ben Oni. But his father called him Ben Iamin. And thus dyed Rahel ād was buried in the waye to Ephrath which now is called Bethlehem. And Iacob sett vp a pillar apon hir graue/ which is called Rahels graue pillar vnto this daye. And Israell went thēce and pitched vp his tent beyonde the toure of Eder.

And it chaunced as Israel dwelt in that lande/ that Ruben went & laye with Bilha his fathers concubyne/ & it came to Israels eare. The sonnes of Iacob were .xij. in nombre. The sonnes of Lea. Ruben Iacobs eldest sonne/ & Simeō/ Leui/ Iuda/ Isachar/ & Zabulon The sonnes of Rahel: Ioseph & Ben Iamin. The sonnes of Bilha Rahels mayde: Dan & Nepthali. The sonnes of Zilpha Leas mayde Gad & Aser. Thes are the sōnes of Iacob which were borne him in Mesopotamia.

Then Iacob went vnto Isaac his father to Mamre a p̄cipall cyte/ otherwise called Hebron: where Abrahā & Isaac sogeorned as straungers. And the dayes of Isaac were an hundred & .lxxx. yeres: & than fell he seke & dyed/ ād was put vnto his people: beyng olde and full of dayes. And his sonnes Esau ād Iacob buried him.

The .xxxvi. Chapter.

THese are the generations of Esau which is called Edō. Esau toke his wyues of the daughters of Canaan Ada the daughter of Elon an Hethite/ & Ahalibama the daughter of Ana/ which Ana was the sonne of Zibeon an heuyte/ And Basmath Ismaels daughter & sister of Nebaioth. And Ada bare vnto Esau/ Eliphaz: and Basmath bare Reguel: And Ahalibama bare Ieus/ Iaelam and Korah. These are the sonnes of Esau which were borne him in the lande of Canaan.

And Esau toke his wyues/ his sonnes and daughters and all the soules of his house: his goodes and all his catell and all his substance which he had gott in the land of Canaan/ ād went in to a countre awaye from his brother Iacob: for their ryches was so moch/ that they coude not dwell together/ and that the land where in they were straungers/ coude not receaue thē: because of their catell. Thus dwelt Esau in moūte Seir/ which Esau is called Edō.

These are the generations of Esau father of the Edomytes in mounte Seir/ & these are the names of Esaus sonnes: Eliphaz the sonne of Ada the wife of Esau/ ād Reguel the sonne of Basmath the wife of Esau also. And the sonnes of Eliphaz were. Theman/ Omar/ Zepho/ Gaetham and kenas. And thimna was concubyne to Eliphaz Esaus sonne/ and bare vnto Eliphaz/ Amalech. And these be the sonnes of Ada Esaus wyfe. And these are the sonnes of Reguel: Nahath/ Serah/ Samma and Misa: these were the sonnes of Basmath Esaus wyfe. And these were the sonnes of Ahalibama Esaus wyfe the daughter of Ana sonne of Zebeō/ which she bare vnto Esau: Ieus/ Iealam and Korah.

These were dukes of the sonnes of Esau. The childern of Eliphaz the first sōne of Esau were these: duke Theman/ duke Omar/ duke Zepho/ duke Kenas/ duke Korah/ duke Gaetham & duke Amalech: these are ye dukes that came of Eliphaz in the lande of Edom/ ād these were the sonnes of Ada.

These were the childern of Reguel Esaus sonne: duke Nahath/ duke Serah/ duke Samma/ duke Misa. These are the dukes that came of Reguel in the lande of Edom/ and these were the sonnes of Basmath Esaus wyfe.

These were the childern of Ahalibama Esaus wife: duke Ieus/ duke Iaelam/ duke Korah these dukes came of Ahalibama ye daughter of Ana Esaus wife. These are the childern of Esau/ and these are the dukes of them: which Esau is called Edom:

These are the children of Seir the Horite/ the inhabitoure of the lande: Lothan/ Sobal/ Zibeon/ Ana/ Dison/ Eser and Disan. These are the dukes of ye horites the childern of Seir in the lande of Edom. And the children of Lothan were: Hori and Hemam. And Lothans sister was called Thimna.

The childern of Sobal were these: Alvan/ Manahath/ Ebal/ Sepho & Onam. These were the childern of Zibeon. Aia & ana/ this was yt Ana yt foude ye mules in ye wildernes/ as he fed his father Zibeons asses. The childern of Ana were these. Dison and Ahalibama ye daughter of Ana.

These are the childern of Dison. Hemdan Esban/ Iethran & Cherã. The childern of Ezer were these/ Bilhan/ Seavan & Akan. The childern of Disan were: Vz and Aran.

These are the dukes that came of the Hori: duke Lothan/ duke Sobal/ duke Zibeon/ duke Ana duke Dison/ duke Ezer/ duke Disan. These be the dukes that came of Hory in their dukedoms in the land of Seir.

These are the kyniges that reigned in the lande of Edom before there reigned any kynge amonge the childern of Israel. Bela the sonne of Beor reigned in Edomea/ and the name of his cyte was Dinhaba. And when Bela dyed/ Iobab the sonne of Serah out of Bezara/ reigned in his steade. When Iobab was dead/ Husam of the lande of Theman reigned in his steade. And after the deth of Husam/ Hadad the sonne of Bedad which slewe the Madyanites in the feld of the Moabytes/ reigned in his steade/ and the name of his cyte was Avith. Whẽ Hadad was dead/ Samla of Masreka reigned in his steade. Whẽ Samla was dead/ Saul of the ryver Rehoboth reigned in his steade. When Saul was dead/ Baal hanan the sonne of Achbor reigned in his steade. And after the deth of Baal Hanan the sonne of Achbor/ Hadad reigned in his steade/ and the name of his cyte was Pagu. And his wifes name Mehetabeel the daughter of matred the daughter of Mesaab.

These are the names of the dukes that came of Esau/ in their kynredds/ places and names: Duke Thimma/ duke Alua/ duke Ietheth duke Ahalibama/ duke Ela/ duke Pinon/ duke Kenas/ duke Theman/ duke Mibzar/ duke Magdiel/ duke Iram. These be the dukes of Edomea in their habitations/ in the lande of their possessions. This Esau is the father of the Edomytes.

¶ The .xxxvij. Chapter.

And Iacob dwelt in the lande wherein his father was a straunger/ yt is to saye in the lande of Canaan. And these are the generations of Iacob: when Ioseph was .xvij. yere olde/ he kepte shepe with his brethren/ and the lad was with the sonnes of Bilha & of Zilpha his fathers wyues. And he brought vnto their father an euyll saynge yt was of them. And Israel loued Ioseph more than all his childern/ because he begat hym in his olde age/ and he made him a coote of many coloures.

When his brethren sawe that their father loued him more than all his brethren/ they hated him and coude not speke one kynde worde vnto him. Moreouer Ioseph dreamed a dreame and tolde it his brethren: wherfore they hated him yet the more. And he sayde vnto them heare I praye yow this dreame which I haue dreamed: Beholde we were makynge sheues in the felde: and loo/ my shefe arose and stode vp right/ and youres stode rounde aboute and made obeysaunce to my shefe. Than sayde his brethren vnto him: what/ shalt thou be oure kynge or shalt thou reigne ouer us? And they hated hĩ yet the more/ because of his dreame and of his wordes.

And he dreamed yet another dreame & told it his brethren saynge: beholde/ I haue had one dreame more: me thought the sonne and the moone and .xi. starres made obeysaunce to me. And when he had told it vnto his father and his brethren/ his father rebuked him and sayde vnto him: what meaneth this dreame which thou hast dreamed: shall I and thy mother and thy brethren come and fall on the grounde before the? And

his brethern hated him/ but his father noted the saynge.

His brethren went to kepe their fathers shepe in Sichem/ and Israell sayde vnto Ioseph: do not thy brethern kepe in Sichem? come that I may send y^e to thē. And he answered here am I And he sayde vnto him: goo and see whether it be well with thy brethren and the shepe/ and brynge me worde agayne: And sent him out of the vale of Hebron/ for to go to Sichem.

And a certayne man found him wandrynge out of his waye in the felde/ ād axed him what he soughte. And he answered: I seke my brethren/ tell me I praye the where they kepe shepe And the man sayde/ they are departed hēce/ for I herde them say/ let vs goo vnto Dothan. Thus went Ioseph after his brethren/ and founde them in Dothan.

And whē they sawe him a farr of before he came at them/ they toke councell agaynst him/ for to sley him/ and sayde one to another/ Beholde this dremer cometh/ come now and let us sley him and cast him in to some pytt/ and let vs saye that some wiked beast hath deuoured him/ and let us see what his dreames wyll come to.

When Ruben herde that/ he wēt aboute to ryd him out of their handes and sayde/ let vs not kyll him. And Ruben sayde moreouer vnto them/ shed not his bloude/ but cast him in to this pytt that is in the wildernes/ and laye no handes vpon him: for he wolde haue rydd him out of their handes and delyuered him to his father agayne.

And as soone as Ioseph was come vnto his brethren/ they strypte him out of his gay coote that was vpon him/ and they toke him and cast him in to a pytt: But the pytt was emptie and had no water therein. And they satt them doune to eate brede. And as they lyft vp their eyes and loked aboute/ there came a companye of Ismaelites from Gilead/ and their camels ladē with spicery/ baulme/ and myrre/ and were goynge doune in to Egipte.

Than sayde Iuda to his brethrē/ what avayleth it that we sley oure brother/ and kepe his bloude secrett? come on/ let us sell him to the Ismaelites/ and let not oure handes be defyled vpon him: for he is oure brother and oure flesh. And his brethren were content. Than as the Madianites marchaunt men passed by/ they drewe Ioseph out of the pytt and sold him vnto the Ismaelites for .xx. peces of syluer. And they brought him into Egipte.

And when Ruben came agayne vnto the pytt and founde not Ioseph there/ he rent his clothes and went agayne vnto his brethern saynge: the lad is not yonder/ and whether shall I goo? And they toke Iosephs coote ād kylld a goote/ & dypped the coote in the bloud. And they sent that gay coote ād caused it to be brought vnto their father and sayd: This haue we founde: se/ whether it be thy sōnes coote or no. And he knewe it saynge: it is my sonnes coote a wicked beast hath deuoured him/ and Ioseph is rent in peces. And Iacob rent his clothes/ ād put sacke clothe aboute his loynes/ and sorowed for his sonne a longe season.

Than came all his sonnes ād all his daughters to comforte him. And he wold not be comforted/ but sayde: I will go doune in to ye grave vnto my sonne/ mornynge. And thus his father wepte for him. And the Madyantes solde him in Egipte vnto Putiphar a lorde of Pharaos: and his chefe marshall.

¶ The .xxxviij. Chapter.

And it fortunēd at that tyme that Iudas went from his brethren & gatt him to a man called Hira of Odollam/ and there he sawe the daughter of a man called Sua a Canaanyte. And he toke her ād went in vnto her. And she conceaued and bare a sonne and called his name Er. And she conceaued agayne and bare a sonne and called him Onan. And she conceaued the thyrde tyme & bare a sonne/ whom she called Sela: & he was at Chesyb when she bare hem.

And Iudas gauē Er his eldest sonne/ a wife whose name was Thamar. But this Er Iudas eldest sonne was wicked in the syghte of the LORde/ wherfore the LORde slewe him. Than sayde Iudas vnto Onan: goo in to thi brothers wyfe and Marie her/ and styrre vp seed vnto thy brother. And when Onan perceaued that the seed shulde not be his: therfore when he went in to his brothers wife/ he spyled it on the grounde/ because he wold not geue seed vnto his brother. And the thinge which he dyd/ displeasēd the LORde/ wherfore he slew him also. Than sayde Iudas to

Thamar his daughter in lawe: remayne a wydow at thi fathers house/ tyll Sela my sonne be growne: for he feared lest he shulde haue dyed also/ as his brethren did. Thus went Thamar & dwelt in hir fathers house.

And in processe of tyme/ the daughter of Sua Iudas wife dyed. Than Iudas when he had left mornynge/ went vnto his shepe sherers to Thimnath with his frende Hira of Odollam. And one told Thamar saynge: beholde/ thy father inlawe goth vp to Thimnath/ to shere his shepe. And she put hyr wydows garmêtes of from her and couered her with a clooke/ and disgyssed herself: and sat her downe at the entrynge of Enaim which is by the hye wayes syde to Thimnath/ for because she sawe that Sela was growne/ and she was not geuē vnto him to wife.

When Iuda sawe her/ he thought it had bene an hoore/ because she had couered hyr face. And turned to her vnto the waye and sayde/ come I praye the/ let me lye with the/ for he knewe not that it was his daughter in lawe. And she sayde what wylt thou gyue me/ for to lye with me? Thā sayde he/ I will sende the a kydd frō the flocke. She answered/ Than geue me a pledge till thou sende it. Than sayde he/ what pledge shall I geue the? And she sayde: thy sygnett/ thy neckelace/ and thy staffe that is in thy hande. And he gaue it her and lay by her/ and she was with child by him. And she gatt her vp and went and put her mantell from her/ ād put on hir widowes rayment agayne.

And Iudas send the kydd by his neybure of Odollam/ for to fetch out his pledge agayne from the wifes hande. But he fownde her not. Than asked he the men of the same place saynge: where is the whoore that satt at Enaim in the waye? And they sayde: there was no whoore here. And he came to Iuda agayne saynge: I can not fynde her/ and also the men of the place sayde: that there was no whoore there. And Iuda sayde: let her take it to her/ lest we be shamed: for I sente the kydd & thou coudest not fynde her.

And it came to passe that after .iij. monethes/ one tolde Iuda saynge: Thamar thy daughter in lawe hath played the whoore/ and with playnge the whoore is become great with childe. And Iuda sayde: brynge her forth ād let her be brente. And when they brought her forth/ she sent to her father in lawe saynge: by the mǎ vnto whome these thinges pertayne/ am I with childe. And sayd also: loke whose are this seall necklace/ and staffe. And Iuda knewe them saynge: she is more rightwes thā I/ because I gaue her not to Sela my sōne. But he laye with her nomore.

When tyme was come that she shulde be delyuered/ beholde there was .ij. twynnes in hyr wōbe. And as she traveled/ the one put out his hande and the mydwife toke and bownde a reed threde aboute it saynge: this wyll come out fyrst. But he plucked his hande backe agayne/ and his brother came out. And she sayde: wherfore hast thou rent a rent vppon the? and called him Pharez. And afterward came out his brother that had the reade threde about his hāde/ which was called Zarah.

¶ The .xxxix. Chapter.

Ioseph was brought vnto Egipte/ ād Putiphar a lorde of Pharaos: ād his chefe marshall an Egiptian/ bought him of ye Ismaelites which brought hī thither And the LORde was with Ioseph/ and he was a luckie felowe and continued in the house of his master the Egiptian. And his master sawe that the LORde was with him and that the LORde made all that he dyd prosper in his hande: Wherfore he founde grace in his masters syghte/ and serued him. And his master made him ruelar of his house/ and put all that he had in his hande. And as soone as he had made him ruelar ouer his house ād ouer all that he had/ the LORde blessed this Egiptians house for Iosephs sake/ and the blessinge of the LORde was vpon all that he had: both in the house and also in the feldes. And therfore he left all that he had in Iosephs hande/ and loked vpon nothings that was with him/ saue only on the bread which he ate. And Ioseph was a goodly persone & a well favored

And it fortunēd after this/ that his masters wife cast hir eyes vpon Ioseph and sayde come lye with me. But he denyed and sayde to her: Beholde/ my master woteth not what he hath in the house with me/ but hath commytted all that he hath to my hande He him selfe is not greater in the house than I/ ād hath kepte nothīge frō me/ but only the because thou art his wife. How than can I do this great wykydnes/ for to synne agaynst God? And after this maner spake she to Ioseph daye by daye: but he harkened not vnto her/ to slepe nere her or to be in her company.

And it fortunēd aboute the same season/ that Ioseph entred in to the house/ to do his busynes: and there was none of the houshold by/ in the house. And she caught him by the garment saynge: come slepe with me. And he left his garment in hir hande ād fled and gott him out When she sawe that he had left his garmēt in hir hande/ and was fled out/ she called vnto the men of the house/ and tolde them saynge: Se/ he hath brought in an Hebrewe vnto vs to do vs shame. for he came in to me/ for to haue slept wyth me. But I cried with a lowde voyce. And when he harde/ that I lyfte vp my voyce and cryed/ he left his garment with me and fled awaye and got him out.

And she layed vp his garment by her/ vntill hir lorde came home. And she told him acordynge to these wordes saynge. This Hebrues seruaunte which thou hast brought vnto vs came in to me to do me shame. But as soone as I lyft vp my voyce and cryed/ he left his garment with me and fled out. When his master herde the woordes of his wyfe which she tolde him saynge: after this maner dyd thy seruaunte to me/ he waxed wrooth.

And he toke Ioseph and put him in pryson: euen in the place where the kynges prisoners laye bounde. And there contynued he in preson. But the LORde was with Ioseph ād shewed him mercie/ and gott him faouere in the syghte of the keper of ye preson which commytted to Iosephs hāde all the presoners that were in the preson housse. And what soeuer was done there/ yt dyd he. And the keper of the presō loked vnto nothings that was vnder his hande/ because the LORde was with him/ & because that whatsoeuer he dyd/ the LORde made it come luckely to passe.

The xl. Capter.

And it chaunced after this/ that the chefe butlar of the kyng of Egipte and his chefe baker had offended there lorde the kyng of Egypte. And Pharaos was angrie with them and put thē in warde in his chefe marshals house: euen in ye preson where Ioseph was bownd. And the chefe marshall gaue Ioseph a charge with them/ & he serued them. And they contynued a season in warde.

And they dreamed ether of them in one nyghte: both the butlar and the baker of the kyng of Egipte which were bownde in the preson house/ ether of them his dreame/ and eche mānes dreame of a sondrie interpretation When Ioseph came in vnto them in the mornynge/ and loked upon them: beholde/ they were sadd. And he asked them saynge/ wherfore loke ye so sadly to daye? They answered him/ we haue dreamed a dreame/ and haue no man to declare it. And Ioseph sayde vnto thē. Interpretynge belongeth to God but tel me yet.

And the chefe butlar tolde his dreame to Ioseph and sayde vnto him. In my dreame me thought there stode a vyne before me/ and in the vyne were .iij. braunches/ and it was as though it budded/ & her blossōs shottforth: & ye grapes thereof waxed rype. And I had Pharaos cuppe in my hande/ and toke of the grapes and wronge them in to Pharaos cuppe/ & delyvered Pharaos cuppe in to his hande.

And Ioseph sayde vnto him/ this is the interpretation of it. The .iij. braunches ar thre dayes: for within thre dayes shall Pharaos lyft vp thine heade/ and restore the vnto thyne office agayne/ and thou shalt delyuer Pharaos cuppe in to his hāde/ after the old maner/ even as thou dydest when thou wast his butlar. But thinke on me with the/ when thou art in good ease/ and shewe mercie vnto me. And make mencion of me to Pharaos/ and helpe to brynge me out of this house: for I was stolen out of the lande of the Hebrues/ & here also haue I done nothīge at all wherfore they shulde haue put me in to this dongeon.

When the chefe baker sawe that he had well interpretate it/ he sayde vnto Ioseph/ me thought also in my dreame/ yt I had .iij. wyker baskettes on my heade: And in ye vppermost basket/ of all maner bakemeates for Pharaos. And the byrdes ate them out of the basket upon my heade

Ioseph answered and sayde: this is the interpretation therof. The .iij. baskettes are .iij. dayes/ for this daye .iij. dayes shall Pharaos take thy heade from the/ and shall hange the on a tree/ and the byrdes shall eate thy flesh from of the.

And it came to passe the thyrde daye which was Pharaos byrth daye/ that he made a feast vnto all his seruautes. And he lyfted vpp the head of the chefe buttelar and of the chefe baker amonge his seruautes. And restored the chefe buttelar vnto his buttelarshipe agayne/ and he reched

the cuppe in to Pharaos hande/ ãd hanged the chefe baker: euẽ as Ioseph had interpreted vnto thẽ. Notwithstanding the chefe buttelar remembred not Ioseph/ but forgat hym.

The .xli. Capter

ANd it fortunèd at .ij. yeres end/ that Pharao dreamed/ and thought that he stode by a ryuers syde/ and that there came out of the ryver .vij. goodly kyne and fatt fleshed/ and fedd in a medowe. And him though that .vij. other kyne came vp after them out of the ryver evelfaoured and leane fleshed and stode by the other vpon the brynke of the ryuer. And the evill favored and lenefleshed kyne ate vp the .vij. welfaoured and fatt kyne: and he awoke their with.

And he slepte agayne and dreamed the second tyme/ that .vij. eares of corne grewe upon one stalke rancke and goodly. And that .vij. thynne eares blasted with the wynde/ spronge vp after them: and that the .vij. thynne eares deuowrerd the .vij. rancke and full eares. And than Pharao awaked: and se/ here is his dreame. When the mornynge came/ his sprete was troubled And he sent and called for all the sothsayers of Egypte and all the wyse men there of/ and told them his dreame: but there was none of them that coude interpretate it vnto Pharao.

Than spake the chefe buttelar vnto Pharao saynge. I do remembre my fauwe this daye. Pharao was angrie with his servauntes/ and put in warde in the chefe marshals house both me and the chefe baker. And we dreamed both of vs in one nyght and ech mannes dreame of a sondrye interpretation.

And there was with vs a yonge man/ an Hebrue borne/ servaunte vnto the chefe marshall. And we told him/ and he declared oure dreames to vs acordynge to ether of oure dreames. And as he declared them vnto vs/ euen so it came to passe. I was restored to myne office agayne/ and he was hanged.

Than Pharao sent and called Ioseph. And they made him haste out of preson. And he shaued him self and chaunged his rayment/ & went in to Pharao. And Pharao sayde vnto Ioseph: I haue dreamed a dreame and no man cã interpretate it/ but I haue herde saye of the y^t as soone as thou hearest a dreame/ thou dost interpretate it. And Ioseph answered Pharao saynge: God shall geue Pharao an answeere of peace without me.

Pharao sayde vnto Ioseph: in my dreame me thought I stode by a ryuers syde/ and there came out of the ryver vij fatt fleshed ãd well faoured kyne/ and fedd in the medowe. And then .vij. other kyne came vp after them/ poore and very euell faoured ãd leane fleshed: so that I neuer sawe their lyke in all the lande of Egipte in euell fauordnesse. And the .vij. leane and euell faoured kyne ate vpp the first .vij. fatt kyne And when they had eaten them vp/ a man cowde not perceaue that they had eatẽ them: for they were still as evyll faoured as they were at the begynnyng. And I awoke.

And I sawe agayne in my dreame .vij. eares sprynge out of one stalk full and good/ and .vij. other eares wytherd/ thinne and blasted with wynde/ sprynge vp after them. And the thynne eares deuowred the .vij. good eares. And I haue tolde it vnto the sothsayers/ but no man can tell me what it meaneth.

Then Ioseph sayde vnto Pharao: both Pharaos dreames are one. And god doth shewe Pharao what he is aboute to do. The vij. good kyne are .vij. yeres: & the .vij. good eares are .vij. yere also/ and is but one dreame. Lykewyse/ the .vij. thynne and euell faoured kyne that came out after them/ are .vij. yeares: and the .vij. emptie and blasted eares shalbe vij. yeares of hunger. This is that which I sayde vnto Pharao/ that God doth shewe Pharao what he is aboute to doo.

Beholde there shall come .vij. yere of great plenteousnes through out all the lande of Egypte. And there shall aryse after them vij. yeres of hunger. So that all the plenteousnes shalbe forgotten in the lande of Egipte. And the hunger shall consume the lande: so that the plenteousnes shall not be once agene in the land by reason of that hunger that shall come after/ for it shalbe exceeding great And as concernynge that the dreame was dabled vnto Pharao the second tyme/ it betokeneth that the thyng is certainly prepared of God/ ãd that God will shortly bryng it to passe.

Now therefore let Pharao provyde for a man of vnderstandynge and

wysdome/ and sett him over the lande of Egipte. And let Pharao make officers ouer the lande/ and take vp the fyfte parte of the land of Egipte in the vij. plenteous yeres and let them gather all the foode of these good yeres that come/ ād lay vp corne vnder the power of Pharo: that there may be foode in the cities/ and there let them kepte it: that there may be foode in stoore in the lande/ agaynst the .vij. yeres of hunger which shall come in the lande of Egipte/ and that the lande perishe not thorow hunger.

And the saynge pleased Pharao ād all his seruauntes. Than sayde Pharao vnto his seruavauntes: where shall we fynde soch a mā as this is/ that hath the sprete of God in him? wherfore Pharao sayde vnto Ioseph: for as moch as God hath shewed the all this/ there is no man of vnderstandyng nor of wysdome lyke vnto the Thou therfore shalt be ouer my house/ and acordinge to thy worde shall all my people obey: only in the kynges seate will I be aboute the. And he sayde vnto Ioseph: beholde/ I haue sett the ouer all the lande of Egipte. And he toke off his rynge from his fyngre/ and put it vpon Iosephs fyngre/ and arayed him in raymēt of bisse/ and put a golden cheyne aboute his necke and set him vpon the best charett that he had saue one. And they cryed before him Abrech/ ād that Pharao had made him ruelar ouer all the lande of Egipte.

And Pharao sayde vnto Ioseph: I am Pharao/ without thi will/ shall no man lifte vp ether his hande or fote in all the lande of Egipte. And he called Iosephs name Zaphnath Paenea. And he gaue him to wyfe Asnath the doughter of Potiphara preast of On. Than went Ioseph abrode in the lāde of Egipte. And he was .xxx. yere olde whē he stode before Pharao kyng of Egipte. And than Ioseph departed from Pharao/ and went thorow out all the lande of Egipte.

And in the .vij. plēteous yeres they made sheves and gathered vp all the fode of the .vij. plenteous yeres which were in the lande of Egipte and put it in to the cities. And he put the food of the felde that grewe rounde aboute euery cyte: euen in the same. And Ioseph layde vp corne in stoore/ lyke vnto the sande of the see in multitude out of mesure/ vntyll he left nombrynge: For it was with out nombre.

And vnto Ioseph were borne .ij. sonnes before the yeres of hunger came/ which Asnath the doughter of Potiphara preast of On/ bare vnto him. And he called the name of the first sonne Manasse/ for God (sayde he) hath made me forgett all my laboure & all my fathers husholde. The seconde called he Ephraim/ for God (sayde he) hath caused me to growe in the lande of my trouble.

And when the .vij. yeres of plenteousnes that was in the lande of Egypte were ended/ than came the .vij. yeres of derth/ acordynge as Ioseph had sayde. And the derth was in all landes: but in the lāde of Egipte was there yet foode. When now all the lande of Egipte began to hunger/ than cried the people to Pharao for bread. And Pharao sayde vnto all Egipte: goo vnto Ioseph/ and what he sayth to you that doo And when the derth was thorow out all the lande/ Ioseph opened all that was in the cities and solde vnto the Egypitiās And hunger waxed sore in the land of Egipte. And all countrees came to Egipte to Ioseph for to bye corne: because that the hunger was so sore in all landes.

¶ The .xliij. Chapter.



When Iacob sawe that there was corne to be solde in Egipte/ he sayde vnto his sōnes: why are ye negligent? beholde/ I haue hearde that there is corne to be solde in Egipte. Gete you thither and bye vs corne frō thēce/ that we maye lyue and not dye. So went Iosephs ten brethern doune to bye corne in Egipte/ for Ben Iamin Iosephs brother wold not Iacob sende with his other brethren: for he sayde: some mysfortune myght happen him

And the sonnes of Israell came to bye corne amonge other that came/ for there was derth also in the lande of Canaan. And Ioseph was gouerner in the londe/ and solde corne to all the people of the londe. And his brethren came/ and fell flatt on the grounde before him. When Ioseph sawe his brethern/ he knewe them: But made straunge vnto them/ and spake roughly vnto them saynge: Whence come ye? and they sayde: out of the lande of Canaan/ to bye vitayle. Ioseph knewe his brethern/ but they knewe not him.

And Ioseph remembred his dreames which he dreamed of them/ and sayde vnto them: ye are spies/ and to se where the lande is weake is

youre comynge. And they sayde vnto him: nay my lorde: but to bye vitayle thy seruauntes are come. We are all one mans sonnes/ and meane truely/ and thy seruauntes are no spies. And he sayde vnto them: nay verely/ but euen to se where the land is weake is youre comynge. And they sayde: we thi seruauntes are .xij. brethern/ the sonnes of one man in the lande of Canaan. The yongest is yet with oure father/ and one no man woteth where he is.

Ioseph sayde vnto them/ that is it that I sayde vnto you/ that ye are surelye spies. Here by ye shall be proued. For by the lyfe of Pharao/ ye shall not goo hence/ vntyll youre yongest brother be come hither. Sende therefore one off you and lett him fett youre brother/ and ye shalbe in preason in the meane season. And thereby shall youre wordes be proued/ whether there be any trueth in you: or els by the lyfe of Pharao/ ye are but spies. And he put them in warde thre dayes.

And Ioseph sayde vnto thẽ the thyrd daye: This doo and lyue/ for I feare Gode Yf ye meane no hurte/ let one of youre brethern be bounde in the preason/ and goo ye and brynge the necessarie foode vnto youre houtholdes/ and brynge youre yongest brother vnto me: that youre wordes maye be beleved/ ãd that ye dye not And they did so.

Than they sayde one to a nother: we haue verely synned agaynst oure brother/ in that we sawe the anguysh of his soull when he besought us/ & wold not heare him: therefore is this troubyll come apon us. Ruben answered thẽ saynge: sayde I not vnto you that ye shulde not synne agaynst the lad? but ye wolde not heare And now verely see/ his bloude is requyred.

They were not aware that Ioseph vnderstode them/ for he spake vnto them by an interpreter. And he turned from them and wepte/ and than turned to them agayne ãd comened with them/ and toke out Simeon from amonge thẽ and bownde him before their eyes/ ãd commaunded to fyll their sakes wyth corne/ and to put euery mans money in his sacker/ and to geue them vitayle to spende by the waye. And so it was done to them.

And they laded their asses with the corne and departed thence. And as one of them opened his sacker/ for to geue his asse prauender in the Inne/ he spied his money in his sacker mouth And he sayde vnto his brethren: my money is restored me agayne/ & is euẽ in my sacker mouth Than their hartes fayled them/ and were astoyneyed and sayde one to a nother: how cometh it that God dealeth thus with us?

And they came vnto Iacob their father vnto the lande of Canaan/ and tolde him all that had happened them saynge. The lorde of the lãde spake roughly to us/ and toke us for spyes to serche the countre. And we sayde vnto him: we meane truely and are no spies. We be .xij. brethren sõnes of oure father/ one is awaye/ and the yongest is now with oure father in the lande of Canaan.

And the lorde of the countre sayde vnto us: hereby shall I knowe yf ye meane truely: leaue one of youre brethern here with me/ and take foode necessary for youre houtholdes and get you awaye/ and brynge youre yongest brother vnto me And thereby shall I knowe that ye are no spyes/ but meane truely: So will I delyuer you youre brother agayne/ and ye shall occupie in the lande.

And as they emptied their sacker/ beholde: euerymans bundell of money was in his sacker And when both they and their father sawe the bundells of money/ they were afrayde.

And Iacob their father sayde vnto them: Me haue ye robbed of my childern: Ioseph is awaye/ and Simeon is awaye/ and ye will take Ben Iamin awaye. All these thinges fall vpon me. Ruben answered his father saynge: Slee my two sonnes/ yf I bringe him not to the agayne. Delyuer him therefore to my honde/ and I will brynge him to the agayne: And he sayde: my sonne shall not go downe with you. For his brother is dead/ and he is left alone Moreouer some mysfortune myght happen vpon him by the waye which ye goo. And so shuld ye brynge my gray head with sorowe vnto the graue.

¶ The .xliij. Chapter.

And the derth waxed sore in the lande. And when they had eate vp that corne which they brought out of the lande of Egipte/ their father sayde vnto them: goo agayne and by vs a litle food. Than sayde Iuda vnto him: the man dyd testifie vnto vs saynge: loke that ye see not my face

excepte youre brother be with you. Therefore yf thou wilt sende oure brother with vs/ we wyll goo and bye the food. But yf thou wyll not sende him/ we wyll not goo: for the man sayde vnto vs: loke that ye see not my face/ excepte youre brother be with you.

And Israell sayde: wherfore delt ye so cruelly with me/ as to tell the man that ye had yet another brother? And they sayde: The man asked vs of oure kynred saynge: is youre father yet alyue? haue ye not another brother? And we tolde him acordynge to these wordes. How cowd we knowe that he wolde byd vs brynge oure brother downe with vs? Than sayde Iuda vnto Israell his father: Send the lad with me/ and we wyll ryse and goo/ that we maye lyue and not dye: both we/ thou and also oure childern. I wilbe suertie for him/ and of my handes requyre him. Yf I brynge him not to the and sett him before thine eyes/ than let me bere the blame for euer. For except we had made this tariëg: by this we had bene there twyse and come agayne.

Than their father Israel sayde vnto thẽ: Yf it must nedes be so now: than do thus/ take of the best frutes of the lande in youre vesselles/ and brynge the man a present/ a curtesie bawlme/ and a curtesie of hony/ spyces and myrre/ dates and almonds. And take as moch money more with you. And the money that was brought agayne in youre sakes/ take it agayne with you in youre handes/ peraduenture it was some ouersyghte.

Take also youre brother with you/ and aryse and goo agayne to the man. And God almightie geue you mercie in the sighte of the man and send you youre other brother and also Bẽ Iamin/ and I wilbe as a mã robbed of his childern.

Thus toke they the present and twise so moch more money with them/ and Ben Iamin. And rose vp/ went downe to Egipte/ and presented them selfe to Ioseph. When Ioseph sawe Ben Iamin with them/ he sayde to the ruelar of his house: brynge these men home/ and sley and make redie: for they shall dyne with me at none. And the man dyd as Ioseph bad/ and brought them in to Iosephs house.

When they were brought to Iosephs house/ they were afrayde ãd sayde: be cause of the money y^t came in oure sakes mouthes at the first tyme/ are we brought/ to pyke a quarell with vs & to laye some thinge to oure charge: to brynge us in bondage and oure asses also. Therefore came they to the man that was the ruelar ouer Iosephs house/ and comened with him at the doore and sayde:

Sir/ we came hither at the first tyme to bye foode/ and as we came to an Inne and opened oure sakes: beholde/ euery mannes money was in his sacker with full weghte: But we haue broght it agene with us/ & other mony haue we brought also in oure handes/ to bye foode/ but we can not tell who put oure money in oure sakes.

And he sayde: be of good chere/ feare not: Youre God and the God of youre fathers hath put you that treasure in youre sakes/ for I had youre money. And he brought Simeon out to them ãd led thẽ in to Iosephs house/ and gaue thẽ water to washe their fete/ and gaue their asses prauender: And they made redie their present agaynst Ioseph came at none/ for they herde saye that they shulde dyne there.

When Ioseph came home/ they brought the present in to the house to him/ which they had in their handes/ ãd fell flat on the grounde befor him. And he welcomed thẽ curteously sainge: is youre father that old man which ye tolde me of/ in good health? and is he yet alyue? they answered: thy seruaunte oure father is in good health/ ãd is yet alyue. And they bowed them selues and fell to the grounde.

And he lyfte vp his eyes & behelde his brother Ben Iamin his mothers sonne/ & sayde: is this youre yongest brother of whome ye sayde vnto me? And sayde: God be mercyfull vnto ye my sonne. And Ioseph made hast (for his hert dyd melt apon his brother) and soughte for to wepe/ & entred in to his chambre/ for to wepe there. And he washed his face and came out & refrayned himselfe/ & had sett bread on the table

And they prepared for him by himselfe/ and for them by them selues/ and for the Egiptians which ate with him by them selues/ because the Egiptians may not eate bread with the Hebrues/ for that is an abhominacyon vnto the Egiptians. And they satt before him: the eldest acordynge vnto his age/ and the yongest acordynge vnto his youth. And the men marveled amonge them selues. And they broughte rewardes vnto them from before him: but Ben Iamins parte was fyue tymes so moch as any of theirs. And they ate and they dronke/ and were dronke wyth him.

And he commaunded the rueler of his house saynge: fyll the mens sakes with food/ as moch as they can carie/ and put euery mans money in his bagge mouth/ and put my syluer cuppe in the sakes mouth of the yongest and his corne money also. And he dyd as Ioseph had sayde.

And in ye mornynge as soone as it was lighte/ the mẽ were let goo with their asses.

And when they were out of the cytie and not yet ferre awaye/ Ioseph sayde vnto the rueler of his house: vp and folowe after the men and ouertake them/ and saye vnto them: wherfore haue ye rewarded euell for good? is that not the cuppe of which my lorde drynketh/ ãd doth he not prophesie therin? ye haue euell done that ye haue done.

And he ouertoke them and sayde the same wordes vnto them. And they answered him: wherfore sayth my lorde soch wordes? God forbydd that thy seruautes shulde doo so. Beholde/ the money which we founde in oure sakes mouthes/ we brought agayne vnto the/ out of the lande of Canaã: how then shulde we steale out of my lordes house/ ether syluer or golde: with whosoeuer of thy seruautes it be founde let him dye/ and let vs also be my lordes bondmen. And he sayde: Now therfore acordynge vnto youre woordes/ he with whom it is found/ shalbe my seruaunte: but ye/ shalbe harmelesse.

And attonce euery man toke downe his sacke to the grounde/ ãd every man opened his sacke. And he serched/ and began at the eldest & left at the yongest. And the cuppe was founde in Ben Iamins sacke. Then they rent their clothes/ and laded euery man his asse and went agayne vnto the cytie. And Iuda and his brethrẽ came to Iosephs house/ for he was yet there/ ãd they fell before him on the grounde. And Ioseph sayde vnto thẽ: what dede is this which ye haue done? wist ye not that soch a man as I can prophesie?

Then sayde Iuda: what shall we saye vnto my lorde/ what shall we speake or what excuse can we make? God hath founde out ye wekednesse of thy seruautes. Beholde/ both we and he with whom the cuppe is founde/ are thy seruautes. And he answered: God forbyd yt I shulde do so/ the man with whom the cuppe is founde/ he shalbe my seruaunte: but goo ye in peace vn to youre father.

Then Iuda went vnto him and sayde: oh my lorde/ let thy servante speake a worde in my lordes audyence/ and be not wrooth with thi seruaunte: for thou art euen as Pharao. My lorde axed his seruaunte sainge: haue ye a father or a brother? And we answered my lord/ we haue a father that is old/ and a yonge lad which he begat in his age: ãd the brother of the sayde lad is dead/ & he is all that is left of that mother. And his father loueth him.

Then sayde my lorde vnto his seruautes brynge him vnto me/ that I maye sett myne eyes apon him. And we answered my lorde/ that the lad coude not goo from his father/ for if he shulde leaue his father/ he were but a deed man. Than saydest thou vnto thy seruautes: excepte youre yongest brother come with you/ loke that ye se my face no moare.

And when we came vnto thy seruaunt oure father/ we shewed him what my lorde had sayde. And when oure father sayde vnto vs/ goo agayne and bye vs a litle fode: we sayd/ yt we coude not goo. Neverthelesse if oure yongeste brother go with vs then will we goo/ for we maye not see the mannes face/ excepte oure yongest brother be with vs. Then sayde thy seruaunt oure father vnto vs. Ye knowe that my wyfe bare me .ij. sonnes. And the one went out from me and it is sayde of a suertie that he is torne in peaces of wyld beastes/ and I sawe him not sence. Yf ye shall take this also awaye frõ me and some mysfortune happen apon him/ then shall ye brynge my gray heed with sorow vnto the grave.

Now therfore whẽ I come to thy seruaunt my father/ yf the lad be not with me: seinge that his lyfe hãgeth by the laddes lyfe/ then as soone as he seeth that the lad is not come/ he will dye. So shall we thy seruautes brynge the gray hedde of thy seruaunt oure father with sorow vnto the grave. For I thy seruaunt became suertie for the lad vnto my father & sayde: yf I bringe him not vnto the agayne. I will bere the blame all my life löge. Now therfore let me thy seruaunt byde here for ye lad/ & be my lordes bondman: & let the lad goo home with his brethern. For how can I goo vnto my father/ and the lad not wyth me: lest I shulde see the wretchednes that shall come on my father.

The .xlv. Chapter.

And Ioseph coude no longer refrayne before all them that stode aboute him/ but commaunded that they shuld goo all out from him/ and that there shuld be no man with him/ whyle he vttred him selfe vnto his brethern. And he wepte alowde/ so that the Egiptians and the house of Pharao herde it. And he sayde vnto his brethern: I am Ioseph: doth my father yet lyue? But his brethern coude not answere him/ for they were abashed at his presence.

And Ioseph sayde vnto his brethern: come nere to me/ and they came nere. And he sayde: I am Ioseph youre brother whom ye sold in to Egipte. And now be not greued therwith/ nether let it seme a cruel thinge in youre eyes/ that ye solde me hither. For God dyd send me before you to saue lyfe. For this is the seconde yere of derth in the lande/ and fyue moo are behynde in which there shall nether be earynge nor heruest.

Wherfore God sent me before you to make prouision/ that ye myghte continue in the erth and to save youre lyues by a greate delyuerance. So now it was not ye that sent me hither/ but God: and he hath made me father vnto Pharao and lorde ouer all his house/ and rueler in all the land of Egipte. Hast you ãd goo to my father and tell him/ this sayeth thy sonne Ioseph: God hath made me lorde ouer all Egipte. Come downe vnto me and tarye not/ And thou shalt dwell in the londe of Gosan & be by me: both thou and thi childern/ and thi childerns childern: and thy shepe/ and beestes and all that thou hast. There will I make provision for the: for there remayne yet v yeres of derth/ lest thou and thi houshold and all that thou hast perish.

Beholde/ youre eyes do se/ and the eyes also of my brother Ben Iamin/ that I speake to you by mouth. Therefore tell my father of all my honoure which I haue in Egipte and of all that ye haue sene/ ãd make hast and brynge my father hither.

¶ And he fell on his brother Ben Iamĩs necke & wepte/ & Ben Iamin wepte on his necke. Moreouer he kyssed all his brethern and wepte apouen them. And after that/ his brethern talked with him. And when the tidynges was come vnto Pharaos housse that Iosephes brethern were come/ it pleased Pharao well and all his seruauntes.

And Pharao spake vnto Ioseph: saye vnto thy brethern/ this do ye: lade youre beestes ãd get you hence/ And when ye be come vnto the londe of Canaan/ take youre father and youre housholdes and come vnto me/ and I will geue you the beste of the lande of Egipte/ and ye shall eate the fatt of the londe. And commaunded also. This do ye: take charettes with you out of the lande of Egipte/ for youre childern and for youre wyues: and brynge youre father and come. Also/ regarde not your stuff/ for the goodes of all the londe of Egipte shalbe youre.

And the childern of Israell dyd euen so/ and Ioseph gaue them charettes at the commaundment of Pharao/ and gaue them vitayle also to spende by the waye. And he gaue vnto eche of them change of rayment: but vnto Ben Iamin he gaue iij. hundred peces of syluer and .v. change of rayment. And vnto his father he sent after the same maner: x. he asses laden with good out of Egipte/ and .x. she asses laden with corne/ bred and meate: to serue his father by the waye. So sent he his brethern awaye/ and they departed. And he sayde vnto them: se that ye fall not out by the waye.

And they departed from Egipte and came in to the land of Canaan vnto Iacob their father/ and told him saynge. Ioseph is yet a lyue and is gouerner ouer all the land of Egipte. And Iacobs hert wauered/ for he beleued thẽ not. And they tolde him all the wordes of Ioseph which he had sayde vnto them. But when he sawe the charettes which Ioseph had sent to carie him/ then his sprites reuiued. And Israel sayde. I haue ynough/ yf Ioseph my sonne be yet alyue: I will goo and se him/ yer that I dye.

The .xlvi. Chapter.

ISrael toke his iourney with all that he had/ and came vnto Berseba and offred offrynges vnto the God of his father Isaac. And God sayde vnto Israel in a vision by nyghte/ and called vnto him: Iacob Iacob. And he answered: here am I. And he sayde: I am that mightie God of thy father/ feare not to goo downe in to Egipte. For I will make of the there a great people. I

will go downe with ye in to Egipte/ & I will also bringe the vp agayne/ & Ioseph shall put his hand upon thine eyes.

And Iacob rose vp from Berseba. And ye sonnes of Israel caried Iacob their father/ ād their childern and their wyues in the charettes which Pharao had sent to carie him. And they toke their catell ād the goodes which they had gotten in the land of Canaan/ and came in to Egipte: both Iacob and all his seed with him/ his sonnes and his sonnes sonnes with him: his daughters and his sonnes daughters and all his seed brought he with him in to Egipte.

These are the names of the childern of Israel which came in to Egipte/ both Iacob and his sonnes: Rubē Iacob's first sonne. The childern of Ruben: Hanocho/ Pallu/ Hezron and Charmi. The childern of Simeon: Iemuel/ Iamin/ Ohad/ Iachin/ Zohar and Saul the sonne of a Cananitish woman The childern of Leui: Gerson/ Kahath and Merari. The childern of Iuda: Er/ Onan/ Sela/ Pharez and Zerah/ but Er and Onan dyed in the lande of Canaan. The childern of Pharez/ Hezrō & Hamul. The childern of Isachar: Tola/ Phuva Iob and Semiron. The childern of Sebulon: Sered/ Elon and Iaheleel. These be the childern of Lea which she bare vnto Iacob in Mesopotamia with his daughter Dina. All these soules of his sonnes and daughters make .xxx and .vi.

The childern of Gad: Ziphion/ Haggi/ Suni/ Ezbon/ Eri/ Arodi and Areli. The childern of Asser: Iemna/ Iesua/ Iesui/ Brya and Serah their sister: And the childern of Biya were Heber and Malchiel. These are the childern of Silpha whom Labā gaue to Lea his daughter. And these she bare vnto Iacob in nombre xvi. soules.

The childern of Rahel Iacobs wife: Ioseph and ben Iamin. And vnto Ioseph in the löde of Egipte were borne: Manasses and Ephraim which Asnath the daughter of Potiphara preast of On bare vnto him. The childern of Ben Iamin: Bela/ Becher/ Asbel/ Gera/ Naeman/ Ehi Ros Mupim/ Hupim and Ard. These are the childern of Rahel which were borne vnto Iacob: xiiij. soules all to gether.

The childern of Dan: Husim. The childern of Nephthali: Iahezeel/ Guni/ Iezer and Sillem. These are the sonnes of Bilha which Laban gaue vnto Rahel his daughter/ and she bare these vnto Iacob/ all together .vij. soules All the soules that came with Iacob into Egipte which came out of his loyns (besyde his sonnes wifes) were all together .lx. and .vi. soules. And the sonnes of Ioseph/ which were borne him in egipte were .ij. soules: So that all the soules of the house of Iacob which came in to Egipte are lxx.

And he sent Iuda before him vnto Ioseph that the waye myghte be shewed him vnto Gosan/ and they came in to the lande of Gosan And Ioseph made redie his charett and went agaynst Israell his father vnto Gosan/ ād presented him selfe vnto him/ and fell on his necke and wepte vpon his necke a goode whyle. And Israel sayd vnto Ioseph: Now I am cõtēt to dye/ in somoch I haue sene the/ that thou art yet alyue.

And Ioseph sayde vnto his brethrē and vnto his fathers house: I will goo & shewe Pharao and tell him: that my brethern and my fathers housse which were in the läde of Canaan are come vnto me/ and how they are shepardes (for they were men of catell) and they haue brought their shepe and their oxen and all that they haue with them. Yf Pharao call you and axe you what youre occupation is/ saye: thi seruauntes haue bene occupied aboute catell/ frō oure chilhode vnto this tyme: both we and oure fathers/ that ye maye dwell in the lande of Gosan. For an abhominacyon vnto the Egiptians are all that feade shepe.

¶ The .xlviij. Chapter.

And Ioseph wēt and tolde Pharao and sayde: my father and my brethern their shepe and their beastes and all that they haue/ are come out of the läde of Canaan and are in the lande of Gosan. And Ioseph toke a parte of his brethern: euen fyue of them/ and presented them vnto Pharao. And Pharao sayde vnto his brethern: what is youre occupation? And they sayde vnto Pharao: feaders of shepe are thi seruauntes/ both we ād also oure fathers. They sayde moreouer vnto Pharao: for to sogeorne in the lande are we come/ for thy seruauntes haue no pasture for their shepe so sore is the fameshment in the lande of Canaan. Now therefore let thy seruauntes dwell in the lande of Gosan.

And Pharao sayde vnto Ioseph: thy father and thy brethren are come

vnto the. The londe of Egipte is open before the: In the best place of the lande make both thy father and thy brethren dwell: And even in the lond of Gosan let them dwell. Moreouer yf thou knowe any men of actiuyte amonge them/ make them ruelars ouer my catell. And Ioseph brought in Iacob his father and sett him before Pharao And Iacob blessed Pharao. And Pharao axed Iacob/ how old art thou? And Iacob sayde vnto Pharao: the dayes of my pilgremage are an hundred and .xxx. yeres. Few and euell haue the dayes of my lyfe bene/ and haue not attayned vnto the yeres of the lyfe of my fathers in the dayes of their pilgremages. And Iacob blessed Pharao and went out from him. And Ioseph prepared dwellinges for his father and his brethern/ and gaue them possessions in the londe of Egipte/ in the best of the londe: euē in the lande of Raemeses/ as Pharao commaunded. And Ioseph made prouysion for his father/ his brethern and all his fathers housholde/ as yonge childern are fedd with bread.

There was no bread in all the londe/ for the derth was exceedīge sore: so yt yē lōde of Egipte & yē lōde of Canaan/ were fameshyd by yē reason of yē derth. And Ioseph brought together all yē money yt was founde in yē lāde of Egipte and of Canaan/ for yē corne which they boughte: & he layde vp the money in Pharaos housse.

When money fayled in the lāde of Egipte & of Canaan/ all the Egiptians came vnto Ioseph and sayde: geue us sustenaunce: wherfore suffrest thou vs to dye before the/ for oure money is spent. Then sayde Ioseph: brynge youre catell/ and I will geue yow for youre catell/ yf ye be without money. And they brought their catell vnto Ioseph. And he gaue them bread for horses and shepe/ and oxen and asses: so he fed them with bread for all their catell that yere.

When that yere was ended/ they came vnto him the nexte yere and sayde vnto him: we will not hyde it from my lorde/ how that we haue nether money nor catell for my lorde: there is no moare left for my lorde/ but euen oure bodies and oure londes. Wherfore letest thou us dye before thyne eyes/ and the londe to goo to noughte? bye us and oure landes for bread: and let both vs and oure londes be bonde to Pharao. Geue vs feed/ that we may lyue & not dye/ & that the londe goo not to wast.

And Ioseph boughte all the lande of Egipte for Pharao. For the Egiptians solde euery man his londe because the derth was sore apō them: and so the londe became Pharaos. And he appoynted the people vnto the cities/ from one syde of Egipte vnto the other: only the londe of the Prestes bought he not. For there was an ordinaūce made by Pharao for yē * preastes/ that they shulde eate that which was appoynted vnto them: which Pharao had geuen them wherfore they solde not their londes.

Then Ioseph sayde vnto the folke: beholde I haue boughte you this daye ād youre landes for Pharao. Take there seed and goo sowe the londe. And of the encrease/ ye shall geue the fyfte parte vnto Pharao/ and .iiij. partes shalbe youre awne/ for seed to sowe the feld: and for you/ and them of youre housholdes/ and for youre childern/ to eate. And they answered: Thou haste saued oure lyves Let vs fynde grace in the syghte of my lorde/ and let us be Pharaos seruaūtes. And Ioseph made it a lawe ouer the lāde of Egipte vnto this daye: that men must geue Pharao the fyfte parte/ excepte the londe of preastes only/ which was not bond vnto Pharao.

And Israel dwelt in Egipte: euen in the countre of Gosan. And they had their possessions therein/ and they grewe and multiplied exceedingly. Moreouer Iacob lyued in the lande of Egipte .xviij. yeres/ so that the the hole age of Iacob was an hundred and .xlvij. yere.

When the tyme drewe nye/ that Israel must dye: he sent for his sonne Ioseph and sayde vnto him: Yf I haue founde grace in thy syghte/ put thy hande vnder my thye and deale mercifully ād truely with me/ that thou burie me not in Egipte: but let me lye by my fathers/ and carie me out of Egipte/ and burie me in their buryall. And he answered: I will do as thou hast sayde. And he sayde: swere vnto me: ād he sware vnto him. And than Israel bowed him vnto the beddes head.

* The blide gydes gott privileges frō bearīge with their brethrē contrarye to Christes lawe of love. And of these prestes of idolles did oure cōpassīge yvetrees lerne to crepe vp by litle & litle & to cōpasse yē greate trees of yē world with hypocrisye/ ād to thrust yē rodes of idolatrysse superstition in to thē & to sucke out yē iuce of thē with their poetrye/ till all be seer bowes and no thinge grene save their awne comēwelth.

The .xlvij. Chapter.

After these deades/ tydīges were brought vnto Ioseph/ that his father was seke. And he toke with him his ij. sōnes/ Manasses and Ephraim. Then was it sayde vnto Iacob: beholde/ thy sonne Ioseph commeth vnto the. And Israel toke his strength vnto him/ and satt vp on the bedd/ and

sayde vnto Ioseph: God all mightie appeared vnto me at lus in the lande of Canaan/ ād blessed me/ and sayde vnto me: beholde/ I will make the growe and will multiplie the/ and will make a great nombre of people of the/ and will geue this lande vnto the and vnto thy seed after y^e vnto an euerlastinge possession. Now therfore thy .ij. sōnes Manasses ād Ephraim which were borne vnto the before I came to the/ in to Egipte/ shalbe myne: euen as Ruben and Simeō shall they be vnto me And the childern which thou getest after them/ shalbe thyne awne: but shalbe called with the names of their brethern in their enheritaunces.

And after I came from Mesopotamia/ Rahel dyed apon my hande in the lande of Canaã/ by the waye: when I had but a felde brede to goo vnto Ephrat. And I buried her there in y^e waye to Ephrat which is now called Bethlehem.

And Israel behelde Iosephes sonnes & sayde: what are these? And Ioseph sayde vnto his father: they are my sonnes/ which God hath geuen me here. And he sayde: bryngte them to me/ and let me blesse them. And the eyes of Israell were dymme for age/ so that he coude not see. And he broughte them to him/ ād he kyssed thē and embraced them. And Israel sayde vnto Ioseph: I had not thoughte to haue sene thy face/ and yet loo/ God hath shewed it me and al so thy seed. And Ioseph toke them awaye from his lappe/ and they fell on the grounde before him.

Than toke Ioseph them both: Ephraim in his ryghte hande towarde Israels left hande ād Manasses in his left hande/ towarde Israels ryghte hande/ and brought them vnto him. And Israel stretched out his righte hande and layde it apon Ephraims head which was the yonger/ and his lyft hāde apon Manasses heed/ crossinge his handes/ for manasses was the elder. And he blessed Ioseph saynge: God before whome my fathers Abraham and Isaac dyd walke/ and the God which hath fedd me all my life longe vnto this daye/ And the angell which hath delyuered me frō all euyll/ blesse these laddes: y^t they maye be called after my name/ and after my father Abraham and Isaac/ and that they maye growe ād multiplie apō the erth.

When Ioseph sawe that his father layd his ryghte hande apon the heade of Ephraim/ it displeased him. And he lifte vpp his fathers hāde/ to haue removed it from Ephraims head vnto Manasses head/ and sayde vnto his father: Not so my father/ for this is the eldest. Put thy right hande apon his head. And his father wold not/ but sayde: I knowe it well my sonne/ I knowe it well. He shalbe also a people ād shalbe great. But of a troth his yonger brother shalbe greater than he/ and his seed shall be full of people. And he blessed them sainge. At the ensample of these/ the Israelites shall blesse and saye: God make the as Ephraim and as Manasses. Thus sett he Ephraim before Manasses.

And Israel sayde vnto Ioseph: beholde/ I dye. And god shalbe with you and bringe you agayne vnto the land of youre fathers. Moreover I geue vnto the/ a porcyon of lande aboute thy brethern/ which I gatt out of the handes of the Amorites with my swerde and wyth my bowe.

The .xlix. Chapter.

ANd Iacob called for his sonnes ād sayde: come together/ that I maye tell you what shall happē you in the last dayes. Gather you together and heare ye sonnes of Iacob/ and herken vnto Israel youre father.

Ruben/ thou art myne eldest sonne/ my myghte and the begynnynge of my strength/ chefe in receauynge and chefe in power. As vnstable as water wast thou: thou shalt therfore not be the chefest/ for thou wenst vp vpō thy fathers bedd/ and than defyledest thou my couche with goynge vppe.

The brethern Simeon and Leui/ weked instrumentes are their wepōs. In to their secrettes come not my soule/ and vnto their congregation be my honoure not coupled: for in their wrath they slewe a man/ and in their selfewill they houghed an oxe. Cursed be their wrath for it was stronge/ and their fearsnes for it was cruell. I will therfore deuyde them in Iacob/ & scater them in Israel.

Iuda/ thy brethern shall prayse the/ & thine hande shalbe in the necke of thyne enimies/ & thy fathers childern shall stoupe vnto the. Iuda is a lions whelpe. Frō spoyle my sonne thou art come an hye: he layde him downe and couched himselfe as a lion/ and as a lionesse. Who dare stere him vp? The sceptre shall not departe from Iuda/ nor a ruelar from

betwene his legges/ vntill Silo come/ vnto whome the people shall herken.
He shall bynde his fole vnto the vine/ and his asses colt vnto the vyne
braunche/ ãd shall wash his garment in wyne and his mantell in the bloud
of grapes/ his eyes are roudier than wyne/ ãd his teeth whitter then
mylke.

Zabulon shall dwell in the hauen of the see and in the port of shippes/
& shall reache vnto Sidon.

Isachar is a stronge asse/ he couched him doune betwene .ij. borders/
and sawe that rest was good and the lande that it was pleasant/ and
bowed his shulder to beare/ and became a seruaunte vnto trybute.

Dan shall iudge his people/ as one of the trybes of Israel. Dan shalbe a
serpent in the waye/ and an edder in the path/ and byte the horse heles/
so yt his ryder shall fall backwarde. After thy sauynge loke I LORde.

Gad/ men of warre shall invade him. And he shall turne them to flyght.

Off Asser cometh fatt breed/ and he shall geue pleasures for a kynge.

Nepthali is a swyft hynde/ ãd geueth goodly wordes.

That floryshynge childe Ioseph/ that flourishing childe and goodly vn to
the eye: the daughters come forth to bere ruele. The shoters haue envyed
him and chyde with him ãd hated him/ and yet his bowe bode fast/ & his
armes and his handes were stronge/ by the handes of the myghtye God of
Iacob: out of him shall come an herde mã a stone in Israel. Thi fathers
God shall helpe the/ & the almightie shall blesse the with blessinges from
heaven aboue/ and with blessinges of the water that lieth vnder/ & with
blessinges of the brestes & of the wombe. The blessinges of thy father
were stronge: euen as the blessinges of my elders/ after the desyre of the
hiest in the worlde/ and these blessinges shall fall on the head of Ioseph/
and on the tope of the head of him yt was separat from his brethern.

Ben Iamin is a raueshynge wolfe. In the mornynge he shall deuoure his
praye/ ãd at nyghte he shall deuyde his spoyle.

All these are the .xij. tribes of Israel/ & this is that which their father
spake vnto them whẽ he blessed them/ euery man with a severall
blessinge. And he charged them and sayde vnto them. I shall be put vnto
my people: se that ye burye me with my fathers/ in the caue that is in the
felde of Ephron the Hethyte/ in the double caue that is in the felde before
Mamre in the lande of Canaan. Which felde Abraham boughte of Ephron
the Hethite for a possessiõ to burye in. There they buryed Abrahã and
Sara his wyfe/ there they buryed Isaac & Rebecca his wyfe. And there I
buried Lea: which felde & the caue that is therin/ was bought of the
childern of Heth.

When Iacob had commaunded all that he wold vnto his sonnes/ he
plucked vp his fete apou the bedd and dyed/ and was put vnto his people.
And Ioseph fell apou his fathers face/ and wepte apou him/ and kyssed
him.

The .i. Chapter.

And Ioseph commaunded his seruauntes that were
Phisicians/ to embawme his father/ and the Physiciõs
ẽbawmed Israel .xl. dayes lõge/ for so lõge doth ye
embawminge last/ & the Egiptians bewepete him .lxx.
dayes.

And when the dayes of wepyng were ended/ Ioseph spake vnto ye
house of Pharao saynge: Yf I haue founde fauoure in youre eyes/ speake
vnto Pharao and tell him/ how that my father made me swere and sayde:
loo/ I dye/ se that thou burye me in my graue which I haue made me in
the lande of Canaan. Now therfore let me goo and burye my father/ ãd
thã will I come agayne. And Pharao sayde/ goo and burye thy father/
acordynge as he made the swere.

And Ioseph went vp to burie his father/ and with him went all the
seruauntes of Pharao that were the elders of his house/ ãd all ye elders of
Egipte/ and all the house of Ioseph ãd his brethern & his fathers house:
only their childern & their shepe and their catell lefte they behinde them
in the lande of Gosan. And there went with him also Charettes and
horsemen: so that they were an exceedynge great companye.

And when they came to ye feld of Atad beyonde Iordane/ there they
made great & exceedinge sore lamentaciõ. And he morned for his father

.vij. dayes. When the inhabitors of the lande the Cananytes sawe the moornyng in y^e felde of Atad/ they saide: this is a greate moornyng which the Egiptians make. Wherefore y^e name of the place is called Abel mizraim/ which place lyeth beyonde Iordane. And his sonnes dyd vnto him acordynge as he had commaunded them.

And his sonnes caried him in to the land of Canaan and buried him in the double caue which Abrahã had boughte with the felde to be a place to burye in/ of Ephron the Hethite before Mamre. And Ioseph returned to Egipte agayne and his brethern/ and all that went vp with him to burye his father/ assone as he had buried him.

Whẽ Iosephs brethern sawe that their father was deade/ they sayde: Ioseph myghte fortune to hate us and rewarde us agayne all the euell which we dyd vnto him. They dyd therefore a commaundment vnto Ioseph saynge: thy father charged before his deth saynge. This wise say vnto Ioseph/ forgeue I pray the the trespase of thy brethern & their synne/ for they rewarded the euell. Now therefore we praye the/ forgeue the trespase of the seruautes of thy fathers God. And Ioseph wepte when they spake vnto him.

And his brethern came ãd fell before him and sayde: beholde we be thy seruautes. And Ioseph sayde vnto them: feare not/ for am not I vnder god? Ye thoughte euell vnto me: but God turned it vnto good to bringe to passe/ as it is this daye/ euen to saue moch people a lyue Feare not therefore/ for I will care for you and for youre childern/ and he spake kyndly vnto them.

Ioseph dwelt in Egipte and his fathers house also/ ãd lyved an hundred & .x. yere. And Ioseph sawe Ephraims childern/ euẽ vnto the thyrde generation. And vnto Machir the sonne of Manasses were childern borne/ & satt on Iosephs knees.

And Ioseph sayde vnto his brethern: I die
And God will suerlie vysett you and bringe you
out of this lande/ vnto the lande which he sware
vnto Abraham/ Isaac and Iacob. And Ioseph
toke an ooth of the childern of Israel ãd
sayde: God will not fayle but vysett you/ se therefore
that ye carye my boones hence. And
so Ioseph dyed/ when he was an
hundred and .x. yere olde.
And they enbawmed him
and
put him in a chest in Egipte.

The end of the first boke of Moses.

¶ A table expoundinge certeyne wordes.

Abrech/ tender father/ or as some will/ bowe the knee.

Areke/ a shippe made flatte as it were a chest or cofer.

Bisse: fyne whyte/ whether it be silke or linen.

Blesse: godes blessinges are his giftes/ as in the firste chaptre he blessed them saynge: growe & multiplie & haue dominion &c. And in the .ix. chaptre he blessed Noe & his sonnes & gaue thẽ dominiõ over all beestes & authoryte to care thẽ And God blessed Abrahã with catell ãd other ryches. And Iacob desyred Esau to receaue y^e blessinge which he brought him/ y^t is the preasent & gifte. God blessed the .vij. daye/ y^t is/ gaue it a prehemynence y^t men shuld rest therein from bodely laboure & lerne to know the will of god & his lawes & how to worke their workes godly all the weke after. God also blesseth all nations in Abrahams seed/ that is/ he turneth his loue & favoure vnto thẽ and geveth thẽ his spirite and knowledge of the true waye/ ãd lust and power to walke therin/ and all for christes sake Abrahams sonne.

Cain/ so is it writen in Hebrue. Notwithstõdinge whether we coll him Cain or caim it maketh no matter/ so we vnderstand the meaninge. Euery lande hath his maner/ that we call Ihon the welchemen call Evan: the douch hãce. Soch differẽce is betwene the Ebrue/ greke and laten: and that maketh them that translate out of the ebrue varye in names from them that translate out of laten or greke.

Curse: Godes curse is the takynge awaye of his benefytes. As god cursed the erth and made it baren. So now hunger/ derth/ warre/ pestilence and soch like are yet ryght curses and signes of the wrath of God vnto the vnbeleuers: but vnto them that knowe Christ/ they are very blessinges and that wholsome crosse & true purgatorye of oure

flesh/ thorow which all must go that will lyue godly ãd be saued: as thou readeſt Mat .v. Blessed are they that ſuffre perſecution for rightewesnes ſake. &c. And hebrewes .xi. The lorde chaſtyſeth whom he loveth and ſcorgeth all the children that he receaveth.

Eden: pleaſure

Firmament: the ſkye.

Fayth is the belevinge of goddes promeſſes & a ſure truſt in the goodneſſe and trueth of god. Which faith iuſtifyeth Abrahã gene .xv. and was the mother of all his good workes which he afterward did. For faith is the goodneſſe of all workes in the ſight of God. Good workes are thinges of godes comaundemēt wrought in faith. And to ſow a ſhowe at the commaundement of god to do thy neyghboure ſervice withall/ with faith to be ſaved by Chriſt (as god promyſeth vs.) is moche better thẽ to bild an abbay of thyne awne imagination/ truſtinge to be ſaved by the fayned workes of hypocrites. Iacob robbed Laban his vnclẽ: Moſes robbed the Egypſians: And Abrahã is aboute to ſlee and burne his awne ſonne: And all are holye workes/ becauſe they were wrought in fayth at goddes commaundement. To ſtele/ robbe and murder are no holye workes before worldly people: but vnto them that haue their truſte in god: they are holye when god commaundeth them. What god commaundeth not getteth no reward with god. Holy workes of mens imagination receive their rewarde here/ as Chriſt teſtifyeth Math .vj. How be it of fayth & workes I haue ſpoken abundantly in mammon. Let him that deſyreth more ſeke there.

Grace: fauoure/ As Noe founde grace/ that is to ſaye fauoure and love.

Ham and Cam all one.

Iehovah is goddes name/ nether is any creature ſo called. And it is as moche to ſaye as one that is of him ſelf and dependeth of nothinge. Moreouer as oft as thou ſeiſt LORde in great letters (excepte there be any erreure in the prẽtinge) it is in hebrewẽ Iehovah/ thou that arte or he that is.

Marſhall/ in hebrue he is called Sar tabaim/ as thou woldeſt ſaye/ lorde of the ſlaughtermen And though that Tabaim be takẽ for cokes in many places/ for the cokes did ſle the beaſtes thẽ ſelues in thoſe dayes: yet it may be taken for them that put men to execution alſo. And that me thought it ſhuld here beſt ſignifye in as moche as he had the overſight of the kinges preſon and the kinges preſoners were they neuer ſo great mẽ were vnder his cuſtodye. And therefore I call him cheffe marſhall an officer as is the lefetenaunte of the toure/ or maſter of the marſhalye.

Slyme was their mortar .xi. Chapter/ And ſlyme pittes .xiiij. chapter: that ſlyme was a fattenneſſe that oſed out of the erth lyke vnto tarre/ And thou mayſt call it cement/ if thou wilt.

Siloh after ſome is as moche to ſaye as ſent/ & after ſome happie/ and after ſome it ſignifieth Meſias/ y^t is to ſay annoynted and that we call Chriſte after the greke worde. And it is a prophesie of Chriſt: For after y^t all y^e other tribes were in captiuite & their kyngdom deſtroyed/ yet the tribe of Iuda had a ruler of the ſame bloud/ even vnto the comyng of Chriſt. And aboute the comyng of Chriſt the Romayns conquered them/ and the Emperoure gaue the kyngdom of tribe Iuda vnto Herode which was a ſtraunger/ even an Edomite of the generacyon of Eſau.

Teſtamēt here/ is an appoyntemēt made betwene god and mã/ and goddes promyſes. And ſacramēt is a ſigne repreſentinge ſoch an appoyntement and promeſſes: As the raynebowe repreſenteth the promyſe made to Noe/ that god will no more drowne the worlde. And circumciſion repreſenteth the promyſes of god to Abraham on the one ſyde/ and that Abrahã and his ſeed ſhuld circumcyſe and cut off the luſtes of their fleſhe/ on the other ſyde/ to walke in the wayes of the lorde: As baptyſme which is come in the roume therof/ now ſignifieth on the one ſyde/ how that all that repent and beleve are waſhed in Chriſtes bloud: And on the other ſyde/ how that the ſame muſt quenche ãd drowne the luſtes of the fleſh/ to folow the ſteppes of Chriſt.

There were tyrantes in the erth in thoſe dayes/ for the ſonnes of god ſawe the daughters of men. &c. The ſonnes of god were the prophetes childerne/ which (though they ſucceded there fathers) fell yet from the right waye/ and thorow falſehod of hypocryſye ſubdued the world vnder them and became tyrantes/ As the ſuccellours of the apoſtles haue played with vs.

Vapor/ a dewmiſte/ as the ſmoke of a ſethynge pott.

To walke with god is to lyve godly and to walke in his commaundementes. Enos walked with god and was no moare ſene: that is/ he lyved godly and dyed/ God toke him awaye: that is/ god hyd his bodye/ as he did Moſes ãd Aarons: leſt haplye they ſhuld haue made an Idoll of him/ for he was a great preacher and an holye man.

Zaphnath paenea/ wordes of Egyp̄te are they (as I ſuppoſe) and as moche to ſaye: as a man to whome ſecrete thinges be opened/ or an expounder of ſecrete thinges as ſome enterprete it.

That Ioseph brought the egiptians in to soch subiection wold seme vnto some a very cruell deade: how be it it was a very equall waye. For they payde by the fite parte of that that grewe on the grounde. And therwith were they qwytt of all duetyes/ both of rent/ custome/ tribute & toll. And the kinge therwith founde them lordes and all ministres and defended them. We now paye half so moch vnto the prestes only/ besyde their other craftye exactions. Then paye we rent yerely/ though there grow never so litle on the grounde/ And yet when the kinge calleth paye we neuer the lesse. So that if we loke indifferently/ their condition was easyar thẽ oures/ and but even a very indifferēt waye/ both for the comen people and the kynge also.

Se therefore that thou loke not on the ensamples
of the scripture with worldly eyes: lest thou
preferre Cain before Abel/ Ismael before Isaac/
Esau before Iacob/ Ruben before Iuda/
Sarah before Pharez/ Manasses
before Ephraim. And euen
the worst before the
best/ as the maner
of the worlde
is.

¶ Emprinted at Malborow in the lande
of Hesse/ by me Hans Luft/
the yere of oure Lorde
.M.CCCCC.xxx. the
.xviij. dayes of
Ianuarij.

Transcriber's Notes (continued):

In the list below biblical references are to chapters and paragraphs. The latter usually extend over more than a single "verse".

- "To the Reader": "sirt" changed to "sitt" (para 2); "cxvix" to "cxix" (para 7).
"Prologue": "wo" changed to "we" and "arene" to "awne" (para 1); "ye" to "yt" (para 9).
II: "herbee" changed to "herbes" (para 2).
IV: the text of the sidenote to para 4 is uncertain; in para 4 itself, "hi" changed to "hī".
V: "MetHusala" changed to "Methusala" (para 8).
VII: "u" removed (para 2); "he" changed to "the" (para 5).
IX: "yt" changed to "ye" (para 5).
X: "Mes:" changed to "Mesa" (para 6).
XIII: "fro" changed to "frō" (para 3).
XV: "oue" changed to "out" (para 2).
XIX: "he" changed to "the" (para 1).
XXI: "lamdes" changed to "lambes" (para 8).
XXII: "th" changed to "the" (para 6).
XXIV: "pither" changed to "pitcher" (para 5); "LoRde" to "LORde" (para 8); the texts of the sidenotes to paras 10 and 17 are uncertain; "emnies" changed to "enimes" (para 17).
XXV: "Iacksam" changed to "Iacksan" and "haue" to "gaue" (para 1); "lyvige" to "lyvīnge" (para 2).
XXVI: "Abin elech" changed to "Abimelech" and "myhhtier" to "myghtier" (para 3).
XXVII: "lessed" changed to "blessed" (para 6).
XXIX: "boholde" changed to "beholde" (para 2) and "mayely e" to "may lye" (para 5).
XXX: "ourney ibetwixte" changed to "iourney betwixte" (para 8).
XXXI: "ye" changed to "yt" (para 3); "be" to "he" (para 4); "wtih" to "with" (para 6); "xnto" to "vnto" (para 7).
XXXII: "sayder" changed to "sayde:" (para 1).
XXXIV: hyphen omitted after "sonne" (para 6).
XXXVI: "kynredds" changed to "kynredds" (para 12).
XXXIX: "ORde" changed to "LORde" (para 1).
XLI: "cares" changed to "eaes" (twice, para 7); "asene" to "agene" and "beiokeneth" to "betokeneth" (para 9).
XLII: "thryd" changed to "thyrd" (para 5); "countte" to "countre" and "bretren" to "brethren" (para 9).
XLIV: "servāutes" changed to "servautes" (para 3); "fox" to "for" (para 9).
XLV: "m" changed to "my" (para 4).
XLVI: "C" changed to "I" (para 7).
XLVII: "exceedige" changed to "exceedīge" (para 3); "latest" to "letest" (para 5); the text of the sidenote to para 6 is uncertain.
"Table": "Ihoñ" changed to "Ihon" (entry for "Cain"); "baptyme" changed to "baptysme" (entry for "Testamēt").

*** END OF THE PROJECT GUTENBERG EBOOK THE FIRST BOKE OF MOSES
CALLED GENESIS ***

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